

Books.....	1
A Brief Life History of Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj.....	3
SRI SRIMAD BHAKTI VAIBHAVA PURI GOSWAMI ASTAKAM.....	6
A Brief Life History of Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj....	8
BIRTH AND PARENTS.....	9
STUDY EDUCATION AND YOUTH.....	9
INTEREST IN AYURVEDA.....	10
DISAPPEARANCE OF HIS GURUDEV SRILA PRABHUPAD.....	10
DIKSHYA.....	11
1937–1942 IN CHARGE OF KOVVUR GAUDIYA MATH.....	11
1942–1948 MAHARAJ STAYED AT MAYAPUR.....	12
10TH ANNIVERSARY OF SRILA PRABHUPADA GREAT SUCCESS....	13
MAHARAJ KNOWN TO BE THE BHAGAVATACHARYA AT RAMANANDA GOUDIYA MATH AMONG MAYAPUR SANNYASIS.....	13
1948–1966 IN CHARGE OF GOUDIYA MATHS, KOVVUR, MADRAS...14	14
LEAVING GAUDIYA MATH AT KOVVUR.....	14
TOOK SANYASA IN 1966 FROM SRILA GIRI MAHARAJ.....	14
ESTABLISHED SRI KRISHNA CHAITANYA ASHRAM IN KAKINADA IN 1966.....	15
FORMED THE PRESENT SRI KRISHNA CHAITANYA MISSION.....	15
ADHERENCE TO THE PRINCIPLES.....	16
VAISHNAVA APARADHA IS NEVER TOLERATED.....	16
INTIMATE FRIENDSHIP WITH A.C. BHAKTI VEDANTA SWAMY.....	17
MAHARAJ LOVES KIRTAN AND LOUD CHANTING.....	18
KEEN INTEREST ON THE SONGS OF NAROTTAMA THAKUR.....	18
MERCY OF THE VAISHNAVAS IS ESSENTIAL.....	18
EYES WITH TEARS.....	18
MOST OF THE INTIMATE ASSOCIATES OF THE MAHARAJ LEFT THIS MATERIAL WORLD.....	19
EFFORTS IN ESTABLISHING A MATH IN BRINDAVAN.....	19
BRAJAVASIS DESERVE OUR SERVICE.....	20
ESTABLISHED BOOK TRUST AND PUBLISHING SEVERAL BOOKS..20	20
IMPORTANT BOOKS AT LOW COST.....	21
AFFECTIONATE TOWARDS DISCIPLES BOTH FOR GRUHASTAS AND THYAGIES.....	21
GOOD COMMAND ON DISCOURSES IN DIFFERENT LANGUAGES...21	21
VISITS ABROAD IN HIS PURSUIT OF PREACHING.....	22
TEAM SPIRIT IN TRAINING A GROUP OF DISCIPLES.....	22
PUBLISHED IN NUTSHELL.....	23
PRAY FOR LONG LOVE.....	23

Books

ALL GLORY TO MAHARAJ.....	23
SOME IMPORTANT PRECEPTS OF OUR SPIRITUAL MASTER SRILA BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ THROUGH QUESTIONS AND ANSWERS.....	24
PRECEPTOR'S PRECEPTS IN BRIEF.....	38
LIST OF TEMPLES AROUND INDIA.....	39
List of Publications.....	41
SIX GOSWAMINS.....	43
PREFACE.....	46
SANATANA GOSWAMI.....	48
APPEARANCE OF SANATANA.....	48
LOVE TOWARDS 'VIDYA' AND 'DHARMA' FROM CHILDHOOD....	49
HIS LOVE FOR SRIMAD BHAGAVATA.....	49
SANATANA'S LOVE FOR MUSIC AND DRAMA.....	50
SANATANA'S ATTACHMENT FOR DHARMA.....	50
DREAM ABOUT HIS LOVE FOR SRI CHAITANYA.....	50
HIS LETTER TO SRI CHAITANYA.....	51
SRI GAURANGA AT RAMAKELI.....	51
TWO BROTHERS MEETING SRI CHAITANYA.....	52
SANATANA IN JAIL.....	53
LIBERATION FROM PRISON.....	53
PILGRIMAGE TO VARANASI.....	54
MEETING SRIKANTA.....	54
AT VARANASI.....	55
SANATANA SIKSHA.....	57
SANATANA'S JOURNEY TO VRINDABAN.....	63
SANATANA WITH JAGADANANDA PANDIT.....	66
MADAN GOPAL GIVING MILK TO SANATANA.....	68
UNPRECEDENTED VISION NEAR GOVINDA KUNDA.....	69
SRI KRISHNA–NAM IS INVALUABLE WEALTH.....	69
THE GOVARDHANA PARIKRAMA.....	70
TO FOLLOW SANATANA GOSWAMI IS ATMA DHARMA.....	70
SRI RUPA GOSWAMI.....	72
RUPA SIKSHA.....	74
CRITERION OF PURE DEVOTION.....	75
SADHANA BHAKTI.....	76
RAGHUNATH DAS GOSWAMI.....	82
SRI JEEVA GOSWAMI.....	86
SRI RAGHUNATH BHATTA GOSWAMI.....	89
SRI GOPAL BHATTA GOSWAMI.....	92

Books

SRI CHAITANYA MAHAPRABHU.....	95
Expression of gratitude.....	98
Preface.....	99
Mahaprabhu's Teachings in a Nutshell.....	100
SRI CHAITANYA MAHAPRABHU.....	101
NITYANANDA PRABHU.....	114
ADVAITA ACHARYA.....	116
LORD'S GRAND REVELATION.....	117
GAURANGA AND MURARI GUPTA.....	119
LORD SRI JAGANNATH.....	175
P R E F A C E.....	178
LORD SRI JAGANNATH.....	179
SRI KSHETRA OR PURI.....	192
Nandighosh, Darpadalan and Taladhwaja (Three Chariots).....	194
DAILY BHOGA.....	195
Jagannath's Special Decorations.....	196
Lord Gouranga at Puri.....	197
NAM BHAJAN.....	204
PUBLISHER'S INTRODUCTION IN THE FIRST EDITION.....	207
FOREWORD.....	210
A survey on NAM–BHAJAN according to the different stages of Prem.....	212
Acceptance of the favourable and denial of the antagonistic to Prem–Bhakti.....	212
Exclusive Surrender to NAM; Krishna and Krishna–NAM identified.....	213
How to progress in Bhajan ?.....	213
Krishna and Jivas.....	213
Krishna–the sun; Jivas–the rays.....	214
Krishna purely spiritual.....	214
Eternal love between Krishna and Jiva.....	214
Absolute Truth beyond human Reasonings.....	215
The Lila Of Krishna.....	215
This world a perverted reflection of the spiritual Atmosphere.....	215
Vyasa and Narada.....	216
Bhakti the very nature of soul.....	217
The remembrance of Krishna.....	217
The Company of Sadhus.....	218
Two minds–spiritual and material.....	218
NAM is spiritual–the object of pursuit.....	218
NAM is beyond time and space.....	219
A devotee should be aware of the Form of Krishna–Nam.....	220

Books

The Processes of Nam–Bhajan.....	220
NAM–Incarnation of Krishna.....	220
The meaning of Nam.....	221
The Counting of NAM.....	222
Sadhak and Siddha.....	222
Lamenting prayer to NAM.....	223
The yoked and the free.....	223
Namabhasa.....	224
The five conditions of a Sadhak.....	225
SRI KRISHNA.....	229
PREFACE.....	232
1.THE ABSOLUTE TRUTH –SRI KRISHNA.....	233
2. THE REAL NATURE OF SREE KRISHNA.....	238
3. THE HIGHEST WORSHIP OF SREE KRISHNA.....	251
SREE KRISHNA CHAITANYA'S TEACHINGS IN A NUTSHELL.....	265
SRI DAMODARASTAKA.....	266
THE GLORY OF KRISHNA NAM.....	268
Eighteen Important Slokas from Srimad Bhagavadgeeta.....	270
FOUR PRIME SLOKAS FROM SRIMAD BHAGAVATAM.....	273
BRIEF HISTORY AND OBJECTS OF THE MISSION.....	274
LIST OF TEMPLES AROUND INDIA.....	276
List of Publications.....	278
RAI RAMANANDA.....	280
PREFACE.....	283
THE LORD AND HIS BELOVED (Viewed by Empiricists).....	287
THE LORD AND HIS BELOVED (Viewed by Devotees).....	298
THEIR CONVERSAZIONE (For the Beginners).....	301
THEIR CONVERSAZIONE (For the Advanced).....	305
CONCLUSION.....	309
VAISHNAVISM Real and Apparent.....	312
PUBLISHER'S FOREWORD IN THE FIRST EDITION.....	315
INTRODUCTION.....	316
INVOCATION.....	317
REAL VAISNAVISM.....	318
Real and apparent jiva.....	319
The bondage of jiva.....	320
Daya or kindness to jiva.....	321
Brahmacharya of the mind and of the soul.....	322
The characteristic defects of the mind.....	323
Two minds – material and spiritual.....	326

Books

The supplications of the spiritual mind.....	329
The advent of Shree Chaitanya Deva.....	331
Chaitanya Deva as a Gardener.....	333
Application of real kindness to jivas.....	334

Lectures of Bhakti Vaibhava Puri Maharaja.....338

Tivoli, Slovenia, 24.6.1999.....	339
Tivoli, Slovenia 24.6.1999.....	352
Ljubljana, Slovenia 26.6.1999.....	365
Novo Mesto, Slovenia 26.6.1999.....	378
Rijeka, Croatia 30.6.1999.....	382
Pula, Croatia 1.7.1999.....	390
Pula, Croatia 2.7.1999.....	398
Ljubljana, Slovenia 7.6.2000. morning.....	400
Nava Vrindavan, Slovenia 10.6.2000. morning.....	414
Darshan with Gopal Prema after class, Janche, 18.8.2001.....	425
Zagreb, Croatia 18.5.2003. evening.....	430
Vrindavan, India, 19 November 2001 – Krisna Balaram Mandir.....	436
Dedication to Bhakti Siddhanta Saraswati Goswami Prabhupada.....	441

Song of God.....445

SRIMAD BHAGAVAD–GITA.....	445
CONTENTS.....	447
Invocation.....	448
PREFACE.....	450
CHAPTER ONE.....	452
Arjuna–Visada–Yoga.....	452
Arjuna's grief.....	452
CHAPTER TWO.....	464
Sankhya–Yoga.....	464
Distinction between soul and body.....	464
Chapter THREE.....	482
Karma–Yoga.....	482
The Principle of action.....	482
CHAPTER FOUR.....	494
Jnana–Yoga.....	494
The path of divine knowledge.....	494
CHAPTER FIVE.....	505
Karma–Sannyasa–Yoga.....	505
Desireless action dedicated to the Supreme Lord.....	505

Song of God

CHAPTER SIX.....	513
Dhyana–Yoga.....	513
The principle of meditation.....	513
CHAPTER SEVEN.....	525
Jnana–Vijnana–Yoga.....	525
The transcendental knowledge of the Absolute.....	525
CHAPTER EIGHT.....	533
Taraka–Brahma–Yoga.....	533
Attaining the Supreme Lord.....	533
CHAPTER NINE.....	541
Raja–guhya–Yoga.....	541
The supreme secret knowledge.....	541
CHAPTER TEN.....	550
Vibhuti–Yoga.....	550
The opulence of the Supreme Lord.....	550
CHAPTER ELEVEN.....	561
Visva–rupa–darsana–Yoga.....	561
The universal form of the Supreme Lord.....	561
CHAPTER TWELVE.....	576
Bhakti–Yoga.....	576
The principle of devotion.....	576
CHAPTER THIRTEEN.....	582
Prakṛti–Puruṣa–Viveka–Yoga.....	582
Nature, the Enjoyer and the Spirit.....	582
CHAPTER FOURTEEN.....	591
Guṇatraya–vibhaga–Yoga.....	591
Triple qualities of material nature.....	591
CHAPTER FIFTEEN.....	599
Puruṣottama–Yoga.....	599
The Yoga of the Supreme Person.....	599
CHAPTER SIXTEEN.....	605
Daivasura–sāmpad–vibhaga–Yoga.....	605
Godly and demoniac qualities.....	605
CHAPTER SEVENTEEN.....	612
Śraddhātraya–vibhaga–Yoga.....	612
Division of threefold faiths.....	612
CHAPTER EIGHTEEN.....	620
Mokṣa–Yoga.....	620
The principle of salvation.....	620
THE GLORY OF THE GITA.....	640

Song of God

Bhagavad-gita As It Is.....	643
Foreword.....	644
Preface.....	647
Introduction.....	650
Chapter 1.....	682
Observing the Armies on the Battlefield of Kuruksetra.....	682
Chapter 2.....	732
Contents of the Gita Summarized.....	732
Chapter 3.....	843
Karma-yoga.....	843
Chapter 4.....	906
Transcendental Knowledge.....	906
Chapter 5.....	973
Karma-yoga—Action in Krsna Consciousness.....	973
Chapter 6.....	1016
Sankhya-yoga.....	1016
Chapter 7.....	1085
Knowledge of the Absolute.....	1085
Chapter 8.....	1140
Attaining the Supreme.....	1140
Chapter 9.....	1178
The Most Confidential Knowledge.....	1178
Chapter 10.....	1235
The Opulence of the Absolute.....	1235
Chapter 11.....	1295
The Universal Form.....	1295
Chapter 12.....	1362
Devotional Service.....	1362
Chapter 13.....	1390
Nature, the Enjoyer, and Consciousness.....	1390
Chapter 14.....	1439
The Three Modes Of Material Nature.....	1439
Chapter 15.....	1474
The Yoga of the Supreme Person.....	1474
Chapter 16.....	1506
The Divine And Demoniatic Natures.....	1506
Chapter 17.....	1538
The Divisions of Faith.....	1538
Chapter 18.....	1571
Conclusion—The Perfection of Renunciation.....	1571

Song of God

SRIMAD BHAGAVAD–GITA The Hidden Treasure of the Sweet

Absolute.....	1665
Invocation.....	1666
Preface.....	1669
Introduction.....	1670
Chapter One.....	1673
Chapter Two.....	1677
Chapter Three.....	1684
Chapter Four.....	1690
Chapter Five.....	1696
Chapter Six.....	1700
Chapter Seven.....	1706
Chapter Eight.....	1711
Chapter Nine.....	1715
Chapter Ten.....	1720
Chapter Eleven.....	1733
Chapter Twelve.....	1739
Chapter Thirteen.....	1743
Chapter Fourteen.....	1747
Chapter Fifteen.....	1750
Chapter Sixteen.....	1754
Chapter Seventeen.....	1757
Chapter Eighteen.....	1760
Quotes.....	1767

SRI CAITANYA BHAGAVATA.....1771

Adi Lila.....	1774
Chapter 1.....	1774
Chapter 2.....	1784
Chapter 3.....	1800
Chapter 4.....	1804
Chapter 5.....	1814
Chapter 6.....	1826
Chapter 7.....	1835
Chapter 8.....	1850
Chapter 9.....	1864
Chapter 10.....	1866
Chapter 11.....	1869
Chapter 12.....	1872
Chapter 13.....	1886

SRI CAITANYA BHAGAVATA

Chapter 14.....	1895
Chapter 15.....	1904
Chapter 16.....	1913
Chapter 17.....	1928
Madhya Lila.....	1936
Chapter 1.....	1936
Chapter 2.....	1955
Chapter 3.....	1971
Chapter 4.....	1980
Chapter 5.....	1985
Chapter 6.....	1994
Chapter 7.....	2003
Chapter 8.....	2011
Chapter 9.....	2026
Chapter 10.....	2037
Chapter 11.....	2054
Chapter 12.....	2059
Chapter 13.....	2063
Chapter 14.....	2082
Chapter 15.....	2086
Chapter 16.....	2092
Chapter 17.....	2100
Chapter 18.....	2106
Chapter 19.....	2116
Chapter 20.....	2129
Chapter 21.....	2137
Chapter 22.....	2142
Chapter 23.....	2149
Antya Lila.....	2171
Chapter 1.....	2171
Chapter 2.....	2182
Chapter 3.....	2201
Chapter 4.....	2222
Chapter 5.....	2242
Chapter 6.....	2271

Sri Namamrta: The Nectar of The Holy Name.....2280

Preface.....	2281
Introduction.....	2285
The Holy Name: The Universal and Supreme Religion for this Age.....	2298

Sri Namamrta: The Nectar of The Holy Name

1.....	2298
2.....	2306
3.....	2308
4.....	2311
5.....	2313
6.....	2325
7.....	2335
8.....	2338
9.....	2351
10.....	2352
11.....	2354
12.....	2357
13.....	2358
13.....	2361
14.....	2363
15.....	2369
16.....	2370
17.....	2374
18.....	2379
19.....	2382
20.....	2385
21.....	2399
22.....	2407
The Transcendental Attributes of the Holy Name.....	2412
1.....	2412
2.....	2414
3.....	2415
4.....	2416
5.....	2417
6.....	2419
7.....	2419
8.....	2425
9.....	2427
10.....	2428
11.....	2432
12.....	2434
13.....	2437
14.....	2444
15.....	2448
16.....	2450

Sri Namamrta: The Nectar of The Holy Name

17.....	2452
The Transcendental Effects of the Holy Name.....	2454
1.....	2454
2.....	2457
3.....	2461
4.....	2476
5.....	2479
6.....	2480
7.....	2480
8.....	2485
9.....	2496
10.....	2496
11.....	2513
12.....	2523
13.....	2524
14.....	2525
15.....	2528
16.....	2538
17.....	2538
18.....	2539
19.....	2542
20.....	2552
21.....	2558
22.....	2568
23.....	2572
24.....	2579
25.....	2589
26.....	2591
27.....	2592
28.....	2596
The Practice of the Holy Name.....	2600
1.....	2600
2.....	2601
3.....	2618
4.....	2628
5.....	2634
6.....	2636
7.....	2637
8.....	2640
9.....	2648

Sri Namamrta: The Nectar of The Holy Name

10.....	2654
11.....	2656
12.....	2656
13.....	2659
14.....	2659
15.....	2660
16.....	2664
17.....	2665
18.....	2666
19.....	2666
20.....	2667
21.....	2668
22.....	2672
23.....	2676
24.....	2678
25.....	2681
26.....	2685
The Propagation of the Holy Name.....	2689
1.....	2689
2.....	2696
3.....	2705
4.....	2709
Important Instructions.....	2710
1.....	2710
2.....	2716
3.....	2724
4.....	2726
5.....	2728
6.....	2730
7.....	2732
8.....	2733
9.....	2734
10.....	2734
11.....	2735
12.....	2737
13.....	2738
14.....	2739
15.....	2741
16.....	2742
Songs by Vaisnava Saints.....	2751

Sri Namamrta: The Nectar of The Holy Name

Sri Nama (from Gitavali).....	2751
Arunodaya–kirtana Kirtana songs to be sung at dawn (from Gitavali).....	2752
Arunodaya–kirtana part two.....	2754
Radha–Krsna Bol (from Gitavali).....	2755
Kabe Ha'be Bolo (from Saranagati).....	2757
Sri Sri Gaura–Nityananda The Mercy of Sri Gaura and Nityananda (from Dhamali).....	2759
PURPORT by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.....	2760
Ista–deve Vijnapti Prayer to One's Beloved Lord (from Prarthana).....	2761
Important Verses.....	2763
* I.....	2763
II.....	2768
III.....	2779
IV.....	2781
V.....	2782
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.....	2785

Sri Brhad Bhagatamrtam.....2790

Part One.....	2791
Chapter One: Bhauma Nama (The Earth).....	2791
Chapter Two: Divya (The Higher Material Planets).....	2799
Chapter Three: Prapancatita Nama (Beyond the Material World).....	2809
Chapter Four: Bhakta Nama (The Devotees).....	2817
Chapter Five: Priya Nama (The Devotees).....	2830
Chapter Six Priyatama Nama (The Most Dear Devotees).....	2843
Part Two.....	2854
Chapter One: Vairagya (Renunciation).....	2854
Chapter Two Jnana (knowledge).....	2882
Chapter Three Bhajana Nama (Worship).....	2916
Chapter Four: Vaikuntha Nama (The Divine Abode).....	2941
Chapter Seven Jagad–ananda (The Bliss of the Worlds).....	3010

Vaisnava Etiquette.....3038

Introductory Class Lecture.....	3038
Basic Principles–.....	3046
Becoming a Vaisnava Devotee of Krsna.....	3050
Basic Principles of Vaisnava Behavior.....	3053
Quotes from Srila Prabhupada.....	3054
A Vaisnava is Better Than a Brahmana.....	3054

Vaisnava Etiquette

Not Associating with Materialistic Persons.....	3055
The Feet.....	3055
Slamming Doors.....	3055
Stealing.....	3055
More on the Behavior of a Vaisnava.....	3057
Quotes from Srila Prabhupada.....	3057
SP Letter to Rupanuga (5/9/72) "Boil the Milk".....	3058
To Patita Uddharan (12/12/74) "A devotee is always ideal in behavior.".....	3058
SP Letter to Gargamuni (2/5/69) "Vaisnava Symptom is Humility".....	3059
SP Letter to Dindayal (2/2/70).....	3059
SP Letter to (8/18/70) Upendra.....	3059
SP Letter to Janardan (1/21/68).....	3059
SP Letter to Advaita (5/28/70).....	3060
Letter to Bali Mardan (2/22/70).....	3061
SP Letter to Satsvarupa (8/19/69).....	3061
(SP Lil.V, p.65–6).....	3061
Vaisnava Behavior is Inspiring for Everyone.....	3062
SP Letter to Janardan (1/21/68).....	3062
SP Letter to Shivananda (9/14/68).....	3062
SP Letter to Batu Gopal (2/1/75).....	3062
SP Letter to Madhavi Lata (10/28/68).....	3062
Letter to Sridama (7/8/70).....	3063
Etiquette within Relationships.....	3064
Quotes from Srila Prabhupada.....	3065
Use of Titles.....	3065
Dealing with Godbrothers.....	3065
SP Letter to Himavati VE (6/14/68) [68–6–18].....	3066
SP Letter to Shivananda (1/23/69).....	3066
SP Letter to Kirtanananda (11/23/74).....	3066
SP letter to Janardan (1/21/68).....	3067
SP Letter to Janaki (1/18/69).....	3067
SP Letter to Gargamuni (9/8/69).....	3067
SP Letter to Brahmananda (11/15/69).....	3067
SP Letter to Upendra (8/4/70).....	3068
Dealings Amongst Grhasthas.....	3068
SP Letter to Vrndavan Chandra (6/24/70).....	3068
Dealing with One's Guru.....	3069
Letter to Madhudvisa (2/14/70):.....	3069
(SP Lil.V, p.43).....	3069

Vaisnava Etiquette

(SP Lil.V, p.196).....	3069
(Cc Antya 8.21 purp.).....	3069
SP Letter to Acyutananda (8/21/68).....	3070
SP Letter to Mukunda VE (3/26/68).....	3070
Seniors, Juniors, and Equals.....	3070
Surpassing a Superior Personality.....	3071
SP Letter to Sudama (7/29/72) Respect for sannyasi.....	3072
SP Letter to Rayarama (1/30/67).....	3072
SP Letter to Janardan (1/21/68).....	3073
SP Letter to Arundhati (6/16/69).....	3073
SP Letter to Yamuna devi and Harsharani (1/15/68).....	3073
(Letter to Brahmananda 2/20/68).....	3073
Treating Women as Mothers.....	3074
Quotes from Srila Prabhupada.....	3075
SP letter to Gargamuni (75/9/?):.....	3075
Letter to Rayarama (10/4/67) "Protect the women (Don't Exploit Them.)".....	3075
SP Letter to Gargamuni (10/18/69).....	3076
SP letter to Ekayani (12/3/72):.....	3076
Vaisnava Aparadhas.....	3077
The Greatness of A Vaisnava Quotes from Hari Bhakti Vilas.....	3077
Blasphemy of a Vaisnava.....	3078
SP letter to Gopal Krishna (4/21/70).....	3078
Quotes from Hari Bhakti Vilas.....	3078
Four Kinds of Blasphemy to a Vaisnava.....	3079
What to Do If One Commits Vaisnava Aparadha.....	3079
Offering Praise to a Vaisnava.....	3079
Dressing Like a Vaisnava.....	3081
Quotes from Srila Prabhupada.....	3081
(SP Lilamrta, vol 2, pg 7).....	3082
(SP Nectar 3, 6th Story):.....	3082
(SP Lil.V pg. 93).....	3083
Correcting Others.....	3084
(SP letter to Hansadutta 12/10/72).....	3084
Quotes from Srila Prabhupada.....	3085
SP Letter to Patita Uddharan (12/12/74).....	3085
SP Letter to Brahmananda (11/15/69).....	3086
Letter to Tamal Krsna (8/23/73) [73-8-26].....	3086
(Devotee misbehavior) Letter to Upendra (8/18/70).....	3086
SP Letter to Bhavananda (10/28/70).....	3087

Vaisnava Etiquette

SP Letter to Upendra (3/11/69).....	3087
SP Letter to Hansadutta (9/29/74) "Mend it; Don't Break it".....	3087
SP Letter to Nara–Narayana (2/7/69) "Let The Authority Handle It".....	3087
SP Letter to Madhumangala (11/18/72).....	3088
SP Letter to Vrndavanesvari (7/28/69).....	3088
SP letter to Goursundar (8/26/72): THE DEFECT LIES WITHIN YOU.....	3089
Etiquette in Management.....	3090
Quotes from Srila Prabhupada.....	3091
(CC Adi–lila 6.103).....	3091
SP Letter to Hansadutta (7/11/70).....	3091
SP Letter to Amogha (5/9/72).....	3092
SP Letter to Janaki (1/18/69).....	3092
(SP Lil.V, p.9).....	3092
SP Letter to Upendra (8/6/70).....	3092
SP Letter to Kirtanananda (11/12/74).....	3093
SP Letter to Gajendra (1/27/70).....	3093
Spiritual Management (SP Lil.V, p.91).....	3093
SP Letter to Krsnavesa dd (1/16/75).....	3093
SP Letter to Krsna das VE (3/5/69).....	3094
(3/2/70) Yamuna.....	3094
Temple Room Etiquette.....	3095
Other Quotes from Srila Prabhupada.....	3095
Letter to Nandarani and Krsna devi (10/4/67).....	3095
(7/26/70) Yamuna.....	3095
SP Letter to Kirtanananda (11/23/74).....	3096
Letter to Mahapurusa (3/28/68).....	3096
(Cc. Antya 4.128 purp.).....	3096
Seeing the Deity in a pleasing mood.....	3096
Letter (5/27/70) to Tamal Krsna.....	3096
(SP Lil.V, p.47,48.).....	3097
Serving Guests and Life Members.....	3098
General.....	3098
(Adi Lila 2.9.50, p.).....	3099
Quotes from Srila Prabhupada.....	3099
– SP Nectar 3, 1 Story of Surabhi Swami and Jayapataka Swami.....	3099
Serving and Honoring Prasad.....	3102
(SP letter to Dayananda 68/10/37).....	3102
How to Serve Prasadam.....	3103
(SP letter to Kirtiraja).....	3103

Vaisnava Etiquette

Quotes from Srila Prabhupada.....	3104
Story of Prabhupada's Visit.....	3105
Kirtana Etiquette.....	3106
(SP Letter to Kirtanananda 11/10/74?).....	3106
Etiquette in Public.....	3108
Quotes from Srila Prabhupada.....	3109
SP Letter to Sri Govinda (6/12/74).....	3109
(SP Lil.V, p.22–23).....	3109
(3/11/70) Acyutananda.....	3110
(SP Lil.V, pg 58).....	3110
(SP Lil.V, p.16).....	3111
(SP Lil.V, p.17).....	3111
Etiquette in Holy Places.....	3112
(SP Lil.V, p. 193).....	3112
Quotes from Srila Prabhupada.....	3113
SP Letter to Jadunandan (3/26/68).....	3113
(SP Lil.V, p.29–30).....	3113
Not Disturbing The Dogs (SP Lil.V, p.25).....	3114
(SP Lil.V, p.42).....	3114
Indian Brahmanas, Mayavadis, and other Sampradayas.....	3115
Indian Brahmanas and Mayavadis.....	3115
Other Sampradayas.....	3116
Quotes from Srila Prabhupada.....	3116
(SP Lil.V, p. 62).....	3117
SP Letter to Alfred Ford (7/16/74).....	3117
Give everyone proper respect (4/30/70) Jayapataka.....	3117
SP Nectar.....	3117
Dealing with Mayavadis.....	3118
(Bhurijan w/SP in Japan, SP Lil.V, p.92).....	3118

Other.....3121

Sri Caitanya Mahaprabhu predicted.....	3121
Sruti: (alphabetic order).....	3121
Atharva Veda, third khanda, Brahma–vibhaga.....	3121
Caitanya Upanisad of Atharva Veda (the whole text of 19 verses).....	3122
Chandogya Upanisad 8.1.1 of Sama Veda.....	3122
Chandogya Upanisad 8.1.2.....	3122
Krsna Upanisad 2.6.....	3123
Mundaka Upanisad 3.1.3 of Atharva Veda.....	3123
Purusa–bodhini Upanisad of Atharva Veda.....	3124

Other

Svetasvatara Upanisad 3.12 of Yajur Veda.....	3124
Smṛti:.....	3126
Srimad–Bhagavatam 7.9.38.....	3126
Srimad–Bhagavatam 10.8.13.....	3126
Srimad–Bhagavatam 11.5.32.....	3127
Srimad–Bhagavatam 11.5.33.....	3127
Srimad–Bhagavatam 11.5.34.....	3128
Agni Purana.....	3129
Bhaviṣya Purana.....	3129
Brahma Purana.....	3129
Devi Purana.....	3130
Garuda Purana.....	3130
Kurma Purana.....	3132
Mahabharata, Dana–dharma–parva ch. 189.....	3133
Markandeya Purana.....	3133
Matsya Purana.....	3134
Narada–pañcaratra, Bala–Kṛṣṇa– sahasra–nama–stotra.....	3134
Narada Purana.....	3134
Nṛsiṃha Purana.....	3135
Padma Purana.....	3136
Skanda Purana.....	3137
Vamana Purana.....	3137
Varaha Purana.....	3138
Vayu Purana.....	3138
an Upapurana.....	3140
Ananta–saṃhita:.....	3141
Brahma–yamala tantra.....	3146
Jaimini–bharata.....	3147
Kapila tantra.....	3147
Kṛṣṇa–yamala tantra.....	3148
Urdhvamnaya tantra.....	3150
Viṣṇu–yamala tantra.....	3151
Yoga–vaśiṣṭha.....	3151
Gaura–lila.....	3154
The Pancha Tattva.....	3154
The Eight Goswamis.....	3156
The Eight Kavirajas.....	3156
The Dvādasha (Twelve) Gopas (Cowherd Boys) of Lord Nityānanda.....	3157
The Eight Principal Gopies of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa in the pastimes of Lord Gaurāṅga.....	3157

Other

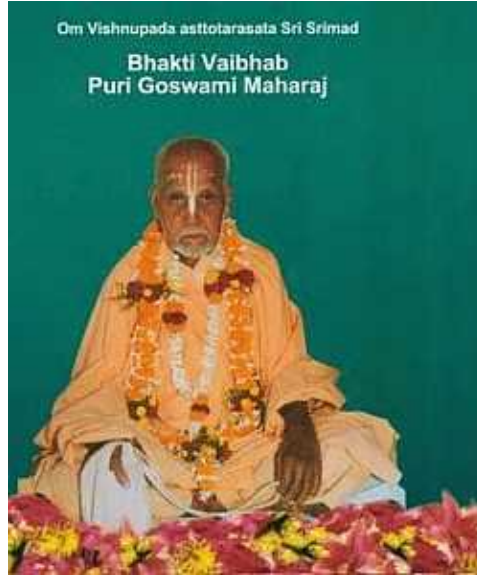
THE TABLE OF THE ASSOCIATES.....	3158
Nityananda–Gauranga Lila Corresponding Names of the Same	
Associates in Radha–Krishna Lila.....	3158
GOPAS (COWHERD BOYS).....	3161
GOPIS (COWHERD GIRLFRIENDS).....	3163
Sriman Mahaprabhur Sata–Nama.....	3172
Song 1.....	3172
Part 1.....	3172
Part 2.....	3173
Part 3.....	3174
Part 4.....	3175
Part 5.....	3175
Part 6.....	3176
Part 7.....	3177
Part 8.....	3178
Song 2.....	3179
Song 3.....	3179
Song 4.....	3180
WORSHIPABLE ITEMS FROM LORD GAURANGA'S TIME STILL	
PRESENT NOW.....	3182
(A) – PERSONAL ITEMS –.....	3184
(B) – ORIGINAL HANDWRITING.....	3186
(C) – SACRED FOOTPRINTS –.....	3188
(D) – EARLY DEITIES –.....	3190
Deities Established By The Gosvamis.....	3192
Deities Established In Vraja By Vajra–nabha, Sri Krsna's Grandson.....	3194
Other Famous Early Deities.....	3195
(E) – EARLY PAINTINGS –.....	3197

Vrindavana—Radha kunda



Obeisances to the dearest to *Lord Krishna*

A Brief Life History of Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj



Published by:
BHAKTI VIGYAN NITYANANDA BOOK TRUST
SRI KRISHNA CHAITANYA MISSION (Regd.)
SRI BHAKTI VINODA ASHRAM
BERHAMPUR-6(GM)
INDIA

First Edition–1998

WWW Edition–2002

To be had at:–

1. SRI CHAITANYA CHANDRA ASHRAM,
ITOTA, PURI–752001
Near Gundicha Mandir, Phone–24455
2. SRI KRISHNA CHAITANYA MISSION
SRI RADHA VRINDABAN CHANDRA MANDIR
208, Sevakunja, P.O.–Vrindavan,
Dt.–Mathura, pin–281121, Phone–443603
3. SRI KRISHNA CHAITANYA MISSION
Sri Goura Saraswata Ashram
Isodyan, P.O.–Mayapur, Dt.–Nadia(W.B.)
Pin–741313, Phone–45313
4. SRI BHAKTI VINODE ASHRAM
Ananda Nagar, H.K. Road, Berhampur (G.M.)
Pin–760006, Phone–208400
5. SRI KRISHNA CHAITANYA ASHRAM
Aryapuram, Rajahmundry
Dt.–E.Godavari (A.P.), Pin–533104, Ph–79444

CONTENTS

Sri Srimad Bhakti Vaibhava Puri Goswami Astakam	
A Brief Life History of Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj	
Questions and Answers	
Preceptor's Precepts in Brief	
List of Temples Around India	
List of Publications	

SRI SRIMAD BHAKTI VAIBHAVA PURI GOSWAMI ASTAKAM

sada puja Gurudeva dayanidhe
gatidayak parag Vedamate
bhati tvadiyamananta dharmadhanam
pranamami Guroh taba padapadam(1)

bhakta sarbottama he Bhakti Vaibhava
puri goswami nama dharin he deva
rupanugariteh karosi bhajanam
pranamami Guroh taba padapadam(2)

abatirnah subarna–sujoge bhubi
nityam jiba hite rata krsnapremi
bhabasagar tarana kirti jutam
pranamami Guroh taba padapadam(3)

jibamoksakarye prabho cabatirna
harinamno bitaraneapyagraganya
prabalambya tu hrdaye gauramatam
pranamami Guroh taba padapadam(4)

sarbabidya–bisarada bhaktasrestha
sarbasamsaya mocane asi balisthah
sada bhabayasi hrda radhadhabam
pranamami Guroh taba padapadam(5)
dhyeyam siddha saraswati subhrapadam
krsnebhakti vrindabane cahoratrām
tatha rai ramanandasya pujakarjyam
pranamami Guroh taba padapadam(6)

biswe chaitanya cetana kathakarin
hrdi jagannath bibhumaladharin
mukhe piyuse sadrsam subacanam
pranamami Guroh taba padapadam(7)

karomi manasa Sripada pujanam
sugrahyam bhabatu mama nibedanam
adhamaya mahyam dehi dibyagyanam
pranamami Guroh taba padapadam(8)

Sri Bhakti Vaibhavapadyam Purigoswaminh Stabam
Trikalam jah pathennityam sah jati paramam gatim(9)
iti Sri Bhakti Vaibhava Puri Goswamyastakam Sampurnam

All glory to the Divine Master and Lord Gauranga

Nama Om Vishnupadaya Krishnapresthaya Bhutale
Srimate Puri Goswami Bhakti Vaibhava Namine
Gaurabani Pracharaya Dridha Sankalpa Murtaye
Krishna Shakti Swarupaya Sri Bhakti Pradaine Namah

Great souls say– It is heard from sastras that the living entities are liberated from this material world simply by singing the glories and past times of Vaishnavas.

A Brief Life History of Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj

We discuss about the Life History of ideal persons who dedicated themselves to the cause of self realisation and for the benefit of mankind at large. So many Karmees, Jnanis and Yogis had given many pieces of advice through their conduct while preaching according to the interest of the people . They are not beneficial for the liberation of one's soul even though one gets benefit of one's body and mind by following their precepts through daily discussions . We may be benefited for the upliftment of our souls if we develop a taste for discussing the conduct and teachings of the Sadhus and great devotees of the Lord through their Life Histories. There is no other way than this for the benefit of one's soul. It is easy to get facilities for the enjoyment of one's body and mind in every state and in every birth. But the benefit of realisation one's self could be attained only in this human life. So great personalities coming to this world give us precepts through their personal conduct and rigorous practice. Teaching for our benefit and their Teachings are flourished through our self– conduct and adherence to the principles laid. So if we follow their precepts through our lives then certainly it will be beneficial for our souls. So the well–wishers of their self–souls progress in their devotional path by studying and understanding the Life Histories of Spiritual Masters and Vaishnavas .

The Lord Vishnu appears in this world on His own accord, when there is flourishing of irreligions and disgrace to the religion, in order to establish Bhagavata Dharma and to protect his devotees. Spiritual masters of the Vaishnava cult, either with the for permission of the Lord or on their own accord, appear in this world which is the abode of the Lord to re–establish religion by eradicating the disgracement to the Religion and to make the Truth Seekers drink the nectar of the loving devotional service of the Lord. When the atheists being offensive have lost their mental power and try to destroy the real truth as preached by the Lord Himself, the Lord makes His devotees appear in this world as His representatives to re–establish His doctrine.

It may be right in the beginning to worship the Lord alone as a neophyte devotee does so in a natural way leaving the worship of the great devotees of the Lord and Sadhus. But the Lord's devotees and the spiritual masters come to this world in order to bestow the living entities the joy of service to the Lord.

In this way the devotees come to this world from time to time in order to preach the Lord's doctrine and redeem the fallen souls from the dark well of material existence . Among those devotees, Sri Srimad B.V. Puri Goswami, the Founder President and Acharya of Sri Krishna Chaitanya Mission, is one of the great disciples of the world

spiritual master 108 Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupad. He always engages himself in the services of Sri Varsabhanavi devi as if he is Her maid-servant.

'Shakti shakti matoyavedah'. The Lord's potency is the source of all the energies and the Omnipotent Lord is a non-different . It is said in the scriptures that energy is non-different from the Omnipotent Lord. The Lord is the source of potency in reality and the spiritual master being sent by the Lord is like the potency of the Lord. The Omnipotent Lord under the influence of His Para Shakti manifests his Wonderful lilas in this World. The Omnipotent Lord manifests His wonderful lilas through Sri VyasaDeva and other spiritual masters in line of disciplic succession. A spiritual master is well versed with all the scriptures. He churns all the scriptures to find the butter as the Lord's devotion and he declares to the living entities ascertaining their duties as the devotional service of the Lord with reverence.

It is offensive to consider a spiritual master or a sadhu to belong to a particular caste by his birth, as it is offensive to consider the Lord to be a Boar seeing His Boar form or to consider Hanuman who is in a monkey form to belong to a Monkey family.

BIRTH AND PARENTS

The Spiritual master Srimad B. V. Puri Goswami Maharaj appeared on this material plane on 5th day of the waning period of the Moon of Magha in 1913, in the house of his grand-father, in the village Fulta, which is just 5 kms away from Berhampur in Ganjam District of Orissa State in India, Bharata Varsha, the most sacred place in the world. His mother's name is Srimati Devi and his father's name is Sri Damodar. They had four sons and Srila B.V. Puri Maharaj is the second son having no sisters. The parents named our Maharaj on an auspicious day as Nrusingha. His father came with his family from the village Tulasi near Ichhapur to the village Kutharsingi in Ganjam District.

STUDY EDUCATION AND YOUTH

Srila Maharaj received his primary education from a teacher at Kutharsingi. After that he received his higher education in a high school at Surangi near Ichhapur which is few kilometres away from his village. At the encouragement of his elder brother he joined in Khallikote College, Berhampur for higher education and received his B.A. degree. Srila Maharaj was beneficial, noble, truthful and unenvious from his student career, so

Mahatma Gandhi's principle of truth and non– violence as well as the 1930's Civil Disobedience Movement had great impact on him. He became the president of the district freedom fighters association and he was a great freedom fighter himself

INTEREST IN AYURVEDA

Gradually he developed interest in Ayurveda and decided to learn it. He successfully completed his study about Ayurveda from the renowned Kaviraja Sripad Madhusudan Sharma who took initiation with his wife from Srila Prabhupada and after finishing Ayurvedic learning Srila Maharaj daily discussed Srimad Bhagavata and Goswamis' scriptures after the class and was encouraged by the teacher. In the meanwhile he also used to discuss with Sharma about the magazine 'The Gaudiya' and The news paper ' Daily Nadia prakash '. In this way some days passed and at the encouragement of Sripad Sharma he received his initiation from the world spiritual master Srila Bhakti Siddhanta Saraswati Goswami Prabhupada, on 3rd August, 1936, the advent day of Balarama in presence of Sripada Madhusudan Dasadhikari at Sridham Mayapur. After returning from that place by the encouragement of Sripada Sharma he opened an Ayurvedic charitable hospital at Bhanjanagar. After earning a good experience in the line of Ayurvedic treatment he came to be known as Sri Nrusingha Kaviraj. He was well versed with the scriptures of the Vaishnavas as well as Ayurvedic literature. Exactly at that time the staunch followers of Srila Prabhupada who were sannyasis or Brahmacharies came to Ganjam District for preaching the doctrine of Mahaprabhu and stayed at Bhanjanagar. The disciples of Srila Prabhupada advised Srila Maharaj to live with them in a math, seeing his wonderful zeal in preaching the Lord's doctrine and his self interest in reading scriptures.

DISAPPEARANCE OF HIS GURUDEV SRILA PRABHUPAD

After some days a telegram was received by Sripad Madhusudan prabhu and it stated the disappearance of Srila Prabhupad on 1st January 1937. Srila Maharaj attended with Sripad Sharma in that commemoration ceremony. In this way he practised his doctorship and left his house for Mayapur on 25th June, 1937.

DIKSHYA

He received Dikshya from Srila Ananta Vasudeva Para Vidyabhusan Prabhu as per the advice of the seniormost Sannyasis but later on left him for unavoidable circumstances.

1937–1942 IN CHARGE OF KOVVUR GAUDIYA MATH

One day Srila Maharaj met with Srila Bhakti Rupa Vilas Maharaj at the Sribas corridor at Mayapur . He finished his study in Sanskrit upto Bhagavata Acharya while staying at Mayapur. Bhakti Rupa Vilas Maharaj requested Puri Maharaj to stay with him in the Ashram. Puri Maharaj used to write articles for the monthly magazine 'The Gaudiya' staying there. Seeing his high standard articles Srila Bhakti Rupa Vilas Maharaj asked Puri Maharaj to write staying with him. But another envious person became furious at this. In the year 1937 Lord Krishna provided a munificent opportunity to Puri Maharaj by sending him to Sri Raya Ramananda Gaudiya Math at Kovvur in Andhra Pradesh as the chief of that monastery, by the secretary of the Gaudiya Math Sripad Bhakti Sudhakar Prabhu. He proved his administrative capabilities by managing the Gaudiya Math at Madras (Chennai) while he successfully managed the functions of the Kovvur Math as well.

During those days he was affectionately addressed as Nrusinghananda Prabhu by one and all. He used to go for alms to the nearby villages. He used to keep and maintain all the accounts of the Math always of today. As alms he was getting rice, dal and sugar candy for the deities. Srila Maharaj has great reverence for Srila Raya Ramananda. So he reconstructed the temple, corridor of the temple, and constructed a house for sadhus and a big hall for taking prasada part from collecting money for the cooking utensils by his personal attempt. After finishing all these constructions he invited all the Gaudiya sannyasis and Brahmacharis for the installation ceremony. All the invitees participated enthusiastically in the ceremony and involved themselves in the 7 days' congregational religious meetings, which was a grand success. Even though every one is praising Srila Maharaj, Maharaj is double-cautious to see that, knowingly or unknowingly, no vaishnava aparadham is committed at any level. At the end of the ceremony Srila Maharaj pleased all the Sadhus, Sannyasis and Brahmacharis by paying due respects to all of them and saw that they are honoured with new cloths etc., apart from money and articles enabling them to serve the Lord better. While doing all these works as a Lord's dedicated worker, he remained peaceful and simple thinking about the Trunadapi sunichena Verse from Sri Sikshastaka, the eight fundamental Regulations enunciated by Sri Chaitanya Mahaprabhu.

It was in 1942 that in order to instill discipline among the inhabitants of the math and to fix responsibility and caution in rendering the devotional service to the Lord, Puri Maharaj left for Mayapur making them to take charge of the Math. Before he reached Mayapur he went to Kharagpur and then proceeded to Midnapore. At that time the installation ceremony of the Ashram was going on at Midnapore. A great many sadhus like Srila Keshab Goswami Maharaj, and Srila Sridhar Goswami Maharaj had come to that place. Maharaj gave him all sorts of assistance for this ceremony. On account of Maharaj's extraordinary qualities several sannyasi devotees of Srila Prabhupad wanted to give Maharaj the fourth order of sannyasa. But Maharaj wanted to remain impartial towards them and to keep good companionship with all of them. He invited the grace of the Lord to rescue him at this delicate juncture. Even though he used to give assistance according to his capacity to all, he had great love for Srila Sridhar Maharaj and so he used to help him in all kinds of devotional services, Srila Sridhar Maharaj had no servitors with him. Therefore Srila Maharaj brought his followers to engage them for the Lord's service.

As per the request of Srila Sridhar Maharaj, he remained with him in his Ashram with Sripad Ananda Lilamaya Prabhu. Ananda Lilamaya Prabhu used to cook there for the Lord and Srila Maharaj used to worship the Lord. Ten full time devotees gathered there at the encouragement of Srila Maharaj. It was the month of Vaishakha, Srila Maharaj arranged to read Bhagavata at Nadanghata in the house of a Landlord Sripad Panchu Singh. He gave his discourses on Bhagavata for one month and the people of that place were very much pleased. The next year he was engaged in reading Bhagavata for seven days. After the discourses, kirtan was performed.

1942–1948 MAHARAJ STAYED AT MAYAPUR

Srila Maharaj used to go to the banks of Jahnvi during his five years' stay at Mayapur. There he used to meet the crest Jewel of Paramahansa's, Sri Srimad Bansidas Babaji Maharaj. But Srila Babaji Maharaj did not talk with any one, he only used to show his pipe. The disciple of Srila Babaji Maharaj used to offer coffee to Srila Maharaj because Babaji Maharaj used to drink coffee. He used to make notch– potch. Sometimes that was also available to Maharaj. Srila Babaji Maharaj was a Maha Bhagavata. He had earned success in parental love for Goura Nitai. His main peculiarity was that he remained always in trance position. He incessantly used to talk with his worshipping deities. Sometimes he laughed by playing jokes with the deities, sometimes he cried and at other times he cried bitterly calling "Oh Hari" who is affectionate for his devotees, "O life of my soul Hari", "O Gopal", "O the son of Nanda" etc. In this way he used to call the Lord in His different names. A great deal of people visited him on the banks of the Ganga, but

he did not talk with any one and used to talk only with his worshipping deities in a parental loving manner . Though he was very old, he cooked himself for the deities. Sometimes he was under such a trance that he forgot for the service of the deities and even to eat for himself for days together. It was his significance.

Foot prints of Sri Chaitanya Mahaprabhu were established by Puri Maharaj in a quick span in the old and ancient temple of Sri Radha Madan Mohan in Northa District. That was the first service to Srila Rupa Goswamy. Maharaj had intimate association with Srila Bhakti Rakshaka Sridhar Maharaj and Bhakti Vijaya Prabhu.

10TH ANNIVERSARY OF SRILA PRABHUPADA GREAT SUCCESS

In 1947 a Grand celebrations were organised for seven days at Brahmapur Town Hall, on occasion of the 10th commemoration ceremony of Srila Bhakti Siddhanta Saraswati Goswami Prabhupad. And for that occasion Srila Baikhanas Maharaj, Srila Nityananda Prabhu and Srila Maharaj had tried their level best with all their full energies. Srila Maharaj did every thing, accompanied by Srila Baikhanas Maharaj. The donation of Sri Balaji Sahu, the proprietor of 'Ganjam Amala' was very significant. Different sadhus from different pilgrimages attended that meeting held at Brahmapur Town Hall and delivered their discourses. For their boarding some rooms of Khallikote College and Hostel were spared with the help of the then principal of the college. People from nearby villages poured into that meeting to hear the discourses. On every evening Srila Maharaj with more than 300 devotees was going in a procession starting from Balaji Pentha street upto Town Hall with big banners and flags. The important Sadhus who were present in that great religious meeting were the sannyasi disciples of Srila Prabhupad, like Srila Srauti Maharaj, Santha Maharaj, Jajabara Maharaj and Brahmacharis. .

MAHARAJ KNOWN TO BE THE BHAGAVATACHARYA AT RAMANANDA GOUDIYA MATH AMONG MAYAPUR SANNYASIS

When Maharaj used to stay at Mayapur he attended the classes on Bhagavata of Srila Bhakti Pradeepa Tirtha Maharaj. Srila Tirtha Maharaj loved him very much. He became the monitor of that Bhagavata class. He could give correct answers of all sorts of questions on Bhagavata. Maharaj at that time used to take Bhagavata classes at the

direction of Srila Tirtha Maharaj and Srila Tirtha Maharaj used to sit along side with him. In this way Srila Maharaj got his recognition as a Bhagavata Acharya at Mayapur. Still now Srila Maharaj gives the correct annotation of any verse from Bhagavata at his present advanced age of 85 years. Maharaj has remembered most of the verses of Srimad Bhagavata. He usually takes water or any food after reading Srimad Bhagavata.

1948–1966 IN CHARGE OF GOUDIYA MATHS, KOVVUR, MADRAS

At that time the things were settled between the Gaudiya Maths and Kunjada received some maths. After that Maharaj again became the chief of the previous two maths situated at Kovvur and Madras (Chennai).

LEAVING GAUDIYA MATH AT KOVVUR

Once he went on a pilgrimage to the south with Srila Nityananda Prabhu giving the charge of the math to Purushottam Brahmachari. Maharaj never allowed indiscipline in the devotional service to the Lord. One Sannyasi took charge of the math from Sripad Purushottam Prabhu. Srila Maharaj saw this incident to his utter displeasure after returning from his pilgrimage and mentally decided to leave the Math. He left the math with Srila Janardana Maharaj, Srila Nityananda Prabhu, Srila Ananda Prabhu and Srila Ramamohan Prabhu. At that time the followers of the math who were renunciates or house-holders requested him, "This is your place, you stay here". Though they requested Srila Maharaj to stay there, he did not stay with them and told, "I have not come to establish any math, building, etc. If Sriman Mahaprabhu wants that I should preach His doctrine, then I can establish 10 to 15 maths. Why should I stay here ?" Leaving that place he took shelter in the house of a Fortunate devotee named Garpati Subamma at her humble request. He used to go for alms and remained in her house. He cooked himself the alms and offered to the Lord . He alone continued his preaching activity and achieved the task.

TOOK SANYASA IN 1966 FROM SRILA GIRI MAHARAJ

The aged sannyasis who were loving him wanted to make him their sannyasi disciple seeing Maharaja's great devotion, service to Vaishnavas, and his thoroughness in scriptures. He consulted with Srila Baikhanas Maharaj about taking sannyasa and at last on 7th February, 1966 he took sannyasa in Mayapur at Sriman Mahaprabhu's birth place according to the scriptural injunctions, from Srila Bhakti Swarupa Giri Maharaj in presence of his Vaishnava circle. After this he came to Srila Keshaba Maharaj with Srila Giri Maharaj. Srila Keshaba Maharaj became angry upon Srila Giri Maharaj and said, "Why did you give sannyasa to him? He is ours." But Srila Giri Maharaj in order to avoid this told, "I am your servitor." Everyone wanted to make Maharaj his own disciple. The main reason behind it was that Maharaj was apt in management of maths and he was well versed in Bhagavata. Everyone wanted to give him the charge of their maths.

ESTABLISHED SRI KRISHNA CHAITANYA ASHRAM IN KAKINADA IN 1966

After so much effort Srila Maharaj wanted to stand up himself and to manage an Ashram. He formed one registered board named 'Sri Krishna Chaitanya Ashram' in Kakinada of Andhra Pradesh in June, 1966. He became The president of that registered board. A Retd. Police officer was the cashier of the registered board and the secretary was a local devotee named Satyanarayan Murty (A Retd. Chemistry Lecturer). After some years some maths were established.

FORMED THE PRESENT SRI KRISHNA CHAITANYA MISSION

In 1983 he formed a new registered board at Itota in Sridhama PURI making Sri Chaitanya Chandra Ashram the centre place of the Mission and Srila Purushottam Tirtha Maharaj became the Secretary of that registered body. From that time onwards this body is functioning and the number of maths under the mission raised to 18. (list of addressess even at the end of this book.)

On the one hand Srila Maharaj is devoid of lust and thinks himself to be an ordinary devotee and on the other hand he was a noble worker of the Congress and is beneficial to all. He is a lover of truth and non-violence. Once Srila Maharaj was returning from Mayapur after finishing the advent ceremony of Sriman Mahaprabhu, Srila Jajabar Maharaj came from the Ashram of Srila Sridhar Maharaj and met him at Howrah railway station. He asked Maharaj to accept the charge of the math. Maharaj refused to accept

anything. He tells to his disciples, "You get together for one purpose, that is the service of the Lord and try to preach the doctrine of Mahaprabhu after me. You keep good relations with yourselves and stay in the Ashram."

ADHERENCE TO THE PRINCIPLES

Srila Maharaj has never tasted any kind of intoxicants and he can not tolerate any one using them. He comments against the intoxicants telling that these are the disciples of this iron age. Once a Brahman came to the Ashram at Rajahmundry. He took his dinner and asked some money for taking betel. Maharaj became furious and scolded him. That Brahmin also became furious and cursed him saying, "You cut the root after allowing one to climb a tree." Maharaj gave scriptural evidences in support of his comment. After that the Brahmin understood his fault and left that place. So Maharaj tells during his discourses every human being should try to rectify his personal fault.

VAISHNAVA APARADHA IS NEVER TOLERATED

Maharaj can not tolerate denouncing Guru–Vaishnavas or doing anything against scriptural injunctions. Even in the meeting if one tells something sounding so, he asks him to stop his discourse or if there is chance he rules it out by quoting scriptural verses. Once a conference of sadhus was organised at Bhakti Vinod Ashram in Brahmapur. One scholar described that a farmer's utterance of the name of Hari only once before going to bed is greater than the incessant chanting of Narada. Hearing this Maharaj stopped him to say any more. The reason behind it is that the incessant chanter Narada, Who is a stalwart devotee, is incomparable to a farmer who is a mere Karmee. This goes against Mahaprabhu's doctrine. He says chant always Hari. In this way Srila Maharaj establishes any matter which goes against scriptural injunctions with strong arguments basing on scriptures.

INTIMATE FRIENDSHIP WITH A.C. BHAKTI VEDANTA SWAMY

The founder Acharya of ISKCON, Srila A.C. Bhakti Vedanta Swami Maharaj was an intimate friend of Srila Maharaj. He liked Maharaj very much among all the sannyasis of Gaudiya maths. The Vaishnavas of all other Gaudiya Maths were disliking Swami Maharaj. Srila Maharaj liked him very much and that's why he was invited by Srila Swami Maharaj while installing new temples or conducting religious meetings. Srila Maharaj accepting his invitation used to attend the ceremonies arranged by Srila Swami Maharaj. Srila Maharaj went around the streets of the town Visakhapatnam with Srila Swami Maharaj and he arranged prasad and boarding for all the foreign devotees who came with Srila Swami Maharaj. Especially he helped them in preaching Mahaprabhu's doctrine and being pleased in his service Srila Swami Maharaj loved him very affectionately. Before the disappearance of Srila Swami Maharaj he called his disciples and told them, "You take advice of Srila Sridhar Maharaj or my most dear friend Srila Bhakti Vaibhava Puri Goswami Maharaj on any matter regarding scriptural injunctions or temples." At the last time of his disappearance Srila Swami Maharaj wanted the presence of Srila Puri Maharaj at Sridham Brindavan.

In 1971 Srila Maharaj invited Swamy Maharaj to inaugurate a new temple at Rajahmundry on the banks of Godavari. In 1973 A.C. Bhakti Vedanta Swamy Maharaj visited our Visakhapatnam Ashram with 15 senior disciples and stayed for about 20 days. They discussed lots of issues in Practice of Bhakti and its preaching.

Srila B.V.Puri Maharaj went to Mayapur to lay foundation to the present Chandrodaya Temple of ISKCON. Thus a thick friendship was established between them.

The aged and most experienced sannyasis and Brahmacharies of other Gaudiya Maths were also attending with Srila Maharaj while installing new temples or constructing buildings for sadhus. They also were making success to the religious meetings following the words of their spiritual master. Now also the justified disciples of Srila Swami Maharaj request Srila Maharaj for attending the installation ceremonies and joining in the religious meetings.

MAHARAJ LOVES KIRTAN AND LOUD CHANTING

Maharaj used to say at universal conference of sadhus, "should Vaishnavas go ahead of a procession with loud chanting." The aim of such advice was to attract persons to the procession and to make them realise the effect of kirtan, so that the people of that place would come to the meeting place for hearing the discourses delivered by pure devotees and to benefit themselves. He always wants to fulfil the desires of Guru and Gauranga. It is also his aim to encourage persons to follow good conduct leaving bad conduct of this iron age and to serve the Lord by remaining away from quarreling themselves.

KEEN INTEREST ON THE SONGS OF NAROTTAMA THAKUR

Srila Maharaj liked the songs written by Narottama Thakur. The songs which are loved by Maharaj, written by Narottam Thakur are, "Gora Panhu na Vajiya mainu" and Narottama Dasa "kene nagela mariya". He says that the songs written by Lochana Dasa are good but advisory. Similarly the songs written by Bhakti Vinoda Thakur are systematic but those are only his feelings. The songs of Narottam Dasa Thakur have great impact on the neophytes. "The Prema Bhakti Chandrika" of Srila Narottam Thakur is the best of all his songs. He tells about the preaching in West Bengal. Srila Jajabar Maharaj had a good voice and he was also a good singer. While Srila Keshaba Maharaj was doing kirtan Srila Maharaj rhythmically used to repeat the same song. At the time of preaching he used to sing with other sannyasis.

MERCY OF THE VAISHNAVAS IS ESSENTIAL

Srila Maharaj has observed the conduct and behaviour of great Vaishnavas staying with them. So he says it is very difficult to get the Lord's feet by any one who has not stayed with great personalities or pure devotees of the Lord.

EYES WITH TEARS

Srila Maharaj comes into trance with full of tears in his eyes while narrating the pastimes of Gauranga or commenting on the verses of Srimad Bhagavata. He is very sentimental. He does with utmost care the service to Tulasi, circumambulating the temple of the Lord, worshipping the deities or singing the names of the Lord. These are his daily routine work and ideal principles. He daily discusses in his friends' circle and with his disciples 'Sri Chaitanya Charitamruta', 'Srimad Bhagavata', scriptures of Gaudiya philosophy, etc. He being accompanied by his disciples always teaches how to serve the Lord. Every day in the morning he with his disciples reads Srimad Bhagavata, Srimad Bhagavata Gita, Brahma Sanhita, Stotra Ratna and sometimes does it by the help of his disciples. He becomes furious if any disciple does not sit for kirtan and he points out the errors of his disciples through his lecture with strong words in order to rectify them. His main teaching is that if one wants to take shelter under one's spiritual master's feet then he should have perseverance to accept his spiritual master's ruling. Tolerance is one of the good qualities of an Ashram dweller. It is not possible on one's part to develop without tolerance.

MOST OF THE INTIMATE ASSOCIATES OF THE MAHARAJ LEFT THIS MATERIAL WORLD

Srila Maharaj had great friendship with Srila Nityananda Prabhu, Srila Tirtha Maharaj, Srila Ananda Prabhu and Srila Janardana Maharaj. He used to send some money to Ananda Prabhu in every month while he was in Brindavan. He also helped Srila Nityananda Prabhu in his difficulties and he also used to send money and paper to Nityananda Prabhu for printing books. He comes to Brahmapur at the time of the commemoration day of Srila Prabhupada and at some other times. Sometimes two friends talked with each other in a friendly way. He was loving very much to Srila Tirtha Maharaj thinking that he would look after him the developmental work of the Ashrams but he had lost almost all his true friends. So Srila Maharaj is in deep sorrow due to the separation of Vaishnavas. He is now staying in this world to give chance to the fallen souls for their upliftment by the God's will and doing the work of installing Ashramas and publishing scriptures on Vaishnava philosophy besides guides the temple incharges in execution of their daily devotional work effectively.

EFFORTS IN ESTABLISHING A MATH IN BRINDAVAN

By the desire of his friends' circle he wanted to establish a math in Brindavan. His spiritual master, who had given him sannyasa, Srila Giri Maharaj, had a math at

Brindavana and Srila Maharaj was the only disciple of Srila Giri Maharaj. So Srila Giri Maharaj wanted to make him his successor and handover his math at Brindavan. But at God's will Srila Giri Maharaj fell ill and while he was in the hospital the disciples of Srila Madhava Maharaj were looking after him. Still then he wanted to handover his math to Srila Puri Maharaj. Hearing this one of the householders told to Giri Maharaj, "Srila Puri Maharaj is not here. He is in Andhra Pradesh. So please handover your math to Srila Madhava Maharaj." So Srila Giri Maharaj handed over it to Srila Madhava Maharaj.

BRAJAVASIS DESERVE OUR SERVICE

Now as per the causeless mercy of Sri Brusabhanunandini Srimati Radharani, he has a temple near Her place of sporting called Sebakunja in Brindavan. He says his disciples, "We have come to this place for serving the Lord but not to receive service from the Brajabasis." So he denies to ask alms from the inhabitants of Brindavan Dham. At the request of his disciples and some householders he has accepted some foreign disciples and he has now established a math at Sridham Mayapur, the advent place of Sriman Mahaprabhu. Though Srila Maharaj was driven out indirectly from the Raya Ramananda Gaudiya Math at Kovvur in Andhra Pradesh, he has constructed many maths, by the will of Mahaprabhu, on the donated lands as per the request of the local people. Now he has 18 maths, some charitable hospitals and libraries. Still then he has formidable promise to preach and distribute the doctrine of Sriman Mahaprabhu.

ESTABLISHED BOOK TRUST AND PUBLISHING SEVERAL BOOKS

He has published many books on Vaishnava philosophy in different languages like Telugu, Oriya, Hindi and English in order to supply books on unalloyed devotion to the public. After the demise of Srila Nityananda Prabhu he established a book trust named "Sri Bhakti Bigyana Nityananda Book Trust" in the name of Srila Nityananda Prabhu on 28th July, 1988. As the president of the trust he advises the trust at different times to publish different books. These books are printed with the help of a printing machine which was established by Srila Nityananda Prabhu and Srila Maharaj. The printed books are sent to different maths of this mission for the benefit of the devotees. Now he is the chief editor of the monthly magazine "The Siddhanta" which was published under the able guidance of Srila Nityananda Prabhu before his disappearance.

IMPORTANT BOOKS AT LOW COST

He has high ambition to fulfil the will of his spiritual master, Srila Prabhupad by publishing books from the printing press which is called "Bruhata Mrudanga." Now he desires to publish Srimad Bhagavata which was written by Sri Krishna Dwaipayana Veda Vyasa but it has not been done. It may be fulfilled if Lord so desires. He spends money in printing books. He is always very particular for the get up of the books, errorless printing and low cost of the books. He thinks that people should be able to buy books at low cost so that they can read them and get benefit out of them. He gives strong instructions to the charge holders of various maths to pay the cost of the books sent to them. He wants that small booklets should be published on the teachings of Srila Prabhupad, the life histories of great souls, the life histories of Associates of Sriman Mahaprabhu, the philosophy of Sriman Mahaprabhu, the main theme of Srimad Bhagavatam and the teachings of Sri Krishna in Gita.

AFFECTIONATE TOWARDS DISCIPLES BOTH FOR GRUHASTAS AND THYAGIES

Srila Maharaj is affectionate to his disciples. He is eager to dispel the doubts of his disciples. He asks his disciples how do they chant, what do they feel and so on? He never tries to disrespect others. He also does not tolerate any kind of disrespect to others. He tells his disciples that who does not chant even residing in maths, his life is spoiled due to the misutilisation of a golden opportunity given by the Lord. One's song or kirtan should be impressive as per his advice. He always says that prayers should make oneself to feel as insignificant as a blade of grass. He does not like to sing like a tape-recorder without proper feeling. He praises one seeing one's serving attitude and encourages him to do so. He does not tolerate any one's negligence in performing his service to the Lord and he scolds him.

GOOD COMMAND ON DISCOURSES IN DIFFERENT LANGUAGES

Srila Maharaj has a great power in delivering speech without a pause in Oriya, Telugu, Hindi, Bengali and English languages. The listeners are wonderstruck by hearing his

speech. Though Maharaj has strong faith on Sri Radha Krishna, he has also strong devotion for Nrusinghanath. He has success over Nrusingha mantra and so he advises to mutter Nrusingha mantra while one is under illness. Maharaj knows Nrusingha dev eradicates all the difficulties in the path of devotion and He also eradicates all other sorts of difficulties, while bestowing the things that are beneficial to one's self.

VISITS ABROAD IN HIS PURSUIT OF PREACHING

He went on tour for two months to the Western countries like Italy and Spain on 5th May, 1997 as per the request of the foreign devotees and delivered devotional discourses on unalloyed devotion in the religious meetings arranged in Schools, Colleges, Universities and public places. The devotees of those places were very much pleased by his speech. Now he has been donated a large plot for establishing a centre in the foreign country to distribute unalloyed devotion as preached by Sriman Mahaprabhu.

It should be remembered that the will of God is mighty. Srimati Radharani has kept Her associates to spread serving attitude to the Lord among the fallen souls for their liberation.

TEAM SPIRIT IN TRAINING A GROUP OF DISCIPLES

Now Maharaj has arranged to learn Sanskrit by his disciples at Sridham Brindavan so that after him they would engage themselves in preaching the unalloyed devotion of Lord Gauranga. It is his will that these devotees should be well versed in scriptures and scriptural conclusions, so that they can redeem the fallen souls after his disappearance. He has great desire in preaching. He wants a vehicle to go round the villages of Orissa in order to preach the devotional path. He says quoting from Prabhupada's words, "One should preach till he breathes his last." The preacher controls himself while preaching, he follows the real path and he can engage others to follow the path of reality. He is not in support of preaching without good behaviour. So he advises his disciples to have good conduct. He has collected the conduct rules and has published a book named "Sankhīpta Sadachara".

PUBLISHED IN NUTSHELL

It is not possible to glorify the vaishnavas whose mercy can liberate the people of the world. Even the demigods are unable to glorify the Vaishnavas. So the little we glorify them is a mark of our inability. The life history of our spiritual master is very deep and inexpressive. It is impossible on our part to touch it as we are foolish and ignorant. As we are much delighted to discuss his life history we tried to publish it in a nut-shell.

PRAY FOR LONG LOVE

Let Srila Maharaj live long for more years to preach the doctrine of the Lord, publish books, establish temples, install deities, etc. Nowadays we see Vaishnavas leave this world one by one and the world is felt to be empty of Vaishnavas. So the presence of Srila Maharaj will certainly give encouragement, inspiration and provocation to Vaishnavas. So let the Lord Brajendra Nandan keep alive him among his disciples and devotees for more years so that he would keep the flow of Gaura Saraswata Bhakti Vinoda stream eternal. This is the sole prayer at the lotus feet of Sri Radha Brindavana Chandra and Sri Godruma Bihari.

ALL GLORY TO MAHARAJ

All glories, all glories to the crest jewel of Paramahansa's Om Vishnupad 108 Sri Srimad Bhakti Baibhava Puri Goswami Maharaj. All glories, all glories to Sri Guru Gauranga Gandharbika Giridhari Radha Vinod Bihari and their associates.

(N.B:– Due to some difficulties the life history of Srila Maharaj has not been published in detail. If the spiritual master and the Vaishnavas will be graceful then we will be able to publish his elongated life history in a large volume.)

SOME IMPORTANT PRECEPTS OF OUR SPIRITUAL MASTER SRILA BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ THROUGH QUESTIONS AND ANSWERS

Q:– When can a living entity live peacefully ?

A:– A living entity can not enjoy peace until he is under the fruits of his past deeds. He is weak, inefficient and incomplete. So he can not attain eternal peace until he surrenders himself to the lotus feet of the Lord.

Q:– This material world is treacherous soil, so under this circumstances what is the duty of a devotee ?

A:– Though the material world makes a living entity to enjoy different kinds of sorrows, a devotee is not affected by such sorrows. So a devotee should proceed in the path of devotion with enthusiasm and perserverance.

Q:– What is the duty of the human society ? What is the result of following one's duty ?

A:– The sole duty of the human society is the congregational chanting of the holy name of Lord Krishna. Sriman Mahaprabhu is the most munificent incarnation as He has guided us to take the shelter of Sri Krishna name or He has provoked us to chant the name of Krishna incessantly. A living entity is empowered to relish the devotional mellows of Sri Krishna by chanting His name which is not attainable even by the demigods.

Q:– Everyone in this world is selfish. What is your opinion on this point ?

A:– It is natural that the people of this material world are engaged themselves in their personal benefit. But we are eager to gain the devotion at the lotus feet of the Lord. We are fully selfish because the only object of our worship is to please Lord Krishna and we think we are the servitors of Krishna.

Q:– In which way an intelligent person would utilise his selfishness ?

A:– We have no any other desire except serving the Lord Krishna and our spiritual

master. Thinking in this line one should utilise his intelligence for serving both the above persons.

Q:– Can a living entity do any beneficial work for himself ?

A:– A living entity can not attain one's ultimate goal by reading hundreds of scriptures and engaging himself in singing, worshipping, etc. according to his personal will and pleasure.

Q:– Can a living entity become Brahma ?

A:– It is not possible to get curd out of water. Similarly, a living entity can not become Brahma. The living entity has some similar qualities like the Supreme Lord and so he is endowed with the power to serve the Lord. As God is above all the living entities and demigods, it is not possible on the part of a living entity to occupy His position .

Q:– Everyone says that one should marry to have a son. What is the significance of this proverb ?

A:– A son delivers his parents from the hell named 'Pun' and so he is called a son. A son who does not serve the Lord and engages himself in other deeds, according to scriptures he is an unwanted son. It is just like doing enviousness to the living entity by giving birth to such a son. The son who serves the Lord and the father who makes his son serve the Lord, such type of parental relation with the son is beneficial for their clan.

Q:– Can a person be benefited by denouncing or praising others character ?

A:– It is never so. The benefit of the soul can not be attained by denouncing or praising others character. Moreover it is better to discuss over personal loopholes than discussing over others faults. To control the mind is one type of yoga. The discussion over others character means discussion over the deeds of a person who is not in a position to serve the Lord. So it is not beneficial for the soul. But the word 'Para' means the Lord. So by discussing over the Lord's pastimes, names, etc. we can be benefited in a true sense.

Q:– What should we do at every moment ?

A:– It is always required to discuss relating to our resort, then we can free ourselves from material entanglement. When a devotee gets devotion towards the Lord, he always discusses over the names and deeds of Hari and this helps him in attaining the summum bonum of life.

Q:– How many kinds of Vaishnavas are there and how would we identify them ?

A:– There are three kinds of Vaishnavas like neophytes, middle order Vaishnavas and superior Vaishnavas i.e. who are engaged in the service of the Lord after attaining perfection. A Vaishnava's position is considered according to his attachment for chanting the Lord's name. The neophytes have interest to worship the Lord but they do not have the knowledge about Krishna, His devotees and His self– soul. They are like Vaishnavas. The middle order Vaishnavas have inward mentality and they serve the enlightened devotees attentively. The Superior Vaishnavas are impartial to the living entities and they have no discrimination over the name and His person.

Q:– To which kind of reality Sri Jagannath, Sri Balarama and Sri Subhadra Devi belong ?

A:– Sri Jagannath is the symbol of the Lord having the form of the Lord with eyes and hands. The meaning of this is that the Lord sees everything, knows everything and creates everything. Balarama is the potency of the Lord who has the capacity to create living entities. Mother Subhadra is the illusory potency of the Lord and Sudarsana represents His will power.

Q:– Why Brahma and Siva are called the demigods ?

A:– Brahma and Siva belong to the differential potency of the Lord. So they are considered as demigods.

Q:– Which method is the better one to enter into the transcendental world ?

A:– There is no other way except congregational chanting to enter into the transcendental world for the living entity.

Q:– How can one attain the highest qualification to enter into the spiritual life ?

A:– The association with sadhus bestows a living entity to enter into the spiritual life.

Q:–What is the result of association with good persons and bad persons ?

A:– A living entity attains love for Krishna by the association with Saints but by the association with unholy people men become like beasts and can not discriminate between good and bad. The association with the unholy persons deviates one's mind from serving Lord and the real duty of a person.

Q:– It is said that one should give up imitation and should follow the path of good persons, what is the difference between the two?

A:– It is seen that people act like Narada in a drama. But it is quite different from following the devotional path shown by Narada. When one imitates others, he is devoid

of benefiting himself but by following the devotional path of saints one attains devotion to the Lord.

Q:– What is the difference between muttering and chanting the Lord's name ?

A:– Utterance of an incantation with a murmuring voice without the movement of the lips is called mutter. But when one chants with the movement of his lips is called kirtan. Kirtan is more beneficial than muttering. Utterance of the Lord's name, quality and pastimes with a loud voice is called chanting.

Q:– What is the first hand information about Krishna and what is the significance of Krishna's name ?

A:– The first hand information about Krishna is His holy name. The name of Krishna has the attractive power and it is the most powerful reality in itself. One should chant Krishna's name for attaining Krishna Himself .

Q:– It has been told that five types of accomplishments are there to attain success in devotional path. Are they not self-sufficient ?

A:– Leaving chanting of Lord's name, no accomplishment is complete in its nature That means leaving chanting, dwelling in Mathura, association with saints are imperfect. Chanting of the Lord's name gives us the fruit of dwelling in Mathura, association with saints, worship of deities and reading Bhagavata.

Q:– It is known that the chanting of the Lord's name is the means as well as the end. How far is it true ?

A:– Lord's grace is the only way to attain accomplishment. Any other kind of deed or knowledge is not counted as the chief accomplishment. The name of the Lord and His person are nondifferent. So the attainment of one's objective is itself the attainment of the Lord as the Lord Himself is in the form of His name.

Q:– Why people treat the pastimes of Krishna as the deeds of an ordinary person ?

A:– The character of Sri Krishna is clear and devoid of misconduct as seen in his meditation by Vyasadeva. The historical characters are entangled with material existences but the pastimes of Krishna are not considered so. The pastimes of Sri Krishna has no relationship with a country's time, place and person or it is not related with any kind of material happiness.

Q:– Many people think ill of Krishna as He has stolen the clothes of the Gopies. What is the significance of this pastime ?

A:—Those who want to serve the Lord, have nothing to conceal before the Lord. In order to teach this to his devotees the Lord enacted this pastime.

Q:— How Sri Radha and Krishna are related to each other ?

A:— The persons who have accepted the doctrine of Srīman Mahāprabhu know that the conjugal love for Sri Krishna is the greatest serving attitude. The persons who are the followers of Srimati Radha Rani can taste this mellow. Sri Krishna is the truth in reality and Srimati Radharani is His eternal consort. Sri Radha and Krishna are one and the same and they glorify the mellows of Their service. They appear in two forms. They are like the two sides of the same coin.

Q:— What is the difference between Goloka and Gokula ?

A:— There is no difference between Goloka and Gokula. The eternal abode of the Lord is called Goloka and when it comes down to this material world is called Gokula, as the mark of Sri Krishna's sporting place.

Q:— Is it possible to see the manifested Dhama with our material eyes ?

A:— One should have transcendental eyes to see a Dhama in its real form. Those who receive transcendental vision by the grace of the Lord, are eligible to see the transcendental abode of the Lord.

Q:— Why is it required to take shelter under the lotus feet of Srīman Mahāprabhu ?

A:— The propagator of the congregational chanting of Sri Krishna's name is Sri Chaitanya Mahāprabhu. He enlightens in their hearts and encourages them with Krishna Prema. They gain devotion for the Lord with the help of Sri Krishna sankīrtan and taste the mellows of conjugal love. So it is the foremost duty of a living entity to take shelter under the lotus feet of Sri Chaitanya. Again one should take shelter of the staunch followers of Sri Chaitanya Mahāprabhu like Sri Swarupa Damodara, Rupa Goswami etc. in order to get the grace of Sri Chaitanya Mahāprabhu.

Q:—Why is it said that the incarnation of Gaurāṅga Mahāprabhu is unconceivable ?

A:— The significance of taking incarnation in this iron age is to preach kīrtan and distribute Krishna Prema among the living entities. Though this incarnation has its own significance, it is secret to the ordinary people.

Q:— What will one attain by remembering the pastimes of Gaura and Sri Krishna ?

A:– There are two compartments in the Brindavan, which is above this material universe. There exists the servitors who are generous. But sweetness is the main character of this abode. In the place of Gauranga generosity is main but there also live the persons who have taken shelter of sweetness. At the time of accomplishment those who worship both Krishna and Gaura, attain at the time of perfection spiritual bodies and stay simultaneously in both the places.

Q:– Who are the disciples of this iron age ?

A:– To worship Gauranga with the incantation of Krishna and worship Lord Krishna with the incantation of Gaura is the one and the same. Those who consider them to be different are called the disciples of this iron age.

Q:– Who worships Gauranga and who worships Sri Krishna ?

A:– When a living entity is not free from material entanglement he worships Gaurasundar and when he is freed from material attachment, Sri Krishna becomes his worshipable Lord.

Q:– The religion of this Kali Yuga is congregational chanting of Lord's name. But why do you engage your devotees in constructing temples and buildings ?

A:– Everyone has not that qualification which is required to chant the sacred name of the Lord. So they are asked to construct buildings to create serving attitude towards the Lord. At the grace of the Lord one becomes the servitor of the Lord and the transcendental name of the Lord dances on his tongue.

Q:– How can we be freed from sense gratification ?

A:– By the grace of the Spiritual Master when the transcendental name of the Lord purifies our ears we are freed from sense gratification mentality.

Q:– When can a living entity be freed from material attachment?

A:– When we engage ourselves in chanting the name of Hari thinking ourselves to be Karmees, we attain religion, name and fulfilment of our desires. Then we do offence at the transcendental name. So we get only material benefit. When we chant the name of Hari having no ambition for salvation, we are freed from material entanglement.

Q:– What are the favourable situations for chanting the name of the Lord ?

A:– At first we shall be freed from enviousness to the Vaishnavas because it causes misfortune in this material world as well as in the transcendental world. This material

world is the testing place. We find here only sorrow. Tolerance, feeling insignificant and praising others are helpful for chanting the Lord's name.

Q:– How can we make this material body favourable towards devotion ?

A:– One should not try to do any thing against the will of Lord Krishna. If one serves the Lord he feels comfort with his body, mind and soul. If one keeps oneself away from the service of the Lord it stands against him in doing service to the Lord.

Q:– Are the names uttered by us transcendental ?

A:– It is not possible to utter the transcendental name of the Lord with His form, attributes and pastimes with the help of our natural eyes, ears and tongues. With serving attitude of the senses the Omnipotent Lord manifests Himself before us.

Q:– What is the result of chanting offensive name ?

A:– By chanting offensive name we shall be dragged towards hell. This stands against utterance of transcendental name.

Q:– How can we be freed from mental speculation ?

A:– After hearing the scriptures one can be freed from mental speculation. After hearing the scriptures all kinds of mental speculations against the scriptures are removed.

Q:– When does one attain the wealth of transcendental name ?

A:– The Lord and His devotees manifest in this material world for distributing the wealth of Baikuntha. Vaishnavas are transcendental in nature. They know the temporal existence of this material world and that's why they inform us about the transcendental matter.

Q:– While chanting the Lord's name mundane thoughts come to our mind. So this chanting becomes valueless. Then how can we be freed from its clutches ?

A:– It is not wise to leave chanting of the Lord's name, thinking that the material thoughts come to our mind while chanting the transcendental name. Gradually by accepting the transcendental name these unnecessary thoughts vanish and the transcendental name will arise as a Sun with its self-efluence.

Q:– What is the system of serving the Lord ?

A:– Sri Krishna Dasa Kaviraj Goswami has taught to worship one's Spiritual master at the beginning, then Sri Gauranga and at the end Gandharvika Giridhari.

Q:–To which thing one should be conscious while chanting the Lord's name ?

A:– If one chants the Lord's name Krishna in a clear heart, the senses don't go away from the Lord's transcendental form, attributes and pastimes. One should have keen interest for the unbreakable manifestation of the Lord's form, attributes and pastimes.

Q:– Why is the human form considered as the most valuable form ?

A:– Human form is the most valuable form because it is attained as a result of congregation of good deeds in different births. This is attained by travelling through 80 Lakhs of births. It has been said in the 11th canto 2nd chapter and 29th verse of Srimad Bhagavatam that this temporary human form is very much valuable form which is attained after the accumulation of good deeds in different births. Due to ignorance animals and birds don't have the knowledge to serve the Lord. They don't have sacrificing mentality. This human form is suitable for serving the Lord. So the human form is considered as the most valuable form.

Q:– Is there any remedy for death ? How can one conquer it ?

A:– Yes, one can overcome death. But atheists can not overcome death. They can never escape from the hands of death. Only the devotees of Krishna can overcome death, like Bhisma who accepted death at his own will. One can overcome death by taking shelter under the lotus feet of the Lord Krishna. Lord has told in Bhagavata in the 2nd canto 3rd chapter 17th verse that the sunrise and sunset destroys man's life span, if they are not utilised for discussing the Lord's pastimes. Those who spent their time in discussing Lord's pastimes, are not under the control of death. Lord Sri Krishna has also told to Arjuna in Srimad Bhagavata Gita 9th chapter 31st verse, "O Arjuna, O, the son of Kunti, I declare it properly that my devotee is never destroyed. I will protect him."

Q:– Then what should a person do at the time of death ?

A:– When a person is at the doorstep of death he should take complete shelter of Krishna, His name, attributes, form and pastimes should be remembered. He should associate with saints and should hear and chant Hari. Once Khatwanga Maharaj had a life span of only a moment. Knowing this he took complete shelter under the lotus feet of the Lord and then he went to the transcendental abode of Lord Hari. It is said in Vishnu Smriti by the Lord, "O Sadasiva, O Mahadeva, I promise, My name 'Krishna' is very secret. What can I say more about it as it protects one from death." So always remember the name of Krishna.

Q:– What is called the doctrine of Bhagavata ? Let me tell this gracefully.

A:–The Lord Shyamasundar has expressed the easiest method to attain Him. To offer

Lord Sri Krishna all the deeds done either due to enforcement of one's nature or fate with mind, speech, sense organs, intelligence or heart is called the doctrine of Bhagavat.

Q:– What do people feel when Mahaprabhu manifested Himself in Nabadwipa ?

A:– When Mahaprabhu appeared in this world at Nabadwipa, the fallen souls, fools, Muslims and illiterate people felt happy and the people of the world chanted the name of Hari and received Krishna Prema which is even unattainable by Brahma.

Q:– Can the remnants of Lord Jagannath be compared with the ordinary food ?

A:– Not at all, the remnants of the Lord, the name of Krishna are transcendental in nature as per devotees of the Lord. So the transcendental objects are not related with the local time, place and person.

Q:– Does the pastimes of the Lord like killing of demons occur in the transcendental abode of the Lord which is above this world?

A:– Goloka is eternally transcendental abode of the Lord. There is no place for illusion. There, the servitors of the Lord enjoy the mellows of conjugal love by thinking themselves as the servitors of the Lord.

Q:– Are Brahma, the Super Soul and the Lord different reality and why Sri Krishna has more importance ?

A:– Though they are same in nature, one realises the reality as per his accomplishment and one thinks that to be the most desirable thing. Krishna is the embodiment and one thinks that to be the transcendental form, the Super Soul and Brahma.

Q:– What quality should one possess to enter into the abode of the Lord and how can it be attained ?

A:– In order to enter into the Lord's abode or to attain His name one has to acquire four attributes– 1) One should think himself to be as insignificant as a blade of grass, 2) He should be tolerant more than a tree, 3) He should give up the desire of name and fame, and 4) He should be compassionate towards the living entities. These four qualities are required to chant Hari Nama . There is no other way except the possession of these attributes.

Q:– Does the Lord is served by serving His deity ?

A:– There is no difference between the service of the deity and the Lord. He manifests Himself in the worshipable form. We know that the writers of the scriptures declare that

His name, form and God are nondifferent things. He who has no devotion, says the deity is an idol. One who knows the method of creating electricity with the help of a wire, can say that the wire itself is the current. But the person having no knowledge about it will say it is a wire. Similarly a material thing becomes transcendental.

Q:– What is the object of a devotee ?

A:– A devotee wants to give satisfaction to the Lord. He chants the holy name of the Lord with a serving attitude. He has no other ambition.

Q:–What quality should we possess to serve the Lord ?

Q:– The things that are favourable in the line of serving the Lord are tolerance, feeling insignificant and praising others. Unless one has tolerance, one can not have strong faith in the Lord. Tolerance is the ornament of a Vaishnava. One can not praise another person unless one feels oneself to be inferior. So these are the attributes helpful in the line of serving the Lord.

Q:– Why shall we call a Mahabhagavata to be the Universal spiritual master ?

A:– Mahabhagavata sees all the living entities as his spiritual master. This great attribute makes him great and gives him the fame of Universal spiritual master.

Q:– Maharaj ! Everybody has emanated from the Lord. Then why should articles be offered to Him and what significance has it ?

A:– This is a good question. The persons who like arguments think that existence of God is not at all required. So it is not required to offer food to Him. They think that the things created by the Lord when offered to Him, make one think the Lord's godly qualities to be transformed into mere human qualities. They argue against the requirement of prayer, meditation and eulogy for the benefit of our souls. All the work should be directed for pleasing the Lord and, there should not be any thought of personal benefit. The love for the Lord shows that the beautiful Lord sits before us and enjoys Himself as a father feels arranging food for his children. Similarly God has arranged food for us. For the pleasure of the father the children collected food and offered to their father as a mark of love to obtain blessings. Father lovingly blesses them and returns them all the food articles and says, "O my dear children, these are for you. You offer me as a symbol of love for me. But I don't require anything. I accepted a little of your offering which is nothing but the unalloyed love and selfless affection." When we accept Mahaprasad we become happy.

Q:– Are the attainment of service of Lord Sri Krishna and realisation of Him equally significant ?

A:– A living entity is the servitor of Lord Krishna by nature. By chanting the transcendental name of Lord Krishna one attains eligibility to serve Lord Krishna, who is a Cupid . When one is interested with a particular type of service, His real form and realising His real form are equally important.

Q:– When a living entity is entitled to utter the transcendental name of the Lord ?

A:– When one is mentally prepared to serve the Lord for His happiness, then the transcendental name would dance on his tongue automatically.

Q:– What is the duty of a man, whose birth is temporary ?

A:– An intelligent person engages his energy fully in the service of the Lord without wasting a moment insignificantly because he knows very well that his life span is very short.

Q:– What should a devotee do being effected by grief ?

A:– One should tolerate it knowing that it has been created by the grace of God. There is no other way to overcome it, other than waiting for the receipt of Lord's grace.

Q:– Maharaja! What is the aim of begging alms from door to door?

A:– This begging system is for the benefit of pure devotees, but the religious hypocrites misutilise this system to fulfil their belly.

Q:– What is the most beneficial pity for the living being ?

A:– The preach of devotional path is the most ideal benevolence for the living entities, it keeps away from sinful activities and drags them to the Lord.

Q:– Why does a living being disbelieve in the existence of the Lord ?

A:– Atheists learn to argue irrelevantly due to their association with bad persons from their childhood and being effected by this, he does not believe God's existence. He harms himself and there is no loss to the God.

Q:– Though a living being is an eternal servitor of the Lord, why does he disbelieve in Him ?

A:– Those who don't have transcendental eyes can't see the Lord, and so they think that God does not exist. As the blind can't see the light of the Sun, so also an atheist doesn't have belief in God .

Q:– Who can not be termed as a human being ?

A:– What is the world ? Who am I ? Who has created this world? What is my duty ? Those don't have ideas over these things can't be termed as human beings.

A:– What are the five states of a living entity ?

A:– A fallen soul has five states like conceived consciousness, contracted consciousness, blossomed consciousness, flourished consciousness and perfect consciousness.

Q:– What is called birth ?

A:– When a fallen soul's astral body is covered with its material body according to the fruit of his action is called the birth of a living entity.

Q:– What is called death ?

A:– When the material body of a living being is detached from its astral body is called death.

Q:– What is called egoism ? How long does it stay with a living being ?

A:– As long as the astral body is not destroyed the living entity feels egoism in contact with the material body.

Q:– In which body does a living entity enjoy the material things and what is the effect over him ?

A:– The cause of one's willingness to enjoy the world is due to the existence of astral body encircled with aspirations . The astral body is the cause of a living being's happiness, sorrow, fear and unhappiness. That's why a living being is entangled with this material world .

Q:– Which body favours the living being to serve the Lord ?

A:– A living being cannot serve the lord until he has an astral body along with the material body. When one realises his ownself by pure devotion, the serving attitude of the soul is aroused and he gets the right to relish the ecstatic bliss related to the service of Lord Krishna.

Q:– By whom a living being is effected and can't know himself?

A:– The knowledge of a living being is captivated by the Lord's illusory potency. His outward knowledge is effected by that prime nature of a living being. So he can't think himself to be devoid of prime natures.

Q:– Who feels sorrow due to birth and death ?

A:– A person who saves more than his requirement is called a thief, he always enjoys the sorrow due to death and birth

Q:– What is an absolute knowledge ?

A:– To know one's object of worship and real self form is called absolute knowledge .

Q:– How can we know that we are endowed with devotion ?

A:– It is possible to be related with God by devotion. Devotion is the only way to gain the service of the Lord. When our transcendental eyes are cleared with devotion we are able to know the God in His real form. The God manifests Himself in the Heart of a pure devotee.

Q:– What happens when a living being comes to the state of contemplation and state of loving attitude to the Lord ?

A:– In the State of contemplation one attracts the Lord Krishna with his associates but in the loving state one relishes the devotion to the Lord sporting with His associates .

Q:– What is devotion ? Please explain it graciously ?

A:– The state of mind which thinks over Krishna in a conducive way being devoid of jnana, karma and yoga is called unalloyed devotion. Devotion is internal in nature . It is not a thing to show outwardly.

Q:– Can a living being serve the Lord without the grace of his resort deity ?

A:– It can't be so. One's spiritual master is the resort deity and his disciples belong to the resort class of servitors or the dust particles of the resort deity. When one realises this he can serve the Lord. When one serves His spiritual master properly he attains the service of Lord by his grace. It is not possible to get the service of Lord through personal attempt .

Q:– Let me know the difference between knowledge and devotion ?

A:– One can remove the forgetting attitude to the Lord by devotion. Knowledge roots out

the virtue and vice arising out of one's pursuits. But devotion destroys the seed of pursuits causing virtue and vice and also destroys completely the main root of ignorance .
Devotion destroys the sinful fruits of past deeds and present deeds .

Q:– Why is the mind entangled with sorrow and happiness ?

A:– As long as the mind is under the control of primal quality of birth and goodness second basic quality of a human being and ignorance, it remains being absorbed in sense gratification with its senses of knowledge and senses related to actions.

Q:– What is the real form of a soul ?

A:– All the things in the transcendental world have emanated from the Sandhini potency of the Lord. Knowledge and will power has emanated from Sandhini potency and chit potency is the cause of bliss. The embodiment of these three potencies is the real form of the Jiva Soul.

Q:– What is the significance of the Lord ?

A:– The Chitpotency, Sambit potency and Hladini potency are minutely present with a living being, whereas they are in complete form with the Lord. There lies the significance of the Lord .

Q:– What is the difference between the mind and soul ?

A:– The soul never tries for sense gratification whereas the mind is engaged in sense gratification. This is the difference between the two.

PRECEPTOR'S PRECEPTS IN BRIEF

1. A living being attains devotion to the Lord as a result of congregational chanting of the Lord's name. He relishes the devotional mellow. So one should take shelter under the lotus feet of the Lord Sri Chaitanya Dev. It is concluded that one gets the grace of the Lord by loving the followers of Chaitanya Dev like Swarup and Rupa.
2. A living entity is an eternal servant of Lord Krishna. One realises his ownself by chanting the transcendental name of Lord Krishna which is a service of Lord Krishna, the Cupid .
3. Encouragement and perseverance are the two main qualities of a devotee. The material world can't give displeasure to a true devotee.
4. One should chant the name of the Lord Krishna in a clear heart. One should be attentive not to allow the detachment of his senses from meditation on Lord's form, attributes and pastimes .
5. I am completely selfish because my object of worship is Krishna and I belong to Krishna. I have no love for any other thing unrelated to Krishna.
6. We have no aim other than serving the spiritual master as well as Lord Krishna. An intelligent person should guide his intelligence to acquire this.
7. The human society has one duty that is to chant congregationally the name of Lord Krishna. This is the most munificent quality of Sriman Mahaprabhu, because a living being attains Krishna Prema which is not attainable by the demigods .
8. Association with the saints endows one with the capacity to lead a spiritual life.

KRISHNA CHAITANYA MISSION (Regd.)

LIST OF TEMPLES AROUND INDIA

1. Sri Chaitanya Chandra Ashram
I. Thota, Puri, Orissa,
Pin 752002
Ph. 06752–24455
2. Sri Krishna Chaitanya Ashram
Radha Vrindavan Chandra Mandir
208, Seva Kunj mahalla,
Vrindavan Dt., Mathura,
Pin 281122, U. P.
Ph:6565–443603
3. Sri Gaura Saraswata Ashram
Isodyan, Mayapur,
Dt. Nadia, West Bengal.
Ph:03472–45313
4. Sri Krishna Chaitanya Ashram
Aryapuram, Rajahmundry,
East Godavari Dt. (A.P.)
Ph:0883–79444
5. Sri Krishna Chaitanya Math
Srikrishna Nagar,
Visakhapatnam – 530 002.
Ph:0891–560549
6. Srimad Bhagvat Geetamandir
Goshpad Kshetram,
Kovvur, W.G.Dt.(A.P.)
7. Sri Krishna Chaitanya Gurukul Ashram
Sri Radha Nagar
Peda Waltair
Visakhapatnam (A.P.)
8. Sri Bhaktivinod Ashram
H.K.Road, Ananda Nagar

Berhampur–760 006(A.P.)
Ph: 0680–208400
9. Sri Goura–Vani–Vinod–Ashram
Subash Palli, Kharagapur
Dt. Midinapur(W.B.)
10. Sri Krishna Chaitanya Ashram
Kotta Peta, Undi
W.G.Dt.(A.P.)
11. Sri Bhakti Sidhanta Gaudiya Math
44, Panch Rulla, Kharagpur,
West Bengal, Minapur (Dt.)
12. Sri Shyamasundar Ragunath Mandir,
Village – Chelia,
Po – Sasan padar,
Dt. Ganjam, Orissa.
13. Sri Krishna Chaitanya Ashram
Near Bada Bandha
Diga – Pahedi – 761 102
Dt. Ganjam, Orissa.
14. Sri Chaitanya Reasearch
Institute (Sri K. Ch. Math)
Tara Huda, Garage Chackka
Bhubaneswar, Orissa.
15. Sri Ram Mandir
Peda Waltair,
Visakhapatnam. (A.P.)
16. Sri Krishna Chaitanya Mission
Sri Hari – Bhakti Prdayani
Sabha, Barabati, Balasore,
Orissa.
17. Sri Krishna Chaitanya Ashram
Khanta – Para
Dt. Balasore, Orissa
18. Sri Bhakti Vijaya Prusottam
Teerth Granthalaya
Sri Krishna Chaitanya Marga
Rajahmundry – 4, (A.P.)
19. Sri Sachinandan Granthalaya
I. tota, Puri, Orissa.

SRI KRISHNA CHAITANYA MISSION

List of Publications

Books Published In English:

*Divine Name, *Six Goswamis, *Lord Gauranga, *Lord Jagannath, *Sri Mahaprabhu (His life and Precepts), *Rai Ramananda, *Nam Bhajan, *Vaishnabism, *Sri Krishna Supreme God Head, * Sri Chaitanya Bhagabat.

Books Published in Telugu:

Sri Krishna Ch. Mahaprabhu, *Sri Saraswati Goswami, *Prema Bhakti Siksyastakam, *Geetavali, *Stotra Ramavali Part I and II, *Krishna Bhajanam Gaudiya Vaishnav Sidhanta Sangraha, *Mahamantra Bhasyam, *Srimad Bhagavat Geeta Arnrutam, *Srimad Bhagavat Geeta Tatparya Sahitamu, *Upadesamrutam.

Books Published in Utkala Bhasha:

Chaitanya Bhagavata, *Srimad Bhagavatam, *Hari Bhakti Vilas, *Bhakti Rasamrita Sindhu, *Bhagavatarka Marichimala, *Srimad Bhagavat Geeta– Moola Mantram, *Srimad Bhagavat Geeta Baladeva Bhasya, *Srimad Bhagavat Geeta Sreedhar Bhasya, *Atma Dharma, *Gopal Krishna Geetavali, *Sat Sampradaya, *Brihat Bhagavatamrita, *Sri Kshetra Parichaya, *Manava Jeevena Gupta Rahasyam, * Siddhanta Monthly Magazine, *Sri Gaura Parsada Charitabali, *Ekadasimahatmya, *Sri Radharasa Sudhanidhi, *Srila Prabhupad's History, *Sahasrabali, *Bruhat Bhagabatamruta, *Sikhyastak.

Please contact any of our centres for the books in other languages of Bengali, Hindi etc.

SIX GOSWAMINS



All Glory to the Divine Master and Lord Gauranga

SIX GOSWAMINS

Collected by

Paribrajakacharya 108 Sri Shrimad Bhakti Vaibhava Puri Goswami
Maharaj

Founder–Acharya
Sri Krishna Chaitanya Mission (Regd.)

Published by:
SRI KRISHNA CHAITANYA MISSION

Bhakti Bigyan Nityananda Book Trust,
Sri Bhakti Vinod Ashram,
Ananda Nagar, H.K. Road, Berhampur (Gm.)
Orissa, INDIA, Ph.– 208400

Second Edition – 1997
(Rasa Purnima – 14th Nov. 1997)

WWW Edition – 2002 To be had at:–

1. SRI CHAITANYA CHANDRA ASHRAM,
ITOTA, PURI–752001

Near Gundicha Mandir, Phone–24455

2. SRI KRISHNA CHAITANYA MISSION
Sree RADHA VRINDABAN CHANDRA MANDIR
208, Sevakunja, P.O.–Vrindavan,
Dt.–Mathura, pin–281121, Phone–443603

3. SRI KRISHNA CHAITANYA MISSION
Sree Goura Saraswata Ashram
Isodyan, P.O.–Mayapur, Dt.–Nadia(W.B.)
Pin–741313, Phone–45313

4. SRI BHAKTI VINODE ASHRAM
Ananda Nagar, H.K. Road, Berhampur (G.M.)
Pin–760006, Phone–208400

5. SRI KRISHNA CHAITANYA ASHRAM
Aryapuram, Rajahmundry
Dt.–E.Godavari (A.P.), Pin–533104, Ph–79444

6. SRI KRISHNA CHAITANYA MATH
Maharanipeta, Sreekrishna nagar
Visakhapatnam, (A.P.) Pin–530002 Ph–560549

CONTENTS

Preface

Sri Sanatana Goswami

Sri Rupa Goswami

Sri Ragunath das Goswami

Sri Jeeva Goswami

Sri Ragunath Bhatta Goswami

Sri Gopal Bhatta Goswami

PREFACE

The life and teachings of Six Goswamies in this brochure are collections from the writings of Rupanuga Acharyas.

The Advent of Sri Chaitanya Mahaprabhu and Six Goswamies into this world is a most marked event even to great celestials.

The ideal lives and teachings of saints are a precious heritage for guiding the destinies of men and for inspiring them in their march forward to the attainment of Divine Bliss. We all know that the lives of great men carry with them, magnetic influence from which we can not often escape. Both in the mundane as well as in the spiritual realms, lives of great personalities, the hardships and the selfless sacrifices which they underwent for their respective causes, generate in the minds of men, an impetus to emulate them. Our country is flooded with the autobiographies of many eminent persons who have achieved their greatness both in the physical and intellectual regions. Those biographies somehow do not help humanity to achieve real eternal peace and happiness, nor do these settle the discord and chaos that are on the increase, without the lives and teachings of saintly personages the achievements of humanity must, indeed be very poor. God-Loving saints or Bhaktas who come down and move in the world, not for any selfish purpose of their own, but solely for the welfare of humanity, are none other than the agents of the Lord, deputed by Him for the expression of the purpose of regeneration and uplift of all fallen souls.

Six Goswamies like Sri Sanatana, Sri Rupa, Sri Raghunath Das, Sri Jeeva, Sri Raghunath Bhatta and Sri Gopal Bhatta are celebrated devotees of Sri Gauranga Mahaprabhu, occupy prominent position amongst the devotees of Sri Chaitanya Mahaprabhu and a long life of devotees, India can boast of. They followed the total course of Saranagati. The six-fold features of Saranagati are : 1. activities favourable to devotional progress, 2. unfavourable acts that arrest devotional progress, 3. firm confidence in the Lord. 4. choosing the Lord as Protector, 5. self dedication to the Lord, and 6. prayers with repentance.

Saranagati leads a devotee to the realisation of liberation and finally Divine Love. The

various secrets and specialities in the vast field of Divine Love such as Sneh, Maan, Pranaya, Raga, Anuraga, Bhav, Mahabhav, Dasya, Sakhya, Vatsalya and Madhurya Rasas are realised only by Atma Nivedan. Atma Nivedan is complete surrender of one's body, mind, words, deeds, thoughts, Atma and all other things that he feels or claims as his own with the knowledge or relationship and guided by predominant feeling of rendering whole-hearted service to the Supreme Lord.

This small booklet is reprinted by the Bhakti Vigyan Nityananda Book Trust realising its importance for the neophyte, as well as followers of the cult of devotion by the benign guidance and advice of the President of the Book Trust as well as the Founder Acharya of Sri Krishna Chaitanya Mission, Sri Srimad Bhakti Vaibhaba Puri Goswami Maharaj. The books published and we hope that this small book will be helpful to strengthen one's devotion, who finds pleasure in reading it. It is sure that the readers will get the grace of the Six Gowamins to follow up their teachings in reaching the abode of peace, Golok Dham, the sporting place of Radha Krishna, by having love and devotion of Krishna which is the summon bonum of every soul.

Glory to Sree Guru and Gauranga

SANATANA GOSWAMI

Appearance: 1410 Saka (1488 A.D.)

Disappearance: 1480 Saka (1558 A.D.)

Manifest career : 70 years;

Household career : 27 years

Vrindaban residence : 43 years.

In the twelfth century, a great famous Sarva Veda Adhyapaka Mahatma, named Sarvagna was born in a Yajurvedi Bharadwaja Gotra Brahmin family. His son was Aniruddha. Two sons were born to Aniruddha, named Rupeswar and Harihara. They were highly cultured Dharmika Vidwans. Their ancestors were rulers. The elder brother, Rupeswar lost his kingdom and settled down at Sikhar Pradesh. There he was blessed with a son named Padmanabh. He was a scholar in four Vedas and was a devotee of Lord Jagannatha. With a desire to live on the banks of the River Ganga, he came with family to Naihati in Banga–desha. Padmanabh had eight daughters and five sons. The sons were Purushottama, Jagannath, Sri Narayana, Sri Murari and Sri Mukunda. Mukunda's only son named Kumardev later on became a Suddha Vaishnaba. Kumardev had two dwelling houses – one at Bakla Chandra–dweep and another at Phatayabad in Jessore District. Kumardev had a number of children. But three of them, Sri Sanatana, Sri Rupa and Sri Vallabha were Parama Bhagavatas of Vaishnavism. Vallabha had only one child named Sri Jeeva, a gem among the Vaishnavas.

APPEARANCE OF SANATANA

According to the opinions of Sri Sachidananda Bhakti Vinoda Thakur, Sri Viswambharananda Deva Goswami, Mahant of Gopi Vallabhpur and Vanamali Lal

Goswami of Sree Radha Ramana Ghera of Vrindaban, Sree Sanatana Goswami was born on 1410 Saka or 1488 A.D. and lived in home for 27 years. After coming in contact with Sri Lord Gauranga, he left his home and spent his remaining 43 years as a Tyagi in Vrindaban to fulfil the desire of Sri Krishna Chaitanya Mahaprabhu.

LOVE TOWARDS 'VIDYA' AND 'DHARMA' FROM CHILDHOOD

Sanatana, even in his teens, acquired astounding knowledge of Logic, Vedanta, Rhetoric, Philosophy and other Dharma Sastras. We can know this from his writings. His Sikshya Gurus were Vidya Vachaspati, Vasudeva Sarvabhaurna, Sri Paramananda Bhattacharya and Professor Sri Rama Bhadra. Through learning one should have growing attachment to the Lotus Feet of the Supreme Lord Krishna. It is real Para Vidya. When learning creates more love towards sensual pleasures, it is not proper learning. So this is considered to be Aparā Vidya. Sri Sanatana dedicated his wisdom and learning in the eternal service of the Supreme Lord Krishna.

HIS LOVE FOR SRIMAD BHAGAVATA

Sri Sanatana and his brother Sri Rupa at an early age were initiated with Sri Krishna Mantra and followed pure Vaishnavism. Sri Vallabha his younger brother was a devotee of Sri Rama. These brothers used to live together in Ramakeli Village – (Maldah District) – Sri Sanatana was daily serving Sri Radha Krishna and reading Srimad–Bhagavata. Sri Krishna being pleased with his sincere service, one day came to him as a Brahmin and offered him Srimad Bhagavat Book. Sanatana was glad to find that his previous night's dream became a reality.

After receiving Srimad Bhagavata, he daily discussed the same with great scholars and used to enjoy Sri Krishna Leelamruta. He wrote an admirable commentary on Srimad Bhagavata X Canto, known as "Dasama Tippani". In Ramakeli village very near to his dwelling house, he grew a Kadamba flower garden and in it, he established Radha Kunda (a pool), Syama Kunda, Lalita Kunda and altogether eight Kundas, experiencing the Divine Love of Sri Radha Krishna.

The ruler of Gauda Dash, Hussain Sah was attracted by the knowledge, learning, character and nice qualities of Sri Sanatana. He offered him the chief– minister's post and accepted his brother, Sri Rupa as a minister of his state. Pleased with their administration, Hussain gave Sanatana and Roopa the titles of Sakarmallik and Davirkhas respectively

besides a vast landed property. The people of the state were also, highly satisfied with the administration of Sri Sanatana.

SANATANA'S LOVE FOR MUSIC AND DRAMA

Sanatana had incomparable wealth, He constructed an auditorium to conduct Dramas and musical performances. Dramatic and prophetic experts, famous poets, instrumental music players and musicians from various parts of the country, were profusely honoured by him. He used to pay special attention to artists coming from Karnataka. For their lodging and boarding and for learning the arts, he constructed a building on the banks of the river Ganga in Bhathepalli.

SANATANA'S ATTACHMENT FOR DHARMA

He was unhappy in doing the service of a Yavana ruler. He never gave up his Varna–Ashrama Dharma, though he was serving the anti–Hindu king. Daily he was performing Brahmin's rites. He wrote a book called Sadachar Paddhati which contains the daily rules, regulations and rites of a Varnashrami. As for himself he did not give up observing the principles of his ancient culture. As a house–holder, he used to feed Sadhus, Brahmins, poor, destitutes and invalid people daily. Thus a man of abundant wealth became a man of little wealth. Hearing the greatness of Sanatana, people from distant places used to come to him.

DREAM ABOUT HIS LOVE FOR SRI CHAITANYA

One night in a dream Sanatana saw a handsome Sanyasi who asked him not to waste his time, energy and life by acquiring sensual pleasures but to engage himself in the service of the Supreme Lord Krishna, by going to Vrindaban to re–establish the dwindled holy places and to preach Bhakti Sastras. Sanatana woke up and told the contents of his dream to Roopa, his brother. Sri Roopa hearing the wonderful news said, "Yes. I have heard the same news through Sri Jagannath Misra at the holy Mayapur too. It means Lord Krishna has come to save us. He is Patitapavana. We should embrace his Lotus Feet." So saying, both of them with tears in their eyes fell down unconscious.

HIS LETTER TO SRI CHAITANYA

Thinking often and often about the auspicious dream Sanatana developed asceticism but was unable to keep patience. Both the brothers, consulting their mother with grief and modesty, wrote a letter to Sri Gaur Sundar. As no reply was received they humbly wrote him consecutive letters. At last, Sri Gaur Sundar replied them in one Sloka which reads as under – "If a woman is attached to a man other than her husband, she appears to be very busy in carrying out her house–hold duties, but within her heart she always relishes her feelings of association with her paramour."

Knowing the contents of the Sloka, the two brothers offered themselves to Gauranga. They were very anxious to have the Darsan of Sri Chaitanya. At that time, Sri Chaitanya after taking Sanyasam went to Puri from Nabadwip and later on travelled over South India distributing Prema Bhakti, to all, without any distinction of caste or creed. Returning from South India, Lord Gauranga came to Ramakeli in North Bengal, on his way to Vrindaban, to mitigate the anxiety of Sanatana and Roopa by giving them His Darsan.

SRI GAURANGA AT RAMAKELI

Sri Chaitanya's arrival at Ramakeli was made known to Hussain Sah, the Muslim ruler of Gauda Desha, by his muslim guard. He said, "A Hindu Sanyasi has come to Ramakeli dancing and singing Hare Krishna with innumerable followers. We anticipate some calamity to our country." Hussain Sah, hearing about Sri Gauranga, remembered the forecast of a Fakir. At the same time one of his Hindu Officers, named Kesab came there. Hussain asked, "Is it a fact that a Sanyasi with a number of followers has arrived at Ramakeli ?" Kesab, knowing the ruler to be anti–Hindu, without disclosing the whole fact, said, "Yes, a Sanyasi with two or three people has come to Ramakeli and only one or two persons are going to see him."

Hussain Sah said, "Kesab, why do you try to hide facts? I have come to know that He is

not an artificial Sanyasi and as such Hindus are worshipping Him as the ruler of the Universe. I know that I am humble before Him. So I am going to pass orders that no one in my country should do Him harm or disrespect Him." Understanding the words of Hussain Sah to be unbelievable, Kesab Khan secretly sent word to Sri Gauranga to leave Ramakeli soon. When Hussain Sah asked Davirkhas about Shri Chaitanya, he said to the ruler, With whose mercy you could become the ruler of Gauda desh, with whose mercy wherever you go, you return with all success, it is He who has born in your country. You are a king with Vishnu Amsa. So you better ask for yourself. Why do you ask me such questions ?" Then the king said, "I definitely understand Him as Eswara." Praising the king, for his belief in Him, Roopa returning home, decided to meet Sri Chaitanya with his brother Sanatana.

TWO BROTHERS MEETING SRI CHAITANYA

In the night the two brothers changing their dress, came to Sri Chaitanya Mahaprabhu, when Nityananda and Haridas first blessed them and led them to Sri Chaitanya. The two brothers, with straw in their mouths, fell at the Lotus feet of Sri Chaitanya. They were weeping to express their miserable state. "Oh Lord we are extremely wicked and sinful for having joined with the low and wicked. We are stupid. There can be no sinners greater than us. You are the indweller of our hearts, you know everything. Please rescue these fallen souls as you had redeemed Jaggai and Madhai. Of course we are greater sinners than those two of Nabadwip. We always do sins, serving Mlechas. We have fallen into the deep dark Samsara Kupa. Unless you bless us, there can be no choice of our redemption."

Listening to the humble prayer of Rupa and Sanatana Sri Chaitanya Dev said, "Your heart-melting words are causing pity in my heart. Previously both of you were my servitors. I could read your hearts through your letters. From to-day onwards let your Muslim names Davirkhas and Sakarmallik be changed into Roopa and Sanatana ! There is no need for me to come to Gauda desh but for seeing you. None knows my desire." Afterwards while returning home Sanatana said, "My Lord, I think it is not proper for you to visit Vrindaban with thousands of people." Keeping in mind the advice of Sanatana, Chaitanya Dev returned from Kanai Natsala to Puri without going to Vrindaban.

After seeing Sri Chaitanya, the two brothers decided to quit the service of the muslim ruler, inspite of his respects for them. Taking Sri Sanatana's permission Roopa distributed his wealth and landed property among his family members, relatives and Brahmins, keeping ten thousand Mohurs with a wealthy merchant for the expenses of Sanatana. Discharging off all his duties without Hussain Sah's knowledge, he sent one reliable person to Puri to get the programme of Sri Chaitanya's visit to Vrindaban.

SANATANA IN JAIL

Having no relish for the services of Hussain Sah, Sanatana, applying for leave on medical grounds, used to be at home with scholars discussing Srimad Bhagavata. When he was sent for by the king, Sanatana expressed his inability pleading his ill-health. Having no belief in him, Hussain Sah himself came to see him and found him hale and healthy. Sanatana, offering his due respects, requested the king to give him relief from service.

Hussain had no mind to comply with Sanatana's request as, in his opinion and belief, there was no other person who was competent enough to shoulder the responsibilities of the Chief Minister. "Why do you wish for relinquishing your services to the kingdom when I am allowing you to perform your religious ceremonies ?" Hussain said to Sanatana. He returned to his Bhavan in an angry mood and ordered Sanatana to be put in Jail so that he might not go anywhere.

Roopa came to know that Sri Chaitanya was leaving Puri to Vrindaban. So, he being followed by his younger brother Anupama, started for Vrindaban informing the same to Sanatana. The letter was sent through Isana, a faithful servant. The letter was in the form of a sloka. The meaning of it was – Do you not know where Yadupati of Mathura is ? Or do you not know where Raghupati of Uttara Kosala is ? Taking their example keep your mind firm from hurry, or perturbation.

LIBERATION FROM PRISON

Sri Sanatana desired to be liberated from jail. So he approached the jailor and said, "Is it not your Dharma to help a person who helped you ? Is it not through my favour that got this job ? Never mind. I promise to give you 5000 Mohurs if you release me." Of course, Dharma and Artha tempted him. But for fear of the Badsha, he did not release him. Sanatana went on "Please, release me and then report to the king that Sanatana jumped into the river Ganga when let out to answer the call of nature and in spite of sincere search the body could not be traced out," I will leave this country as a Daravesh, going to

Mecca." So saying Sanatana brought seven thousand mohurs and placed them before him. Greed changed the jailor's mind and Sanatana was released from the prison.

Pious Sanatana, of course, deceived the prison authorities for the sake of his service to the Supreme Lord Krishna. He did all this because he had no liking for power or wealth like a mundane soul.

PILGRIMAGE TO VARANASI

Sanatana, coming out from the prison anxiously started on his journey with his faithful servant Isana, towards Varanasi, to see Sri Chaitanya's Lotus feet. Being an escaped prisoner, he left aside the trunk road and walked along the forest route and reached the bottom of the Patada mountain, where a leader of a gang of robbers met him, offered hospitality and promised to help him to cross over the forest with the help of his gangmen. The intelligent Sanatana doubted his behaviour towards them. He suspected that he had come to kill them both and take away the wealth which he suspected to be with them. In that evening, after brunch after three days' fasting, Sanatana asked Isana, if he had any money with him, to which the servant said that he had seven mohurs. Scolding him for carrying the Death-God (gold mohurs) with him, he took away those mohurs and gave them to the leader of the robbers. The leader felt Sanatana to be the personification of truth and sincerity, did not accept the mohurs and on the other hand helped them to cross over the mountain in the night. "Money is the cause of miseries," said Sanatana, "You have spared our lives, does not mean that others too shall spare us. So please accept these seven mohurs as a favour done to us." Then the leader of the gang was pleased to accept the money and left the place with his four escorts. Sanatana later on, found that his servant had still one more gold mohur with him. Sanatana asked him, "Why did you lie that you had Only seven gold mohurs with you ? Why did you keep this one with you ?" Isana replied, "Oh master, I wish to utilise this in your service. How long can you travel bare and sore footed ? How can we continue our further journey without a single pie on hand ?" Sanatana ordered him not to follow him further but to go back home with that gold mohur.

Honouring his master's command, Isana returned home weeping. Penniless and fearless Sanatana, with poor dress walked alone till he reached Hazipur.

MEETING SRIKANTA

Srikanta a relative of Sanatana, was astonished to see Sanatana being fully exhausted. He immediately came near him. They both conversed. Srikanta felt pity for his imprisonment and his trial in getting out of the prison, and requested him to take rest, changing his dirty clothes. But Sanatana did not accept his request. But Srikanta with great difficulty was able to persuade him to accept his wish and act accordingly.

Having refreshed and recouped, Sanatana alone proceeded further, maintaining himself on fruits, roots and water till he reached Varanasi.

AT VARANASI

Sanatana came to know that Sri Chaitanya Dev, after returning from Vrindaban, was staying in the house of Chandra Sekhara at Varanasi. Reaching his house, he sat in the verandah. The omniscient Sri Chaitanya, knowing the arrival of Sanatana, asked Chandrasekhar to bring in the Vaishnab sitting outside in the verandah. Chandrasekhar came out and saw no Vaishnab there except a Darabesh, in Muslim dress. Going in, he told the matter to Sri Chaitanya Dev. Sri Chaitanya asked him to bring in that Darabesh. Chandrasekhar did so. All that glitters are not gold. One should not be estimated from his outward appearances. He, who has engaged his ten senses for the satisfaction of Sri Krishna, is the real Vaishnab. Being a devotee of Sri Chaitanya, how is it that Chandrasekhar could not even recognise Sanatana ? Without Krishna's blessing no one can know a Vaishnaba.

No sooner did Sanatana enter in, than Sri Chaitanya ran to embrace him. Sanatana stepped back requesting Sri Chaitanya not to touch him. "I am a wretched creature with foul company. I am unfit to be touched by Your Holiness." Sri Chaitanya set aside his words and embraced him again and again. Observing this, Chandrasekhar was highly astonished. Lord Chaitanya said, "Sanatana, you can redeem the whole universe through your sublimated devotion to Krishna. So I embrace you to purify myself. You are a sacred tirtha. (water)" Next, they both sat down when Lord Chaitanya asked him how he could come out of the prison. Sanatana, narrated the whole story. Lord Chaitanya said, "Krishna is more compassionate and Holy. He has liberated you from the dreadful hell. No one can understand the depth of the ocean of His mercy. Your two younger brothers met me at Prayag. Both of them have gone to Vrindaban." Sanatana was introduced to Tapan Misra and Chandrasekhar by Sri Chaitanya. On that day Tapan Misra invited Sanatana to take food in his house.

Chandrasekhar had Sanatana his shave and then his bath in Ganga. Afterwards, a new cloth was offered to him by Tapan Mishra, but due to asceticism he rejected the new cloth and accepted a worn out cloth which he used as kaupina, bahirvas and uttariya. On that

day, he accepted the Mahaprasad in the house of Tapan Misra. One day a Maharastra Brahmin, giving him Bhikya, requested him to take Bhikya in his house as long as he stayed at Varanasi, but he rejected the offer saying that as an ascetic, he should not take bulky Bhikya from any person except only madhukari.

Sanatana, the minister of Gauda Desa, who quitted prosperity and power, was progressing in his worship of Sri Krishna with alms obtained from different places and covering his body with torn cloths. Sri Chaitanya Mahaprabhu was extremely glad for Sanatana's renunciative life.

Srikanta gave Sanatana a blanket. As Sri Chaitanya was often looking at the blanket, Sanatana, could understand Sri Chaitanya's dislike for his wearing the blanket. So one day he went to the Dasaswamedh Ghat in Varanasi and gave the blanket to a Sadhu, and took his patched garment. When asked by Sri Chaitanya Dev about the costly blanket, Sanatana , replied that he gave it to a Sadhu and took his patched garment instead. Just as an efficient doctor never keeps the remainder of the disease, Lord Krishna destroyed all his (Sanatana's) worldly diseases completely. Does the man who has given up all sensual pleasures, and living on madhukari require a costly blanket ? If so, people will mock at him. Bound souls should always follow the excelling holy people.

In Geeta, Krishna told Arjuna – Commoners perform what the great men do. They follow what He accepts as the standard of action. "Sanatana, your action is very ideal too. Following you, many people will attain eternal bliss. A man of practice can preach religion," Sri Chaitanya exclaimed. Sanatana replied, "He, who has released me from the worldly attachment, has also cured me now of this last remnant of worldliness." Being born low and having mixed with vile companions, as a fallen soul, I have wasted all my life immersed in the foul sin of worldliness. O Lord! as you have graciously saved me please tell me what my duties are ? Who am I ? Why do these (Tri tarpams) three afflictions trouble me. I know not even how to inquire about the goal of life and the process for reaching it. Please be merciful to unfold all these truths to me." Sri Chaitanya said, "O Sanatana, by the mercy of Lord Krishna, you know all these truths and so these threefold miseries, do not affect you. It is the nature of Sadhus to inquire and to know the subject throughly so that they might be in their guard of not being affected by them. You are indeed the proper agent to preach the bhakti doctrine."

SANATANA SIKSHA

Sri Chaitanya taught Sanatana all the Inner truths of Vaishnava theology. It consists of :

(1)The true conception of Jeeva (soul) and the Absolute Entity Sree Krishna : The jeeva is the eternal servant of Sree Krishna and is the manifestation of both the distinct and non-distinct from Him, like the rays of the Sun and the sparks of the fire. He is distinct in the sense that Sri Krishna is the infinite Absolute Entity whereas he, (the souls), is the infinitesimal or the spiritual atomic part of the Absolute as the ray of the Sun is distinct from the Sun itself. He is non-distinct or identical with Krishna in the sense that both Krishna and we are of the same essence, Sat-Chit- Ananda (Being-Intelligence-Bliss.)

(2)The relationship between the Absolute Entity and the Jeeva and the world is known as A Chintya Bheda – Abheda.

(3)The threefold potencies of the Supreme Lord Sri Krishna are, Chit sakti (internal Spiritual potency), Achit sakti (External deluding material potency) and Jeeva sakti (intermediate potency).

(4)The Jeevas are of two kinds (1) those that are free from the bondage of the triple qualities of maya and (2) those that are fallen or conditioned i.e., those that are enthralled by the tripal qualities of maya.

(5)The means of liberation from the bondage of maya consists (i) in submissive listening to the Sad Guru (the Absolute – Realised soul as guide), (ii) in following the scriptures especially Srimad Bhagavata, the authoritative undisputable commentary of the Vedanta Sutras, (iii) and in sublimation to the Chaitanya Guru (the indwelling monitor). These three entities are the manifestations of the Supreme Lord Sri Krishna for imparting the jeeva or soul the real knowledge that Sri Krishna is the only Supreme-God-Head and the only Object of worship, but he forgets Him under the spell of Maya.

(6)The authenticity of the self-revealed Vedas regarding the Supreme Lord Sri Krishna as the only Object of worship. The Vedas declare the three principles as follows: (i) The object of relationship is Sri Krishna, (ii) The means of attaining ultimate end is Krishna Bhakti and (iii) The ultimate end is Krishna Prema.

Sri Chaitanya deva, by illustrating a parable, explained how bhakti only is the means to the end of reaching the goal of life. A learned astrologer visits a poor man and tells him that his deceased father has left him a legacy of immense wealth which lies buried underground of his premises. To have the wealth, the poor man digs on the South; he does not find the treasure. On the contrary, hornets and wasps attack him. He thinks, "I should have dug on to the West." He digs there and finds a demi- god standing in his way. Next he digs on the North, where he finds a huge python to swallow him up. Later on he digs a little on the East and finds the vessel of immense treasure. His worldly miseries disappear with the possession of the wealth. Similarly, the Sastras assert that one can attain Sri Krishna by the path of bhakti, the eastern and the right royal road of devotion leaving aside the South, i.e., karma or action, the West i.e. yoga or austerity and the North i.e. gnana or abstract knowledge. Hence, Karma Yoga, and Gnana form no integral part of bhakti.

Hence, devotional faith is the only means of attaining the love of Krishna. At the incoming of wealth, as pleasure is ensured and poverty disappears, so pure bhakti kindles love for Sri Krishna in a person and frees him from the bondage of maya. So the direct fruit of love is neither cessation of poverty nor cessation of re- birth but the positive realisation of Eternal Bliss which is Divine Love. This is the highest end of human existence.

(7)Vrajendra Nandan is Sri Krishna Swarupa. He is the Supreme Entity, second to none, the beginningless, yet the beginning of all beginnings, and the fountain head of all causes. He is the Akhila Rasamrit Murti, the embodiment of the nectarine ocean of all rasas as well as the Chief Enjoyer of all rasas. He is the All beautiful ever in the budding prime of youth. He is the eternal Adolescent, the Embodiment of All-Being, Intelligence, Bliss, the All-powerful, Omniscient and Omni-present, Absolute Entity, the Supreme Lord of all Lords, and the Supreme Enjoyer of all entities, whose eternal abode is Goloka.

(8)The three-fold forms of Sri Krishna are (A) The Svayam-Rupa; (His eternal form as he is); (B)The Tadekatma Rupa (His other forms of His own and self); and (C) The Avesa Rupa (His Entranced forms).

(A) Swayam-Rupa is two-fold: (1) as Nanda Nandana in Vraja and (2) as Swayam-Prakas. This is of two kinds prabhav prakas and vaibhav prakas. (B) Tadekatma-Rupa is He, who is identical with Swayam-Rupa Krishna, but appears to differ in the Form, Ego and Shape from Him. Tadekatma-Rupa is two fold (1)Vilas, and (2) Swamsa. Vilas is two fold (a) Prabhav Vilas, (b)Vibhav-Vilas. The four-fold forms of Prabhav Vilas are (1)Vasudeva (2) Sankarsana (3) Pradyumna and (4) Aniruddha, who have extended themselves into twenty forms and designated as Vaibhav-Vilas.

(9)Swamsa is two-fold; (a) The presiding deities, who guide Prakriti maya and jeevas,

and (b) the Preserver of the Gods and the destroyer of the demons. The Swamsas are the six-fold Avataras or Descents.

Sri Krishna is the Lord or Weilder of His three internal Potencies: (1) His Chitsakti (Power of will), (2) Gnana Sakti (Power of intelligence) and (3) Kriya Sakti (Power of action).

The two-fold phases of maya are, (1) Prakriti (the instrumental or efficient cause of the universe), and (2) Pradhana (the material or ingredient cause of Universe.)

Sri Gauranga then narrated the various deeds of Sri Krishna in His different periods of life and extolled the Eternity and Super-excellence of His adolescent age, the one and the same with His beautiful all-loving Syama Sundara form. The Supreme Lord Sri Krishna manifests Himself in the fullest degree of Amorous Love in Vraja, while in successively less degrees in Mathura and Dwaraka. The leelas of the Supreme Lord are eternal and revolve in succession, like the Stellar orbs round the fourteen worlds in one day of Brahma, for Fourteen manvantaras. Sri Krishna always dwells in the three eternal Regions of Gokula, Mathura and Dwaraka. I could not plunge into the boundless nectarine ocean of Sri Krishna's Divine powers but have touched only a drop of it. Sri Krishna's own form, the Sweetest of the sweet is well adapted to His sports in the mundane plane. Of all the leelas of Sri Krishna, His Human leela is the best and the most charming, the human form is His swarupa or own personality. It is the fullest, highest and sweetest personality. His Attire as a cow-boy with Flute on hand, His budding prime of youth, His graceful thrice-bent dancing pose with sweet charming smile on His all beautiful face – all attune with the graces of His human leela.

The Sastras unanimously declare that Suddha-Bhakti to Sri Krishna is the only means (Abhidheya) to attain Krishna-Prema (Love for Him is the Ultimate summum bonum).

Jeevas are of two kinds, nitya mukta (eternally free), and nitya baddha (eternally bound). While rotating in the wheel of karma, if a jeeva comes in contact with the sadguru and be reminded of Sri Krishna as his eternal Lord, he worships Him under the guidance of His guru.

Karma, Gnana, Yoga and other means, when divorced from Krishna bhakti, are of no avail. Saranagati or unconditional surrender to the Lotus Feet of Sri Krishna is the only means of deliverance.

Sri Krishna is like the Sun, while maya is like darkness. Maya or deluding energy has no power to stand before Sri Krishna.

If Sri Krishna favours any blessed being, He teaches him as dikshaguru, siksha guru and chaitya guru.

Those who have sraddha, strong faith, are eligible for bhakti. They are of three grades, 1. He, whose sraddha is based on firm sastric reason is the most eligible for bhakti and can free himself from the wordly bondage. 2. He, whose sraddha is not very firmly grounded on sastric knowledge and arguments, but puts in him the faith for Sri Krishna, belongs to the second grade and is very fortunate as well and 3. He, whose faith is delicate (not yet firm), is inferior to the both; but he, too, shall turn in to a good bhakta in course of time if he associates with bhaktas of the superior grades. These grades of bhaktas vary according to difference in the quality of their attachment and love for Sri Krishna.

All the really good qualities are found in the person of a vaishnava, because Sri Krishna's attributes diffuse themselves in His devotees.

Devotees are always compassionate, spiteless, truthful, equal to all, faultless, magnanimous, gentle, and pure in words, deed and thoughts. They are without any material possessions, universal benefactors; they are tranquil having mind and senses under control; they surrender to Sri Krishna. They are desireless, harmless and firm in their faith; and they are conquerors of hunger, thirst, affliction, fear, infirmity and death. Further, they are not affected by the six fold miseries. On the other hand they are temperate in diet, vigilant and cautious, respectful to others, modest, serious, tender-hearted, friendly to all learned and discreet, clever and skilful, reticent and not given to idle or vulgar gossip.

O Sanatana ! Kindness to jeevas, relish for chanting the holy name and sincere service to the real vaishnevas are the three fundamental characteristics of a true vaishnava.

Kindness to all, animate or inanimate, is part and parcel of the bhakti cult. When our heart's affection is targetted to the Supreme Lord, it is Divine Love, which includes the love for his creation and creatures.

A Vaidha Sadhana Bhakta is one who has no spontaneous inclination for the service of Sri Krishna but he worships Him with firm faith in obedience to the injunctions of the scriptures.

They are as follows : 1. accepting a bonafide spiritual master, 2. purification, 3. faithful service to the guru, 4. enquiring of and learning the true religion, 5. following the path Sadhus or realised souls, 6. renunciation for the pleasure of Sri Krishna, 7. residence at holy places associated with Krishna, 8. accepting livelihood that is just sufficient to keep body and soul together, 9. fasting on every ekadasi day, 10. adoring the Brahmins, the Vaishnavas, the cows and the Dhatri and Pipul trees, 11. One should avoid offences against devotional service and the holy Name, 12. to give up the company of non-devotees, 13. not accepting many disciples, 14. avoiding the study and exposition of books of various schools of thought, 15. treating loss or profit alike, 16. not being

overwhelmed by grief or sorrow, 17. refraining from disrespecting other Gods and scriptures, 18. not listening to scandals against Vishnu or vaishnavas, 19. Not indulging in worldly gossip, 20. not causing anxiety to any creature on earth, either by thought or words or deed. 21. having love for devotional services or hearing, 22. Chanting his name, 23. meditating Him, 24. serving the Holy feet, 25. worshipping Him, 26. offering salutations to Him, 27. Servitude, 28. Friendship, 29. Self surrender to Vishnu and vaisnavas, 30. Dancing before the deity, 31. Singing holy songs, 32. representing before Vishnu and Vaishnavas one's helplessness. 33. Prostration before the Holy Image, 34. rising from one's seat to welcome the Holy Deity, and spiritual master 35. Following the Holy Image and Vaisnavas, 36. Visiting Holy shrines associated with Sri Krishna, 38. Hymning, 39. Chanting softly. 40. Chanting congregationally or loudly, 41. honouring Mahaprasad (42 to 44) offering Him consecrated incense, garlands and perfumed essence, 45. Witnessing the Divine Arati, 46. celebrating Mahotsava, 47. beholding the Deity with inner eye, 48. offering to the Deity what is very dear to one's own self, 49. Constant contemplation on His Lotus Feet, 50. Serving Him and His related, 51. Constant service to Tulasi and Vaishnava, 52. visiting Mathura the birth place of Krishna and, 53. praising the value of the Bhagavata scripture, 54. service to the above said four which have been approved by Krishna, 55. Energizing all activities to the service of Sri Krishna, 56. absolute reliance upon Sri Krishna's Mercy, 57. celebrating the birth day of Sri Krishna and Sri Rama in the company of devotees, 58– 63. Six fold saranagati with body mind and soul, 64. and celebrating urja or Radha– damodar vrata in the month of Kartika.

Out of these sixty–four kinds of devotional services some five types are most important. They are 1. Sri Krishna Nam Samkirtana, 2. association with Sadhus, 3. listening Srimad Bhagavata, 4. dwelling in Mathura, and 5. Worshipping the deity with full faith. Even a little performance of these five generates Love for Sri Krishna.

Ragatmika–Bhakti is only to be found among the associates of Sri Krishna in Vraja. The devotion that follows the footsteps of ragatmika bhaktas is called raganuga bhakti.

There are two kinds of cultivation of bhakti by the raganuga bhaktas i.e., external and internal. Externally a raganuga bhakta performs the devotional functions of hearing, chanting, etc., through his Physical sense–Organs; internally he realises himself to be an attendant of a Gopee, and renders day and night eternal loving confidential service to Sri Krishna the Lord of Gopies in Vrindavana. A Raganuga– Bhakta incessantly serves Sri Krishna in four–fold rasas either as a servitor, a friend, as parents or a sweetheart. A santa rasa bhakta lacks in raga.

The principles of bhava bhakti and prema bhakti are always the end or the ultimate goal of the principles of sadhan bhakti, the means.

The following are the nine gradual stages from sraddha to Prema Bhakti. 1. sraddha, 2. sadhusanga, 3. bhajan kriya, 4. anartha nivriti, 5. nista, 6. ruchi, 7. asakti, 8. bhava or rati,

and 9. prema. This Prema is alone capable of capturing the heart of the unconquerable Krishna.

Even the wise fail to comprehend the speeches, acts and gestures of a Prema bhakta, whose heart is full of Love for Sri Krishna. Sri Krishna, the darling Lord of Vraja is the chief of Lovers, while Sri Radhika is at the head of His consorts. Countless are the qualities of Sri Krishna, even one of which, when heard can soothe the ears of a Bhakta. Also are endless Sri Radha's qualities of which twentyfive are the chief ones which have captured, the heart of Sri Krishna who has sixty four principal Divine qualities.

The lover, Sri Krishna, and His consort Sri Radhika, are the themes of Madhura Rasa, the Vishaya being Sri Krishna and the asraya, Sri Radhika. Similarly in the dasya rasa the asraya is a servant Chitraka or Patraka, in sakhya rasa the asraya is a friend (Dam and Sudam); in the vatsalya rasa the asraya are the parents (Nanda– Yasoda) and in the madhura rasa the asraya are the milk maids of Vraja of whom Sri Radhika is the foremost. In all these rasas Sri Krishna is the only vishaya. The rasa is tasted only by the devotees of Sri Krishna and is not comprehensible to the devotees of His other manifestations or Descents, not to speak of the nondevotees. So, to be a true devotee one should devotee himself to Lord Krishna alone and none else.

Then Lord Gauranga taught Sri Sanatana all about yukta–vairagya which consists in the proper use and enjoyment of all things, sentient, and insentient belonging to Sri Krishna in the spirit of non–attachment and condemned false Vairagya of Pseudo–asceticism and dry gnosticism. He in the course of His teachings rejected mawsala leela, Kesavatar and abduction of the queen consorts of Dwaraka and other fabricated antidevotional stories as illusory to delude men of demoniac characters.

The Lord then explained the atmarama sloka from Srimad Bhagavata in sixty–one diverse ways which astounded Sanatana who implored the Lord to inspire him with true knowledge of what He had taught him. In the course of explaining the sloka the Lord greatly praised the effect of satsanga and narrated the story of a fowler who gave up his sinful profession and became a true devotee of Sri Krishna by the grace of the Holy Saint, Sri Naradagoswamy.

The absolute is the Supreme Entity focussing All being, All–intelligence and All–Bliss. He is the Beginningless, the Middleless and the Endless, yet He is the Beginning, the Middle and the End of the temporal world. He is the Prime of all causes. He is the fountain–head of all manifestations, spiritual and material. He is All– love, All–beauty and All–harmony. He is the only Attractor, the only Enjoyer, the only proprietor of all that exists. He is the only master. He is the entire whole, the central figure of Truth, Beauty, Love and Harmony. He is the Lord of all Lords. He is the chief emporium of all divine emotions. He is the Akhila Rasamrita Murty. When viewed as pure existence. He manifests Himself as Brahman, which is His Effulgent Aspect, when viewed as Conjoint

existence, and Intelligence. He is Paramatma the All pervading over-soul, the partial Immanent Aspect of the Supreme Lord. When viewed as Conjoint Existence, Intelligence and Bliss, He manifests His own form as Bhagavan possessed of six-fold Divine attributes of Majesty, Glory, Beauty, Power, Intelligence and Freedom in the fullest degree. In His Majestic aspect He is Narayana, in the Vaikuntha, the lower half of the Transcendental Sphere. In His beautiful loving form, He is All-Loving and All-Beautiful Sri Krishna in Goloka, the upper half of the spiritual Realm. In His Majestic Aspect His All-Loving nature is latent; and in His All-Beautiful Loving Form, His Majestic nature is unmanifest. Brahman is realized through the path of Gnana, Paramatma, through the path of Yoga and Bhagavan the Supreme Lord through the path of Bhakti.

The Supreme lord is endowed with innumerable and unlimited potencies. Of these, there are three principal ones. They are 1. His Chit or Internal spiritual potency, from which emanates His perfect Transcendental Realm with all His Divine Entourage, 2. His Achit or external materials, eclipsing, repelling and deluding potency, which is the shadow of Chit potency, and 3. His marginal Jeeva potency lying in between the Chit and Achit potencies, giving rise to Jeeva souls that are spiritual atomic parts of his Chit (Internal) Potency. Jeevas emanate from Sri Krishna as the rays from the Sun. In the Transcendental Realm, the Absolute Entity is one and the same with his name, Form, Attributes, Entourage, Deeds and Realm, a fact which is quite different from our experiences of the mundane non-absolute plane.

The Holy Name being one and the same with Sri Krishna, reveals Himself to the pure essence of a fallen soul when it is purged of all worldly dross. No amount of mundane endeavours of hearing and chanting the Name of Sri Krishna for millions of years is competent enough to enable one to realise the true nature of the Holy Name and enkindle love for Him, unless and until one absolutely surrenders himself to the Sadguru, hears from Him the Eternal Glories of the Holy Name and chants His Name being free from all offences. Thus Sri Sanatana Goswami was taught all about Sambandha Gnana by the Lord Gauranga during His two months stay at Varanasi.

SANATANA'S JOURNEY TO VRINDABAN

Attaining spiritual strength from Sri Chaitanya Dev, Sanatana started his journey towards Vrindaban though he was anxious to go to Puri with Chaitanya Maha Prabhu, Sri Gauranga asked him to go to Vrindaban first and then from Mathura he can come to Puri. As his two brothers also had gone to Vrindaban he should go. At Mathura Sanatana met Subudhi Ray a disciple of Lord Gauranga and came to know from him the departure of Sri Roopa and Anupama to Puri. After going around twelve Vanams with the Sanodia Brahmin Sanatana also started for Puri. Subudhi Ray and Sanatana knew each other

before accepting renunciation. Sanatana hesitated to accept the affection shown by Subudhi Ray. Being an extreme renounced soul Sanatana used to wander in the forest and used to live under the trees and bushes day and night. Sanatana followed the same Jharikhanda path travelled by Sri Chaitanya from Puri to Vrindaban, seeing the beauty of the thick forest. On the way due to fasting and drinking different types of water he has to suffer from the itching of the whole body; yet he came straight to Siddha Bakula where Sri Haridas Thakur was chanting three lakhs Harinam daily.

Prior to the arrival of Sanatana at Puri, Sri Roopa left for Vrindaban under the instructions of Sri Chaitanya Deva. Sri Chaitanya daily after Jagannath darsan used to visit the Namacharya Haridas Thakur. On that day Sanatana offered his Sastanga Pranam to Sri Chaitanya, while lifting and embracing him, Sanatana said, "My Lord, Please do not touch this low and worthless person whose body and skin is effected from itching". Chaitanya Dev, said, "Sanantana you are a Maha Bhagavata, I touch your holy body to purify Myself."

Sanatana thought that he cannot have the Darsan of Lord Jagannath with his sinful body, nor he could move on the grandroad out of fear of touching the servants of Lord Jagannath. Chaitanya Deva was daily embracing him, the pus of the skin– disease touching the body of the Lord, it was a great offence.

When the Lord Chaitanya asked him about his wellbeing and about all the Vaishnavas of Mathura, Sanatana said, "All are well in Vrindaban". Chaitanya Dev again said, "Sree Roopa was at Puri for ten months and left for Bengal ten days ago, your brother Anupama was dead. He was a devotee of Raghunath."

Sanatana said, "My Lord, without hatred towards our low family, you have accepted us as devotional servants to our good fortune. Anupama from his childhood used to worship Raghunath day and night. He was staying with us listening Srimad Bhagavat. To test him, we often requested him to worship Krishna, so that we three can worship Krishna together". Then he said, "You please give me Krishna Mantra initiation, I will do the service of Lord Krishna", and said that he has sold his head to Ramachandra and it was not possible for him to withdraw. We both were astonished to hear him.

Chaitanya Deva said, "Very Good, you have arrived, you stay here with Haridas and chant Krishna Mantra, daily, Govinda will bring Jagannath Prasad for both of you".

One day suddenly Chaitanya Deva said, "Sanatana, if one can attain Krishna by committing suicide, I would certainly give–up millions of bodies. You should know, He is attainable only by devotion. A devotee in separation wants to give up the body, but by such ecstatic love, one meets Krishna, such a devotee can not die. One who is deeply in love with Krishna can not tolerate separation from Him and always desires his own death. Sanatana, please do not think otherwise, engage yourself in chanting and hearing Krishna.

Very soon you will reach Krishna without any doubt. An outcaste is not unfit for devotion and a Brahmin is fit for devotion. There is no caste and family consideration in performing devotional service. Lord Krishna is always favourable to the humble, but not to aristocrats, scholars and wealthy people who are proud of their positions.

Sanatana said to himself, "Lord Chaitanya knows everything, he has forbidden me to commit suicide". Sanatana touching the Feet of the Lord said, "My Lord, you are Omniscient, Supreme and Merciful. I am a low born and sinful man. What benefit can you derive by saving my life?"

Sri Chaitanya Deva said, "Sanatana, why do you think of benefits or losses ? You have already surrendered to Me. So your body is my property and you have no right to destroy 'my property'. With your body, I have to execute many deeds. You shall have to ascertain the basic principles of devotee, of a devotion, of love of Godhead, of Vaishnava duties and of Vaishnava characteristics. You have to explain Krishna Bhakti, Krishna Prema and service to Lord Krishna. You have to re-discover the forgotten places where Sri Krishna performed His Leelas and teach people the real asceticism. Mathura Vrindaban is my own very dear abode and all these activities, I shall have to do there. As I have to stay at Puri, by the order of my mother, I can not do all these at Mathura. I have to do all these duties, through your body but sorry, you want to give it up, how I can tolerate it." Sanatana said, "My Lord, I offer my prostrations to you. None can understand you. A wooden doll chants and dances according to Your Will."

Haridas said, "Sanatana, I can understand that your body has been accepted by Lord Gauranga as His own. What He cannot do in person so you are second to none. You have to do that, too in Mathura. How fortunate you are!"

Lord Gauranga, one day in the month of May was invited by a devotee for food to Yameswar Garden. After accepting the food, He sent word to Sanatana. Sanatana came there at noon walking barefooted along the sea beach though the sand was very hot. Overwhelmed with joy for being called by the Lord, Sanatana did not feel the burning sensation in the hot sand though his feet were full of blowing bubbles. Lord Gauranga said, "Sanatana why did you come along the beach path? Due to hot sand you have blistered your soles. How could you tolerate the pain?"

Sanatana said, "I neither felt much pain nor did I know about blisters. I can not come through Simhadwar path due to frequent movement of Jagannath sevakas. If I touch them I shall be ruined."

Being highly pleased, the Lord said, "Sanatana, you can purify the whole universe including demi-gods and saints by mere touch. Yet as a devotee you are observing and protecting the Vaishnava etiquettes. By observing the etiquette you have satisfied me."

SANATANA WITH JAGADANANDA PANDIT

Once when Jagadananda, and Sanatana, while sitting together, started to discuss about Sri Krishna, Sanatana submitted his distress to the Pandit saying, "I came here to minimise my unhappiness by seeing my Lord, but He did not allow me to execute what was in my mind. Although I forbid him, He nevertheless, embraces me. His body is becoming smeared with the discharges from my itching sores. I am committing offence at His feet. There is no deliverance for me, I feel, I cannot see Lord Jagannath. This is my great uneasiness. I came here for real benefit. Now I get the opposite. I do neither know, nor can I ascertain how there I shall be beneficial at Mathura Vrindaban.

Jagadananda said, "The most suitable place for you is Vrindaban. The Lord has already ordered both of you to reside there and achieve all happiness. You have seen the Lotus feet of the Lord. Therefore, after witnessing Lord Jagannath's Rathayatra, you can go there." Sanatana said, "You have given me a good advice. Lord has given me Vrindaban for my residence." Next day, when Lord Gauranga came to Haridas, Sanatana offered his prostrations from a long distance. Lord was anxious to embrace him. Sanatana felt sorry. In spite of his unwillingness, He embraced him wholeheartedly. Then Sanatana requested the Lord to allow him to go to Vrindaban after Ratha Yatra. He consulted Jagadananda, who advised Him to do so. Hearing this, Lord Gauranga, in an angry mood, chastised Jagadananda Pandit. He said, "You are becoming childish and out of ponderness you think yourself competent to advise a person like Me. You feel that you are in the level of your spiritual Master. Not knowing your level, you dare to advise him." Falling at the feet of the Lord, Sanatana said, "I can now understand the fortunate position of Jagadananda and my misfortune." The Lord said, "Sanatana, do not think that Jagadananda is more dear to me than you. However, I can not tolerate breaking of the standard etiquette. Jaga's advice to you is intolerable for Me. So I am chastising him."

"Your body is not material but transcendental. Even if it is material, I can not neglect your body. The conception of good and bad in the material object is only mental speculation. As a Sanyasi I should show no distinction between sandal paste and mud. I have no hatred for some and liking for others. If I behave like that, I am deviating myself from Dharma. I always consider both of you to be my little children. Haridas! the stool and urine of the child is being considered as sandal paste and scented water by the mother who cleans the same with much pleasure. Similarly, the foul moisture oozing out from the itches of Sanatana, though touches my body, is no cause of hatred for Me. Lord Krishna, somehow or other created those itching sores on the body of Sanatana and sent him here to test me. Due to hatred, if I do not embrace him, I will certainly be chastised for my offences to Lord Krishna. On the first day, when I embraced you, I smelled thee pus from the itchings of your body to be the aroma of Chatusama (Sandal wood, Camphor, Agur and Musk). My dear Sanatana, do not be aggrieved for my embracing you, for when I

embrace you, I actually get great pleasure. Stay with me at Puri for one year and after that I shall send you to Vrindaban." So saying, again the Lord embraced Sanatana. To the great wonder of all, Sanatana's itches disappeared immediately. Sanatana stayed with Haridas, discussing the sublime qualities of the Lord Gauranga daily.

After Dola Yatra in March, Lord Gauranga instructed Sanatana fully about his duties in Vrindaban and bade him farewell. Sanatana decided to go to Vrindaban by the same forest, traversed by Lord Gauranga, taking notes from Balabhadra about all the village, rivers, hills which he comes along his way.

On his way to Vrindaban Sanatana visited all the places where Lord Gauranga performed his pastimes. After his arrival at Vrindaban Rupa, his brother met him. Both the brothers stayed there to execute the will of Lord Gauranga.

The brothers collected many scriptures and with the help of those scriptures they renovated the disappeared and disappearing Tirthas and temples for the worship of Lord Krishna. Sanatana compiled the Bhagavatamrita which reveals the true nature of Bhakta, Bhakti and Krishna. He wrote the commentary of Srimad Bhagavata, tenth Canto, known as Dasama Tippiani from which we can know the pastimes of Lord Krishna and the methods to be adopted to have an ecstatic love for Supreme Lord Krishna. He also compiled the Hari Bhakti Vilas from which we can understand the behaviour of a devotee and the full extent of Vaishnava's duty. He compiled many other books relating to the service of Sri Madan Gopal and Govindaji also.

Sanatana often used to stay in the Gokul Mahavana. Once in Ramana Reti, Sri Madan Gopal was playing with the boys of Gokul Mahavan. Witnessing the boy's skill in his play, Sanatana was surprised and concluded that the boy was not an ordinary one, After the playmates had left the ground, Sanatana followed the boy, who later on entered the Madanmohan temple. The boy was none but Sri Madanmohan himself. Then he offered prostrations to Him and came back.

On that night Sri Madanmohan appeared before Sanatana in his dream, told him that He was anxious to stay with in his hut and disappeared. Early in the morning, he saw the Lord standing at the door-way of the hut.

Overwhelming with joy, Sanatana began to serve his Lord Madanmohan with ecstatic love. Though Sanatana was once a lord of wealth, now an ascetic, living on dried roti and chana. To serve his beloved Lord became a problem to him. He was very much perplexed to offer the little unworthy food received from others as alms. Sanatana felt unhappy to do so. As a dependant to the devotee the Lord had come to the hut of Sanatana. Knowing the heart of Sanatana, the Lord desired to manifest himself. According to the will of Madan Gopal, Krishna Das Kapur, a wealthy person, came to Sanatana and offered his wealth to construct a huge beautiful temple and arrange daily offerings on a grand scale.

The services to Sri Madanmohan went on smoothly till the shrine was destroyed by Aurangzeb. Madanmohan was taken away to the palace of the Raja of Jaipur. At a later stage, the same moorthi was given to Gopal Singh of Karauli. Till now the same Madanmohan is being worshipped there.

MADAN GOPAL GIVING MILK TO SANATANA

Sanatana had no particular residence in Vrajamandal. Now and then he would stay and move on the banks of the Yamuna, the Kusuma Sarobar, the Radha Kunda and the Pabansarobar. He would be going to Vrindaban and Govardhan out of ecstatic love for Sri Madan Gopal. He used to stay at the desolate Pavan Sarovar for a long time and meditate upon his beloved Lord Krishna. Being deeply drawn in ecstatic Love for Him, Sanatana did not feel hunger and remained fasting for three or four days, at a time. Lord Krishna, as a cowherd boy, came to him with milk and said, "Swami, none knows your location as you are staying in a desert-like place. Please drink this milk and preserve the pot. On my way back I will take it. Vrajavasis will be happy, if they see you live in a hut rather than under a tree." Charmed with the beauty and words of the Boy, Sanatana accepted the milk. After drinking the milk, Sanatana could not console himself out of ecstatic Love for Lord Krishna. So he began to weep. Lord Krishna indirectly consoled him and Vrajavasi constructed a hut for Sanatana near to Pavan Sarobar. That hut or Bhajan Kuteer is still there.

Sri Roopa often visited the Kuteer of Sanatana. Once Roopa Goswami desired to offer Kshirannam to Sanatana. But at the same time, he withdrew his proposal as he did not like to ask any one for milk, rice and sugar. Knowing the desires of Sri Roopa, Sri Radha Devi as a milk maid came to him with ghee, milk, rice and sugar and said, "Swamiji, My mother has sent these articles. Please cook payasam, offer to Lord Krishna and then you eat it." So saying, She left the place.

Sri Roopa immediately prepared kshirannam offered to Lord Krishna and then to Sanatana Goswami. Sanatana accepted very little payasamas he could not consume more. The sweet fragrance of the ksheer prasad made him unconscious due to Asta-satwikvikar. Later on hearing the whole story from Sri Roopa, he was amazed and warned him not to cherish such desires often. Sri Roopa felt sorry for his desire. On the same night Srimati Radhika appeared to him in dream and consoled him.

UNPRECEDENTED VISION NEAR GOVINDA KUNDA

Sri Rupa and Raghunath resided for some days near the Govinda Kunda on the Govardhana Giri. Sri Rupa was writing Chatu Pushpanjali. Sanatana studied the Sloka, "Veni vyalangana phana" and doubted as braided hair was compared with a hooded serpent. Without expressing his view, he went to take bath in the Govinda Kunda. At a distance, he saw beautifully well-dressed young girls playing. He saw them from behind and felt their combed and blended rope-like hair to be the black serpents climbing upon their heads. He loudly cautioned those playing girls against the danger suspected by him, but they never heeded his warning. When he ran nearer to them, they loudly laughed and disappeared. Then Sanatana could remember the comparison written by Rupa Goswami and was a little ashamed. After finishing his bath, he came to Roopa Goswami and admitted his fault before him. By this, we can believe the descriptions of Goswami's are not imaginary but practical and real truth.

SRI KRISHNA-NAM IS INVALUABLE WEALTH

While travelling, excavating the disappeared Tirthas of Vraja Bhumi, Sanatana found a Sparsamani which can transform iron into gold. As he had already acquired the invaluable Transcendental wealth, he is not in need of the material gem. So he placed it under a tree and covered it with sand. A poor brahmin was performing penance at Varanasi for wealth. Parama Vaishnava Sankara asked the Brahmin to approach Sanatana to have his desire fulfilled. The Brahmin reached Vrindaban and requested Sanatana to give him the Sparsamani. He also told him that he had come to him as ordered by Sankara. Sanatana asked him to search for it under the particular tree. Accordingly to his astonishment the Brahmin could get the Mani. After examining it with joy started his journey home-wards.

Walking some distance, the brahmin was perplexed to think that why such a valuable gem as that was neglected by him. Then he said to himself that he ought to have possessed a more valuable one than that Sparsamani. He returned immediately to Sanatana and begged him to bless him with that gem which was more valuable than that Sparsamani. Sanatana asked him to throw that gem into the Yamuna, if he was anxious for the invaluable wealth. The brahmin was very glad to carry out Sanatana's advice. Immediately Sanatana Goswami offered him Sri Krishna Nam Chintamani which purified and refreshed the whole body, mind and soul of the Brahmin. He experienced the ocean of ecstatic Bliss.

THE GOVARDHANA PARIKRAMA

Staying in Chakra Teertha, close to Govardhana Giriraj, Sanatana used to go round the Giriraj daily considering Him as Lord Krishna. Due to old age going round twentyfour miles daily became a difficult task for him. One day Krishna in the guise of Vraja Balaka came to him with a fan in his hand. The Boy, fanning Sanatana, said to him, "Swamy it is very difficult for you to go round the mountain daily walking twentyfour miles. Please accept my sound advice. This is one Sila with Lord Krishna's footprints on it. I have brought it for you from the top of this mountain. Going round this Sila is in no way less than going round the Hill." So saying the charming Boy disappeared. Then Sanatana felt very much happy and followed his sound counsel.

Both the brothers, Rupa Goswami and Sanatana Goswami were the object of love and honour for all the great devotees of Lord Gauranga. The devotees would be asking those returning from Vrindaban about Roopa and Sanatana's activities and their asceticism. They would be telling them, "The brothers have no fixed residence. They reside one night under one tree and the next night under another tree. They take food from Brahmins or Madhukari Bhiksha (alms obtained from different houses). They give up all kinds of enjoyment. At times, they are satisfied with dry bread and free chick-peas. They always chant the Holy names of Krishna. They discuss His pastimes in great jubilation. They also dance in ecstasy. They carry earthen water pots only. They wear torn quills. All the time, they render service to Lord Krishna. They sleep only for one and half hours a day. Sometimes they do not sleep even. Sometimes, they engage themselves in writing Bhakti Rasa Sastras. Sometimes they hear about Sri Gauranga and meditate upon Him."

TO FOLLOW SANATANA GOSWAMI IS ATMA DHARMA

Sanatana was the Divine teacher of Sri Rupa, whom he considered as his spiritual teacher. Sanatana Goswami is Jagadguru. Through his mercy one can get the service of Lord Chaitanya. Lord Chaitanya was subdued by Rupa and Sanatana's ecstatic love for Krishna. Sanatana was attracted by Sri Rupa's service. Sri Rupa was intoxicated in the service of Sanatana Goswami. Both Sri Jeeva and Sri Ragunath Das Goswami were true followers of Sri Rupa and Sanatana Goswamis. Unless one prays with all sincerity stating his miserable state, he can not obtain the mercy of Sri Rupa Goswami and Sanatana Goswami.

Sanatana Goswami disappeared on Ashadh Purnima day at Vrindaban in 1558 A.D. having Vrindaban career for 43 years. Sanatana Goswami, in the Vraja leela was Rati

manjari.

SRI RUPA GOSWAMI

Manifest career –75 yrs.,

Household –22 yrs.,

Vrindaban – 53 yrs.,

Advent 1411 Saka or A.D. 1489,

Disappearance 1486 Saka A.D. 1564.

After meeting Sri Chaitanya Mahaprabhu in the Ramakeli village in Gauda, Rupa and Sanatana returned to their homes, planning to give up their material attachment. So they engaged two Brahmins to chant Krishna's Name and perform Homa, so that both of them can attain shelter at the lotus feet of Sri Chaitanya Mahaprabhu very soon.

Sree Rupa returned from Gauda with large quantities of wealth. He distributed half of that to brahmins and Vaishnavas, gave one fourth to his relatives and kept the remaining for personal security. Out of this one-fourth, he preserved ten thousand coins with a local grocer for the future safety of Sri Sanatana Goswami, his elder brother. When Rupa heard the news that Sri Chaitanya Dev was returning to Puri and would proceed to Vrindavan immediately he sent two messengers to Puri, to know the exact date of Sri Chaitanya Mahaprabhu's departure. The Messengers returned back from Puri and informed Sri Rupa about the departure of Sri Chaitanya to Vrindavan. Soon after receiving the message, Sri Rupa wrote to Sanatana, "Chaitanya Mahaprabhu has already started His journey for Vrindavan, we both (Rupa and Anupama) are starting to meet Him. At any cost you try to escape from the prison. I have deposited ten thousand coins with the grocer. Somehow or other get your-self released and come to Vrindaban."

With his younger brother Anupama (Sree Vallabha) a great devotee of Lord Sri Ramachandra; Sri Rupa Goswami came to Prayag and both were pleased to hear the news that Sri Chaitanya Mahaprabhu was staying there.

At Prayag, when Sri Chaitanya Mahaprabhu was going to have the Darsan of Vindu

Madhav, being followed by hundreds of thousands of people crying, dancing, chanting and rolling on the ground exclaiming "Krishna, Krishna", the Rivers Ganga and Yamuna were not able to flood Prayag with water as Sri Chaitanya Mahaprabhu had already enundated the whole area of Prayag with waves of ecstatic love for Lord Krishna.

Seeing the heavy crowd, the brothers stood outside and witnessed Sri Chaitanya Mahaprabhu's ecstatic dance of love at the temple of Lord Vindu Madhav. Later on when Mahaprabhu was sitting alone in the house of a South Indian brahmin, Rupa and Anupama came to meet Him. Seeing the Lord from a distance both the brothers, with straw in their mouths, fell down on the ground and offered their obeisances with ecstatic emotion they recited Sanskrit slokas and offered a number of prostrated obeisances. Mahaprabhu asking them to get up and come nearer to Him, said "it is not possible to describe Lord Krishna's mercy for He has delivered you both from sensuality den. A learned vedic scholar without devotion is not nearer to Me than a dog-eater with pure devotion. Reciting a Sanskrit verse Chaitanya Mahaprabhu embraced both the brothers and placed His Lotus feet on their heads. After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers. "Namo Maha Vadanyaya Krishna–Prema–Pradayate, Krishnaya Krishna Chaitanya Namne Gaura Twise Namah". When the two brothers sat by His side, Mahaprabhu asked them about the welfare of Sanatana. Rupa Goswami replied, "Sanatana was imprisoned by Hussain Shah. If you kindly want to save him he can be liberated". To this Chaitanya Mahaprabhu replied, "Sanatana has already been released from his confinement, and will meet us very soon". Chaitanya Mahaprabhu accepted lunch in the house of that Brahmin, Balabhadra Bhattacharya an attendant of Sri Chaitanya offered the remnants of the Lord to both of the brothers. Mahaprabhu selected His residence on the banks of Triveni. Rupa and Anupama also settled down close to His residence.

Vallabhacharya who was staying in Adaila village, heard of Chaitanya Mahaprabhu's arrival and so came to see Him. Vallabhacharya invited Sri Chaitanya Mahaprabhu for lunch, and the Lord introduced Sri Rupa and Anupama to him. From a distance the two brothers offered their obeisances to Vallabhacharya with great humility. When the Acharya was coming to embrace them, Rupa said, "We are untouchables and most sinful. Please do not touch us." Vallabhacharya was surprised at this, but Sri Chaitanya Deva was very much pleased and said, "Don't touch them as they belong to very low caste, you are an aristocratic Yagnik brahmin." Hearing the Holy Name, constantly vibrated by the two brothers, Vallabhacharya said, "since these two brothers incessantly chanting Krishna Name, they can not be untouchables. On the contrary they are most exalted."

He then quoted a verse from Bhagavata. Sri Chaitanya Mahaprabhu was very glad to hear the quotations from the scriptures through Vallabhacharya. Vallabhacharya took Sri Krishna Chaitanya to his village on a boat and after lunch brought Him back to Prayag.

Avoiding the great crowds in Prayag Sri Chaitanya Mahaprabhu selected

Dasaswamedhaghat where, He instructed Sri Rupa Goswami infusing spiritual energy in him. He also taught him about the inexplicable and unlimited Truth, regarding Lord Krishna, about pure devotion, about transcendental mellows and about Srimad Bhagavatam. Thus Sri Rupa was personally empowered by Sri Chaitanya Mahaprabhu's instructions for ten days at Prayag.

RUPA SIKSHA

Sri Chaitanya Mahaprabhu said, "Listen, O! Rupa, it is not possible to describe the transcendental mellows from the Ocean of devotional Service. It is unfathomable and unestimable. However I am describing you a drop of that Ocean mentioned. In this universe there are numberless Jivas that pass through eighty-four (84) lakhs of births.

The real nature of the Jiva is an absolute infinitesimal and quantitatively a hundredth part of a hundredth part of the point of a hair. Hence a Jiva is Achintya– Bheda–Bheda manifestation of Lord Sri Krishna.

The Jivas are of two classes animate and inanimate. Among the animates, there are many varieties, such as birds, terrene–animals, aquatic animals etc. Human beings are only a minority among the terrene–animals. Among the human beings, there are many uncultured human beings like Mlechhas, Pulindas, Baudhas and Savaras. Among the followers of Vedic knowledge (civilized class) almost half of them follow the Vedas only by lip but, commit sins condemned by the Vedas without regard for regulative principles. Among the religious–minded other half, many are unduly devoted to karma. Among the ten million men following the path of Karma, we may have one Gnani valuing the path of scriptural knowledge and so superior to the Karmi. Among the ten million men pursuing scriptural knowledge we find hardly a Mukta (a liberated soul) who is therefore superior to the Gnani. Among the ten millions of liberated souls, we meet hardly a devotee of Sri Krishna. Krishna Bhaktas are really passionless and tranquil. Karmis desire material enjoyment; Gnanis desire liberation and yogis desire material opulence. So they are all lusty and can not be peaceful.

Blessed is he, who, in rotating in his cycles of births and rebirths, throughout the fourteen worlds, obtains the seed of the Bhakti creeper by the grace of Guru and Krishna. The Guru's grace leads to Krishna's grace and Krishna's grace leads to Guru's grace and vicaversa. A fortunate soul only can get their grace. The devotee sows the seed in his heart and begins to water it in the form of hearing and chanting the Holy Name of Krishna in the company of Sadhus, (Absolute–realised soul). By this the seed sprouts up, and the creeper crossing fourteen worlds (the regions of time, space, cause and effect) goes beyond Viraja and Brahma–Loka, (hallowed region surrounding Vaikuntha) and

there, finding no object to support, it creeps to Vaikuntha. The creeper next enters Goloka-Vrindavana, the highest region of Bliss and entwines the Lotus Feet of Sri Krishna (Wish yielding Tree) and bears Prema fruit. This fruit of Krishna Prema, shall be eternally tasted by the gardener, the devotee. Thus blessed, the devotee-soul, does not refrain from his spiritual practices. He is always careful not to commit any offence against a Vaisnava. he follows Yukta- Vairagya (genuine asceticism), and avoids Phalgu-Vairagya (pseudoasceticism). He strictly observes the rules of pure devotional life enjoined by the scriptures and gives up those that are forbidden. Desire for elevation, salvation, Siddhi, forbidden practices, greed for money, hunting after self-gratification, name and fame, double dealing or duplicity and slaughter of animals. All these are the fundamental impediments that stand in the way of serving the Lotus feet of Sree Krishna. Keeping himself aloof from all these anti-devotional desires, practices and offences the gardener devotes himself wholeheartedly to the service of Sri Krishna under the guidance of his Divine Master and then he is blessed with the taste of Divine Fruit of Krishna-Prema, superior to the four-fold human pursuits of Dharma, Artha, Kama and Moksha, (Duty, wealth, passion and salvation) four Purusharthas are as worthless as a straw. Hence, Krishna prema is the ultimate goal of human existence which can only be attained by Suddha bhakti(unadulterated devotion).

CRITERION OF PURE DEVOTION

Sri Chaitanya Mahaprabhu continues – "When one sits to dine, every morsel of food affords him three things at a time i.e., satisfaction, nourishment and appeasement of hunger; so where a person is a genuine devotee, he must be imbued with three things simultaneously; (1) a steadfast attachment for Sri Krishna, (2) a definite realisation of true nature of Sri Krishna, Jeeva and Maya and their interrelationship and (3) a corresponding detachment from all affairs that do not concern Krishna and His devotion. Pure devotional culture towards the realisation of Krishna and Prema through the mind and all the physical senses, aiming at the gratification of the spiritual senses of Sri Krishna, is the culture of pure devotion. Service to Krishna should be rendered for His own sake and pleasure. It should be free from all other desires and un-enveloped by Karma and Gnana. The highest form of devotion to Hrishikesa, the Lord of all senses, consists in rendering Him services with steadfast attachment by means of all spiritual senses and fixing on His Lotus feet the purified mind devoid of all physical and mental wordly dross. As He is Adhokshyaja, He reserves the prerogative of not being exposed or subject to human sense experiences. Hence, the supreme and fundamental religion consists in the causeless and unhampered devotional service vice to the Lotus feet of the Absolute Person, by which the soul enjoys the eternal Bliss."

Thus the Lord Chaitanya gave a number of quotations from Srimad Bhagavata regarding

the pure devotion to Lord Krishna.

SADHANA BHAKTI

The Lord Chaitanya then described the grades in Sadhana Bhakti through regulations. From Sadhana Bhakti sprouts up rati (permanent seed of love). When Rati is deepened it becomes Love or Prema. When Prema is intensified it develops and takes the form of Sneha (affection growing from melting of the heart), Mana (Loving sensitiveness), Pranaya (intimacy), Raga (Attachment), Anuraga (passionate attachment), Bhava (dawning of love) and Mahabhava (highest pitch or culmination of Divine Love). The foremost of Prema mixed with the ingredients such as (1) Bibhava, (2) Anubhava, (3) Satwika (4) Vyabhichari (extensive divine Emotions) become a wonderfully delicious nectar called "Rasa". There are fivefold Rasas among the fivefold servitors of Sree Krishna. The Supreme Lord Sree Krishna is the ocean of all Nectarine Rasas. There are twelve kinds of Rasas; Santa Rasa (neutral mood), Sakhya Rasa (friendly mood), Vatsalya Rasa (parental mood), and Madhura Rasa (erotic mood). These are called the five primary Rasas while there are seven secondary Rasas; Hasya (laughter), Adbhuta (wonder), Veera (heroic), Karuna (pathetic), Raudra (anger), Bhayanaka (horrible) and Bibhatsa (loathsome). "Devoting the soul's mind exclusively to Me alone being bereft of all other thirsts for enjoyment and renunciation is the characteristic feature of Santa Bhakta", says the Supreme Lord Krishna. "Among the Santa-Bhaktas are the nine sages known as Navayogendras and Chatuhsanas or Sanaka, Sanatana, Sanandana and Sanat Kumara. Dasya Rasa Bhaktas are Raktaka, Patraka and Chitraka in Vraja; Daruka in Dwaraka, Hanuman in Ayodhya; Nanda, Sunanda and others in Vaikuntha. The Sakhya Rasa Bhaktas are Sridama, Sudama, Vasudama, Subala, Balabhadra, Devaprastha and others in Vraja; Vibhishana in Ayodhya and Bhima, and Arjuna in Dwaraka. The Vatsalya Rasa Bhaktas are Nanda, Yasoda in Vraja; Vasudeva and Devaki in Mathura and Dwaraka. The Madhura Rasa Bhaktas are Gopees in Vraja; the Queens in Dwaraka and Lakshmis in Vaikuntha. Krishna Rati is two fold, Kevala (unmixed) as in Vraja and Aiswarya Misra (mixed with the consciousness of His Majesty) in Mathura, Dwaraka and Vaikuntha.

Love is stunted where the sense of majesty predominates. But pure love or Kevala Bhakti ignores His Majesty and if He reveals His Majesty, it disowns its loving connection with Him. A Santa Bhakta is devoid of reciprocal relationship with Sri Krishna Himself. He is endowed with the knowledge of Him as Para Brahman—Paramatma. A Bhakta of Dasya-rasa constantly gratifies Sri Krishna by rendering Him service with a sense of reverence. Dasya Rasa has the quality of Santa Rasa plus service. Sakhya Rasa has the qualities of Santa and Dasya plus intimate confidence in Sri Krishna. The fundamental feature of Sakhya Rasa is free comradeship without any feeling of reverence. Vatsalya

Rasa possesses the qualities of Santa, Dasya and Sakhya Rases plus tenderness of parental affection which in its excess leads to chiding and chastisement. Such a devotee of Sree Krishna considers himself or herself as the parent and Krishna as his or her ward or protege. His or her service to Sri Krishna takes the form of parental care and affection. In Madhura rasa all the above four qualities of Santa, Dasya, Sakhya and Vatsalya Rases are present in a super- abundant measure; and in addition to them the votary serves Sri Krishna by offering her perfect spiritual body for the gratification of His transcendental senses. Here all the five qualities are fully present, just as in the case of the five elements (ether, air, fire, water and earth) the properties of the first four are present in the fifth, so also the four qualities of the above four-fold Rasas find there Syntheses and consummation in the Madhura Rasa which possesses the most wonderful deliciousness. By the Grace of Sri Krishna even the most unqualified can reach the farthest shore of the ocean of Bhakti-Rasa."

So saying the Lord directed Sri Rupa to proceed to Vrindavan, thence to Gauda-desa and thence to meet Him at Puri. The Lord embraced Sri Rupa Goswami, then he fell into an extatic swoon. Next morning Sri Chaitanya Mahaprabhu started to Varanasi, Sri Rupa Goswami and his brother Anupama set out for Vrindavan.

Reaching Vrindaban Rupa Goswami desired to write dramas on the Pastimes of Lord Krishna. In this connection, he first composed auspicious introduction. On his way to Gauda-Desh from Vrindaban he prepared some notes and begun to write the plays. When those two brothers reached Bengal, Anupama, his brother died. After some delay, Rupa Goswami being anxious to see Sri Chaitanya Mahaprabhu, started to Puri. On his way, he came to a village known as Satyabhamapur in Orissa. While taking rest at night in that village, he saw an extraordinary beautiful woman in a dream, asking him to write a separate drama about her. Next morning he considered the dream as the order of Satyabhama to write a separate drama for her. The pastimes performed by Lord Krishna in Vrindaban and in Dwaraka were brought together. Now they should be divided into two dramas. So thinking Sri Rupa Goswami reached Haridas Thakur's Bhajan Kuteer at Puri. Haridas Thakur affectionately told him that Sri Chaitanya Mahaprabhu had pre-informed him about Rupa's arrival. When the Lord visited Haridas, He saw Sri Rupa who was offering his obeisances to Him. Immediately the Lord embraced him and inquired about Sanatana Goswami. Sri Rupa could not see Sanatana as he came in a different path to Puri. On the next day the Lord came with all His associates.

Chaitanya Mahaprabhu introduced him to all the devotees. Sri Rupa offered his obeisances to all of them. The Lord asked Nityananda Prabhu and Adwaitacharya to bless Sri Rupa whole-heartedly so that he may be able to describe Krishna-Rasa- Bhakti.

Chaitanya Mahaprabhu, used to send Jagannath Prasad to both Haridas and Sri Rupa daily. He used to visit them and have a happy talk with them. Sri Rupa was extremely happy to receive that transcendental favour of the Lord. Thus on Gundicha Marjan day,

while Mahaprabhu with His devotees was washing and cleansing the Gundich temple, Prasad was sent to him to Aithota. He accepted the prasad chanting the Holy name of Hari, Haridas and Sri Rupa were greatly pleased to witness the function. After receiving the remnants of Sri Chaitanya Mahaprabhu Prasad through Govinda, both danced with ecstasy.

On the next day, meeting, the omniscient Lord said to Sree Rupa, "Please do not take Krishna out of Vrindaban. Yadunandan–Vasudev–Krishna is different from Nanda Nandan, Krishna, who never leaves Vrindavan at any time." When Mahaprabhu left, so saying Rupa Goswami was surprised and said to himself "Satyabhama ordered me to write two different dramas and now Sri Chaitanya Mahaprabhu has also confirmed it. I shall divide one composition in two dramas and describe the incidents in two separate works."

The Rupa Goswami during the Ratha Yatra ceremony observed Lord Jagannath enjoying the Chaitanya Mahaprabhu's dance and Sankirtan in front of His Chariots. While so doing, Mahaprabhu was uttering a Sloka from Kavya Prakasa and at the same time revealing its spirit. Rupa Goswami composed a verse in an easier language. None except Swarupa Damodar and Rupa Goswami were able to know the meaning of the verse recited by Mahaprabhu.

The meaning of the verse composed by Sree Rupa Goswami was, "My friend, now I have met my dear Krishna at Kurukshetra. I am the same Radha. Our meeting is very pleasant but I would still like the visitation of Vrindaban on the banks of the Yamuna filled with vibrations of Krishna's melodious sweet flute."

Having written the verse on a palm–leaf Rupa Goswami put it in that thatched roof and went to the sea for bath. At that time Chaitanya Mahaprabhu went there and read the verse on the palm–leaf. While reading the verse, He was overwhelmed with extatic love. Returning from the sea, Sri Rupa offered his prostrated obeisances to the Lord in the courtyard. "How could you know my mind ? It is wonderful", so saying Chaitanya Mahaprabhu firmly embraced Sri Rupa. When that verse was showed to Swarupa Damodar, he said "Oh Lord! I presume that You had bestowed upon Sri Rupa Your Causeless mercy long ago, so he could understand Your heart." At this, Sri Chaitanya Mahaprabhu said, "Sri Rupa met me at Prayag. Knowing him to be a fit person I naturally blessed him. Now you also should instruct him Bhakti Rasa." After the four months of Chaturmasya the Vaishnavas of Bengal returned to their homes, but Sri Rupa Goswami remained in Jagannath Puri. One day suddenly, Sri Chaitanya Mahaprabhu visited him, while Sri Rupa Goswami was writing his book. Seeing the fine hand writing which was like rows of pearls, He was very much pleased and asked him about the contents of the book. Sri Rupa Goswami told him that it was a play on Vidagdha Madhavam and read a verse from it. When Mahaprabhu heard it, He was overwhelmed with Prema. Haridas Thakur hearing it became jubilant and began dancing and praising, knowing its meaning.

"We hear the glory of the Holy Name from the revealed scriptures and Sadhus but nowhere else we hear the sweetness of the Holy name as explained in this verse", said Haridas. Chaitanya Mahaprabhu embracing both of them, went to bathe in the sea.

On the next day, after visiting the temple of Jagannath Sri Chaitanya Mahaprabhu came to Sri Rupa with Sarvabhauma Bhattacharya. Ramananda Raya and Swarupa Damodar greatly praised Sri Rupa's characteristics. Reciting the two important verses, He praised Sri Rupa in their presence just to examine them. Purushottama the Supreme Godhead is so gentle, that even if His servant commits a serious offence, He does not take it very seriously. Indeed if His servant renders a small service, the Lord accepts it to be a very great one and prepares to give Himself to him, not to speak of other benedictions. The Lord and His devotees after meeting Sree Rupa and Haridas sat on the ground. Then Swarupa Damodar recited the verse which astonished the devotees. Sarvabhauma and Ramananda said to the Lord, 'Without your special blessings Sri Rupa cannot understand your mind. Ramananda at Kovvur expressed elevated and conclusive statements by Your mercy.' Chaitanya Mahaprabhu, asked Sri Rupa to recite that verse from his drama so that all the people may be happy to listen it, destroying their three fold afflictions. When Mahaprabhu persited Sri Rupa recited that verse. The meaning is: "When the Krishna Nama starts dancing within the mouth then we desire many, many mouths; when that Holy Name enters the ears, we desire for many millions of ears; and when the Holy Name dances in our courtyard of the heart, it controls the mind and all the senses. So I do not know how much nectar the two syllables "Krish–Na" contain.

Then Ramananda Raya wanted to know the title of the drama, which is a mine of conclusive statements. Sri Swarupa Damodara said, "Sri Rupa wanted to describe the pastimes of Lord Krishna at Vrindaban, Mathura and Dwaraka all in one drama. Now by the order of Sri Chaitanya Mahaprabhu he has divided it into two and so writing two plays known as Vidagdha Madhav and Lalita Madhav which contain wonderful prema rasa."

Asked by Ramananda Ray, Sri Rupa recited the introductory verse of Vidagdhamadhav. There he described the glories of his favourite Deity as Sri Chaitanya Mahaprabhu. When Mahaprabhu remarked, that was all an exaggeration by him, the devotees present there expressed their gratitude to Sri Rupa for his mode of introducing the characters in suitable situation in Pravartaka. (When the entrance of the characters is set in motion by the arrival of a suitable time called pravartaka).

While reading the drama to the devotees, Sri Rupa explained prarochandi (the causes for love affairs between Krishna and Gopies), previous attachment, transformation of love, endeavours for love, exchange of letters, disclosing the Gopies and awakening love for Krishna. When Ramananda asked, Sri Rupa replied, "This is the nature of emotional love for Krishna. If one develops love for Nandanandana Krishna all the bitter and sweet influence of this love will manifest in one's heart. Such love acts in two ways. The

poisonous effects of love defeat the severe and fresh poison of the serpent. Yet there is simultaneously Transcendental bliss which minimises the pride of Nectar and its sweetness. So Krishna Prema is simultaneously poisonous and nectarine." Thus he explained the characteristics of love of God. His description of Vrindavan, the melody of transcendental Flute, the relationship between Krishna and Radhika gave immense delight to all the Vaishnavas and to Sri Chaitanya Mahaprabhu, Ramananda said, "Your poetic expressions are like continuous showers of Nectar. Kindly let us hear the introductory position of the second drama." Thereupon Rupa Goswami wondered at their desire for hearing his second play and said, "I do not know why you are so much interested in hearing the play giving importance to my person. What am I before you ? To speak the truth, in your presence like a brilliant sun I am an insignificant glow-worm.

It is even impudent for me to open my mouth before you. In spite of it, to please you I am reciting it." So saying, he recited the introductory verse of Lalita Madhava drama. When Sri Rupa Goswami was reciting the second introductory verse, Chaitanya Mahaprabhu was greatly pleased within himself but pretending to be in an angry mood said, "Your exalted poetic descriptions of the mellows of Lord Krishna's pastimes are like an ocean of nectar, but your false praise to me in it is like a drop of detested alkali." Ramananda said, "Sri Rupa has added a particle of camphor into the nectar of his exalted poetic expression." Mahaprabhu said, "You are jubilant at hearing these poetic expressions, but I am ashamed to hear them. People in general will ridicule." Ramananda said again, "People in general feel happy to read such poetry." Rupa Goswami briefly quoted his Lalita Madhava drama.

After hearing the play, Ramananda submitted his opinion at the lotus feet of Sri Chaitanya Mahaprabhu. He extolled the super excellence of Sri Rupa Goswami's poetic expressions saying, "The poetic presentation is a continuous shower of Nectar. Indeed, it is the essence of all ultimate realisation appearing in the form of plays, the wonderful description of Transcendental love, by hearing which the heart and ears will plunge into a whirlpool of the transcendental bliss." Mahaprabhu said, "When I saw Sri Rupa at Prayag I was attracted and pleased with his fine qualities. His ornamental and poetical inference can help to preach Transcendental mellows." He requested His associates to bless Sri Rupa so that he can describe Vraja Leela and Prema-Rasa. "His elder brother Sanatana too was so learned that he was second to none. His renunciation is just like yours. Humility, renunciation and excellent learning exist in him simultaneously. I sent both brothers to Vrindaban with my blessings to spread Bhakti Sastra." Sri Chaitanya Mahaprabhu then embraced Sri Rupa and asked him to offer his prayers at the feet of all the devotees. Adwaitacharya and Nityananda showered their causeless mercy and embraced him. All the devotees were struck with wonder to see the Personal qualities of Sri Rupa which attracted the mercy of Sri Chaitanya Mahaprabhu towards him. Haridas Thakur embracing Sri Rupa said, "There is no limit to your fortune. No one can understand the glories of your dramas. Sri Rupa said, "I do not know anything. Whatever Sri Chaitanya Mahaprabhu wants to do he does. He now makes me to speak and I am

speaking." All the devotees of Bengal thus spent four months with Chaitanya Mahaprabhu and Rupa Goswami. Then the Lord bade them farewell and they returned to Bengal. Sri Rupa remained at His Lotus feet up to Dola Yatra. After the festival, Mahaprabhu sent him to Vrindaban asking him to stay there preaching the transcendental literature and excavating the forgotten holy places of Vraja Bhumi. Having thus spoken Sri Chaitanya Mahaprabhu embraced Sri Rupa who in turn placed His Lotus feet upon his own head.

Rupa Goswami took leave of all the devotees and returned to Vrindaban via Bengal. Sanatana Goswami first reached Vrindavan. Rupa Goswami was delayed in Bengal for a year to divide and distribute his wealth among his relatives. He collected the money accumulated in Gauda and distributed it among his relatives, Brahmins and the temples. Thus after finishing off his business there, he had in his mind, he returned to Vrindaban with full satisfaction. Both the brothers met at Vrindaban where they stayed to execute the desire of Sri Chaitanya Mahaprabhu. Sri Rupa and Sanatana collected many scriptures and with their help they excavated all the forgotten or lost sites of pilgrimage. Thus they established big temples for the worship of Lord Krishna. The two brothers Rupa and Sanatana never climbed the Govardhana Hill to see Gopala Murthy. At an old age Rupa Goswami could not go there though he had a desire to see the beauty of Gopala. Once due to an attack by the Mohammadans the devotees of Gopala brought Him to Mathura. There He remained in the temple of Vithaleswara for one month. So Sri Rupa and his associates stayed in Mathura for one month and saw the Gopala Deity. After one month, when Gopala returned to Govardhana Hill, Rupa Goswami also came back to Vrindaban. Sri Rupa Goswami wrote many famous books known as:

1. Bhakti Rasamrita Sindhu through which we can understand the essence of devotion, service to Krishna and the transcendental mellow.
2. Ujjvala Nilamani – which contains the fullest limits of the love affairs of Sri Radha Krishna.
3. Vidagdha Madhav and Lalitha Madhav – two important dramas from which we can understand all the mellows derived from the pastimes of Lord Krishna.

He compiled 1,00,000 verses beginning with the book 4. Dana Keli Kaumudi, 5. Hamsa doota, 6. Uddhava Sandesha, 7. Krishna Janma Tithi, 8. Ganoddesa Deepika, 9. Stava Mala, 10. Akhyata Chandrika, 11. Mathura Mahima, 12. Padyavali, 13. Nataka Chandrika, 14. Laghu Bhagavatamruta and 15. Govinda Virudavall.

Rupa Goswami in Vraja Leela was Rupa Manjari

RAGHUNATH DAS GOSWAMI

Advent: Sakabda 1417 (A.D. 1495)

Disappearance : Sakabda 1493 (A.D. 1571)

Manifest Career: 76 years

Household Career: 19 years

Residence in Vrindaban: 41 years

Residence in Puri 16 Years

Ragunath was born at Sri Krishnapur – two miles away from Saptagram in the Hoogly District, West Bengal, in a Kayastha Zamindar family. His father was Govardhan, the brother of Hiranya Mazumdar. Their yearly income was nearly twenty lakhs from their Zamindary. Both the brothers were well behaved and charitably disposed. They regarded Nilambara Chakravarthi as their Guru. Formerly they served under Misra Purandar also and were thus wellknown to Lord Gauranga.

Ragunath was indifferent to the world from his very childhood. Namacharya Haridas when lived at the house of Balaram Acharya, Raghunath used to hear Krishna's pastimes from Sri Haridas which helped him to attain Lord Gauranga's lotus feet. Embracing Sanyasasram, Chaitanya Mahaprabhu came to Santipur. Then Raghunath fell at his lotus feet and received His blessings as well as the remnants of his dish. Advaita Acharya also blessed Raghunath at Santipur and after a week's stay he was sent home on the eve of the Lord's departure for Puri.

Raghunath made many vain attempts to run away from his house to Puri. At one time his father caught him redhanded and kept him as a prisoner under the custody of eleven persons. Raghunath spent his days with sorrow, till he met the Lord Gauranga again at Santipur with the permission from his father. He stayed there for a week in the company of Lord Chaitanya. The omniscient Lord said, "Raghunath be patient and go home. One can reach the shore of the world-ocean gradually and slowly. Don't make a show of asceticism. Accept the sense objects in a spirit of real dispassion or renunciation. Cherish steadfast attachment to the Lord Krishna in your heart, while outwardly discharging your wordly affairs. You will soon be delivered by Krishna's grace. After my return from

Vrindaban, meet me at Puri." Implicitly obeying Him, Raghunath returned home. Following the Lord's advice, without any kind of worldly attachment, he paid his attention to the temporal duties to please his parents. The guards relaxed their control over him.

Thus Raghunath spent some years following Yuktha–Vairagya and rejecting Phalgu or false vairagya.

Once the Muslim Revenue Collector, with the help of Nawab's vizir charged, Hiranya and Govardhana for defalcation of the Government revenue. Both brothers fled at his approach. But Raghunath was bound and brought before the Vizir for the embezzlement of Government money. Raghunath, who was well-behaved and amiable in his conduct, at last succeeded in bringing about an amicable compromise between the Muslim Collector and his uncle and father. Unable to bear the pangs of separation from the Lord, Raghunath ran away from his house to meet the Lord at Puri. But he was brought back by the guards from halfway. His mother advised his father to bind him with ropes. The father said, "How can you tie Him with a rope, where a splendid opulence and matchless beautiful wife failed to captivate him ? A father can not destroy the 'prarabdha' of his son, while the Lord is attracting him."

A few days latter, Raghunath met Nityananda Prabhu, seated on an elevated platform with his followers. To feed his followers, Nityananda Prabhu asked him to celebrate "Chuda Dadhi" mahotsava. Receiving the command of Sri Nityananda Prabhu Raghunath procured quintals of flattened rice, litres of milk, large quantities of curd and sugar, lots of bananas and hundreds of pots, in a moment and offered all of them to the Lord amid loud cheers of Harinam. When Nityananda Prabhu invoked, Lord Chaitanya appeared in their mid, accepting offerings smilingly. Their mutual feeding was not visible to anybody except to the devotees. With loud Hari Samkirtan the followers of Nityananda Prabhu accepted Mahaprasad which reminded them of Krishna and Balaram's feasting on banks of the river Yamuna. Next day Raghunath prostrated at the lotus feet of Sri Nityananda Prabhu and prayed for his blessings to reach Lord Gauranga's Lotus Feet. Nityananda Prabhu, placed his lotus feet upon Raghunath's head and blessed him. His followers blessed him too. Then Nityananda Prabhu said to him "Raghunath, because you have intense love for Sri Krishna, the Lord will deliver you to Damodar Swarupa who will be pleased to keep you as his favourite disciple. Go home now, Sri Krishna will liberate you soon." Raghunath honoured Nityananda Prabhu and his men with several hundreds of gold coins.

Raghunath returned home and began to think over the means of escape from the custody of his guards. One day he heard that the Bengal Devotees under the guidance of Sivananda Sen were on their way to Puri. Next Day Yadunandan Acharya, the purohit came to Raghunath's house and requested him to persuade his Archaka, who was on strike, to resume his duty. Raghunath went to the Archaka's house and persuaded him to

render service to the Deity. Thus, in the night, while returning home, Raghunath thought it a golden opportunity to escape, because he was then left alone. So, immediately he ran—way unguarded, avoiding high road and keeping his mind on the lotus feet of Sri Chaitanya Mahaprabhu.

The escape of Raghunath from the vigilant guards tilled the hearts of all the members of the family with unique quiet. His father sent a number of his men throughout the country in search of his beloved son. But they returned home with broken hearts as they could not find him even amongst the devotees going to Puri.

Raghunath walked fast and reached Pun in twelve days, without proper food. He offered his prostrated obeisances at the lotus feet of Lord Gauranga. The Lord embraced him saying, "Sri Krishna's strongest mercy has delivered you from the foul sink of worldlines. Your father and uncle, though the supporters of the Brahmins, are not in a par with Vaishnavas but are stepped in the gloom of worldly "ignorance". Then the Lord delivered him to Sri Swarupa Damodar, who accepted him as his most intimate disciple.

Mahaprabhu asked Govinda, his attendant, to serve Raghunath with nutritious food as he came walking without food. Raghunath took Prasad, only for five days from Govinda. He lived a life of severe asceticism living entirely upon alms, un—asked from people, at the Lions Gate in front of Jagannath Temple. Mahaprabhu was very much pleased with the asceticism of Raghunath. One day Swarupa Damodar said to Mahaprabhu "Raghunath desires to have some enlightenment from your lotus feet. He says, he does not know his duty or the goal of his life. Therefore, please give him instructions personally from your transcendental mouth." Smiling, the Lord told Raghunath, "Swarupa Damodar is your instructor, you may learn the means and end of the philosophy from him. He knows better than Me. Still if you are faithful in following my instructions, do not hear or talk worldly matters; do not eat palatable food nor should you wear costly dress. Always chant the holy name without expecting honour from others; render service within your mind to Radha Krishna of Vrindaban. My instructions are brief, you can hear in detail from Swarupa Damodar. On hearing from Sivananda Sen, Raghunath's father sent a large sum of money, two servants and a cook to his son, so that they might look after his health giving him timely meals. But Raghunath refused to accept them. On the other hand he used to invite Chaitanya Mahaprabhu to his lodge twice a month, and serve Him with Jagannath Prasad bought with a small amount of his father's money. Thus he continued to invite the Lord for two years and then discontinued inviting Him, thinking that it would rather add premium to his worldly name and fame than satisfy the Lord. When Mahaprabhu asked Swarupa about the termination of the invitation by Raghunath, Swarupa said, "Raghunath must have thought over the matter that his invitation Your Holiness for dinner, accepting the money from materialistic people does not give You happiness in any way. He also might have thought that You are accepting the dinner only to please a fool like him !" Mahaprabhu expressed His delight saying. "It is true that food accepted from the worldly minded, contaminates even the mind of a Holy—man and such a mind can not meditate on Lord Krishna. It becomes an invitation which results in

Rajoguna, polluting the mind of both the giver and the Receiver.

Some days after, Raghunath gave up the habit of begging at the Lions Gate at which the Lord said, "I am glad to hear that Raghunath has abandoned begging at the Lions Gate and took recourse to un-solicited Prasad at the Chaatra(Choultry), for begging at the Lions Gate is no less than a harlot's mode of living", so saying Chaitanya Mahaprabhu gave Raghunath, His Own Govardhan Sila and Gunja Mala. With Govardhan sila, the Lord consecrated Raghunath to the lotus feet of Govardhan, the very self of Sri Krishna and with Gunjamala the Lord dedicated him to the lotus feet of Sri Radha. The very thought of these two divine gifts from the hands of the Lord, threw him into a rapture of Divine love with which he began to worship the Sila in a transcendental Satwika mood. Such was his spirit of renunciation, that he began to live upon the rejected Prasad of Lord Jagannath with a little salt. This moved the heart of not only Sri Swarupa Damodar but also that of Lord Sri Chaitanya Mahaprabhu, who partook a morsal or two of that Holy food and extolled it saying that he had never tasted such an excellent Prasadam before. Such was the mode of his stern ascetic life, that he rendered confidential loving service to the Lord for sixteen years under the guidance of his divine master Sri Damodara Swarup, the second self of the Lord. After disappearance of the Lord in 1534. AD, Raghunath arrived at Vrindaban and resolved to make end of himself by falling from Govardhan giri. He met the two brothers Sri Rupa and Sanatana, who saved him from his intended suicide and kept him by their side in the place of their deceased brother. The two brothers were very much pleased to listen to his talks on the Inner and External Leelas of the Supreme Lord Sri Chaitanya Mahaprabhu with rapt attention.

Amongst the most favourite and intimate followers of the lord, Raghunath was one who had taken absolute shelter at His lotus feet leaving everything behind. In the last days of his Bhajan, he gave up even food and lived upon only one fourth litre of butter-milk a day. His daily performance of "Sadhan" was to chant the Holy name, a Lakh times, to do two thousand of prostrated obeisances to the Vaishnavas, to recite the Divine career of Sri Chaitanya Mahaprabhu for three hours, to worship Sri Radha Krishna in his real unalloyed-self, to bathe thrice in Sri Radha Kunda, to embrace vrajavasi Vaishnavas whenever he would come accross and to be deeply absorbed in his worship. Thus he spent only one hour and a half for sleep and the rest of twenty two and half hours in His service. There were days, that were spent with complete sleeplessness too. Such was the wonderful mode of devotional practices of Sri Raghunath Goswami.

In His Vrindaban Leela he is Rasa Manjari. He wrote three famous books : (1) Sthava Mala or Stavavali, (2) Sri Dana Charita and (3) Muktavali. In his 76th year he disappeared on the banks of the Radha Kunda, where his Samadhi is still being worshipped by the devotees.

SRI JEEVA GOSWAMI

Sakabda 1435 (A.D. 1513) to 1520 Sakabda (A.D. 1598).

Manifest Career 85 Years

House Hold Career 20 Years

Vrindaban Residence 65 Years

Jeeva Goswami in his Vrala Leela is known as "VILAS MANJARI". He was the son of Vallabha, the younger brother of Sri Rupa and Sanatana. Sri Jeeva Goswami at an early age completing the elementary education, studied Srimad Bhagavatam. At a later stage coming to Nabadwip, he received the blessings of Nityananda Prabhu and went round the nine Islands or Nabadwip Dham, 1. Antardwip, 2 Seemanta Dwip, 3. Godrum Dwip, 4. Madhya Dwip, 5. Kola Dwip, 6. Rutu Dwip, 7. Modadruma Dwip, 8 Jahnu Dwip and 9. Rudra Dwip, along with Nityananda Prabhu. Taking the blessings of Nabadweepa Devotees, he came to Varanasi. His renunciation and asceticism, was highly appreciated by the devotees of Nabadweep Dhama and Nityananda Prabhu.

At Varanasi Sri Jeeva studied Vedanta, Logic, Philosophy and all other different scriptures under the guidance of Sri Madhusudhan Vachaspathi, the disciple of Sarvabhauma. Afterwards he came to Vrindaban and served Sri Rupa and Sanatana Goswami. He became the great Vaishnava Acharya of Utkala, Gauda and Mathur– Mandalas after the disappearance of Sri Rupa and Sanatana Goswamis.

Once a great learned scholar, conquering all the Pandits of the country, came to Sri Rupa Goswami at Vrindaban to discuss all the scriptures. Sri Rupa and Sanatana, being the masters of all the Philosophies were of course, reluctant to discuss with the Digvijai Pandit, so lent their signatures to the effect that he won. But their disciple Sri Jeeva could not tolerate. He immediately challenged and defeated the scholar in the discussion. Thus he established himself as unconquerable learned person in those days.

As a great Gaudiya Sampradayacharya, Sri Jeeva practised and propagated the message of Lord Gauranga and he was attracted by many devotees. Followed by the devotees, he

used to go round the Vrajamandal on parikrama and visit Vithal Deva in Mathura often and often. During this time Sri Krishnadas Kaviraj Goswami wrote Sri Chaitanya Charithamruta. After some time Srinivas, Narothona and Dukhi Krishna Das came to him from Gauda Desh. He taught them all the vaishnava sastres and took them round the Vrajadham pointing out to them all the sacred places where Lord Krishna performed His Pastimes or Leelas. Further he gave them the titles of Acharya, Thakur and Syamananda to Srinivas, Narothona and Dukhi Krishna Das respectively. A cart load of Sastras written by Goswamis were given to these three Acharyas to spread the Divine Name and Krishna Prema among the devotees of Banga and Utkal Desh. But on their way to Banga and Utkal, the cart load of scriptures were stolen and, again, with great difficulty, those Sastras were recovered by Srinivas Acharya. Sri Jeeva Goswami at Vrindaban was happy to hear the recovery of the Goswami scriptures. Sri Jeeva Goswami awarded Ramachandra Sen and his brother Govinda Sen, disciples of Srinivas Acharya, the titles of Kavirajas. In his life time, Jahnavi Devi, with several Bhaktas, came to Vrindaban. Sri Jeeva Goswami greeted them with due respect as he was used to give boarding and lodging to the incoming devotees from Gauda.

In his life time observing several of his followers possessing the concept of Swakiarasa for their eternal benefit, he could not but accept the Swakiarasa (relationship with Krishna as one's formally married husband) though he was the disciple of Sri Rupa Goswami who wrote about the supremeness of Parakiarasa (relationship with Krishna as a paramour) in all his books. Jeeva Goswami wrote many books and commentaries.

1) Hari Namamruta Vyakarana(Grammar), 2) Sutra malika, 3) Dhatu Sangraha, 4) Krishnaarchana Deepika, 5) Gopal Virudavali, 6) Rasamruta Sesa, 7) Madhav Mahochava, 8) Sankalpa Kalpavriksha, 9) Bhavaratha–Suchaka Champu, 10) Gopal Tapaniteeka, 11) Brahma Samhita Commentary, 12) Rasamruta Teeka, 13) Ujwala Teeka, 14) Joga–sara–Teeka, 15) Gayatri Bhashya, 16) Padma Puran–Krishna Pada Chinha, 17) Radhika Kara–Pada–Chinha, 18) Gopal Champu, 19) Tatwa Sandarbha, 20) Bhagavat Sandarbha, 21) Paramatma Sandarbha, 22) Sri Krishna Sandarbha, 23) Bhakti Sandarbha, 24) Preeti Sandarbha, 25) Sarva–Sambadini.

SRI RAGHUNATH BHATTA GOSWAMI

ADVENT 1427.

Ascension Sakabda. 1501 (A. D. 1505)

Duration of manifest Career 74 Years

Duration of Household Career 28 Years

Duration of Residence at Puri 1 Year

Duration at Vrindaban 45 Years.

Raghunath Bhatta was the son of Tapana Misra. When Sri Chaitanya Mahaprabhu, as a preceptor, was in the East Bengal imparting sacred knowledge to students, Tapana Misra approached Him to discuss spiritual advancement. Then he was favoured by the Lord with Harinam Initiation. After that He ordered Tapana Misra to proceed to Varanasi and settle there with family. Chaitanya Mahaprabhu on His return from Vrindaban stayed at Varanasi for two months in the house of Chandra Sekhar, accepting Bhikshya (Food) for two months in the house of Tapana Misra. Raghunath Bhatta who was then a child used to wash the dishes of the Lord and massaged His legs. Gopala Bhatta used to listen to the teachings of the Lord that were being delivered to Sanatana Goswami at Varanasi.

Having grown up, the young Raghunath Bhatta, being followed by a servant, started from Varanasi to Puri, travelling along the path leading through Bengal. In Bengal he met Ramdas Viswas, the learned Pandit in all the revealed scriptures. He used to teach the boys Kavya–Prakas. He was an advanced devotee of Lord Ramachandra. Renouncing every thing he was going to see Lord Jagannath at Puri. On the way he met Raghunath Bhatta. Accompanying him, he carried Raghunath's baggage and followed him. On the way Ramadas served Raghunath in various ways even by massaging his legs. Raghunath felt ashamed of it and said, "You are a respectable learned scholar and a great devotee. As such I wish, you should follow me without rendering any kind of service to me". To this, said Ramadas, "I am a Sudra and a fallen soul. To serve a Brahmin is my duty or Dharma. Therefore please do not be hesitant to accept my service. I am your servant, and when I

serve you my heart becomes jubilant." So saying, Ramadas, repeating the Ramatarak Mantra day and night, carried the baggage of Raghunath Bhatta till they reached Jagannath Puri. Raghunath Bhatta saw Sri Chaitanya Mahaprabhu and immediately offered prostrated obeisances at His Lotus Feet. Mahaprabhu embraced him. Raghunath Bhatta offered respectful obeisances to Sri Chaitanya Mahaprabhu on behalf of Tapana Misra and Chandra Sekhar. The Lord also inquired about them. The lord said, "Very good that you have come here." Now go and see the lotus eyed Lord Jagannath. Accept Prasad today at my place."

The lord asked Govinda to arrange for Raghunath Bhatta's accommodation and then introduced him to all the devotees headed by Swarupa Damodara Goswami. Raghunath Bhatta lived with Sri Chaitanya Mahaprabhu continuously for eight months and by the Lord's mercy he felt his transcendental happiness increasing day to day.

As he was an expert in cooking, he used to cook, now and then, rice with various vegetables and invite Sni Chaitanya Mahaprabhu to his lodge. As whatever he prepared for Naivedya, it tasted just like nectar. Mahaprabhu would accept with great satisfaction the food prepared by him. After the Lord was satisfied Raghunath Bhatta would eat the remnants.

After eight months, Chaitanya Mahaprabhu bade farwell to Raghunath Bhatta warning him not to marry. He said, "When you return home, serve your aged, devout parents and also read Srimad Bhagavatam with a Pure Vaishnava. Come again to Nilachala (Jagannath Puri). So saying the Lord put his own necklace of beads on Raghunath's neck and again embraced him. Taking permission from Sri Chaitanya Mahaprabhu and all the other devotees under Swarupa Damodar, he returned to Varanasi. According to the instructions of Sri Chaitanya Mahaprabhu, he continuously rendered service to his parents for four years. He also regularly studied the Srimad Bhagavatam with a Vaishnava Pandit.

When his parents died at Varanasi he became indifferent and returned to Sri Chaitanya Mahaprabhu at Puri. Keeping Raghunath for some months with Him, the Lord said, "My dear Raghunath go to Vrindaban and place yourself under the care of Sri Rupa and Sanatana Goswami. There, you chant Krishna Nam always and read Srimad Bhagavatam continuously. The Supreme Lord Krishna will very soon bestow His mercy upon You. The Lord's grace and his embrace made Raghunath Bhatta mad with ecstatic love for Krishna. Chaitanya Mahaprabhu gave him garland, fourteen cubits long, worn by Lord Jagannath along with some betel leaves at the time of his departure to Vrindaban. Preserving the garland carefully Raghunath Bhatta arrived at Vrindaban and put himself under the care of Sri Rupa and Sanatana.

While reciting Srimad Bhagavatam in the assembly of Sri Rupa and Sanatana Goswami, Raghunath Bhatta used to overwhelm with ecstatic love for Krishna. By the mercy of the

Lord he experienced the symptoms of ecstatic love with tears, and the trembling and faltering of the voice. His eyes filled with tears, his throat became choked and thus he could not recite Srimad Bhagavat. His voice was as sweet as a cuckoo and he would recite each verse of Srimad Bhagavatam in three or four tunes. Thus his recitations were very sweet to hear. When he recited or heard about the beauty and sweetness of Krishna, he would be overwhelmed with ecstasy and become oblivious to every thing. Raghunath Bhatta fully surrendered at the lotus feet of Lord Govinda and these lotus feet became his life and soul. Subsequently he ordered his disciples to construct a temple for lord Govinda. He prepared various ornaments for Govinda including a flute and earrings shaped like sharks.

Raghunath Bhatta would neither hear nor speak about anything of the material world. He would simply discuss upon Krishna and would worship Him only, day and night. He would not listen to blasphemy of a Vaishnava nor would he listen to talk of a Vaishnava's misbehaviour. He knew only this much that every human being was carrying on Krishna's orders. He did not understand anything else. When he was absorbed in meditation of Lord Krishna, he would take the Tulasi and the Prasada garland of Lord Jagannatha given to him by Sri Chaitanya Mahaprabhu, bind them together and wear them on his neck.

He disappeared at Vrindaban at the age of 74. He is Ragamanjari in Vrajaleela.

SRI GOPAL BHATTA GOSWAMI

Advent Sakabda 1425. A.D. 1503

Ascension 1500. Saka A.D. 1578

Duration of Manifest Career 75 Years

Duration of House Hold Career 30 Years

Duration of Residence in Vrindaban 45 Years

Gopal Bhatta was the son of Venkata Bhatta of Srirangam, belonging to Ramanuja cult. He embraced Gaudiya Sampradaya. He was the disciple of Prabodhananda Saraswathi. In 1433 Saka, when Sri Chaitanya Mahaprabhu was celebrating 'Chathurmasya vratam' in the house of Venkata Bhatta, Gopal Bhatta served Lord Gauranga and took initiation from his paternal Uncle, Sri Tridandi Prabodhananda Saraswathi. The Parents of Gopal Bhatta too surrendered at the Lotus Feet of Lord Gauranga. After permitting Gopal Bhatta to proceed to Vrindaban they left their mortal coil, remembering the Lotus Feet of Lord Gauranga. After some days Gopal reached Vrindaban and had the darsan of Sri Rupa Sanatana Goswami. Rupa Sanatana sent a letter to Sri Chaitanya Mahaprabhu informing Him about the arrival of Sri Gopal Bhatta at Vrindaban. Receiving the letter at Puri, Mahaprabhu gave a reply to Sri Rupa and Sanatana saying "My dear Rupa and Sanatana, I am extremely pleased to learn that Gopal has arrived at Vrindaban, treat him as your brother."

In the name of Gopal Bhatta, Sri Sanatana Goswami compiled 'Sri Hari– Bhakti–Vilas', 'Vaishnava Smruti'. Sri Krishna Das Kaviraj Goswami, while originating Sri Chaitanya Charithamrutha in Bengali Verse, requested Sri Gopal Bhatta to permit him to mention his career in the book, which Gopal Bhatta set aside. Yet Sri Krishna Das took the liberty of mentioning Gopala Bhatta's name in that Sacred Book. At Vrindaban Sri Gopal Bhatta Goswami installed Sri Radha Ramana murty with the assistance of Sri Rupa and Sanatana Goswami.

Gopal Bhatta Goswami compiled 'Satkriya–Sardeepika' and wrote the glossary of Krishna Karnamrita too. He is Ananga Manjari in Vraja Leela. He disappeared at the age of 75 in Vrindaban.

SRI CHAITANYA MAHAPRABHU

All Glory to Sri Guru and Gauranga
SRI CHAITANYA MAHAPRABHU



EDITED

By

Om Vishnupada Paramahansa Parivrajakacarya–varya
Asttotara–sata–sri–
Srimad Bhakti Vaibhav Puri Goswami Maharaj
Founder Acharya of the Sri Krishna Chaitanya Mission.

PUBLISHED BY:
Sri Krishna Chaitanya Mission
Sri Bhakti Bigyan Nityananda Book Trust
Sri Bhakti Vinoda Ashram,
Ananda Nagar, Berhampur-6
GANJAM, (ORISA)

SRI CHAITANYA MAHAPRABHU

THIRD EDITION

3rd July 2000

(Sri Gundicha)

To be had at:

1. Sri Bhakti Vinod Ashram

Ananda Nagar, H.K. Road, Berhampur (Gm.)

Pin – 760 006, Phone – 208400

2. Sri Chaitanya Chandra Ashram

Itota, Near Gundicha Mandir

Puri – 752 002, Phone – 24455

3. Sri Radha Vrindaban Chandra Mandir

208, Sevakunja, P.O. – Vridaban

Dist – Mathura (U.P.)

Pin – 281121, Phone – 443603

4. Sri Gaura – Saraswata Ashram

Isodyan, P.O. – Mayapur, Dt. – Nadia(W.B.)

Pin – 741 313, Phone – 79444

5. New Nilacala Dham

S.S. 125 Kw. 19,600

GRUXI LILLIUS, QUARTUCCI

CAGLIARI ITALY

TEL:– 0337 815553

Expression of gratitude

We express our hearty gratitude to Sripad Shyam Das (disciple of His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada) on the occasion of his 'Diamond Jubilee' whose two sons Dr. Badam Surendra Babu M.S., M.Ch. and Er. Badam Balakrishna B.Tech, M.S., Ph. D. as well as his son-in-law Dr. Gunda Poorna Chandra Rao M.Sc., Ph.D. have financially helped for the publication of the present edition of the book "Sri Chaitanya Mahaprabhu" compiled by H.H. Tridandi Swami Bhakti Vaibhav Puri Goswami Maharaj the founder acharya of 'Sri Krishna Chaitanya Mission.' So we pray at the Lotus Feet of Lord Gauranga to keep him and his family members healthy and prosperous in the devotional path for the service of Supreme Lord.

Bhakti Vigyan Nityananda Book Trust

Preface

To show the efficacy and supremacy as well as to establish and propound the chanting of the Divine Names of Lord Krishna by setting an example of His own Divine career and thereby delivering the sinful people of the dark age, the Supreme Divinity Himself descended as a spiritual teacher in the form of Lord Chaityanya and proclaimed Nama–Sankirtan, the Chanting of the Divine Names of Sri Krishna, to be the special dispensation of Kali Yuga.

The Lord had also some hidden primary purposes of enacting His own servitor's role too, such as: (i) to taste the profundity of Sri Radha's unalloyed love towards Sri Krishna, (ii) to experience the wonderful sweetness of His Transcendental Personality tasted by her and (iii) to know that Divine ecstatic bliss which Sri Radha experiences by rendering loving services to Him.

Now it is a matter of great pleasure that, by the grace of Lord Gauranga this thoroughly revised edition is represented before our dear readers on behalf of 'Bhakti Vigyan Nityananda Book Trust.' In spite of our sincere attempt to bring out the book, some printing mistakes may exist. As such we request our readers to excuse us.

Mahaprabhu's Teachings in a Nutshell

The self–revealed Vedic truths descending from the Absolute Person through the preceptorial line of succession, are known as Amnaya. They declare that–

1. Sri Krishna is the Supreme Person without a second.
2. He is always vested with infinite potency.
3. He is the nectarine ocean of all Rasas.
4. The Jeeva souls are His marginal or intermediate discrete parts.
5. Marginally situated, the Jeeva souls in their fallen state are liable to be enthralled by Prakriti or Maya, the deluding Potency of the Lord.
6. Lying in between the chit (internal spiritual) and achit (external deluding cosmic) Potencies of the Lord, the jeeva souls are freed from the shackles of the triple qualities of Maya by the loving service of the Supreme Lord Sri Krishna.
7. All spiritual and mundane phenomena are simultaneously distinct and non–distinct manifestation of the Supreme Lord Sri Krishna. This is known as Achintya–bhedabheda–prakash of the Lord. It is Achintya, i.e. inconceivable as the rational attributes of human' beings are quite incapable of understanding or even approaching the Divine sphere of the Lord except by His mercy.
8. Suddha Bhakti or unalloyed devotion, which is the external function of all Jeeva souls, is the only means of attaining Divine love, the summom–bonum of human existence.
9. Krishna Prema or Divine love is alone the final desideratum of spiritual existence.

SRI CHAITANYA MAHAPRABHU

Sri Krishna Chaitanya or Gauranga Mahaprabhu made His appearance at Sridham Mayapur, on the banks of Bhagirathi river in the district of Nadia, Bengal State, on the evening of Phalgun Purnima is 1407 Sakabda (1486 A.D.), during Lunar eclipse, while according to tradition, the devotees were bathing in the Ganga chanting Sri Harinam, loudly.

Sri Chaitanya was born of Sri Jagannath Misra, a Great Sanskrit Scholar and Srimati Sachidevi and they named Him, Nimai, as he was born under a neem tree. In giving Him that name they were, of course, a bit superstitious too that the bitterness of the tree could keep away the Death God who had previously snatched away eight of their children from their bosom. But the neighbouring ladies called Him Gauranga because of His handsome and gold-like glittering complexion, while His grand father, Nilambar Chakravarthy studying His horoscope, named Him Viswambhara.

On the occasion of Anna Prasana, several things, like rice, gold, silver and a copy of the Bhagavatam were kept before Him. As forethought by the grand father, the boy, crawled to Srimad Bhagavatam and embraced it in preference to the other mundane things.

Once Sachi Devi and Jagannath Misra found their darling on the coiled bed of a hooded serpent. When they raised a hue and cry, the serpent slowly made its way off leaving the child unhurt. The serpent was no other than Sesha Deva Himself.

The house of Jagannath Misra was used to echo with the Holy Harinam every day, in the company of the amusing neighbouring ladies lest the child, Nimai, should weep but dance lively to its tune. This baby to the astonishment of all would play with the moon and stars but not with toys. He would like to hear Harinam only and would sleep only when Harinam was sung to Him but not any other lullaby.

Once while playing in the street, two thieves carried the child away with the aim of knocking off His ornaments, but missing their way brought Him back to His own house, as if they were charmed. Those two souls, on whose arms the Lord had the ride were fortunate enough.

One day, obeying the orders of His parents, Nimai was going into the other room when the tinkling sound of the anklets was heard from the bare feet of the child. When the child went out to play, the parents, to their great astonishment, found their son's footprints to be the foot prints of Lord Vishnu. So they prostrated before him.

On a certain day the boy began to eat clay instead of sweets. His mother snatched the clay away. Then the boy said to her, "Mother, why do you take away the clay from My hand? Are the so called sweets not the transformation of this clay?"

Once a Brahmin pilgrim arrived at the house of Sri Misra, and accepted his hospitality. After meditation when the Brahmin was pronouncing the hymns of offering to Balgopal, Nimai came there, took a morsel of food and ran away. The Brahmin was disappointed and felt it to be an offence done to God. Jagannath Misra requested him to be kind enough to commence his Archana again. He also assured him that he would keep Nimai under strict vigilance. Having satisfied with it, he again prayed to God and pronounced the hymns of offering when Nimai, under vigilance, stood before him and touched the food, the Brahmin was greatly perplexed. This time, Nimai's elder brother, Viswaroopa, prevailed upon the Brahmin to do his archana again. This time, Nimai was kept in a neighbour's room under lock and key. It became very late in the night by the time the Brahmin got ready to offer the food to Lord Gopal. With patience he uttered the Gopal Mantra. Lo, again the Boy stood before him. The Brahmin was very much bewildered to see the Boy. Then He smilingly said. "O, Brahmin! why do you utter the Gopal Mantra and call Me if you do not like My partaking of this food?" Saying these words, the Boy showed to him His Bala Gopal Swarup (Form) with His eight arms. He also warned him not to reveal. this to any one. Hence forward the Brahmin stayed there only as Navadweepa Dham regularly visiting Nimai in Misra's house.

Once on an Ekadasi Day two devotees, Hiranya and Jagadeesh were making their offerings to Lord Vishnu, in a far off place. Then this Boy began to cry vehemently for those offerings and He did not stop crying till they were brought to Him. It was a mystery how the baby could know about the offerings.

The Pandits of that place constantly complained to Jagannath Misra against his son who was polluting them by sprinting water over them after their bath. So one day the father went to the ghat to find Him doing the mischief and to punish him. The Boy was not there. He found Him returning home from school with ink dots on His dress !

Sachi Devi also got many complaints against Nimai from the girls that used to go to the ghat with Pooja Dravyams (articles for worshipping God.) They complained to her that her son was hindering them from praying to God by snatching away their Pooja articles. Sachi Devi was able to soften them with enduring words. As the girls too had a liking and affection for the Boy they got softened.

Once while Nimai was playing, His hand struck Sachi Devi. She immediately fell into a swoon and Nimai began to weep. The ladies nearby asked Him to give her some cocoanut water. Nniyai had many cocoanuts ready there in a wink of an eye, to the utter amazement of all. Such deeds of His made Sachi Devi, Jagannath and their friends believe that He was no other than Bala Gopal.

One day, Gauranga met His eternal consort, Lakshmi Priya, on the bank of the Ganga. At the first sight; she recognised Him to be the Lord of her heart and garlanded Him and offering the sweets worshipped His Lotus Feet with flowers brought for Vishnu Pooja. There, He with great pleasure granted her, desired boon.

One night Misra in his dream saw a super human being who made it clear to him not to consider Nimai to be an ordinary boy not to chastise Him for His naughtiness. Then Misra replied to him, "Let him be a Sidha Purusha or the Supreme God Himself. As a father it is my duty to put Him in the right path, somehow or other." The Super Human being too was very much affected with his words. Moreover, he was pleased with him for his parental affection.

Nimai, wilfully gave no heed to His mother's repeated cojolings about His behaviour. He feared none but His elder brother Viswaroopa who spent all his time with devotees to hear the religious discourses at Advaita Acharya's Sanskrit School. The result was that he renounced the world on the very eve of his marriage contemplated by his parents and became a yati under the name of Sankararanya for which the hearts of Sachi Devi and Jagannath Misra were filled with sorrow.

Since Viswaroopa's renouncement, Nimai kept Himself with His grieved parents and cheered them up with His sweet soothing books. He concentrated His attention on sacred books and thoroughly mastered them in a very short period. This gladdened the hearts of Sachi and others except Misra, who apprehending the danger of Nimai following suit of His elder brother, Viswaroopa, ordered Him to stop His studies. This made the child more obstinate and turbulent. He was sad at heart too.

One day He was seen seated upon a pile of earthen pots thrown away after cooking. Sachi Devi implored Him to come down from that refuse But Nimai did not get up from His seat. He said, "Mother. how are these pots used for cooking Vishnu Naivedyam unholy? If you feel them to be unholy, with my touch, they have become holy. Idea of holiness or unholiness is a delusion of the mind but not of the pure soul "Sachi Devi was surprised at these words. One day Nimai was much delighted to hear a beggar singing the glories of His Lord Siva in his yard when He manifested Himself as Siva and mounted on the beggar's shoulders. The beggar danced with great joy.

Jagannath Misra, as duty bound performed the sacred Thread Ceremony of his son and

got Him admitted in Gangadas Pandits's School. In a short time, He mastered all the intricacies of Grammar, Nyaya, Philosophy, Rhetoric etc. His wonderful acumen and clear understanding won for Him the highest academic distinction.

One night Misra dreamt that his son had become a Sanyasi with red robes on and without the long beautiful curling hair on His head. He also saw him marching to Puri being followed by millions of devotees dancing and singing Hari Nama. At once Misra woke up and found nothing of that sort. On the next morning he prayed to Sri Krishna, to keep his son at home as a house holder so that he and his wife might lead a happy and peaceful life enjoying the smiling beauty of their son.

To the great grief of Nimai and His mother, all of a sudden Jagannath Misra passed away. Nimai consoled His mother in her bereavement with soft words of love and affection. Sachi Mata too, in course of time forgetting all her past sorrows, devoted herself in the service of the fatherless child.

One day Nimai asked His mother to give Him some oil for bathing and flowers and sandal paste for the worship of River Ganga. Sachi Devi asked Him to wait till she would get them from the shop outside. The word 'wait' made Him a 'Rudra' and with a lathi, He broke into pieces all pots and utensils containing rice, pulses, ghee, oil milk, Ganga water etc. He tore off the clothes. He destroyed whatever, He came across, i.e. the trees, the roofs and so on. There was nothing that escaped His lathi charges. Having done such kind of divine violence, Nimai rolled on the ground in an angry mood and fell asleep. The mother, procuring flowers and garlands reached Him and softly patted Him on His back. He woke up, finished His bath completed the Ganga pooja, returned home, watered the Tulasi, worshipped Vishnu, and sat down to take food. When He finished His meal, Sachi Devi said, "My darling you have broken all these utensils; all the eatables including. The rice have gone to dust, nothing is there for us for tomorrow to eat, Whose loss, do you think, all this is?" Then Nimai said, "It is all His will and one cannot go against it. Believe in Sri Krishna, the only saviour and Sustainer of the Universe." Sometime after, He brought two tolas of gold and gave it to His mother to do the needful. Sachi Devi was very much astonished at His unusual way of meeting the necessities. She could not think of her son as the Lord of all Yogic performances.

He being a Brahmachari never took His meal without bathing in the Ganga, and worshipping Vishnu and watering Tulasi.

He was very careful in avoiding the society which was indifferent in performing the spiritual duties. He regularly performed Sandhya Vandana and insisted the same upon His pupils, who joined His School. His pupils should not attend His class without Tilakam on their fore heads. He never engaged Himself in idle gossips, He was very attentive to the study of scriptures and different branches of learning. He never looked at women with lust. The innumerable learned and farfamed Pandits of Navadweep never dared out to

confront with Him either in academic controversies and Polemic discussions or in Grammar, Rhetoric, Smruthis, Nyaya, Sankhya, Vedanta etc. Thus all the notabilities greeted Him with all humility and regarded Him as the foremost Pandit of the city.

Once pandit Srivas, a great devotee met the young Nimai on the way exhorted Him to devotee His life in the worship of the Supreme Lord. He also said. "Scholasticism is not the be-all and end-all of learning but the ultimate end of it the attainment of Sri Krishna, Krishna Bhakti and Krishna Prema. Acquisition of mundane knowledge divorced from religion leads one to self-conceit, sufficiency, self-aggrandisement, wrangling, pedantry and what not. Nimai gladly accepted his blessings and told him, "The benedictions such as- these from Sadhus like you will surely beget Krishna Bhakti in Me."

Sri Iswara Puri was a great Vaishnava Yati. He was the disciple of Sri Madhavendra Puri. He wrote a book named Sri Krishna Leelamruta. One day he was invited and entertained by Nimai, On that occasion, Iswara Puri asked Nimai Pandit to point out the defects if any. In his book, Nimai said, "How could there be defects in the work of an inspired true devotee of Sri Krishna?" It was this Iswara Puri whom Nimai accepted as His spiritual guide at Gaya.

While strolling round the city, with His pupils, Nimai visited the houses of weavers, milkmen, scent dealers, garland makers, betel sellers and conch dealers. So endearing was His amiable demeanour, and so attractive was His handsome person that wherever He went, He was greeted with presents.

Once Nimai pandit visited the house of an astrologer and enquired about His own previous birth. The astrologer meditated on his Bala Gopala Mantra and peeped into His birth. The more he muttered the mantra, the more Leelas of Sri Krishna, His Leela in Gokula, His Leela in Mathura, His various descents such as Matchya, Kurma, Varaha, Narsimha, Vamana, Parasurama, Rama, Balarama, Jagannath with Balabhadra and Subhadra—he was able to see in the very person of Nimai in front of him. But under the influence of the Lord's Maya, he failed to understand the mystery lying beyond his vision. He got puzzled and said to himself that Nimai must either be a magician or a super Human being who came to test his knowledge in prediction. He then requested the Lord to come to him the next day at which Nimai smiled and walked away.

One day Namai came to the dilapidated cottage of Sreedhara, a genuine devotee of Vishnu and regular worshipper of the river Ganga. He spend his nights in chanting aloud the names of Sri Hari and Narayana which was a great disturbance for his neighbours. He was poor and lived by selling banana leaves and vegetables. Nimai was fond of joking with him. So one day Nimai jokingly asked him why he should continue worshipping Sri Lakshmi-Narayana and be devoid of food and clothing instead of praying to Demi gods to roll in wealth as many were doing. Sridhara replied. "Oh. Pandit, Time, the respecter of none, passes away equally with one and all whether rich or poor, beast or bird, keeping

them all engaged in reaping the consequences of their respective actions. Eating, drinking, Merry making, sleeping and other sensual pleasure are common factors both in man and animal but worship of Hari is the exclusive right of human beings, ignoring which they can not claim to be superiors to other animals. That is why I never think of my poverty but go on praying to my Lord without any kind of desire for anything.

At this Lord said, "No, You have enough hidden treasure and yet pose yourself to be poor to deceive the public. I will certainly expose you to others. If you do not offer Me My due share."

Sridhara pleaded his inability of sparing anything out of the small stock of vegetables, he had for sale. But the Lord was obstinate in his demands. At last Sridhara yielded and promised to give Him gratis the required vegetables for His every day consumption.

Nimai was satisfied with it and said. "O Sridhara ! what do you think of Me?" Sridhara replied, "Why? You are a young Brahmin and as such a part and parcel of Vishnu." "No you failed in your assumption. I am the Milkman and the Father of river that you worship." Sridhara took His words to be offensive and shouted ironically. "Sri Vishnu! You are Sri Vishnu ! What ! Have you no regard for the Ganges ? How ruthless you are to assert yourself to be the father of the Ganges? Generally men become wiser with age but I find the reverse in you.

Poor Sridhara failed to recognise his own Lord. It is true with every one. Nobody knows Him though He reveals Himself in one way or other.

From this it is evident that Sridhara did not accumulate by selling vegetables the mundane wealth of rupees and pies but accumulated the supper mundane treasure and this kind of treasure can never be had by the millionaires in millions of their births. The Supreme Lord is not attainable by wealth lineage and learning but only by single minded loving devotion.

Nimai Pandit married Srimati lakshmipriya Devi, daughter of Sri Vallabha Acharya. As an ideal housewife, Lakshmipriya Devi was a source of great joy to her mother-in-law too. She spared no pains to perform the household duties entrusted to her. She was always cheerful and ready to cook and serve any number of guests and Sanyasis on invitation by her Lord.

Nimai Pandit's door was always kept open for charity and hospitality. He was very liberal in giving food and clothing to the poor and the needy. When Sachi Devi found it hard to meet such heavy pressure in serving daily ten or twenty chance-guests, Nimai would say, Lord Krishna will manage everything. He is the Saviour and Sustainer of the universe. As He said, the needed articles too came pouring in unexpectedly from unknown quarters. From this we have to understand that every householder should have absolute reliance on

the Supreme Lord. Even if there is nothing a home to meet the needs of the guests, one should learn to entertain him atleast with soothing words or with comfortable tea or with drinking water.

Gauranga went to East Bengal as professor for imparting real education to the students. Thousands of students were benefited through His teachings. During this time, Tapan Mishra, an earnest seeker of Absolute Truth, dreamt a man advising him to go to Nimai Pandit, the Supreme Lord, who could solve his problems regarding Truth. Next morning, Tapan Mishra came to Nimai Pandit, implored Him with all humility to enlighten him on SADHANA and SADHYA. To this Gauranga said, " Hari Nama Samkirtan is the only means in Kaliyuga to attain that end. There is no other means of deliverance. So go home and chant incessantly the Holy name of Sri Krishna avoiding ten offences. As a result of Nama Samkirtan the Sprout of Divine Love will spring up in your heart. Then you will come to know the real SADHYA. Thus, Gauranga exhorted him to chant the following concept of the Holy name.

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

Tapan Mishra wanted to renounce the world and follow Him. But Gauranga asked him to go to Kasi and wait for Him.

During His journey in East Bengal , Lakshmipriya Devi left this world. Nimai pandit returned to Navadweep with a large fortune of free gifts from His pupils. Then He consoled His mother for the premature passing away of Lakshmipriya. At the request of His mother, Nimai Pandit to please His mother, married Vishnupriya Devi the daughter of Sri Sanatana Mishra, the court pandit. Vishnupriya too discharged her duties as an ideal wife looking after the comforts of her Dear, Gauranga and her mother-in-law, Sachi Devi.

Once a Digvijayee Pandit, named Kesava Bharati of Kashmir visited Navadweep and challenged the pandits to confront him in any branch of learning. Some Pandits knowing him to be an unchangeable one, left the city on some pretext or other. One evening when the young Nimai Pandit was seated with His pupils on the bank of Ganga it happened for the Digvijayee Pandit to come there and recite hundred and one hymns in praise of Ganga. After that, Nimai Pandit quoting one of the recited sloka asked him to explain the merits and demerits in it. Degvijayee was greatly astonished at the wonderful memory of Nimai and boastingly declared that there were no defects in that hymn. But Nimai Pandit did not admit it. On the other hand He pointed out five kinds of demerits also there in. It was the special characteristic feature of the Lord not to wound the feelings in anyway of His vanquished opponents in literary disputes. When His pupils were going to laugh at Digvijayee for his defeat, Nimai prevented them from doing so. Yet this discomfiture had a marvellous effect on Divijayee. That very night Goddess Sarswati appeared before him

in his dream and advised him to surrender his all at the Lotus feet of Sri Nimai Pandit, who was no one but the Supreme Lord Krishna. Next morning the Digvij ayee submitted himself with all humility. Then the Lord said to him. "The object of learning is not to acquire world fame but to render devotional service to Supreme Lord Krishna. To concentrate body, mind, soul and property in the service of Sri Krishna is the ultimate end of real learning." With these words the Lord embraced him and the true knowledge dawned upon him. This spectacular victory of the Lord over the Digvijayee gained Him the name of 'BADISIMHA.'

Nimai's reputation as the foremost pandit of Navadweep, reached its zentith. He proceeded to Gaya with some of His pupils to perform the Sraddha ceremony of His departed father. During His journey, He had the Darsan of the Holy Immage of Sri Madhusudan on the Mandara Hills. On His way to Punpoona, Nimai feigned illness and drank the feet wash of a pious brahmin as a remedy to extole the glories of such water.

Arriving at Gaya, He went inside the Gadadhara Temple to worship His Lotus feet, while the surrounding Brahmin Pandits were singing in praise of them. At that time, Nimai was so much overwhelmed with joy that the eight fold symptoms of ecstatic emotions began to manifest in His body to the great delight and wonder of the brahmins present there.

Iswar Puri, whom He had once entertained as His guest in Navadweep, happened to arrive at Gaya. Then they both greeted and embraced each other with overflowing tears of joy. Nimai said, "My pilgrimage to Gaya is crowned with success by the Darsan of Mahatmas like you. Hence the Lotus feet are the Sanctum— Sanctorum of all sacred shrines and are being regarded as such by all sages. Therefore, I consecrate unreserervedly My body, mind and soul in the service of thy lotus feet. Be thou merciful, Oh Puri Goswamy ! to deliver Me from this ocean of vices of this world by opening My inner spiritual eye long sealed in the gloom of nescience."

Puri Goswami said, "O pandit, since my Darsan of Yours at Sri Mayapur, I have no other thought than that of your charming possession of my heart. To tell you the truth the ecstatic bliss, I derive from Your Darsan, is the same as I feel in the Darsan of Sri Krishna." Next morning Puri Goswami presented himself before the Nimai pandit where the latter had just finished cooking and offered him food to show His duty as his disciple.

Another day, the Pandit, prayed the Goswami for Deeksha Mantra. Iswar Puri initiated Him with the Ten, lettered Mantra muttering which the Pandit plunged Himself in the nectarine ocean of Krishna prema.

Allthough Gauranga did not require any initation from a preceptor yet as an Acharya, He enacted simply to teach the people, who are aspirant after Mukti and Krishna prema, the indispensable necessity of initiation from a Sad Guru after unconditional self—surrender.

Intoxicated with love in separation from Sri Krishna, the Lord started one night for Vrindaban without the knowledge of His followers. On the way, He heard a heavenly voice asking Him to postpone His journey to Vrindaban for the time being but to proceed to Navadweep where His Revelation as God-Head was necessary to cater Krishna prema by means of Harinam Samkirtan all over the country as it was an urgent need of the day. So the Nimai Pandit with His followers had to proceed to Navadweep and immersed Himself in Divine Love for Krishna .

The very remembrance of the Lotus feet of the Lord Gadadhara of Gaya filled Nimai Pandit with overflowing tears of love for Sri Krishna. Then the Pandit revealed His heart's grief to some of His most intimate friends that assembled in the house of Suklambara. The pandit gave vent to His Love-Lorn feelings thus: "When and where shall I find My Beloved Krishna, the Nanda Kumara, who disappeared from My view as soon as I beheld Him. My heart breaks with His separation." Saying this Nimai fell into a trance and after regaining consciousness praised Gadadhara a Pandit for his unshaking devotion for Sri Krishna from his childhood.

Then Nimai Pandit met His pupils at Mukunda Samjaya's house at Navadweep to resume reluctantly His task as a professor. He explained nothing but the glories of Sri Krishna and His Holy Name, He said, "Sri Krishna is the Lord of all as declared by the Vedas. The so called professors or Vendastists do not worship Sri Krishna under the spell of Maya. Sri Krishna is the soul of the Universe. His Name is the ocean of Bliss and kindness. He who has no love for Sri Krishna, and who, has no relish for His All Bounty Holy Name, is doomed to destruction. It is a matter of regret that such an All-munificent Holy Name is ignored by the rich and the learned due to their pride in mundane acquisitions of wealth learning lineage name and fame. They are thereby creating eternal destruction. So you should worship the Lotus feet of Sri Krishna, whom the Goddess of wealth and learning (Lakshmi and Saraswathi) worship with all regard and reverence as His eternal servants. He also stated. "These feet of His are holy because the Holy Ganga, adorned Siva's head, to wash off the sins of the people, spring forth from there only, sins of the people, springs forth from there only. O, dear pupils, let the Holy Name of Sri Krishna be the strength and support of your spiritual growth. Accept the principles based on pure theism and reject those that are anti devotional in spirit to Krishna and Krishna Bhakti Never give way to idle gossips nor hanker after vain pursuits such as wealth, passion, piety or even salvations." The Pandit taught His pupils how to chant the Holy Name, by chanting Himself. Then being intoxicated with Love for Sri Krishna, keeping the rhythm by clapping His hands. He began to utter.

hari haraya namha
krsna yadavaya namna

Being asked by His mother, Sachi Devi, the Pandit replied, "I have read the scriptures that speak about the hearing and chanting of the Holy Names, Attributes, Deeds Entourage

pastimes and Realms of Sri Krishna are alone externally true. Those scriptures alone are to be relied on and regarded as sacred. Dear mother Sachi Devi, love Sri Krishna with all your heart and soul as explained by Kapil Deva to (His mother) Devahuti A servitor of Sri Krishna lives happily in the company of devotees with constant chanting and remembering His Holy Name and passes away peacefully when time comes. He does not like to live in a society which is averse to Krishna and Krishna Bhakti, even if it be an Indraloka. So please chant the Holy Name of Sri Krishna incessantly and meditate on Him in the company of Sadhus because Sat-sanga even for a single moment enriches one with the highest treasure in human life as in the case of King Khatwanga of Ayodhya on hearing these pieces of advice from the Pandit, was merged in the nectarine ocean of ecstatic Bliss. Thence forward, Nimai Pandit used to spend day and night in hearing topics on Krishna in chanting Krishna Nama and in beholding the All pervading Sri Krishna Bhava.

Gouranga discovered the right Royal Road to the realm of pure Bhakti and made the whole world suddenly inundate with the full floods of the ocean of Prema Bhakti.

Gauranga's love ravings for Sri Krishna and His symptoms of ecstatic emotions were narrated to Advaita Acharya by the devotees of Navadweep. Advaita Acharya told them. "Deeply mortified in failing to ascertain the appropriate reading and understanding of Bhagabat Geeta, Chapter XIII, I fasted that night and fell asleep. In my dream, I saw a Superhuman Being who cleared my doubts and asked me to break my fast and worship Him without further delay. The Superhuman Being assured me that Sri Krishna is graciously pleased to appear before so that His grace, everyone might be induced with pure Bhakti.

Then I woke up and found that Supreme Being whom I had seen in my dream was no other than the Viswambhara." He then, invoked the Mercy of Lord Krishna upon the people of this world, so that they might chant His Holy Name with Love intoxicated. He assured the devotees of Navadweep that the Supreme Lord Sri Krishna would soon reveal Himself in the midst.

Gauranga began to render services to pandit Srivas and other devotees of Navadweep. When ever he met them on the banks of the Ganga. He greeted them with all humility and used to carry their flower baskets, clothes, water pots, sandal paste etc. for them. Then devotees showered their sincere blessings upon Him saying. "O Pandit, be a devotee of Sri Krishna, hear and chant His Holy Name, worship Him with firm devotion. Krishna is the eternal father of this Universe. He is the life of all beings, animate and inanimate. Beauty, learning, wealth, name and fame without Krishna Bhakti is useless. Now you being a champion scholar of world fame, please destroy atheism from this globe through Your Krishna Bhakti.

Nimai Pandit said, "No, freedom from bondage is not possible without the service of the

devotees. Krishna 's mercy follows the track of His servitors. Unless the people of the world consecrate their body, mind and soul with the feet dust of His genuine devotees who are void of varieties of birth, wealth, learning and fame they cannot even touch His Lotus feet which destroy all evils and worldly sojourns." Lord Gauranga, the Supreme Godhead of all the worlds, began to teach the people of the world, Himself rendering services to His own devotees, for none is competent to preach the gospel of Divine service unless He Himself puts it into practice in His own life. Thus the Lord played the part of a servitor to His own servitors. Sri Gauranga now began to get intoxicated with Love for Sri Krishna by chanting His Holy name and with a heart saturated with intense longing for catching a glimpse of His beloved Krishna. Gauranga sometimes laughed, wept, lamented, sang and danced like a mad man without caring for what others would say about Him. Sachi Devi the veritable emblem of motherly affection could not understand the Divine Love exhibited by her son. She, therefore asked neighbours who were as ignorant as herself, as to the cause and remedy of her son's malady. They attributed this to be the epileptic fit and advised her to apply the Narayan Taila, Vishnu Taila, Siva Ghruta etc. on His head as remedy. Such process of advice from the neighbours did not give Sachi Devi any kind of relief.

Seeking the absolute shelter from the Lord feet of Sri Govindji, the Tutelary Deity of the family, she sent for Pandit Srivas to ascertain the cause and remedy thereof. No sooner had Gauranga seen Srivas Pandit in His own house than He fell into a trance having the eight fold symptoms of Mahabhava, the characteristic features of a Mahabhagabta. Then he immediately informed Sachi Devi that there was nothing to be afraid of and her son was the most blessed of all the devotees of Navadweep in being the recipient of the highest grace of Sri Krishna. If she would see more of this mystery she need not get frightened nor disclose it to others: Of course Srivasa's words consoled Sachi Devi to some extent, yet she could not be certain that her beloved son would not relinquish the world.

One day, Nimai accompanied by His young friend, Pandit Gadadhara visited the house of Sri Advaitacharya in the neighbourhood. No sooner had Gauranga seen the Acharya worshipping Vishnu with Ganga water, Tulsi and sandal paste, then he fell into a trance. Advaitacharya immediately turned his attention towards Gaurang in his trance and worshipped Him with the same Tulsi and Ganga water meant for Vishnu Puja. It was Sri Advaita Acharya who first recognised the young Nimai Padit as the Supreme God– head.

Gauranga, imbued with the loving sentiment of a Gopi, began to lament thus, "Where shall I go to find my Beloved, the Flutist, Sri Krishna, whom I had seen at Kanai Natsala? To my great misfortune and grief I lost Him, the most valuable treasure of my heart !" So saying the Lord fell senselessly on the ground. After regaining consciousness. He asked Gadadhara, "Where is my yellow robed All Beautiful–Shyama–Sundar" "He is within your heart." replied Gadadhara. At this Gauranga began to tear His breast with His nails. in a confused hurry. Gadadhara prevented Gauranga from so doing consoling Him that

Sri Krishna would soon appear before Him. Pleased with the conduct of Gadadhara, Sachi Devi asked him to keep constant watch over her son, Nimai without leaving Him alone even for a moment.

Thus Gauranga spent day and night, in His house in Nama Samkirtan with the selected few of His adherents. Some Hindus, belonging to antidevotional cult, being thus disturbed in their sleep, got angry and in order to check this novel system of Harinamkirtan, spread a rumour out of jealousy that the Kazi was indignant and was going to arrest the Vaishnavas for disturbing public peace. Gauranga being the saviour and sustainer of the world now deemed it proper to reveal Himself in order to protect His devotees from impending threat and fear with which they were stricken.

One day the very sight of the cows grazing on the banks of river Ganga, reminded Gauranga of His previous Leela in Vraja. There He declared Himself. "I am He. I am He. He hastened towards the house of pandit Srivas, who then engaged in the worship. of Nrisimha Dev. Gauranga exclaimed, "O Srivas, behold Him whom you worship. He is now visibly present before you". At this Srivas opened his eyes and beheld the four armed Viswambhara with conch, Disc, Mace and Lotus in His four hands. He then began to praise His glorious form.

Praising the super excellent beauty of the Lord Gauranga's form pandit Srivas was overwhelmed with Love for Sri Krishna and began to weep shedding tears of ecstatic delight. Then Gauranga asked Pandit Srivas to perform his Abhisheka with burning incense, candle light, flower garlands, Ganga water tulsi mixed with sandal paste etc. This being done, the family members of Srivas Pandit bowed down before the Lotus feet of Gauranga, who was graciously pleased to set His Lotus feet upon their devoted heads.

Lord Gauranga assured Pandit Srivas not to be frightened at the mischievous anti-devotional propagandists. As He is the in-dwelling Monitor of all the Avas of the world, they are powerless to do anything contrary to His will. By the force of His will; He could Make even the wild animals weep out of Love for Sri %Krishna. To prove the validity of His command.

Gauranga called for Narayani, the four year old niece of Pandit Srivas and asked her to shed tears of Love for Sri Krishna. The young girl at once began to weep and dance being intoxicated with Divine Love. Since then all the family members of Srivas Pandit became the staunch followers of Gauranga, His compound, still known as Srivas-Angan became the centre of the natural congregational chant of the Holy Name being inaugurated by Gauranga with chosen few of His adherents for one year. He warned Pandit Srivas not to divulge this secret to anybody outside.

On another occasion Lord Gauranga manifested Himself as Varah Avatar in the Vishnu temple of Murari Gupta whom Gauranga loved as dearly as Sri Ramachandra did. Sri

Hanumanji Being asked by Gauranga, to recite the hymn on Him, Murari declared. "O Lord of the lords, when even Ananta Deva with His thousand tongues finds no words to describe your qualities and deeds and when even the Vedas fail to depict your real nature and glory, how then is it possible for a poor insignificant creature like me to sing your glory !"

The Lord then irksomely pointed out. "It is unjust and audacious for the Vedas to call Me Impersonal. Swetaswetor Upanishad, the crest jewel of all Upanishads, asserts that I possess Eternal Beautiful form with hands, feet eyes, face, mind and body all spiritual. But Prakashanand of Varanasi does not know, that I am the lord of all Yajnas, the Holiest of the Holy, the Absolute Person worshipped by Brahma, Rudra and other Devatas. It was I, who manifesting Myself as Divine Boar, rescued the Earth, void of the Vedas from her watery grave of impersonal Monism. Now I have descended in this Avatar for propagating Hari Nama Samkirtan and for protecting My devotees against all oppression of the tyrants or infidels, who are averse to Krishna Bhakti." Hearing these Glorious Deeds of the Lord as Divine Boar in days of yore, Sri Murari Gupta who, overwhelmed with ecstatic Divine Love, began to weep out of Love for the Lord. The atmosphere all around was surcharged with the sweet scents of Eternal Bliss.

NITYANANDA PRABHU

Nityananda appeared prior to the advent of Sri Chaityanya Mahaprabhu in the village of Ekachakri in Birbhum District, Bengal, to fulfill His desire of spreading the Holy Name all over the country and thus redeem the people from the worldly disasters. As a Divine child of his parents Hadaipandit and Padmavati Devi, Nityananda prabhu enacted all the infant Leelas of Sri Balaram and Lakshman to the great joy and astonishment of His parents, friends and relatives. At the age of twelve Sri Nityananda accompanied by a Vaishnava Sanyasi Lakshimpati Teertha of Madhwa Sampradaya, visited all the sacred shrines of India till his arrival at Vrindaban in his twentieth year. There he came to know of the grand Revelation of Sri Chaitanya Mahaprabhu in Navadweep. He hastened to Sri Mayapur and stayed at the house of Nandanacharya. Lord Gauranga fore-told His devotees that some Mahapurusa would visit Navadweep in a day or two. So after Nityananda has reached Navadweep Gauranga sent His devotees, Srivas and Haridas to search him but they found him nowhere. At last Gauranga Himself went in search of Him and found him in the house of Nandanacharya. By this He teaches us that without His own grace none could know Nityananda Prabhu, the veritable embodiment of Eternal Bliss. He is the fountain-head from whom the Mahabagabata derive inner light.

On one fullmoon day Sri Nityananda Prabhu desired to perform Sri Vyasapuj a ceremony in the house of Srivas Pandit. Sri Nityananda after finishing off his morning ablutions in the Ganga garlanded Sriman Mahaprabhu as the Acme of his Vyasapuja when the Supreme Lord Sri Chaitanya showed him His Divine six Arms, then four Arms and eventually beautiful two armed Shyaina Sundar form of Vraja. From this Vyasapuja of Sri Nityananda, we come to learn that the only object of worship of all beings, animate or inanimate, is the Lord Krishna Chaitanya Mahaprabhu and that Nityananda is the Divine Master, the transparent medium, through whom we can realise the Supreme Lord, His Name, Form, Attributes and Pastimes in our unalloyed existence in Vraja.

Vyasapuja means the worship of Jagat-Guru Vyasadeva, the Author of 18 Mahapurans, the Vedas –and Srimad Bhagabatam and his causeless mercy enabled us to realise the esoteric meaning of the Holy Book and acquire transcendental knowledge regarding Sri Krishna and Krishna Bhakti. All the Acharyas of the Vaishnava cult till now, derive their succession from Sri Vyasa Deva. The worship of all the Divine Acharyas is also known

as Sri Vyasapuja or Guru Puja.

ADVAITA ACHARYA

Sri Advaitacharya lived at Santipur near Navadweep. He started a Sanskrit school. There all the genuine Vasihnavas of the city used to hold discourses on the glorious Narratives and Deeps of the Supreme Lord Krishna from Srimad Bhagabatam. In order to bring on the Supreme Lord Sri Krishna, to the mundane plane, Sri Advaita Acharya used to pray and worship Sri Krishna with Tulsi and Ganga water meaning to reform the world's aversion to His worship.

Krishna granted his prayer and manifested Himself as Sri Gauranga with Divine glow and love of Sint. Radhika. Advaitacharya like Sri Iswar Puri was one of the most favourables of Sri Madhavendra Puri. As directed by Lord Gauranga, he over flooded the whole of Bengal with Divine Love, irrespective of caste, creed, colour, community, sect or sex.

LORD'S GRAND REVELATION

One day, Lord Gauranga accompanied by Sri Nityananda, met the devotees of Navadweep who had assembled at the house of Pandit Srivas. When the Sankirtan started, the Lord revealed Himself, out of His own accord, in all His Magnificence, Glory, Power, Beauty, Intelligence and Freedom and sat on the throne of Sri Vishnu in the temple of Pandit Srivas. Then the Lord, asked His devotees to perform Abhiseka to Him as was done under the auspicious of Sri Advaitacharya with various puja offerings, such as flowers, Ganga water, Panchamrita and sweet of all kinds. Among the devotees, who had brought the Ganga water for Abhiseka, was one maid servant named Dukhi in Srivas's family. As a reward, after faithful services to the Vasihnavas, Gauranga was graciously pleased to name her Sukhi instead of Dukhi. The devotees began to sing hymns in praise of the Lord and qualities of His various manifestations in different ages. He then began to remind them of their past secret mishaps of life and His help unto them. Once Pandit Srivas, overwhelmed with Divine Ecstatic Love, began to weep while hearing Srimad Bhagabatam discourses delivered by Devananda of Navadweep. Mistaking him to be a disturbing element, the pupils of Devananda dragged him out. At this, the Lord appearing in the pure heart of Srivas, made him intoxicated and shed torrents of tears of Love for Sri Krishna. Another instance cited by the Lord was that a devotee who was present there was cured of his virulent type of fever, by Gauranga in the role of a physician. A third instance was that when Pandit Gangadas was running away for life with family at dead of night in fear of oppression at the hands of rulers of Navadweep, the Lord graciously ferried him with his family over the river Ganga, then in spate for a tip of only rupee one and a pair of clothes.

The Lord was pleased to welcome Sridhar for his sacrifice in the past many a devotional life in the service of Supreme Lord Vishnu. In this present life, Gauranga, after a long love– quarrel managed to secure from him gratis for his daily consumption of vegetable such as bananas etc. Despite his poverty he used to spend half of his daily profits in the worship of Ganga river and the remaining for his maintenance. He used to spend the whole night in chanting aloud the Holy Names of Sri Krishna and that pleased Him so much that the Lord was ready to grant him Astha Sidhi which Sridhara promptly refused with this application. "Let thyself be some Brahmin to snatch away the banana leaves and vegetables from me, be my eternal Lord; wherever and whenever I may be born. Let Thy

Lotus feet be my supreme command to amuse, Thee with love quarrels at the time of selling these articles." Bhakta Sridhar accepted nothing but the whole hearted Loving service of the Lord at all times and under all circumstances.

Gauranga was so kind and affectionate to poor Sridhara that He accepted a delicious repast prepared of milk and curd thereby showing the people of the world that He prefers humblest offerings of the poor to the palatable dishes offered by the rich without any devotional aptitude.

GAURANGA AND MURARI GUPTA

After conferring the boon on Sridhara, the Lord Gauranga manifested Himself before Murari Gupta as Sri Ramchandra with His bow and arrow with His consort Sita Devi, on the left and Sri Lakshman on the right. On seeing the desired object of his worship. Murari Gupta fell into a swoon. When brought back to his consciousness by the Lord, he began to weep so vehemently out of Divine Love that it melted the hearts of all the devotees assembled there. Being demanded by the Lord to ask for a boon, Murari prayed with all humility "O Lord, by Thou pleased to grant me this boon that I may sing thy glories in every birth and that I may be the servant of Thy Eternal Associates wherever and whenever they may descend."

"O Lord, I do not crave for that salvation which wipes out the relationship that exists between master and servant in the field of devotion. I do not yearn for piety, wealth, passion or even freedom from bondage, but vouchsafe unto me. O Lord, that I may be a particle of dust at Thy Lotus feet."

The Lord Gauranga was graciously pleased to confer upon Murari Gupta, the boon solicited with this pithy remark that he was aptly named "Murari Gupta" because the Surpeme Lord Murari (Sri Krishna) was dwelling secretly in the innermost recess of his heart.

After granting the desired boon to Murari Gupta, Gauranga said, "Thakur Haridas belongs to the same class that of Mine. The attribute, Satchit-Ananda of God-head, was equally applicable to Hairdas as the Divine quality manifests itself in a sincere and loving devotee. in his unalloyed existence, whether he is in the spiritual or mundance plane, just as a piece of iron acquires. 'Tadatma' or same quality of blazing fire by coming in close touch with it so a devotee acquires the same quality of God-head when he is thoroughly imbued with the confidential loving service to Him. Though Thakur Haridas had been suffering from terrible persecutions at the hands of his persecuters, he prayed to the Lord not only to forgive them but also to do them eternal good. So the Lord Himself had to bear the brunt of the persecutions on His own body in order to save Haridas and having a glimpse of Lord Gauranga's Grand Revelation, Thakur Haridas fell into a swoon under the impulse of Supreme Ecstatic Love which is quite distinct from mundane epileptic fit

or pseudo trance. Hence a Mahabhagabat was initiated to have a darsan of the Supreme Lord Sri Krishna who revealed His own beautiful Human form on him in his trance. Regaining his consciousness, Thakur Haridas began to address the Lord, "O Lord of infinite mercy, I am the most unworthy of the devotees, I am the most untouchable of untouchables, being born in a low caste non-hindu family. The very sight of mine is sin and the very touch of mine requires purification in the Ganga water. Even without my remembrance of Thy Lotus feet. Thou hast saved me from all perils. I, therefore, beseech These, O Lord of unbounded ocean of mercy. that I may be the recipient of remains of dishes of Thy most beloved servitors." Hearing him Lord Gauranga said, "O Haridas He who keeps your company even for a single moment and shows loving regard to you, will surely attain Me. As you have no offence against Me and My devotees, I bless you this day for your devotional love for Lord Krishna." By this Lord Gauranga teaches us that Sri Krishna is attainable only by single minded loving devotion i.e. having intense yearning for and pinning agony of separation from Him. No amount of wealth, lineage beauty, austerity, scholasticism, energy, splendour authority, strength, manliness, wisdom of Astangayoga is competent enough to please the Supreme Lord Bhagavan. Whatever caste of community a devotee may belong to, he stands superior to all others, who are void of Krishna Bhakti. Even the remembrance of Thakur Haridas destroys all kinds of sins. Not to speak of the demigods who are aspirants of his touch, even the Ganga yearns for his plunge in her water. Even the very sight of Thakur Haridas, not to speak of his touch, delivers one from the bondage of Maya.

Hearing the blessing voices of the Lord Gauranga about Thakur Haridas, the devotees began to weep out of intense love for the Lord.

Sri Gauranga then reminded Sri Advaita Acharya of his fasting at one night owing to his failure of finding a Bhakti interpretation of a sloka in the Geeta and His revealing to him, in dream, the real reading and meaning of the above sloka.

When all the devotees were blessed with their respective boons by Lord Gauranga except Mukunda Dutta, Pandit Srivas asked the Lord as to why Mukunda, His favourite musician should be deprived of His blessings and requested the Lord that he might be accepted as a recipient of His Mercy, after adequate punishment for his offence if any. At this Gauranga said that Mukunda does not deserve His blessings as he was (a chit-jada-samanvaya-vadi) an irrational compromiser between spirit and matter. An opportunist some times advocates the theory of illusion, sometimes glorifies Bhakti and sometimes denounces Bhakti supporting the life-less non-devotional activities of Karmi, Jnani yogi to be superior to the devotional practices of pure devotees. Therefore, he was debarred from the delight of Lord's Darsan. Mukunda Dutta too heard Gauranga and said to himself, "I have been really guilty as an offender at the Lotus feet of Bhakti Devi, the Delight giving potency or Hladini Sakti of the Supreme Lord Krishna. Bhakti is but the eternal function of an unalloyed self, always searching after the devotional service of the Supreme Lord Sri Krishna to His pleasure without the slightest tinges of desire for

elevation or salvation. Ignoring this truth, I have misidentified myself with body and mind and have; therefore, taken recourse to the defective, deceptive and fluctuating principles of the illusionists for which act of disservice or offence I must put an end to my life. But before adopting this desperate measure. I must know, if there is any hope of my receiving the Lord's grace in my birth to come." He then asked pandit Srivas to implore the Lord for him, whether he has any chance of receiving His grace in any life to come and to this the Lord replied, "Mukunda should have to wait for a crore of births to receive My grace." Hearing this Mukunda began to dance with intense love for the Lord. As a result of his devotional fervour Mukunda could over-come the almost unbundled span of one crore of births. When he regained his consciousness from Love intoxicated swoon, the Lord said, "O Mukunda, you have knocked out one core of births by simply putting your firm conviction in My words. You have captured My heart. Your mind and body are surcharged with devotional fervour for Me. You are My eternal servant. I always dance on the tip of your tongue and hear you sing." Hearing this Mukunda, felt remorse for his past non-devotional aptitude and considered himself as the most pitiable wretch in the world void of pure devotion and hence deprived of the delight resulting in the Darsan of the Lord. Then the Lord Gauranga out of His infinite mercy began to console him. "Mukunda!" you are very dear to Me for your unflinching devotion. I descend whenever and wherever you sing the glories of Krishna. What you have said so long is nothing but truth, There can be no delight for you in My Darsan without Bhakti. Whoever ignores Bhakti incurs My displeasure which stands in the way of his delight in My Darsan." Hearing these blessings of Gauranga on Sri Mukunda Dutta all the devotees were thrilled with joy and began to praise his good luck.

During the grand revelation of Gauranga every devotee beheld his respective object of worship in the Lord Gauranga in proportion to his loving devotion to Him.

Gauranga then called for Narayani the fortunate four year old niece of Pandit Srivas and with grace and pleasure, offered her the remnants of His chewed betel.

Then Gaurnaga along with His followers held Sri Nama Yajna every night in the house of Pandit Srivas. While the Sankirtan went on, no outsider was allowed to peep or enter into the compound of Srivas Pandit. One night. Srivasa's mother-in-law, who had kept herself hidden in corner of the room was turned out by the Pandit for her anti-devotional aptitude. Men of malicious disposition, finding the door shut against them cast aspersions on the spot-less character of the Lord's devotees, to which the latter paid no heed at all.

Once Gopal Chapal being refused admission into the compound, out of wrath and jealousy, deposited some objectionable articles such as wine, flesh etc. outside the gate of Pandit Srivas For this offence done to Srivas Pandit, Gopal Chapal was attacked with leprosy and suffered a lot for a long period.

Not being allowed to enter into the court yard of Srivas Pandit, to witness Sankirtan a foulmouthed Brahmin tore his sacred thread in a fit of rage and cursed Gauranga saying. " Let your wordly happiness be at an end." Gauranga accepted the curse with great pleasure. By this Gauranga teaches us that complete destruction of worldly desires and prosperity is the significance of God's Grace.

One night an old ascetic, living entirely on milk, earnestly requesting Pandit Srivas, obtained entrance into the fold, but was turned out by Gaumaga as a foreign element. Gauranga remarked. 'No amount of severe austerities, scepticism or renunciation is competent enough to please Me. I am pleased only by un- adulterated devotion.' The Brahmachary accepted this chastisement with good grace and was afterwards redeemed by the Lord Gauranga when he surrendered himself entirely to His Lotus feet.

One night when gauranga and His devotees were lost the ecstatic dance and chanting of the Holy name of Sri Krishna, the only son of Srivas Pandit breathed his last. Although the members of his family were overwhelmed with grief and began to lament, Srivas immediately stopped them to do so, lest Gauranga's ecstasy would be disturbed. Gauranga apprised of this mishap. Late at night, He went to the place of occurrence with His associates and had the mystery of this sudden departure unravelled from the lips of the departed soul who addressed the Lord with the following ever memorable grief killing words. "I am a jeeva soul. At the will of the Lord, I came here and got Pandit Srivas and Malini Devi as my parents. The span of my life came to an end. At the will of the Lord, I am now departing to another world. Please bless me. O Lord, that I may be your eternal servitor wherever I shall be born. I offer my humble prostrations at your Lotus feet and your associates, to be merciful on me." The soul left the body amidst loud cheer of 'Haribol'. The members of Sriva's family were relieved of their anxiety and grief. There lived Suklamber Brahmachary in Navadweep, a true devotee of the Lord. He lived an exemplary simple life solely consecrated to the service of the Supreme Lord. One day, while he was returning to his hermitage after begging. Gauranga forcibly thrust His hand into his alms. bag and ate a morsel of rice particles out of it, to establish the sastric truth that neither riches nor the rich dishes of affluent atheists can have any charm for the Lord, who always accepts with great relish the humblest offerings made with loving devotion.

Once when Gauranga was narrating the glories of the Holy name to His devotees. a student tauntingly remarked. "Is this not simply a highly exaggeration? Is salvation possible only by chanting Name to the exclusion of other religious practices? Such dogmatism or sectarianism should find no favour among the learned Pandits. To consider the glories of the Holy Name as merely hyperbolic or eulogistic is a great offence against the Holy Name." Thereupon the Lord Gauranga indignantly exclaimed to him.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva

nasty eva gatih anyatha

One day, Gauranga recited the above sloka to His disciples and explained to them. "In this Kaliyuga the Supreme Lord, Krishna has revealed Himself in the form of 'Nama'. The chanting of the Holy Name is the only panacea for world disease. To convince the people, the Name of Hari has been repeated thrice.

Hari's Name alone and nothing else can dispel the gloom of ignorance from the people and liberate them from the bondage of maya. The word 'Nasthi', is repeated thrice to leave no room for doubt. The fact that those who consider otherwise and take recourse to other processes than the devotional path are doomed to destruction."

"A devotee willing to chant the Holy Name must feel himself to be humbler than a blade of grass; he must be more forbearing than a tree; he must not give way to lust and anger despite the cause of provocation; he should give due respect to others and must not covet any for himself."

While preaching the tenets of Gauranga, Nityananda and Haridas encountered the two brothers Jagai and Madhai who had left no sins, vices or crimes uncommitted. They assaulted the two innocent missionaries of Divine Love. This assault caused the forehead of Nityananda to bleed profusely. "Gauranga Mahaprabhu came instantly to the spot to punish the miscreants.

The ruffians got terribly afraid and fell prostrate at His Lotus feet to forgive and save them. Gauranga directed them to seek the mercy of Nityananda, at whose feet they have committed serious offences.

When they did so, Gauranga promised to take upon Himself all their past sins provided they would promise not to commit any sin in future. With overflooded tears of repentance, the two ruffians responded with submission. The iron was thus changed into pure gold by the philosopher's miraculous touch—stone and thence forward they led the purest life of devotion.

One day to have relief from the fatigue caused by the scorching rays of the mid-day sun, Gauranga took rest in a devotee's house and sowed a mangoseed in his compound. Lo ! In an instant sprang up a mango tree laden with ripe delicious and beautiful fruit with which Gauranga feasted the devotees those were present to their satisfaction.

Since then, He used to perform such mango festivals everyday after Hari Sankirtan for one year. The place where this miraculous festival was held is still known as "Amrahatta."

Once Gauranga with His devotees, went far away from His house, on a Krishna Sankirtan

Mission, when the sky was suddenly overcast with dark thick clouds And the rumbling noise being accompanied with lightening and thunders began to threaten the atmosphere. Gauranga immediately desired the clouds to disperse in the interest of the Nama Sankirtan. Where this incident happened is still known as 'Megherchar'.

Sri Gauranga named Murari Gupta, a faithful devotee of Sri Ram, Hanuman. One day Gauranga went to his house and assumed the form of the Divine Board lifted up a water pot with His teeth. Intoxicated with Divine Love Murari Gupta carried the Divine Manifestation of the Lord upon his shoulders and went about in his compound dancing. By this He condemned the anti-devotional propaganda. God is void of any Name, Form, Attribute, Entourage pastimes and Realms.

Sachi Devi in a dream saw Nimai and Nitai on one side and Krishna, Balaram and the Tutelary Deities of her house on the other side. snatching from one another the offerings. She revealed her dream to Nitai and invited him to dine with Gauranga. While both Nimai and Nitai were partaking of their meals served by Sachi Devi she saw that they were no other than the veritable Deities, Krishna and Balaram. She fell into swoon transported with unspeakable joy.

On another night the sight of the full moon filled the heart of Gauranga with the thoughts of Vrindaban and He began to play the flute being surcharged with that emotion. None—else heard that melodious sound except Sachi Devi who came out and found her son Nimai seated on the threshold of the Vishnu temple. Then she no longer heard any sound of the flute, but beheld a halo of the moon shining round her son's head.

Advaita Acharya being deprived of Gauranga's blessings devised a plan to obtain His favour. He retired to his house at Santipur where he began to expound Mayavada Jnana to his disciples. When Gauranga came to know of this, He hastened there and in a fit of rage began to give him blows saying, "What makes you, Acharya to establish the superiority of Jnana over Bhakti cult? Is it the reason for which you have invoked Me from My Supreme Seat Vaikuntha?" Advaita's desire was thus fulfilled, as he received the loving chastisement from the Lord Himself. By this Gauranga teaches us, that He has appeared to establish Bhagabat—Dharma of the religion of Divine Love all over the world.

One day, Gauranga was heard crying out "Pundarika, Pundarika" other could not make out the real significance of it. Then Gauranga told His devotees that pundarika—Vidyanidhi , a wonderful devotee from Chitagong would soon visit Sridahm Navadweep. Accordingly Pundarika arrived at Navadweep in a short time. He was staturated with Krishna Prema in his heart of hearts. His strong loving nature was hardly recognisable becuase of his exterior splendid garments. Mukunda who knew Vidyanidhi before—hand wanted to see him accompanied by Pandit Gadadhara, his most intimate friend. Gadadhara a life—long celibate, wholly detached from the world, mistook Vidyanidhi, for a man of the world to deliver Gadadhara from this great offence.

Mukunda recited a sloka from Srimad Bhagabata to show how deep Pundarika's love for Sri Krishna was. Hearing the sloka Vidyanidhi, was so much transported with ecstatic joy that he fell into a trance and symptoms of Divine emotions began to manifest themselves in his body. To make amends for his offence against Vidyanidhi, Gadadhar made up his mind to be initiated by him and informed Gauranga of his pious desire to which Mahaprabhu gave His consent.

Sri Gauranga one night staged an unprecedented wonderful dramatic performance known as "Dana Leela" (the Divine Leela of gift) at the house of Chandrasekhar Acharya His elder devotee. The dramatic personel were Sri Advaitacharya, Sri Nityananda, Pandit Srivas, Thakur Haridas, Pandit Gadadhara and others. They played their respective roles on the stage extempore under the Divine inspiration. Sri Gauranga played the part of Rukmini, the consort of Sri Krishna at Dwaraka. This was the first dramatic preformance on the Bengali stage.

Devananda Pandit a learned Brahmin living at Navadweep, had a sanskrit school. He used to give Bhagabat discourses to a large audience daily. Though an empiric reader of the Bhagabat he failed to realise that Krishna is one with, name, form and attributes. He also failed to undersrtand the non–difference between a Bhakta Bhagabata and Grantha Bhagabat both being Divine. One day Srivas Pandit went to listen to Devananda's discourse on Bhagabata. On hearing Sri Krishna Leela, Srivas was so much intoxicated with Divine love that he could not refrain himself and so began to weep out of love in–separation from Sri Krishna. Devadanda regarding it as unpleasant disparaged him to his pupils who turned him out of the compound.

Sri Gauranga with His associates while passing by that way, saw Devananda reading Bhagabat to a distinguished gathering of Pandits. Gauranga at once flew into a rage and exclaimed "What right has this fellow to read the Bhagabat and thus delude the audience with false and farfetched interpretations? Pride in high lineage empiricscholarship, mundane piety or purity is always an effective bar to the right comprehension of the Bhagabat. It is only understandable by a devotee who renders sincere service and submissively listens to the Sad–Guru. Now he enlightens only himself with this kind of esoteric meaning. It is a matter of great regret that Devananda not only lacks the above qualities but also commits a great offence at the feet of Pandit Srivas by defaming him the other day. He is a mere dry panditic wrangler of the empiric school and has therefore no right to read the Bhagabat." Devananda fell down at the Lotus feet of Sri Gauranga and begged to be forgiven. Gauranga advised him to ask for the pardon of Pandit Srivas at whose feet he had committed offence and he acted accordingly.

Gauranga through His disciples preached His Nam Samkirtan cult in important towns and villages till His renunciation. As a result of it thousands of people joined His banner. The complete success of His Doctrine of Divine Love stirred up malacious disposition of some of the Navadweep Pandits who brought a charge against Him to Chand Kazi, the

then Governor of the city. The Kazi polluted the Holy Nama–Sankirtan by smashing into pieces the Mridangas of the Sankirtan party and introduced prohibition. The place where the incident occurred is still known as Khol Bhangar Danga. There upon Gauranga took out a huge procession of Nama Sankirtan in which almost all the citizens of Navadweep joined, each holding a lighted torch. Frightened by the huge demonstrations and the loud chant of the Holy Name, Kazi concealed himself inside the house. Gauranga sent for the Kazi who came out and met Him.

The Kazi had long conversation with Gauranga about some topic of vital importance. When Gauranga asked as to why there was the slaughter of animals, especially cows and oxen in his jurisdiction, the Kazi replied that it was enjoined in the Quoran to kill animals for those who are attached to worldly pleasures and not for those who follow the path of abstention. He supported his statement by a reference to Vedic sanctions to which the Lord objected saying cowkilling is strictly prohibited in the Vedas which declare that old oxen but not cows, are to be sacrificed in order to be revived and rejuvenated by Vedic Mantras. But such psychipowers are sadly lacking in the brahmins of Kali Yuga.

Further, the Kazi made no secret of the punishment he received in his sleep in the shape of nail scratches on his breast at the hands of a grim lion faced human figure grinding his teeth and reprimanding him for his anti–religious act on the very night of day he broke into pieces the 'Maridangas' of Sankirtan party. He also added that some of his peons who had been out on the anti–theistic errand had their beards burnt by meteorlike flame from heaven and some of them, in spite of unwillingness, repeat, Rama, Krishna, Hari as if by spell. The utterance of Holy Names of Sri Krishna thrice, in this way, purified and melted the heart of Kazi who implored the Lord for His mercy and promised Him to abstain from all further desecrations of His Divine religion and to punish any one for neglecting duty of his community with social punishment. Moved with the truth of the doctrine of Gauranga, the Kazi gladly joined the banner of His Universal religion. The Kazi and his descendents were staunch followers of the Lord for many generations. The conversion of Chand kazi not only created thrilling sensation all over Navadweep but also attracted thousands of unbelievers to flock under the Lord's banner of Nama Samkirtan.

After converting the Kazi, Gauranga with Samkirtan party passed through the quarters of conchsellers and weavers of Navadweep and at last arrived at Sridhar's house. They then drank with great relish a little quantity of water from patched–up iron pot. Drinking the water He showered His choicest blessings upon Sridhara. Gauranga asked him the cause of his willingness like others, he did not become affluent by worshipping minor Gods. To this Sridhara said, "Eating, drinking, merry making, sleeping and such like sensual pleasures are common factors both in man and animal according to their past deeds. But to please Hari is the exclusive right of human beings a right which is only possible for an 'Akinchana'.

Once Gauranga and Nityananda walked to Santipur to see Advaita Acharya. On their way

they met a pseudo Sanyasi who was a prodigal and a drunkard. At Lalitpur. He blessed Gauranga to be happy with all sorts of worldly enjoyments. Gauranga summarily discarded them saying, "Real benediction lies not in the achievement of mundane or celestial happiness, but in the attainment of eternal Krishna Prema, which is the be-all and end-all of human existence." So saying both of them left the place in disgust.

Once when the Lord Gauranga had first paused for a while after His long Samkirtan dance a Brahmin lady touched, caught hold of and repeatedly took the dust of His Lotus feet. This was too much for Him to bear. Being greatly mortified, He threw Himself in to the river Ganga and was rescued by Nityanda and Haridas. He spent that night in the house of Sri Vijay Acharya and was brought home next morning by His devotees.

Once a sage was offering his prayers standing in water. When a boy out his childish pranks dragged the legs of the sage under the water, the sage became angry and cursed the body to be born as a crocodile. When the boy besought the sages mercy, the sage pardoned him and said that he would be delivered by the touch of the Lotus feet of Sri Krishna who could soon appear as Sri Gauranga. Now while passing the lake near Godrum, it happened for Gauranga to touch the crocodile with His feet and the crocodile soon changed into a beautiful boy who went to his own place chanting the glories of Sri Gauranga.

After sometime Sri Gauranga converted a Mohammadan tailor into a great Vaishnav as the latter used to stitch the tattered clothes of Pandit Srivas, His intimate associate. Thereby He showed that the slightest service to Vaishnavas entitles one to attain the grace of the Lord.

One day, Sri Gauranga was chanting the Name of Gopi, instead of Krishna in His home. A student of atheistic views came to Him and not knowing that it was the outcome of unbearable separation in love for Krishna exhorted Him to say Krishna instead of Gopi. His words enkindled in Gauranga deep passionate love for Krishna which prepared Him to change the student in a frenzied mood with a staff in hand. The student took to his heels and reported the matter to his fellowstudents who, forming a league, began to scoff at the Lord and even went so far as to threaten Him with assault. This impious conduct on the part of students fomented by their professors who were of the same staff, paved the way for their eternal condemnation.

Sri Krishna Sankirtan Transported Sri Gauranga's devotees with unspeakable joy. His all embracing doctrine of Divine Love opened the gateway of the spiritual realm to one and all without distinction of caste, creed or community. But the Pandits, students, so-called religionists, elevationists, salvationsists and all other unbelievers of the empiric school, maliciously began to spread evil reports against the Lord Gauranga. He took notice of the fact that they were doomed to destruction. He, therefore prescribed a desperate remedy for the cancer that was eating into their very vitals.

Gauranga, finding that the object of His Advent was going to be counteracted by the ungodly character and conduct of the padantic wranglers of Navadweep, decided to renounce the world. The news of renunciation agonised His mother Sachi and His consort Vishnupriya and His associates Nityanada, Gadadhara, Haridas, Srivas Mukunda and others. He assured His mother that He had still two more Divine forms to be manifested through her help. One wintry morning they actually found that the beloved of hearts had left them. By this renunciation Gauranga teaches that external service of the Supreme Lord Sri Krishna includes the service of all beings in the universe without any exception. When the whole is served, the parts associated with the whole are automatically served.

He crossed the river Ganga, reached Katwa which is 36 Kms. away from Navadweep and accepted Sanyasa from Kesav Bharati. then He assumed transcendental name Sri Krishna Chaitanya (He who awakens Sri Krishna in the hearts of all) After the function, Gauranga set out on His pilgrimage to Vrindaban in quest of Sri Krishna saying "I too shall cross the terrible dark ocean of this world by serving the lotus feet of Mukunda, the Supreme Lord as did the sages of yore" For three days and nights. he raved in a state of trance without food and rest. At last He was induced by Nityananda, His comrade to visit the house of Advaita Acharya at Santipur.

He stayed there for ten days, deeply absorbed in the ecstatic joy arising from the chanting of Holy Name. His mother and His other followers of Navadweep too found an opportunity of looking at the matchless beauty of His Divine face. A sanyasi cannot pass his days in the midst of his former kith and kin. So Sachi Devi desired that her son Nimai might stay at Puri in Orissa. After ten days stay at Santipur, He left for Puri with His six associates, Nityananda, Jagadananda, Mukunda, Gadadhara, Govinda and Brahmananda. Travelling through Atisara, Chatrabhog and Jaleswar, Chaitanya visited Gopinath at Remuna near Balesore.

There He narrated to His followers the incident of Sri Madhavendra Puri which He had heard from His Guru Iswar Puri, Sri Madhavendra was a Vaishnav monk who was the Guru of Iswar Puri. One day after going round the Govardhan Giri, he sat near Govinda Kunda, chanting the Holy Name of Sri Krishna. A boy gave him suddenly a little milk to drink. On enquiry he came to know that the lad was a cow-boy who used to offer food to those devotees who refrained from begging. That very night the same cowboy in dream revealed Himself as Gopal, the uplifter of Govardhana Hill. He also told him how His servitors, being afraid of non-believers, had removed Him from the Hill to a grave, and so wanted him to reinstall Him on the hill. Accordingly took Gopal out of the pit with the help of villagers, installed Him on the Govardhan Hill and performed Annakuta (Hillock of consecrated food of various kinds) ceremony next day. Another night Gopal told Madhavendra in a dream that; as he was feeling burning sensation all over His Body through excessive heat, He should procure sandalwood from Nilachala (Puri) to coat Him with its paste so that heat might be subsided. There upon Puri Goswami set out on his

eastern journey, reached Santipur where he initiated Advaitacharya. Thence he proceeded to Orissa and saw Gopinath at Remuna whose beauty threw him into ecstasy. After grog and dancing he enquired into the character of a Bhog (preparations) of Gopinath, and came to learn that Kshira prasad full of twelve earthen pots (inspissated milk) with fine rice and sugar called Amritakli (cream of nectar) was being offered to the Deity every evening. He thought within himself, that if he could taste a little of that Krishna Prasad, he could offer the same preparation to his Gopal at Govardhan.

But being ashamed of the desire he withdrew to a nearby mango garden where he began to chant the Holy Name. Lord Gopinath concealing a Kshira pot under His skirt, went to the priest and insisted him in his dream to give that Kshira Prasad to Madhavendra Puri, who was under a tree in the mango grove. The priest woke up and took the Kshira to Puri Goswami, and offered it to him. Madhavendra with excessive delight took the Kshira Prasad entering into raptures. For the sake of Madhavendra, Gopinath stole the Kshira and got the name, 'Kshira Chora' since that day. Bowing to Gopinath he at once set out on his journey to Puri. Many men followed him with reverence. Such is the nature of the fame, that it comes as God sent to those who do not hanker after it. Disliking the public applause, Madhavendra Puri fled away from Remuna but fame followed him all the way. He told the story of Gopal to the attendants of Lord Jagannath and begged them for the sandal for Him. he collected sandal wood and camphor with passports, returned to Remuna where the servitors of the temple offered him Kshira Prasad. At the close of the night he had a dream in which Gopal told him to offer the sandal wood and camphor to Gopinath, as there is no difference between Him and Gopinath. Puri Goswami gave them to the servitors to anoint all the sandal and camphor on Gopinath's person.

Sri Chaitanya said to Nityanada that Madhavendra Puri's Love for his Gopal was fathomless. He thrice blessed him with Darsan in dream. Such is the effect of true love of devotee. Such were his thoughts that he never thought of his own sufferings and snags in the service of his beloved. There only Sri Madhavendra Puri attained Supreme realisation of Divine Love. The whole of it reeled in Lord Chaitanya's mind. So He fell down unconsciously on the ground in a trance out of intense love for Sri Krishna. None but the three Sri Radhika, Madhavendra and Sri Chaitanya relish the true beauty and significance of the sloka, the rarest gem in Transcendental Erotic poetry. Sri Chaitanya rose up and ran up and down in transport of love. His voice choked with and Satwika symptoms as trembling, perspiration, horripilation, standing still, changing colour, now showing remorse, now grief, now stuper, now pride, now joy, now meekness, were seen manifested on His Body. The servitors of Gopinath were wonder-struck to see Sri Chaitanya's out pourings of Love and served them the Krishna Prasad. Spending the night in chanting Harinam, He left for Cuttack after Mangal Arati next morning.

Sri Chaitanya arrived at Cuttack via. Jajpur and saw the Sakshi Gopal Murty with matchless beauty which threw Him into raptures when He began His ecstatic dance which astonished the servitors of Gopal. Nityananda narrated the legend of Gopal as follows.

Once upon a time two Brahmins of South India set out on a pilgrimage. After visiting all the Shrines of India, they reached Vrindaban, saw the Lord Gopal and stayed there. Being deeply moved with the service of the younger Brahmin throughout the pilgrimage, the older Brahmin promised to give his daughter in marriage to the younger, despite his repeated expressions of disparity in lineage, learning and wealth. Seeing the old Brahmin still determined, the younger Brahmin adjured Gopal to bear witness for him in case the elder might break his promise. Thus Gopal Murty was made the witness to their agreement.

The two Brahmins returned to their homes. The old Brahmin disclosed his promise to his kins folk who threatened to boycott him, if he would utter such words again. One day the younger Brahmin met the elder Brahmin in his abode and asked him to give his daughter in marriage to him. But the old Brahmin, refused to do so. Then the younger Brahmin summoned the village panchayat, and old Brahmin along with his son. He pledged that he could call Gopal from Vrindaban to bear testimony for him; if the old Brahmin would not abide by his promise. To this they all agreed. The old man prayed to Gopal to save him from this critical situation. His son thought that an idol would never come there to bear witness for him.

The younger Brahmin went to Vrindaban and fervently implored Gopal to bear witness for him and save the honour of the two Brahmins. It was not because he was persistent to have the hand of his daughter but because it would be a great pity that the Brahmin was degrading himself to the position of a breaker of promise made before the very Lord. He firmly believed that Gopal was not a Pratima but Vrajendra Nandan Himself. Pleased with the devotional fervour of the younger Brahmin, Gopal followed him on a condition that, if he looked back, he would stop there and cease to follow him further. He assured him that he would be hearing the jingling of His tinkling anklets as a mark that He was actually following him, and that he should offer one kilo of cooked rice daily as Naivedya, for Him. The young Brahmin reaching his village looked behind and Gopal stopped at the same place: He informed the villagers about the arrival of Gopal Murty.

The villagers immediately rushed to see the Divine witness and were overwhelmed with joy when they actually beheld Him giving evidence in favour of the younger Brahmin. The old Brahmin solemnised the wedding of his daughter with the bridegroom with great pomp. Gopal remained there accepting the services of both the Brahmins. A temple was also constructed by the king for Gopal. Thus Gopal became famous under the name 'Sakshi Gopal.'

The king of that province refused to wed his daughter to Purushotham Deva, the then king of Orissa, insulting him for being Lord Jagannath's sweeper. The latter defeated the former in battle and got his daughter, his Manikya Simhasana and Lord Sakshi Gopal as well. As he was a great devotee of Lord Jagannath, he entreated Lord Gopal to remain in

his capital only. He took Him to Cuttack and installed Him there. The queen of Purushotham Deva adorned the nose of Gopal with a precious pearl as Gopal demanded her in her dream. The king dedicated the Manikya Simhasana to the Lord Jagannath.

From Cuttack, Sri Chaitanya with His followers passing through Bhubaneswar reached the Bhargabi river, took His bath and keeping His Danda (single monk staff) with Nityananda went for Kapotheswar's Darsan. In the meantime, Nityananda, broke the Danda into three parts and cast them into the river. On return Sri Chaitanya asked for the Danda and being annoyed at this incident, separated Himself from the company of His followers, and reached Puri alone in advance. On entering the lofty Temple of Sri Jagannath, He ran to embrace the Deity out of ecstasy for union after a long separation from His beloved Krishna. He fell into trance and was carried to the house of Pandit Sarvabhauma, who was present on the spot. Nityananda and other devotees subsequently arrived at Puri. Chaitanya Mahaprabhu's news was delivered to them by Gopinath Acharya. They all hastened to Sarvabhauma's house and found Him unconsciously lying on the floor. They chanted into His ears Krishna Nama which brought Him to consciousness after six hours of trance.

Vasudeva Sarvabhauma a foremost logician was an erudite scholar of Sankara's Monistic School. He was the court Pandit of Pratapa Rudra, the powerful independent king of Orissa.

Pandit Sarvabhauma, due to his empiric knowledge, mistaking Him for an ordinary Monk and youthful novice, expounded to Him the aphorisms of Brahma Sutras as well as the commentaries on them. Sri Chaitanya remained mute and silent as the interpretations of Sarvabhauma were going aside of the mark. When Sarvabhauma noticed the indifference of Sri Chaitanya, he enquired the reasons thereof, where upon Sri Chaitanya explained those aphorisms strictly on the basis of pure theism thus

" A commentary must elucidate the text, but your exposition is concealing the text clearly. I understand the aphorisms but not your commentary. Sankara's commentary has rejected the primary meaning of the aphorisms and has given a secondary meaning of his own imagination. The primary meaning as given by Sruti can alone carry conviction. According to Sruti conch-shell and cowdung are considered as pure, although they are being bone and dung of animals, naturally unholy. So the meaning of the spiritual truth set forth in Vedanta is plain and self evident. The meaning of Vyasa's aphorisms are clear like the Sun but Sankara enveloped the meaning with the cloud of his imaginary commentary. When the Vedas and Purans tell us how to discern 'Brahman' who is the Supreme Lord Himself full of all powers, he describes Him as formless and power less. The Srutis, that speak of Him as Impersonal, exclude only His material form but establish His Transcendental form, Attributes, Pastimes and Realm.

From Brahman originates the universe which lives in Him and again merges in Him. The

three Attributes of Brahman are that He is the Ablative, Instrumental and Locative in relation to the Universe. Those Attributes particularise Brahman as personal.

When He cast His glance upon Prakriti (External cosmic deluding potency) before creation, the physical mind and eye could not have then existed. Hence, the Transcendental Brahman has spiritual eyes to see and spiritual mind to will. The term Brahman means the perfect Supreme Lord and the scriptures affirm that Sri Krishna is that perfect Supreme Lord.

The meaning of the Vedas is too deep for human understanding. So the Purans make the sense all clear. The Srutis deny the Material hands and feet of Brahman but they declare, 'Brahman' sees all, hears prayers, moves swiftly and receives everything. Therefore Sruti asserts Brahman to be personal. How do you call that Brahman, who having the six Divine qualities is supremely blissful as abstract and formless? How can you say that He having the three natural powers, Chit Sakti (internal spiritual potency), Achit Sakti (external cosmic potency) and Jiva Sakti (intermediate or marginal potency lying in between Chit and Achit potencies) is powerless?

Vishnu's Nature, Form etc. are Sat (being), Chit (pure intelligence) and Ananda (bliss), His Supreme Potency assumes three different forms in three aspects in the Sat aspect, the Divine potency is Sandhini, (the energy of expansion of entities) in the Chit aspect it is Sambit (the energy of self enlightening cognition). In the Ananda aspect it is Hlandini, (the exhilarating energy). The Chit potency is the Lord's Internal Inseparable power. The Jiva potency is His Tatastha or intermediate or marginal potency. The Maya is the external material deluding potency. But all these three potencies offer devotion to Him in form of Love. The Lord's six qualities are only manifestation of this Chit power. When such is the case how dare you presume to deny His power? God and Jiva differ as one being the Lord of Maya and the other being liable to be enrolled by Maya and yet you affirm that Jiva is one and the same with God. But in Geeta, Jiva is recognised as a potency of God but not God Himself.

Where the Upanishads speak of Brahman as One without the second, they mean that the Godhead and the Jiva are identical but not one and the same. There is an eternal relation between Godhead, the Saktiman (Possessor of Sakti) and Jiva, Sakti, which relation is inconceivable to the human understanding that the Shaktiman is simultaneously distinct and non-distinct from the Shaktis i.e. Jiva and Maya are always an intellectual puzzle which is only realisable in the plane of Transcendence by the Jiva. This is inconceivable by the simultaneous distinct and non-distinct of the Jiva from the God-head. The Doctrine of Achintya Bhedabheda is applicable to each and every Upanishad Mantra and is not limited in its application to any or some stray sutras on which Sankara and the other Acharyas of Monistic School, have based their interpretations.

When Vishnu's form is composed of Sat, Chit and Ananda how can you assert that form

to be a transformation of Mayik Sattwa Quality? He is to be pitied who denies the Eternal form of Vishnu. Touch not behold not that pasanda (vilifier of Vishnu) who is doomed to perdition. The Buddhists are atheists for not respecting the Vedas. But atheism under the garb of belief in the Vedas is worse than Buddhism. Vyasa compiled the aphorisms for the deliverance of Jivas but the impersonalistic interpretation of these aphorisms by the pantheistic or Monistic School is the cause of eternal damnation.

Vishnu is incomprehensible but He manifests in the creation by his inconceivable Chit power. Just as the 'Sparsa Mani' produces gold without itself undergoing any change. Sri Vishnu manifests His potencies in the forms of the entities such as spiritual, material and Jiva without any change in Himself. Objecting to this aphorism as an error of Vedavyasa you have set up the theory of Vivarta by a fanciful interpretation. Vivarta is an error which consists of Jiva's misidentification of his eternal; Cognitive, blissful, infinite-simal and real self with his everchanging physical and mental bodies. The creation is not unreal but only changeable and perishable.

The sublimest word Pranava (OM) being the Image of God is Supreme Truth. From that Pranava all the Vedas have derived their origin in this world. The words 'Thou art That' etc being casual are applied to a Jiva and imply that thou-art of God and not one and the same with God-head, thus making a glaring distinction between God head and Jiva. But you, without minding the Pranava call these words the Supreme Truth. Thus Sri Chaitanya pointed out hundreds of faults in interpretations of Vedantists of Advaita School.

Sri Chaitanya said, "The Vedas assert only three things viz. (i) about Sri Krishna, (ii) our relation to Him and, (iii) devotional practices and Love as the ultimate end of devotion.

All the rest attributed to Him are born of fancy. The words of the Vedas are self evident and should not be interpreted with the help of imagination. But Shankara was not to blame for it. He merely carried Sri Krishna's will in expounding Brahma Sutras according to his imaginary atheistical philosophy to delude those who are anti devotional in spirit. O Sarvabhauma, the ultimate goal of human life is unalloyed devotion to Sri Krishna. The Supreme Lord's attributes of incomprehensible. For such are the attributes of Sri Krishna that even the unconcerned and passionless self-delighted Atmarams worship Him with causeless devotion. "Sarvabhauma explained this sloka in nine different ways but Sri Chaitanya ignoring those explanations explained it in eighteen different ways. Sarvabhauma being fully convinced of the Lord's Divinity, fell prostrate before Mahaprabhu and composed then and there a few exquisite hymns in praise of Him:

Next morning Sri Chaitanya having had the Mangal Arati Darsan of Lord Jagannath, went straight to Sarvabhauma's house: Sarvabhauma awoke repeating Krishna Nama. Then Mahaprasad was given to Him by Sri Chaitanya. Though he had not till then washed his face nor even cleaned his teeth he at once respectfully accepted it after

reciting a Sastra quotation. At this Chaitanya was delighted and embraced Sarvabhauma in a transport of joy. He said to Himself, "I have conquered three worlds. I have ascended Vaikuntha. Today all My wishes have been realised because Sarvabhauma has duly respected Mahaprasad. Turning towards Sarvabhauma, He said." Today you have taken refuge in Krishna with all your heart. Sri Krishna has showered His mercy on you without any reserve. Today, He has removed your bondage. And you have torn off the meshes of Maya. Now your heart has been made worthy to gain Sri Krishna, because you have duly respected Mahaprasad in defiance of Vedic rites.

Then Sarvabhauma became a staunch disciple of the Lord, attending to nothing, but His service only. Ever did he meditate, pray and recite the Name of Sri Krishna Chaitanya, the son of Sachi, the fountain head of all Attributes and Glories. The conversion of Sarvabhauma brought the whole of Orissa to the Lotus feet of Sri Chaitanya Mahaprabhu. Though sarvabhauma could not at first recognise Roy Ramananda, a great devotee of Sri Krishna and the then Governor of Vidyanagar with head quarters at Rajahmundry, he supplicated him to meet Sri Chaitanya when He would be going along that way to redeem the people of South India.

To deliver the people of the south from narrow sectarianism Sri Chaitanya proceeded to south with Kala Krishna Das. He first visited Alalnath at Brahmagiri and came to Srikurma. He gave deliverance to a leper Brahmin named Vasudev. On the way visiting Varah Nrisimha at Simhachalam He came to Rajahmundry in 1510 A.D. Crossing the river Godavari He took a bath in Gospada Ghat at Kovvur and met Roy Ramananda the then Governor of Southern State belonging to Gajapati Prataprudra the King of Orissa and had long philosophical discourse with him. At Puri Sarvabhauma entreated Him to meet Ramananda.

The same Ramananda who came with a number of Brahmins to the same Ghat to take ceremonial bath saw Sri Chaitanya sitting and chanting the Holy Name near the Ghat. After bath Ramananda came and prostrated before Him Sri Chaitanya embraced him and both of them being transported with pure love began to perspire, weep, tremble and utter Krishna , Krishna in ecstatic joy. The Brahmin attendants of Ramanda were amazed at the sight and thought, "This Sanyasi must be a holy person where as our Roy Ramananda is only a profound scholar and a great dignitary. See how the embrace is transporting each other with delight? On seeing the strangers Sri Chaitanya checked Himself. Who knows your ways? You are mercy personified you have come here to deliver me. O Saviour of the fallen, the saints ever visit the homes of worldly people for compassing their eternal good. The hearts of the Brahmins and the other attendants numbering a thousand have been melted by your Darsan. All of them are shouting Krishna , Hari shedding tears of joy.

Sri Chaitanya replied, "You are the greatest of devotees. When your sight itself can melt the heart of the scholarly Brahmins, what to speak of the others ! I Myself a Mayavadi

Sanyasi, am steeped in the Love of Krishna at your touch." While they were praising each other and enjoying the delightful company, a local Vaishnav Brahmin requested the Sanyasi to accept food which Sri Chaitanya accepted. In the evening the two retired to the seclusion of privacy and began to converse on Sadhya (goal) and Sadhana (the means). On His first question Ramananda recited the texts. "Vishnu gets pleased with those who observe the duties of Varnashrama." Sri Chaitanya said, "Please tell Me little advanced Sadhana." Roy said, "the acme of Sadhana is to offer action and the fruits thereof to Sri Krishna." Sri Chaitanya rejecting this view even asked Roy to cite more advanced Sadhana. Then Roy said, "The highest devotion acquires one to give up duties enjoined by the Scriptures." This was also when objected to by Sri Chaitanya, Ramananda said, "A Brahman realised soul is self delighted, possesses calm and equitable vision and does not grieve nor long anything mundane. He gradually attains true devotion to Supreme Lord."

Sri Chaitanya not being satisfied with this requested Ramananda to cite more advanced methods. Roy answered, "A pure devotion is the highest form of worship." Sri Chaitanya appreciating the reply requested to cite higher stages. Ramananda said, "Prem Bhakti or Love to Sri Krishna is the highest form of true devotion. Prema Bhakti cannot be attained through good actions in millions of lives." When Sri Chaitanya wanted him to proceed still higher, he said, "Love as that of a servant of Sri Krishna is the highest devotion. Love as that of a friend is greater than the previous devotions. The highest devotion is parental affection for the Supreme Lord, "The highest form of devotion is conjugal love for the Supreme Lord Krishna."

Roy continued, "to attain Sri Krishna there are many means and degrees. They are five Rasas. They appear in an ascending order of excellence. The chief characteristic and quality of each Rasa is to attain maturity incorporating in the next. Thus Santa Rasa attains perfection in Dasya in Sakhyam, Sakhya in Vatsalya and all four in Madhura, just as properties of the four elements Ether, Air, Fire, and water, increasing in an ascending order, finally are found in the fifth element, the Earth. Sri Krishna always gives return of our worship exactly in the form in which it is offered. But He cannot repay the offer of Prema of the Gopees. So He remains a debtor to their Love." After listening these with rapture Sri Chaitany remarked, "this indeed is the extreme point of devotion, please tell Me if anything is beyond the extreme point of devotion, Please tell Me if anything is beyond this. Filled with astonishment Ramananda said that he did not know anything beyond that and if there was anybody on the earth who could explain beyond this he would pay homage to him with sublimation. He also said about all kinds of prema and added Srimati Radha's Love for Sri Krishna is reputed as the highest and the ever increasing one". Sri Chaitanya was pleased to hear the praise of Radhika from Ramananda Roy. He said, "I am delighted to hear your sermon. A wonderful stream of nectar is flowing from your lips." He accepted Madhura Rasa as the highest form of Devotion.

Ramananda described the real form of Sri Krishna and Srimati Radhika and the features

of Rasa and Prema. At last he said that Sri Radha–Krishna Leela can only be realised by submitting completely to the sakhis, the dearest female attendants of Sri Radha–Krishna in their secret bower. Sri Chaitanya gave the world a number of valuable instructions in the form of a dialogue between Himself and Roy Ramanda.

Ramananda replied several other questions put by Sri Chaitanya and the salient points are as follows (1) Loving devotion to Sri Krishna is the highest knowledge. (2) The highest glory of a Jiva is to be reputed as the true devotee of Sri Krishna. (3) He is the wealthiest who has love for Sri Krishna (4) No sorrow is greater than the separation from a Krishna devotee, (5) The foremost of the liberated is one who loves Sri Krishna wholeheartedly. (6) That which speaks of the transcendental amorous sports of Sri Radha Krishna is the most eternal natural song of the Jiva. (7) There is higher good than the association with a Sri Krishna devotee, (8) The only things to be remembered are the names, form attributes, associates and amorous sports of Sri Radha Krishna, (9) The Supreme object of meditation is the Lotus feet of Sri Radha–Krishna, (10) It is the glorious land of Vrindaban where one should live, leaving all behind. (11) The love sports of Sri Radha Krishna are the sweetest and the most relishing to the ears to hear, (12) The highest object of worship is the Holy name of most adorable Divine couple, Sri Radhakrishna (13) The Salvationists attain the bodies of inert beings, such as stones etc., and the elevationists attain celestial bodies in heaven.

Sri Chaitanya spent ten days happily with Ramananda hearing the sweet discourses about Krishna. Then He showed him His real form in which were blended into one the Rasa Raj (Krishna) and Maha Bhava (the Supreme emotions). Sri Chaitanya then went to Mangalagiri, Ahobilam Tirupati, Sri Sailam, Kanchipuram, Sri Rangam, Madhura, Kumbhakonam, Tanjavuru, Varkala, Trivandrum, Rameswaram and visited many other shrines in South India.

Sri Chaitanya stayed for four months (chaturmasa) at Srirangam in the house of Venkata Bhatta, a Vaishnava house holder. His discourse on the fundamental principles of Rasa in Srimalad Bhagabatam converted the whole family of Venkata Bhatta from the worship of Lakshmi Narayana into that of Sri Radha Krishna. Though both Narayana and Krishna in essence are one and the same in of Love Krishna excels Narayana. Let it amours be remembered here that Venkata Bhatta's son Gopal Bhatta, the disciple of his uncle. Sri Prbodhananda Saraswati was one of the six Goswamis of Vrindaban.

Then Sri Chaitanya visited Sringeri, Udipi, Gokarna and other shrines in western coast. At Udipi, by a learned controversy with the head of Madhwa Math, Sri Raghu Varya Tritha. He established that the unalloyed devotion to the Absolute Person, Sri Krishna, is the means as well as the end of all spiritual or devotional activities of all human beings. He discarded futility of Karmamistra– Bhakti as means in the Madhwa cult. During His South India travel, Sri Chaitanya procured two most precious works. (1) Brahma Samhita V Chapter (a conclusive treatise on the ontology of the highest excellence of Sri Krishna.

His Realm and pastimes) from the temple of Adikesava at Tiruvattner and (2) Krishna Karnamrita (an intensely spiritual and transcendental Amorous lyric on the Name Form, Attributes and Deeds of Sri Krishna) from the banks of Krishna Veni. Wherever Sri Chaitanya went, He preached the Super excellence of Sri Krishna Nama over all other forms of devotion. He diverted the Buddhists, the Jains, the Mayabadis (Monists) the Smartas (Elevationists) to the path of Bhakti, or unalloyed devotion to the Supreme Lord Krishna.

Once Sri Chaitanya met a Buddhist Monk and refuted all his fallacious arguments of his cult. This enraged all the Buddhist monks. The leader of the monks out of malice offered Sri Chaitanya a dishful of unholy food in the name of Mahaprasad. But all of a sudden a gigantic bird snatched away the dish, which fell obliquely on the head of the Buddhist Guru who forthwith fell down unconsciously. The Buddhists were taken aback at this unforeseen punishment and implored the mercy of Sri Chaitanya. When the Buddhists began to chant the Name of Sri Krishna into the ears of their Guru; the monk came to his senses. He became a Vaishnava with all his followers.

Once near Madhura. Chaitanya met a devotee of Sri Rama. He was spending his days in great grief at the recollection of Ravana's abduction of Sita. Sri Chaitanya consoled him saying that Divine entities are inaccessible to mundane beings. Sita Devi is Divine. How could it be possible for Ravana, a mortal, to see or touch her Divine form? In the guise of a Sanyasi Ravana stole only Maya Sita or a shadow of the real Sita. After a few days Sri Chaitanya again came there with a leaflet of the Kurma Purana which contained the above episode and showed it to the Devotee of Rama.

There lived at Malabar, a wandering gang known as Bhattatharis who were experts in their infernal witch crafts. One day when Sri Chaitanya arrived there after visiting many a shrine of the West Coast they lured the weak-minded Kala Krishna Das the only attendant into that group. Chaitanya Himself went to their place and rescued Krishna Das from their terrible grip despite their armed resistance which brought about their own destruction.

Sri Chaitanya here teaches us that, a Jiva is endowed with free will which he can misuse or make the best use of it. By the Grace of the Sadguru, when he is in touch with the Supreme Lord Krishna, he makes the best use of his freedom by rendering devotional service to Him. But when he misuses his freedom, he forgets his relationship with Sri Krishna and the more to use it over the phenomena, the more he is distracted from Sri Krishna. The repulsing and the eclipsing forces of Maya are the root causes of his fall from the Lotus Feet of Lord Krishna.

At Sri Rangam, Sri Chaitanya saw a Brahmin deeply absorbed in reciting Geeta with great rapture, heedless of all mockery from outside. Accosted by Chaitanya as to the reason there of the Brahmin replied that under the instructions of his Guru while reading

the Geeta, the very vision of Partha Sarathi Krishna holding the reins of the chariot and instructing Arjuna all the while transported him with much delight. As such he could not resist the temptation of reciting the book although he was ignorant of the Sanskrit or the meaning of the verses. Thereupon Sri Chaitanya commended him with a warm embrace saying. "You are the only eligible person to read Geeta as you really understand the true import of the Book.

After two years Sri Chaitanya returned to Puri. He first met Nityananda, Jagadananda, Mukunda and Sarvabhauma and told them. "Many of Sadhus and Holy Shriness I visited in the South, none I saw so ardent and devout Vaishnavas like you. Ramananda afforded Me unspeakable delight by his ontological and theological discourses on the pure devotion to Sri Krishna." Sarvabhauma arranged Kasi Mishra's garden house for Sri Chaitanya's residence. Then he introduced the devotees like Pandit Kasi Mishra. Roy Bhavananda, paramananda Puri, Govinda and Brahmananda Bharati to Sri Chaitanya. Kala Krishna Das was sent to Bengal to inform the devotees there of the safe arrival of Sri Chaitanya in Puri.

Purushottam Bhattacharya an intimate comrade of Gauranga at Navadweep, being unable to bear the sight of Gauranga's Sanyasa, renounced the world and assumed the designation of Damodar Swarupa from his Guru at Varanasi His intention was to worship Sri Krishna with confidential Love. He was a great erudite scholar in the Vedanta. He was a second Brihaspati in Sasrtic Lore and a Gandharva in music. he used to delight Sri Chaitanya with Divine Love songs of Vidya Pati, Chandi Das and Jayadeva's Geeta Govinda. When such a devotee, at last prostrated before Him. Sri Chaitanya embraced and requested him to be with Him as His constant companion in the realisation of Divine Love at Kasi Mishra's house.

The King of Orissa, Prataprudra Gajapati was anxious to meet Sri Chaitanya. But he refused to grant him an interview on the ground that a Sanyasi should not behold a Rajah or a woman. The Rajah devoutly used to perform his humble service like sweeping and sprinkling scented water on the chariot approaching path of Lord Jagannath at the time of carfestival. Seeing this menial service of King. Nityananda, Ramananda, and Sarvabhauma requested Sri Chaitanya to bless Prataparudra. Whereupon Sri Chaitanya gave him a warm embrace and blessed him with his grace being Prataprudra became a staunch followers.

About two hundred Bengal devotees hastened to Puri under the guidance of Advaitacharya to meet Lord Sri Chaitanya after a long separation for two years. When the party reached Puri. Sri Chaitanya, sent Damodar Swarup and Govinda with prasada and garlands of Sri Jagannath. Gajapati Prataprudra was very much delighted to see their handsome complexion with spiritual intelligence and with their sweet sankirtan accompanied of ecstatic dances. Sri Chaitanya met all the devotees of Bengal. The devotees were given Mahaprasada and were housed in their respective quarters. Haridas

was given a solitary place under Sidha Bakula tree for his Nama, Bhajan, Sri Chaitanya used to meet him daily and send him Mahaprasad through Govinda, His servitor.

Sri Chaitanya was glad to embrace Vasudeva Dutta, one of His favourite disciples and a great devotee who had prayed for the whole-sale redemption of all the fallen souls of this world. He wanted to take upon himself the sins and offences committed by them in various births. The Lord granted his prayer without punishment for himself. By such prayer Vasudeva Dutta excelled all tother altrustists and philanthropists of the world by his universal sympathy for the redemption of the evils and restoration of eternal Bliss to the Jivas. The Bengal Devotees were delighted to see Sarvabhauma in their midst.

Lord Jagannath's Rathayatra, a nine-day festival takes place in the month of Ashadha. Jagannath, Subhadra and Baladev travelling on three Chariots reach Gundicha Mandir on the second day (Suddha dwitia) and again return Nilachala Mandir on tenth day (Dasami) During His stay at Puri Sri Chaitanya Mahaprabhu used to perform 'The Cleansing Ceremony of Gundicha Mandir every year with all His followers on the previous day of the car festival. He has taught us the underlying principles of the Cleansing Ceremony of Gundicha Mandir The Mandir represents the heart of a devotee and if any Jiva desires to enthrone Sri Krishna in his heart, he should first of all, purify it from all foreign dirt under the guidance of Sri Chaitanya who manifests Himself in every heart as (Chaitya Guru) of indwelling guide. The seat of the Supreme Lord, Sri Krishna should be purged of all desires of enjoyment and renunciation and be washed off with the holy water of unalloyed devotion.

Next day, while Jagannath was travelling by His Car, Nandighos, from Nilachala, Sri Chaitanya having fixed his eyes on the beautiful face of his beloved Lord Jagannath began to dance in ecstasy. All his followers forming into seven groups and being deeply absorbed in Sri Krishna surcharged the three worlds with Nama Sankritan. Sri Chaitanya manifested this Divinity by finding Himself present in each of the seven group simultaneously and the devotees in each group opined that He was dancing in their partyout of His grace. King Prataparuda was specially blessed by the Lord to have the vision of His person in all the groups simultaneously.

Sri Chaitanya with His folded palms and uplifted face prayed to Lord Jagannath. "These are my humble and numerous greetings to You. Oh, Govinda the Supreme Lord, the object of worship of the pure souled Brahmins, Oh, 'Brahmanya Deva' the protector of Brahmins and cows and the eternal benefactor of the universe."

Forgetting all else, Pandit Srivas, in absorption of Love was gazing at Sri Chaitanya's dance. He was repeatedly pushed aside by Hari Chandan, the King's minister so that the Rajah could see Sri Chaitanya's dance. At this, Srivas got enraged and slapped him on the face. While the minister was about to chide Srivas, Raja Prataprudra checked him saying, "Blessed art thou, to have been touched by the hand of Srivas, such blessing has not been

to my lot." While dancing, all the eight forms of spiritual emotions manifested themselves in the Lord's body. Then (leaving the dance) He bade Swarupa to sing. He knowing His Heart, began thus. "I have just met the Lord of my life for whose sake I have been smouldering in the fire of spiritual erotica." When Sri Chaitanya used to lag behind, Jagannath's Chariot used to halt and when He used to proceed ahead, Jagannath used to move (in His rath) slowly. Thus did the two Lords to impel each other on. In course of dancing another mood came over to Sri Chaitanya. With uplifted arms Sri Chaitanya recited aloud the following sloka from Kavya Prakash. As the milk maids of Vraja were delighted to behold their beloved Sri Krishna in Kurukshetra so was Sri Chaitanya gratified at the sight of the Lord Jagannath who was no other than his beloved Madanmohan. In the role of Srimati Radhika, Sri Chaitanya thus prays to Sri Krishna. "Thou art the same lover and I am the same consort, yet my heart represents Vrindabana, showing clearly again Thy Lotus feet at Vrindabana. Here in Kurukshetra there are crowds, loud noise of elephants, horses, chariots but there at Vrindaban only flowery towers; the bees humming and the cuckoo's cooing. Here Thou art full of pomp, grandeur and great show in Royal robes being surrounded by a retinue of warriors. There thou were dressed as an adolescent cow boy with flute in Thy lips, here I don't have even a drop of the ocean of bliss; which I used to taste to my satisfaction in Thy company at Vrindaban. So be Thou please to take me with Thee to sport again at Vrindabana." At last the chariot reached Sundarachala.

On the fifth day of the Rath Yatra, Lakshmi Devi goes to Gundicha Mandir with huge procession, full of pomp and show. On that Hera Panchmi day Sri Chaitanya had a philosophical discourse with His intimate associates, Damodar Swarup and Srivas Pandit on the distinctive characteristics of Lakshmi and the Gopees. Lakshmi Devi serves Her Lord Sri Narayana in Vaikuntha with reverential mood, while the Gopees or the milkmaids of Vraja render their service to Sri Krishna with confidential love. Sri Chaitanya expressed His delight to hear the Super excellent qualities of Srimati Radhika over other Gopees. Sri Chaitanya then pointed out the distinctive features of the unalloyed devotional services of Pandit Srivas and Damodar Swarup. The former represents Narada in his unalloyed service to Vasudeva in Dwaraka, as the object of divinity reverence and glory while the latter represents a pure village in Vraja who, in his pure confidential loving service to Sri Krishna, completely ignores even the tinge of lordliness or Divinity in Him.

"Do you think the ocean of transcendental bliss of Vrindaban in comparison with the vast ocean of splendour of Dwaraka or Vaikuntha, is but a drop? No. I worship that transcendental Realm known as Swetadwipa (Vrindaban) where the Gopees, as loving consorts in their pure spiritual essence, render perpetual amorous service to the Supreme Lord. Sri Krishna as their only Lover, where every tree is with a Divine purpose, where the soil is worth while like a gem, where all water is nectar, every word a song and every gait a dance, where the flute gives the favourite confident bliss, where the Supreme spiritual entities are all enjoyable and tasty, where numberless milch cows always give

oceans of milk and where there is eternal existence of transcendental time. Hence nothing there is subject to decay or destruction even for half a moment. That Goloka is in the world." said Chaitanya to Srivas to convince him that Vrindaban is preferable to anything.

The gradation of devotees of the Supreme Lord is as follows according to the degree of their Love for the Lord.

The gods in heaven are superior in their Love for Sri Vishnu to the common people of the world who show some faith and regard for Him. Indra, Swarlok King is superior to them for his love for Upendra (Vaman) who protects him always from his enemies. Brahma, with a deeper love serves Padmanabha, from whose Lotus Navel he derived his origin. Sri Sambhu is superior to Brahma in his worship of Sankarsana (Ananta Deva in Vaikuntha) Sri Prahllad and Sri Ambarish are superior to Siva for their constant meditation and all round services to their Lords. Nrusimha and Sri Krishna respectively. Sri Hanuman is superior to Prahllad and Ambarish for his unshaken faith as a servitor of Sri Rama.

Pandavas are superior to Hanuman for their Loving friendship with Sri Krishna, who rendered His services to them as Minister, Adviser Protector, Messenger and Charioteer. The Yadus in Dwaraka are superior to the Pandavas for their constant company with Sri Krishna, their kinsman in their day-to-day worldly affairs, such as conversation, walking, sitting, playing, bathing, eating, drinking, sleeping etc. The queens of Dwaraka are superior to the other members of Yadava family for their depth of Love for Sri Krishna and Baladev (Krishna's elder brother) and Pradyumna (Sri Krishna's son) stand superior even to the queens for his depth of Love for Him. Sri Uddhava is superior to all other Yadavas for his fathomless, love for Sri Krishna, who Himself said that Uddhava was dearer to Him than His ownself even.

The milkmaids of Vraja are superior to even Uddhava, who expressed his earnest desire to be the feet dust of the Vrajas Gopees, whose chanting of the Holy Names of Sri Krishna purified the three worlds. Among the Gopees, Srimati Radharani, the most beloved consort of Sri Krishna stands for her every deep love for Him.

The Devotees were immersed in the ocean of ecstasy in the sweet company of their beloved Sri Chaitanya. He celebrated Nandotsava and Vijaya Dasami with his followers. He requested Nityananda and Advaita to start for Bengal on the eve of their departure from Puri and to bestow Krishna Prema on all irrespective of caste, creed or community. He gave some Mahaprasad and consecrated articles to Srivas Pandit to be given to His mother. Sri Chaitanya further wanted Nityananda, Srivas and Raghav to remind, His mother Sachi Devi that He invariably remained with her on the following occasions:

1. When Srivas performed Nama Sankirtan in his courtyard.

2. When Nityananda performed his ecstatic dance.
3. When mother Sachi Devi offered cooked food to Him and
4. When Raghava performed his spotless worship of deities at home which was highly spoken of by him.

He instructed Sivananda Sen to be the care taker of the family of Vasudev Dutta who used to spend whole day's income in the service of the Lord, even to the last pie. The Lord asked Mukunda whether he was the father of Raghunandan Mukunda replied that Raghuananda was his father because it was Raghuananda who first inspired him and others in the family with Krishna Bhakti. Being glad to hear this Sri Caitanya said, "Truly he is the guru who inspires Krishna Bhakti in the minds of the seekers of Truth." Then He narrated to His devotees an incident regarding the depth of Mukunda's loves for Sri Krishna. Mukunda was the court physician of the Nawab of Bengal. One day, while he was seated on the terrace and attending on the Nawab he saw one palace servant coming there with a peacock feathered fan. His recollection of Sri Krishna with peacock terrace and became unconscious. When he regained his consciousness the Nawab enquired of him for the cause of his swoon. Mukunda replied that it was his hysteric fit. But the Nawab could not believe his statement because he recognised in him the manifestation of the eight fold spiritual symptoms. His son Raghunandana, though a lad of seven was also an adept in Krishna Prema. He used to worship Sri Krishna with a couple of kadamba flowers that bloomed everyday throughout the year on a Jambira tree.

Once Sri Chaitanya asked Satyaraj Khan and Ramananda Basu of Kuleagram to bring Silkrobes for Lord Jagannath every year. As both the Vaishnava house holders asked Sri Chaitanya regarding their duties, Sri Chaitanya said that a Vaishnava householder must always serve Sri Krishna and His devotees and incessantly chant the Holy Name of Sri Krishna. He explained that the Name, the Body, and the Self of Sri Krishna are all one and the same with Sri Krishna Himself. All the three are of the nature of Eternal Bliss. Sri Krishna's Name, if once uttered without any offence, washes off all sins and enkindles nine forms of devotional faith. The Holy Name of Sri Krishna is more compassionate than Sri Krishna Himself, as the Holy Name redeems not only an offender against the Name but also against Sri Krishna Himself.

He then gave a definition of three gradaes of Vaishnavas.

1. One who chants the Name of Sri Krishna even once without offence is a good Vaishnava. He is to be honoured above all Karmis, Jnanis and Yogis.
2. A better Vaishnava is he who chants the Name of Sri Krishna incessantly without any offence. He is to be served as a superior Vaishnava.

3. The best Vaishnava is he whose very sight is enough to make the Name of Sri Krishna dance on the other's tongue. He is generally known as a Mahabhagabata. He should be worshipped with unconditional surrender and submissive listening. It is he who has realised the absolute person Sri Krishna and who can make others realise Him. A Vaishnava householder must serve these three grades of devotees. Thus Sri Chaitanya inspired His associates through His sweet words of advice and bade them farewell with a heavy heart.

At Puri, Sarvabhauma invited Sri Chaitanya to take His meal at his house. Within a short time his wife prepared all sorts of delicious food, Sri Chaitanya came to dine in time. The host couple were attentive to their Divine guest. The extraordinary loving regard with which Sri Chaitanya was entertained by Sarvabhauma was too much for their son-in-law, Amogha, the antidevotional person with malicious character, to bear. "What a voracious Sanyasi He is !" he exclaimed. This dishonour of Sri Chaitanya by Amogha made the blood of the hosts boil within them. They poured volumes of curses upon Amogha. Next morning due to the grave offence against Sri Chaitanya, Amogha was attacked with cholera and was about to breathe his last. Then Sri Chaitanya saved him from imminent death. Repentant Amogha became one of the devout followers of Sri Chaitanya.

Sri Chaitanya started for Vrindaban via Bengal on Vijaya Dasami and went up to Ramakeli in the district of Maldaha. He redeemed the two brothers Davirkhas and Saker Mallik, ministers of Hussain Shah, the Muslim King of Gauda. They have since then been known as Sri Rupa and Sri Sanatan. Sri Chaitanya instructed them to proceed to Vrindaban for reclaiming the then extinct Shrines and the sites of the pastimes of Sri Krishna. Then Sri Chaitanya retraced His steps to Santipur via Kanai Natsala as advised by Sri Sanatana and predicted by Nrishmhananda Brahmachary of Navadweep. He gave up His idea of proceeding to Vrindaban with His huge group of followers. Instructing Raghunath Das of Saptagram to put to (Yukta Vairagya) proper use of every thing conducive to the service of Sri Krishna and to avoid (Falgu Vairagya) pseudo-asceticism Sri Chaitanya returned to Puri.

After one year He set out for Vrindaban through the forest route of Jharkhanda with a simple minded Brahmin named Bala Bhadra Bhattacharya. Throughout the journey across the dense forest. He incessantly chanted the Name of Sri Krishna. The forest dwellers, seeing His beautiful figure and hearing the music of His chanting of the Name of Krishna, forgot their animal nature and followed Him with a yearning of deep affection so much that a tiger kissed a deer under the influence of Divine Love. In this manner He reached Varanasi and put up at the house of Tapan Misra for a few days. Thence He went to Mathura where He accepted food cooked and offered to Sri Vishnu by one Krishna Das, a Sanodia Brahmin as he was a disciple of Sri Madhavendra Puri.

Sri Chaitanya went round the twelve groves (Dwadasa Vana) Madhuban, Taalaban,

Kumudaban, Behulaban, Kamyaban, Khadiraban, Vrindaban, Bhadraban, Vilwaban, Louhaban, Bhandirban and Mahaban deeply saturated with love in separation from Sri Krishna. He removed the false idea with love in separation from Sri Krishna. He removed the false idea from the mind of Balabhadra Bhattacharya explaining how all the other laymen were mistaking the fisherman on the Yamuna for Sri Krishna, his boat for the Kaliya serpent and his lamp for the crest jewel of His head.

He then left Vrindaban and Mathura and returned to Varanasi via Prayag. On the way He instilled Love for Sri Krishna into a Pathan prince named Bijlikhan and his followers who were afterwards known as the Pathan Vaishnavas. At Prayag Sri Chaitanya met Sri Rupa and his younger brother Vallabha (Anupama) who was a Rama Bhakta.

Both the brothers bowed down before Sri Chaitanya with all humility. He embraced them saying, "Sri Krishna has saved you from the foul sink of worldliness. It is not by studying four Vedas that one can become Krishna Bhakta, but even a low caste Chandala can win His love by his truly submissive faith." Then Sri Rupa made his humble obeisance to Sri Chaitanya saying, "I offer my prostrated obeisance to the Supreme Lord who is Sri Krishna Himself; who bears the designation of Sri Krishna Chaitanya and whose complexion is of molten gold. He is the greatest bestower of grace whose deed is to confer Krishna Prema on one and all. I take shelter at the Lotus feet of Sri Chaitanya Mahaprabhu, who out of His infinite mercy has redeemed the world steeped in the gloom of ignorance."

Vallabh Bhatta, the founder of the Pustimarga met Sri Chaitanya, who introduced him to Sri Rupa and Anupama who belonged to the lowcaste. Hearing the ceaseless Sri Krishna Name on their lips, Vallabha Bhatta remarked. "Ali! Super exalted is he, though 'Swapacha' by birth, on the tip of whose tongue dances Krishna Name incessantly. He must have surely performed many austerities and sacrifices and bathed in many sacred waters. Really he is holy in his conduct and he has studied the Vedas thoroughly well." Sri Chaitanya was delighted to hear it and praised Vallabha Bhatta. Vallabha Bhatta was wonderstruck as he perceived Sri Chaitanya's fervour, devotion, power, faith and beauty. He took Him and His followers in a boat to his own house with Adhail, a village on the opposite side of the Fort when Beholding the sparkling blue water of Yamuna, Sri Chaitanya leaped into the river, being overcome by love. he was hurriedly pulled out of the water. The anxious Bhatta brought Him home gave Him a fine garment and washed His feet. His family honoured the Feet—wash by sprinkling it on their heads. Sri Chaitanya dined at his house and the leavings of His dinner were given to Sri Rupa and Krishna Das.

Raghupati Upadhyaya; a great scholar and Vaishnava of North Bihar (Tiruhut) came to Prayaga and bowed before Sri Chaitanya who greeted him saying, 'Be thy mind fixed on Sri Krishna.' At the request of Sri Chaitanya, the Upadhyaya recited Verses of his own composition describing Sri Krishna's Deeds.

Afflicted with the miseries of the world some adore Sruti, some adore Smriti, some adore Mahabharata but I adore Nanda, the Corridors of whose house are the favourite haunts of his heart's Darling, the Parbrahman, Sri Krishna Himself. Sri Chaitanya had a transport of love as He listened and urged the poet to proceed further. Upadhyaya said, (1) Syama Form is the best of all forms, (2) Mathura is the best abode of Syama Rupa, (3) Out of boyhood and maturity adolescence is the best age fit for meditation, (4) The amorous (Madhura Rasa) love is the highest of all Rasas. Hearing the right answers for four questions, Sri Chaitanya said to Upadhyaya, "Thou hast transported Me the true love." In rapture He embraced him who began to dance in ecstasy.

Then Vallabha Bhatta ferried Sri Chaitanya across Yamuna and landed Him at Prayag. Avoiding the rush of the people Sri Chaitanya went to Dasaswamedha Ghat and there taught Sri Rupa about Sri Krishna's essence, the path of pure Bhakti the lore of Divine emotions and the sublime conclusions of the Srimad Bhagavatam. He infused His own power into Sri Rupa's heart in order to make him the world teacher, a Perfect Doctor of Vaishnava Theology.

Sri Chaitanya said, "Listen, O Rupa, I give you only one drop out of the unfathomable ocean of Bhakti Rasa to taste it. In the universe the numberless Jivas pass through eighty four lakh births. The real nature of the Jiva is an Absolute of the point of a hair. I am the Jiva among the subtlest of beings. Hence a Jiva is Achintya Bheda Bhed manifestation of Sri Krishna."

He continued, "Jivas are of two classes, animate and inanimate. Among the animate, there are many varieties such as birds, land animals, aquatic animals etc. Human beings are only a minority among the land animals. If we eliminate the Mlechhas, the Pulindas, the Baudhas and the Savaras, remaining are the followers of the Vedas. Out of them we may eliminate half who follow the Vedas by lip only, but commit sins condemned by the Vedas disregarding the functions of the soul. Among the other half, many are unduly devoted to Karma. Among the ten millions, following the path of karma we have but one Jnani, who values the path of Scriptural Knowledge and who is therefore, superior to the Karmi. Among these ten million men pursuing scriptural knowledge we find hardly a Mukta, a liberated soul who is, therefore, superior to the Jnani. Among these ten million of liberated souls, we meet hardly a devotee of Sri Krishna, who is really passionless and tranquil. The pseudokarmis, Jnanis and Yogis are constantly perturbed and ever deprived of the extreme bliss.

Blessed is he who obtains the seed of Bhakti creeper by the grace of Guru and Krishna. In the role of a gardener, the devotee sows the seed in his heart and begins to water it in the company of Sadhus. With this the seed sprouts up and the creeper transcending the fourteen worlds (the regions of time, space, cause and effect.) crosses the Viraja (the river of the cause water which is undisturbed by the triple qualities of Maya) and Brahmaloka

(haloed region surrounding Vaikuntha). There being no object of support for the creeper, it reaches Vaikuntha where Narayan the Majestic self of Sri Krishna is the presiding Deity worshipped by Lakshmi and His devotees with reverence. Next the creeper enters Golok–Vrindaban, the highest region of Bliss. It entwines the Lotus feet of Krishna, the wish–yielding tree and bear fruit of Krishna prema eternally tasted by the gardener the devotee. Though thus blessed with Prema fruit, he does not refrain from his spiritual practices. He is careful not to commit any offence and avoids pseudo one. He strictly observes the rules of pure devotional life. But desires for elevation, salvation and Sidhi duplicity, slaughter of animals, greed for wealth, hunting after self gratification, name and fame, all these are the fundamental impediments that stand on the way of serving Sri Krishna.

He, keeping himself aloof from all these anti devotional desires, whole–heartedly devotes himself to the services of Sri Krishna, under the guidamnce of his Divine master. Then he is blessed with the taste of Krishna Prema Rasa compared to which the four–fold human pursuits of piety, wealth, passion and salvation are as worthless as a straw: Hence, Krishna Prema is the ultimate goal of human existence.

Sri Chaitanya, then described the grades of Bhakti. According to Him from Sadhan Bhakti (the culture of pure devotion through regulations) sprouts up Rati (permanent seed of love). When Rati is deepened it becomes Love for Prema. Intensified prema takes the forms of Sneha (affection growing from melting of the heart), Mana (Loving sensitiveness), Pranaya (intimacy), Raga (attachment), Anruaga (Passionate attachment), Bhava (dawning of Love) and Maha–bhava (highest pitch of Divine Love). The forms of Prema mixed with the ingredients such as, (1) Bibhav (that which imparts relish to growing love) (2) Anubhav (accompanying phases of Divine emotions), (3) Sattvika (transcendental emotions) and (4) Byabhichari (extensive Divine emotions) become a wonder–fully delicious nectar called 'Rasa!'. There are five fold Rasas among the five fold servitors of Sri Krishna. He is the Akhilarasamrita–Sindhu (the ocean of all nectarine Rasas.) According to the degree and depth in the nature of passionate attachment, Krishna Prema–Rasa assumes five forms. Santa Rasa (neutral mood), Dasya Rasa (serving mood), Sakhya Rasas (friendly mood), Vatsalya Rasa (parental mood), and Madhura Rasa (erotic mood). These are five primary Rasa. The secondary Rasa are Hasya (comic), Adbhuta (ridiculous), Veera (heroic), Karuna (pathetic), Raudra (furious), Bhayanaka (horrible) and Bibhatsa (Loath some.)

Devoting the mind exclusively to the Lord. bereft of all other thirsts for enjoyment and renuciation is the characteristic feature of a Santa Bhakta. They are Nava Yogendras, and Chatus Sanas. Dasya Bhaktas are Raktaka, and Patraka and Chitraka in Vraja, Daruka in Dwaraka, Hanuman in Ayodhya, Nanda, Sunanda and others in Vaikuntha. The Sakhya bhaktas are Sridama, Sudama, Basudama, Subala, Balabhadra, Devaprastha and others in Vraja, Vibhishana in Ayodya. Bhima and Arjuna in Dwaraka. The Vatsalya Bhaktas are Nanda and Yosoda in Vraja, and Basudev Devaki in Mathura and Dwaraka Madhura

Bhaktas are Gopis in Vraja, the queens in Dwaraka. Lakshmi in Vaikuntha is with predominantly Dasya Rasa. Krishna Rati is two fold; (A) Kevala in Vraja (Unmixed) and (B) Aiswarya in Mathura, Dwaraka and Vaikuntha.

A Santa Bhakta is devoid of reciprocal relationship with Sri Krishna Himself. He is endowed with the knowledge of Him as Parabrahman Paramatma. A Dasya–Bhakta constantly gratifies Sri Krishna by rendering Him service with a sense of reverence. Dasya Rasa has the quality of Santa Rasas plus service. Sakhya Rasa has the qualities of Santa and Dasya Rasas plus intimate confidence in Sri Krishna. The fundamental feature of Sakhya Rasa is free comradeship without any feeling of reverence. Vatsalya Rasa possesses qualities of Santa, Dasya and Sakhya Rasas, plus tenderness of parental affection which in its excessness leads to chiding chastisement. His or Her service to Sri Krishna takes the form of parental care and affection.

In Madhura Rasa all the above four qualities of Santa, Dasya, Sakhya and Vatsalya Rasas are present in a super abundant measure, and in addition to them, the votary serves Sri Krishna by offering her perfect spiritual body for the gratification of His transcendental senses. Here all the five qualities are fully present. Just as in the case of the five elements (ether, air, fire, water, and earth) the properties of the first four are present in the fifth, so also all the four qualities of the above fourfold Rasas find their synthesis and consummation in the Madhura Rasa which possesses the most wonderful deliciousness.

So saying Sri Chaitanya directed Sri Rupa to proceed to Vrindaban, thence to Gauda Desh and thence to meet Him at Puri. Next morning Sri Chaitanya started for Varanasi and Sri Rupa Goswami and his brother Anupama set out for Vrindaban.

Reaching Varanasi Sri Chaitanya stayed at the house of Chandra sekhar and dined at Tapan Misra's house. On receipt of Sri Rupa's letter Sri Sanatana having made good his escape from the prison at Gauda by bribing the Muslim Jailor with seven thousand Mohurs. hastened to Varanasi to meet Sri Chaitanya. On his way he and his attendant Isan had to encounter a good deal of obstacles at the hands of the robbers at the Patna? Hills in Hazaribagh District. After having relief from their hands, Sri Sanatana dissociated himself from the company of Isan. and arrived alone at Varanasi in the garb of a Daraves (Mohammadan Faquir). He could not be recognised by Chandrasekhar until made known by Sri Chaitanya, who welcomed Sri Sanatana with a loving embrace Sri Chaitanya said. "O Sanatana ! Sri Krishna, the Saviour of the fallen and ocean of mercy has delivered you from the worst hell of the world." Sanatana submitted, "I know not Krishna. It is thy grace that has worked out my deliverance," Then He introduced Sanatana to Tapan Misra and Chandrasekhar He asked Sanatana to get himself shaved. After that Chandrasekhar gave him a new pair of clothes which Sanatana refused to accept, Sri Chaitanya was pleased with his dislike of worldly things but cast a glance at the costly blanket. Sanatan knowing His intention exchanged it for a tattered quilt of a mendicant.

Sanatan said, "O Lord, Thou has graciously saved a fallen wretch like me who wasted all the time being immersed in the foul sink of worldliness. Now please tell me, what are my duties,? Who am I? Why are the three kinds of afflictions oppressing me? I don't know my eternal good. I don't know even how to ask what are Sadhya and Sadhana? Be pleased to unfold all these truths to me." Sri Chaitanya said, "Krishna 's grace is full upon thee.' You know all the truths and are not subjected to the three fold afflictions. It is the nature of Sadhus to enquire about what they already know. You are indeed the proper agent for preaching the doctrine of Bhakti."

Sri Chaitanya taught Sanatana all the inner truths of Vaishnava theology:

1. The Jiva, soul, is the eternal servant of Sri Krishna. He is the Tatastha potency of Sri Krishna and is the manifestaion of both the distinct and non–distinct from Him, like rays of the Sun or sparks of the fire. Jiva is distinct in the sense that Sri Krishna is the Infinite Absolute Entity, where as Jiva is the infitesimal Absolute or the Spiritual atomic part of the Absolute. Jiva is non–distinct or identical with Krishna in the sense that both Krishna and Jiva are of the same essence, Sat–Chit–Anand (Being–Intelligence–Bliss).
2. The relationship between the Absolute Entity, the Jiva and the world is known as Achintya–Bhedabhed."
3. The three fold potency of the Supreme Lord Krishna is Chit Sakti (internal spiritual potency), Jiva Sakti (Tatastha or Intermediate potency), and Maya Sakti (External potency).
4. Two kinds of Jivas, (1) Those that are free from the bondage of the triple qualities of Maya and (2) those that are enthralled by the triple qualities.
5. the Sadguru (The absolute realised soul as guide) Scriptures, especially Srimad Bhagavatam the commenter of Vedanta Sutras and the Chaitanya Guru (the indwelling Monitor) are the manifestations of Sri Krishna for imparting the real knowledge to the souls. As such Sri Krishna is the only object of worship.
6. The Vedas declare three principles. (1) the object of relationship is Krishna, (2) the means of attaining the ultimate end is Krishna Bhakti, and (3) the ultimate end is Krishna Prema. Devotional faith is the only means of attaining Love for Sri Krishna. At the incoming of wealth, as pleasure is ensured, poverty disappearing pure Bhakti enkindles love for Sri Krishna and freedom from the bondage of Maya which is automatically effected. Hence the direct fruit of Love is neither cessation of poverty nor cessation of re–birth but the positive realisation of eternal Bliss which is Divine Love. This is the highest end of human existence.

7. Sri Krishna's Swarupa is Vrajendra Nandan Himself. He is the Supreme Entity. He is the Beginningless yet the beginning of all beginning and the fountain head of all causes. He is the Akhila Rasmarita Murty, the Embodiment of the Nectarine ocean of all Rasas, as well as the Chief Enjoyer of all Rasas. He is the All Beautiful Eternal Adolescent, the embodiment of All Being, Intelligence, Bliss, the all powerful omniscient and omnipresent, the Absolute Entity. The Supreme Lord of all Lords, the Supreme Enjoyer of all entities whose Eternal Abode is Goloka. He is called Brahman. Paramatma and Bhagavan according as He manifests Himself to those who seek Him through the different paths of Jnana, Yoga and Bhakti respectively. So Brahman is the imperfect impersonal aspect of Sri Krishna, the ultimate goal of Jnanis. paramatma, the partial immanent aspect of Sri Krishna is the indwelling Monitor of the universe and the Jivas and is the ultimate goal of the yogis.

8. The three fold forms of Sri Krishna are the Swayam Rupa (The Eternal form as He is), Tadekatma Rupa (His other form of His ownself) and the Avesa Rupa (His Entranced Forms) Swayam Rupa is two fold. Nanda's son with ego and in the attire of cow boy is Swayam Rupa and Swayam Prakash (Krishna, as He manifests Himself). Swayam Prakash is two fold, Prabhav– Prakash and Vaibhav–Prakash. As Prabhav–Prakash Sri Krishna appears in the Rasa dance with every Gopee in Vraja and in the marriage with every queen in Dwaraka. As Vaibhav–Prakash, Sri Krishna appeared as Balaram who is identical with Him in all respects including the Ego as a cow boy except in colour. this Balaram appears also in Mathura and Dwaraka and as Devakinandan Vasudev, sometimes two armed and sometimes four armed when He is designated by Prabhav vilas. This four armed Vasudev extends Himself as Vasudev, Sankarsana, pradyumna and Anirudha. These four are known as Adi–chatur– Vyuha.

Tadekatma is He who is identical with Swayam Rupa Krishna but appears to differ in form, ego and shape from Him. Tadekatma Rupa is two fold vilas is two fold. Pravav–Vilas and swansa: Vilas is two fold, Pravav–Vilas and Vaibhav–Vilas. Adichaturbyuha is the source of source second Chaturbyuha in Vaikuntha, where Narayan resides, Vasudeva, Sankarsana, Pradyumna and Aniruddha who have extended themselves into twenty forms are designated as Vaibhav–Vilas.

Prakash Vighrahas of second Chaturbyuha are: Kesava, the presiding deity of Agrahayan. Narayan of Pouse. Madhava of Magh Govinda of Falguna, Vishnu of Chaitra, Madhusudan of Vaisakh, Trivikrama of Jesta, Vaman of Ashara, Sridhar of Sravan, Hrishikesa of Bhadraba, Padmanabha of Aswina and Damodara of Karitka.

Eight Vilas–Vighrahs of second Chaturvyuha are Adhokshaj a, Purushottam, Upendra, Achyuta, Nrisihma, Jananrdan, Hari and Krishna. The four vighrahas of Dwitiya Chaturvyuha with twelve Prakash and eight Vilas Murties constitute the twentyfour Vaibhav–Vilas forms of the Adichaturvyuha. These twenty four Vaibhav Vilas Murties have their distinctive spiritual abode in Vaikuntha. Some of the above twenty four

Vaibhav Murties have manifested their Holy images on this mundane plane are worshipped as such, Kesav in Mathura, Purushottam in Puri, Bindimadvav in Prayag, Madhusudan in Mandar Hills, Vasudev Padmanava and Janardan in travancore, Vardaraja Vishnu in Kancipuram, Hari in Haridwar and other Sri Murties at other Holy Shrines.

Swamsa is two fold (a) The presiding Deities who guide prakriti and Jivas (b) the Preserver of the good and the destroyers of the demons. Swansas are the sixfold Avatars of Sri Krishna.

(I) Purushavatars are three such as, Karanodaksaye, Garbhodakasaye and Kshirodakasaye.

(II) Leela–Avatars are twentyfive : Sri Chatusana, Narad, Varaha, Matsya, Yajnya, Nara Narayana, Kapila, Dattatreya, Hayaseersha, Hamsa, Prinigarbha, Risabha, Pruthu, Nrisimha, Kurma, Dhanwantari, Mohini, Vaman, Parasurama, Rama, Vedavyasa, Balarama, Krsihna, Buddha and Kalki. These Leela Avataras manifest in each Kalpa or the day of Brahma.

(III) Gunavataras are Brahma, Vishnu and Siva.

(IV) Manvantara– Avataras are fourteen, (a) Yajna Swayambhuva, (b) Bibbhu in Svarochisha (c) Satyasenas in Uttama, (d) Hari in Tamasa, (e) Vaikuntha in Raivata, (f) Ajita in Chakshusa, (g) Vamana in Vaivasvata, (h) Sarvabhauma in Savarni, (i) Rishabha in Daksha Savarni, (j) Visvaksena in Brahma Savarni, (k) Dharma in Dharma Savarni (1) Sudhama in Rupa Savarni , (m) Yogeswar in Deva Savarni and (n) Brihatbhanu in Indra Savarni.

(V) Yoga– Avataras are four, Sukla in Satya Yuga, Rakta in Treta Yuga, Syama in Dwapara Yoga, Peeta in Kali Yuga.

(VI) Saktyavesa–Avataras are seven in number. Sesha–endowed with the potency for personal service to the Supreme Lord,

Ananta – Endowed with the potency that upholds the universe.

Sanaka – Endowed with the potency of imparting transcendental knowledge of the Absolute.

Brahma – Endowed with the potency of creation.

Narada – Endowed with the potency of imparting Bhakti.

Prithu – Endowed with the potency of preserving the worlds, and

Parasuram – Endowed with the potency of destroying the evil elements of the world.

Sri Krishna is the Lord of His three internal potencies—His Chit–Sakti (power of will), Jnana Sakti (Power of intelligence) and Kriya Sakti (power of action), He Himself is wielder of His Chit–Sakti or Supreme will, This is His exclusive right. Vasudeva is the presiding Deity of Jnana Sakti and Sankarsan Balaram is the presiding Deity of His Kriya Sakti or power of action, Nothing can bear any fruit without the Divine will Intelligence and Action. The spiritual as well as material worlds are manifested by Samkarsana at the will of Sri Krishna. Samakarshana is also the presiding Deity of Ahankara (individual ego). Samkarshana with His Samdhini Sakti manifests the spiritual entities or names such as Krishna, Govinda, Rama etc, Spiritual forms such as two armed, four armed Vishnu Murties and spiritual realms such as Goloka, Mathura, Dwaraka and Vaikuntha and spiritual qualities such as Bhakti, vatsalya, mercy etc, all at the will of Sri Krishna.

His first Purushavatara brings into existence, the material worlds or the universe with the help of Maha Maya and Jaiva—worlds or the Jiva souls with the help of Jiva—maya at the will of Sri Krishna.

The two fold phases of Maya are Prakriti and Pradhana. This Prakriti is the material potency of the Lord Karanodakasaye Vishnu, who casts His glance upon Her' without actual contact, with the result that. this Universe comes into being, Just as a piece of iron which has no power of burning acquires that quality by coming in touch with a blazing fire, so also Prakriti being herself inactive brings forth this material universe, impregnated with the glance of Karanodakasaye Mahavishnu, the presiding Deity of the three fold Ahankaras and the twenty four principles. They are Prakriti, Mahat Tattwa, (Chitta) Ahankara and five properties of five great elements, plus eleven senses. These twenty four principles constitute Kshetra. The twenty fifth principle, the Jiva and the twenty sixth principle the Paramatma both are termed as Kshetrajna. Paramatma (Karanodakasaye Vishnu) energizes the Kshetra or the twenty four principles into action by the chit–kana Jiva who emanate from His glance on Jiva Prakriti. The Paramatma as the Garbhodakasaye Vishnu is Brahmanda Antaryami and Indwelling Monitor of the collective Jivas and as the Kshirodakasaye Vishnu is Jiva Antaryami and Indwelling Monitor of the individual souls, thus pervading both the Mayik and the Jaiva worlds.

The three Purushavataras though they function with Mayik and Jiva worlds are the Lords of Guna Maya as well as Jiva Maya. The super excellent spiritual region of Transcendental sports of Krishna is known as Goloka (Gokul). Sri Krishna and Balaram are the primal progenitors and controllers of the eternal, unconditioned, conditioned, material and animal worlds. They both pervade and permeate all beings, sentient and insentient in the universe. They are the efficient and material causes of the universe. Their potencies or energies are transformed into Chit, Achit and Jaiva worlds. Both immanent aspect Paramatma and the effulgent aspect of Brahman are their partial and imperfect

manifestations.

The Avatars are the descents from the spiritual realm at the will of Sri Krishna as the partial aspects of Sankarsana to preserve the gods. His devotees are god like persons and destroy the demons. The Supreme Lord Krishna manifests Himself in the fullest degree of Amorous Love in Vraja, while successively less in Mathura and Dwaraka. The Leelas of the Supreme Lord are eternal and revolve in succession, like the stellar orbs round the fourteen Manvantaras. At the end of each day of Brahma, innumerable Brahmandas are created and Krishna Leelas are enacted in them in succession.

Sri Chaitanya then described the three Realms where Sri Krishna dwells as the Supreme over Lord. The uppermost Realm is Antah-Pura (innermost abode) consisting of Gokula Vrindaban in which dwell His consorts, Parents, Friends and servants. There He manifests His all loving tributes Rasa and Mercy. Below it is the Vishnu Loka (second) wherein dwells Sri Narayana, with His eternal forms and associates. The Vaikunthas are endless and in the innumerable compartments there, the Parishads (eternal constant attendants) possess six fold Divine Attributes. Below it is Devidham, His external abode, Mundane universe, is beyond the Viraja, where the Brahmandas are endless and the conditioned souls dwelling there, are innumerable. The Goddess Durga is the presiding Deity of this Devidham. The Realms, Vaikuntha and Goloka, which are displayed by His Chit-Potency, manifest three quadrants of His Divinity (Tripad Bibhuti) and the Brahmandas, on whom He displays His power of illusion, manifest only quadrant Divinity (Ekapada Bibhuti), the three quadrant Divinities of Sri Krishna being beyond the conception of human mind and speech.

Of all the Leelas of Sri Krishna, His Human Leela is the best and most charming. His Human form is His Svarupa, the fullest, Highest and Sweetest. His Attire as a cow boy with flute in His hand, His budding prime of youth, His graceful thrice bent dancing pose with sweet charming smile in His All beautiful face all well attuned graces of His Human Leela are also second to none. So super excellent and enchanting is the beauty of His body, that a particle of that beauty draws the three Regions in His all-loving sweetness and attracts all beings towards His all-loving self.

The Jivas are of two kinds i.e. Nityamukta and Nityabadha. (1) Those who have emanated from Baladeva (sankarsana) are Nityamuktas or eternally free souls engaged in service of Krishna and His various manifestations in various planes in the Realm of Vaikuntha and Golok. They do not know what Maya is. (2) Those who, emanating from the glance of Karanodakasaye Vishnu with which Prakriti is impregnated, have forgotten Krishna and want to lord over external phenomena. They are then captured by Maya and enwrapped with two garments of subtle and gross bodies with which they misidentify themselves and perform endless journey in the vicious circular path of births and deaths reaping the fruits of their actions good or bad. These fallen souls, coming in contact with the Sadguru and being reminded of Sri Krishna as their eternal Lord, worship Him under

his guidance.

Saranagati or unconditional self-surrender to the Lotus feet of Sri Krishna is the only means of deliverance. It is six fold in character. (1) Firm determination to adopt what is favourable to Krishna Bhakti, (2) Strict avoidance of what is unfavourable to Krishna Bhakti, (3) Firm conviction that Krishna will protect him under all circumstances and at all times, (4) Firm conviction that Krishna and none else is his only preserver and saviour, (5) Self resignation with a conviction that Krishna's will is predominant over his will and (6) Constant expression of repentance with a sincere humility of heart.

Those who have Sraddha are eligible for Bhakti. They are of three grades. (1) Those whose sraddha is based on firm Sastric reasonings. (2) Those whose sraddha is not firmly grounded on Sastric knowledge and arguments but has faith in Krishna and (3) Those whose faith is delicate and not yet firm. The third section of people are inferior to the other two sections but will turn to be good Bhaktas in due course if they associate with Bhaktas of the superior grades.

Sraddha is of two kinds: (1) Laukik, conventional and (2) Sastriya, born of real understanding of the estoric meanings of the scriptures. Laukik Sraddha, leaning towards Karma, Jnana and Yoga, is faltering. The positive features of Sraddha is an antecedent, to devotion by consecrating fruits of action to the Supreme Lord Vishnu. The faith is strengthened gradually by the association with Sadhus of Bhakti cult. Sastriya Sraddha is expressed itself as (a) Saranagati, self surrender, (b) unconcerned in lesser gain (c) relishing interest in hearing and chanting about the Lord, (d) Extraordinary reverence for spiritual objects such as Vaishnavas, Brahmins, Mahaprasad, Sri Murties and Govind Nam. Saraddha or faith is a mental attitude and hence is not a part of Bhakti which consists of devotional activities.

The good qualities of a true sadhu are, 1. He is compassionate, 2. Spiteless, 3. His mainstay is Truth, 4. Unaffected by pleasure or pain, happiness or misery, 5. Spotless, 6. Munificent, 7. Gentle, 8. Pure in words and thoughts, 9. Universal benefactor 10. Tranquil, 11. Wholly dependent on Sri Krishna, 12. Free from all mundane desires, 13. Harmless, 14. Firm in his own faith, 15. Conqueror of six fold miseries, 16. Temperate in diet 17. Watchful and cautious, 18. Respectful to others, 19. Not proud of himself, 20. Deep thinker, 21. Tender hearted 22. Friendly to all 23. Learned 24. Competent and 26. Silent towards idle or vulgar gossip.

The service of the absolute-realised souls is the open gate of liberation, while society of those who wrongly consort with woman is the chief gate leading to the hell of worldly suffering.

Association with Sadhus bears no fruit, if one keeps the company of anti-devotionalists alongside.

The function of the senses of one fostering devotional aptitude towards Sri Krishna, when solely aimed for His pleasure is called Sadhana Bhakti. This Bhakti is twofold, Vaidhi sadhan Bhakti and Raganuga Sadhana Bhakti, A Vaidhi Sadhan Bhakta worships Him with firm faith in obedience to the injunctions of the scriptures. There are sixty four modes of Vaidhi Sadhan Bhakti, They are, 1. Self surrender to a Sadguru, 2. Initiation, 3. Faithful service to the Guru 4. Enquiring of and learning the true religion, 5. Following the Path of Absolutes realised souls 6. Renunciation of enjoyment to please Sri Krishna. 7. Residence at holy places associated with Krishna , 8. Accepting what would suffice for one's sustenance 9. Fasting on Ekadasi day 10. Adoration of pure Brahmins, Vaishnavas cows, Amalaki (goose berries) and Aswattha trees 11. Exclusion of all offences against the Holy Name and Vaishnavas, 12. Not accepting many disciples. 13. avoidance of the study of many books of various schools of thought. 14. Treating loss and profit alike, 15. Uninfluenced by grief and sorrow, 16. Refraining from disparaging other Gods and scriptures, 17. Never listening scandal against Vishnu or Vaishnavas, 18. Never indulging in worldly gossip, 19. Giving no anxiety, to any creature on the earth by word, deed or thought 20. to 29. Hearing, Chanting, Meditating, Serving the Holy feet, Worship, Salutation Servitude.

Friendship, and Self-resignation to Vishnu and Vaishnavas, 30. Dancing before the Divine Image, 31. Singing holy songs regarding Sri Krishna's Name, Form, Attributes and deeds etc., 32. Representing before Vishnu and Vaishnavas one's helplessness, 33. Prostration before the Holy Image of Vishnu and Vaishnavas, 34. Rising from one's seat to welcome the holy shrines and Vaishnavas 35. Visiting Holy shrines associated with Sri Krishna, 36. Following the Holy Image and Vaishnavas when they start to depart, 37. Going round the holy places associated with Sri Krishna, 38. Hymning 39. Reciting the Holy Name of Sri Krishna, 40. Congregational Chant, 41. to 44. Respectfully accepting Mahaprasadam Consecrating incense. Garlands and perfumed essence, 45 to 47, witnessing the Divine Arati, Celebration of the Lord and beholding the Holy Image, 48. Offering to Krishna, whatever is dear to one's ownself, 49. Constant contemplation on His Lotus Feet. 50. Serving Him and His persons and articles 51. to 54, Constant service of Tulasi, Vaishnava, Mathura, and Bhagabata Sastra having been approved by them, 55. Encouraging all activities to the pertaining to the service of Sri Krishna, 56. Absolute reliance upon Sri Krishna's Mercy, 57. Celebration of Sri Krishna's Advent and Ascension Days of His Acharyas in the company of Bhaktas, 58 to 63. Six fold Saranagati with body, mind and soul, and 64. Celebration of Vraja-Vrata in the month of Kartik.

Of the nine fold methods of devotion, 1. King Parikshit attained the Lotus Feet of Sri Krishna by following the devotional method of hearing, 2. Sukadeva attained the Fame by chanting, 3. Prahlad by meditating, 4. Laxmi Devi by serving the Lotus feet of Narayan 5. Prithu by worshipping His Holy Image, 6. Akrura by greeting His Lotus Feet 7. Hanuman by serving and doing all that pleased Sri Raghava, 8. Arjuna by friendship and

9. King Bali by complete self–resignation and Ambarish Maharaj cultivating Krishna Bhakti with all his senses physical and mental.

Ragatmika–Bhakti is only to be found among the associates of Sri Krishna in Vraja. The devotion that follows the steps of Ragatmika Bhaktas is called Raganuga Bhakti. Intense longing and spontaneous love for the adored object of Sri Krishna is the distinctive characteristic of Ragatmika Bhakti. A spontaneous inclination of selfless Love for Sri Krishna following the wake of Vrajavasi is the characteristic feature of a Raganuga–Bhakta who does not require to pay any heed of Sastric reasonings. There are two types of cultivation of Bhakti by the Raganuga Bhaktas, the external and internal. Externally one performs the devotional functions of hearing, chanting etc. through his physical sense organs internally, a Raganuga Bhakta realising himself to be an attendant of a Gopee, renders day and night, external loving confidential service to Sri Krishna, the Lord of the Gopees in Vrindaban. He incessantly serves Sri Krishna in four fold Rasas either as a servitor, a friend, a parent or a sweet heart. A Santa Rasa Bhakta lacks in Raga.

The principles of Bhava Bhakti are always the end of the ultimate goal of the principle of Sadhana Bhakti. The means of Bhava or the sprout of Divine Love, is awakened in the unalloyed heart of a Jiva which is softened by an intense longing for Sri Krishna. It is compared to rays of the sun of Divine Love. When the pure heart is thus softened, this Bhava or Dawn of Love being deepened and intensified by strong attachment for Sri Krishna, becomes Premas or Divine Love, the ultimate quest of all human souls.

The gradual stages from Sraddha to Prema Bhakti a fortunate soul gets the seed of Sraddha from the causeless mercy of Sri Guru and Krishna. Then follows, 2. Sadhu Sanga (association with the Sadhus). afterwards comes, 3. Bhajan Kriya (honest or earnest observance of Bhajan or Sadhan). then follows, 4. Anarth–Nivriti, evils which are four in number are (a) Tattwa Bhrama or ignorance of the real nature of one's ownself and Krishna and Maya (b) Asat–Trisna or the evil propensity to enjoy or renounce the world (c) ,Hridaya Daurbalya, due to heart weakness hankering after wealth, woman, name and fame etc., and (d) Aparadha, offences against Vishnu and Vaishnavas, 5. Nistha or devoutness or steadfastness, 6. Ruchi or relish for hearing or hymning on Sri Krishna Name etc., 7. Asakti or strong attachment for Sri Krishna arises next. Then attachment for Sri Krishna arises next. Then sprouts of Bhava or dawn of Acme of Love, which is called Rati, 8 when this Rati or passion for Krishna is deepened, it is called Prema or the concentrated form of unalloyed Bhakti to Sri Krishna. This Prema alone is capable of conquering the unconquerable Krishna.

The devotee in whose heart sprouts the Bhava or Rati is marked by the following nine internal symptoms : 1. Kshanti, a devotee is not agitated by any earthly cause of disturbances, 2. Avyarth Kalatwam, he never wastes his time with anything that does not concern Krishna . 3. Virakti, he does not like sensual pleasures or celestial enjoyments. He is dispassionate but attached to all thing related to devotion 4. Mana Sunyata, he does

not crave for honour 5. Asabandha, He has a full hope to receive the grace of Sri Krishna. 6. Samutkantha, he possesses feverish earning for Krishna's Grace, 7. Nama gane sada ruchi— he cherishes a constant longing for singing of the glories of Sri Krishna 8. Asaktitad—guna—Khyane, he always loves to read and relate the qualities and deeds of Sri Krishna. 9. Priti, tad—vasati—sthale, he always loves to reside in places consecrated by the Leelas of Sri Krishna Praying. "O Lotus eyed ! When shall I perform an ecstatic dance on the bank of the Yamuna with tears in my eyes and the chantings of the Holy Names on my tongue and lips?"

Even the wise fail to comprehend the speeches, acts and gestures of a prema—bhakta whose heart is full of love for Krishna. He realises Divine Love for Sri Krishna by chanting His Holy Names and with a heart saturated with intense longing for His Darsan. Sometimes he laughs aloud, weeps, laments for separation in Love for Him, sings and dances like a mad, without caring for what the people will say. As love develop it takes successive sweeter forms of Sneha, Mana Pranaya, Raga, Anuraga, Bhava and Mahabhava.

The permanent emotions of Bhava mingled with four fold ingredients mature in the form of Krishna Prema—Rasa. The four fold ingredients of Rasa are Vibhava, Anubhav, Sattwika and Sanchari, Vibhava is of two kinds, Alambana and Uddipana, which are enkindled by the notes of His Flute. Alambana is of two kinds, Vaishaya and Asraya. Anubhava is stimulated by smile, dance and song. Sanchari is of 33 kinds. In Santarasa, Rati advances up to the stage of Prema, in Dasya upto Raga, in Sakhya and Vatsalya upto Anuraga.

Nanda Nandana Krishna is the chief of Lovers, while Radhika is at the head of His consorts. Countless are the qualities of Sri Krishna every one of which, when heard, can soothe the ears of a Bhakta. Endless are also Sri Radha's qualities of which twenty five are the chief ones which have captured Sri Krishna's heart Who has His sixty four principal Divine qualities. The love for Sri Krishna and His consort Radhika is the theme of Madhura Rasa, the Vishaya being Sri Krishna and Asraya, Srimati Radhika, Similarly in the Dasya Rasa, the Asraya is a servant, in the Sakhya Rasa, a friend, in the Vatsalya Rasa, the parents, and in the Madhura Rasa, the milk—maids or Vraja of whom Radhika is the foremost, but in all these Rasas, Sri Krishna is the only Vishaya. The Rasa is tasted only by the devotees of Sri Krishna but not the devotees of His other manifestations.

Sri Chaitanya taught Sri Sanatana all about Yukta Vairagya which consists in the proper use and enjoyment of all things, sentient and insentient belonging to Sri Krishna, in the spirit of non— attachment and condemned pseudo asceticism. He, in the course of His teaching; rejected the storices of (A) Mausala Leela (B) Kesavatar, (C) Abduction of the queen consorts of Dwaraka, as they delude men of demonic characters. He then explained the 'Atmaramascha' sloka of Srimalad Bhagavatam in sixty one diverse ways, which astounded Sri Sanatana. While explaining the sloka He extolled the beneficial, effects of

satsanga and narrated the story of a fowler who gave up his sinful profession and became a true devotee of Krishna by the grace of the Holy saint Sri Narada Goswami. Thus Sanatana was taught all about Sambandha Jnana by Sri Chaitanya during His two month's stay at Varanasi .

While at Varanasi Sri Chaitanya accepted the invitation of a Mharastra Brahmin to his house where He met Prakasananda Saraswati one of the exponents in India of Monistic School. The beautiful smiling face of Sri Chaitanya, His calm and serene look and symmetrical build up of body, the sparkling intellignece beaming forth all about His personality and above all, the sweet and constant soul, enchanting Names of Sri Krishna coming out of His Holy lips, atracted the attention of all assembled there.

In reply to the query of Prakasananda as to why He had neglected the study of the Vedanta, the duty of a Sanyasi, He said that He had neither the capacity nor intelligence to read and understand the same with His limited empiric knowledge. He further added that the absolute Truth reveals itself to a sincere seeker on his unconditional submission to the bonafide spiritual Preceptor. Who alone wields the Divine Power to enable him to realise the Absolute. Assured by this method of Revelation, he had sought the shelter at the Lotus feet of His Divine Master, (Acharya) Who out of His causeless infinite mercy, had initiated him with the Holy Name (spiritual formula of invocation) of Sri Krishna. Then the incessant chanting of the Holy Name not only convinced him as to the oneness of the Name, form, attributes, entourage and amorous deeds of Krishna with Krishna Himslef but also fully intoxicated him with Divine Love.

Compared to this eternal Nectarine ocean of Krishna Prema not only the fourfold objects of human pursuits sought by the elevationists and the salvationists are as worthless as dirt, but also Brahma nanda, which is but a drop of Premananda Sindhu. Chanting Sri Krishna Name is both the means as well as the end of all genuine spiritual endeavours. The Vedant sutras are the transcendental words of Sri Krishna and therefore they are free from the four fold defects such as error, blunder, inadequacy of senses and spirit of deception. They speak of the eternally personality of the Absolute who is All Being, All Intelligence and All Bliss. He is endowed with His plenary potency which manifests itself in three fold forms.

Marginally situated the Jiva soul possesses an alternative choice between the selfless service to Sri Krishna and sensuous enjoying aptitude like Karmis or Jnanis merging themselves in Abstract Brahman of exclusive Monism. But the Jivas are the eternal servants of Sri Krishna in their unfettered state. The forgetfulness of this eternal fuction of. the soul turns the Jivas into either Karmis, Jnanis or Yogis etc. making them enslaved by the triple qualities of Maya. Both the Jivas spiritual and Mundane entities are simultaneously distinct and non–distinct from Sri Krishna. They exist in Krishna like the rays of the sun, They are not separate from Sri Krishna who exists in each of them. At the same time they are not identical with Him who is omnipotent and omniscient. This is

known as the Doctrine of Achintya Bhedabheda, It is Achintya because it is inconceivable and limited to human understanding. The Vedant is full of this doctrine. Srimad Bhagavatam is the unstained authoritative commentary of the Aphorisms of the Vedanta. Sri Krishna– Dwaipayana Vedavyasa is the compiler of the Brahma Sutras and the author of Srimad Bhagavatam.

The simple and clear expositions of the Aphorisms of the Vedanta given by Sri Chaitanya make an indelible impression on the minds of His audience, who distinctly understood the ulterior motive of the monistic commentary of the Sankar Vedanta School. They welcome the pure Bhakti cult, the eternal function of the Jiva soul and joined the congregational chant of the Holy Name of Krishna, promulgated by the Lord, with the conversion of Prakasananda Saraswati. All people of Varanasi accepted the Bhagavat–cult of Naimisharanya school.

Sri Chaitanya sent Sanatan to Vrindaban with the following mission: 1. Establishment of Sambandha Tattwa– The principle of relationship of Krishna with Jiva and Maya 2. Writing a treatise on Vaishnava Smriti–rules of conduct for Vaishnavas. 3. Reclamation of the extinct Holy places of Sri Krishna's pastimes in Vrajamandal 4. Installation of Sri Murties in those places.

The pandits of Varanasi excommunicated Subudhi Roy, a Zamindar of Bengal Desh for having drunk secreted water from the hand of non–Hindu. They also prescribed for him the fatal penance of committing suicide by swallowing hot ghee Fortunately he met Sri Chaitanya who instructed him that the Holy Name, if once uttered, would wash away all his sins and offences and a second repetition of the Holy Name would gain him, Sri Krishna's Lotus feet and a third repetition of the same would establish him as the eternal servitor of Krishna in Vraja. Then He sent Subudhi Roy to Vrindaban where he led an ascetic life feeding the Vaishnavas with rice and curd and massaging their legs at the time of their taking rest.

Thus the holy Varanasi which was polluted by the Advaitins, was inundated with the Holy stream of Divine Love from Sri Krishna Chaitanya. He then returned to Puri by the same forest route of Jharkhanda.

Raghunath Das was born to Govardhan Mazumdar a rich zamindar in a village, Sri Krishnapur, near Saptagram, in Hoogly district West Bengal. Raghunath was indifferent to the world from his very boyhood. He used to hear Krishna Name from Thakur Haridas a great Devotee, When Sri Chaitanya came to Santipur after accepting Sanyasa, Raghunath fell prostrate at His feet, Sri Chaitanya touched him with His toe. After a seven days stay he was sent home on the eve of Sri Chaitanya's departure for Puri, Maddened with Love for the Lord, Raghunath, repeatedly tried to run away from his house to Puri. His father kept him bound and engaged eleven persons to guard him day and night. So he was spending the days in deep sorrow deeply meditating to see Sri

Chaitanya. At last having heard of His arrival at Santipur, Raghunath went there. During his seven day's stay, Sri Chaitanya said to Raghunath. "Be patient, go home, don't turn mad, It is only by degrees men reach the shore of the world ocean, don't make a show of ape asceticism. Accept the sense objects in a spirit of renunciation. Cherish steadfast attachment for the Lord in your heart, while outwardly discharging your worldly affairs and soon Sri Krishna will deliver you. Meet me at Puri under some pretext." Reaching home Raghunath spent some years following Yukta-Vairagya, rejecting Falgu Vairagya as taught by Sri Chaitanya when Nityananda Prabhu came to Panihati with His followers, Raghunath performed Chida Dahi Mahochav, offered them gold coins and received benedictions from them and returned home. Raghunath, one day, escaped from the watchful custody of his guards, reached Puri by walking for twelve days when he fell prostrate at the Lotus Feet of Sri Chaitanya. He said, "Sri Krishna's Mercy is stronger than the strongest which has delivered you from the foul sink of worldliness." With this Sri Chaitanya entrusted Raghunath to Sri Damodar Swarupa. Since then, he was known as Swarupa's Raghu. Raghunath lived a life of severe asceticism.

Sri Chaitanya said, "He should always chant the Holy Name and live upon begging. He ceases to be a devotee who becomes a slave to his sense of taste and passions. he should subsist on green vegetables and fruits offered to the Lord. He should never indulge in idle gossips, and crave for rich dishes and luxury. An ascetic, who hankers after delicious food, is a slave to gluttony and sexual affinity. He should always chant the Holy Name giving due honour to all without coveting any for himself and should worship Sri Radha Krishna in Vraja in his unalloyed existence."

After a lapse of two years the devotees of Bengal, under the guidance of Sri Sivananda Sen, started for Puri to meet Sri Chaitanya Mahaprabhu. A dog belonging to Sivananda, followed the retinue of devotees. One night his servant forgot to feed the dog. Next morning leaving the party, the dog went directly alone to Puri. After reaching Puri, the party members were surprised to see the dog seated before Sri Chaitanya chanting Hari Nama. Soon after it, the dog disappeared.

One day, Bhagavan Acharya a devotee of Sri Chaitanya, requested his friend Damodar Swarupa to hear Vedanta commentary from his younger brother Gopal, who returned from Varanasi, completing his studies. Swarupa warned Bhagavan to give up the company of Gopal and said. "A Vaishnava who hears Saririka Bhasya of illusory theory which declares Jiva's oneness with Abstract Brahman as the highest end, and all else including the Jiva and the world as illusion. According to them a Jiva is God illusioned and when disillusioned, he becomes Brahman. To hear all this nonsense is to kill himself." Immediately Bhagavan Acharya gave up the company of his brother Gopal.

Bhagavan Acharya invited Sri Chaitanya for lunch in his house. During the lunch, Sri Chaitanya enquired about the fine rice served to Him. Bhagavan said, that it was collected by Haridas from Madhavi Devi, sister of Sikhi Mahanti, an old female devotee of higher

order. Sri Chaitanya returning to His lodge asked Govinda, His all time attendant, to close the door against Junior Haridas. When asked by devotees why Junior Haridas was debarred from His Darsan, Sri Chaitanya with an air of seriousness said, " My heart is reluctant to see a pseudo ascetic who consorts with a woman. The formidable senses are prone to enjoy sense objects. Foolish persons in the garb of a Vairagi are up to gratifying their sinful appetites with those of opposite sex. My mind is beyond my control and is repugnant to accept a Pseudoascetic." Haridas passed one year with great grief in expectation of Sri Chaitanya's mercy but He was not favoured. Haridas in utter despair went to Prayag and committed suicide in front of the Vancha Vata to serve Him.

Sanatan being instructed by Sri Chaitnya left Vrindaban and reached Puri through the Jharikhanda forest route. On the way he had an attack of itching eruption. He stayed with Thakur Haridas, his close friend residing at Siddha–Vakul whom Sri Chaitanya used to meet every day. At one time, Sri Chaitanya welcomed Sanatana and strongly embraced him with great affection though he was keeping back lest his running eruption might defile the sacred body of Sri Chaitanya. As Sri Chaitanya was often embracing his unclean body, Sanatan intended putting an end to himself by throwing under the wheel of Sri Jagannath's Chariot. But the omniscient Sri Chaitanya warned him not to commit suicide but to remember that his consecrated body did not belong to him as it was Krishna's property, which should not be claimed as his own.

Therefore, he should abandon all ideas of egotism, but hear and chant the Holy name of Sri Krishna. Neither birth nor wealth nor learning is a criterion of Krishna Prema. A high caste Brahmin is disqualified if he is non–devotional, while a low caste untouchable is qualified if he is of devotional aptitude. It is true, that a lover of Krishna who is unable to bear prema unites him with Krishna and saves him. Sri Chaitanya told Sri Sanatana not to put an end to his life, so valuable property with which he had to perform so many good things for the eternal benefit of the world. Sanatan gave up his mad project of killing himself.

Haridas Thakur embracing Sanatan said, "The height of thy fortune has reached its acme. Thy body is deemed by Sri Chaitanya as His own. Thou art the most fortunate. What He desires to do in Mathura will be fulfilled by thee. I understand that the establishment of the transcendental principles of devotional practices and of Vaishnava rules of life by the publication of a Vaishnava code, will be done by thee. Among the associates of the Lord, thou art most fortunate. You possess unfathomable qualities" to this said Sanatan "O Chitanya, Thou has appeared on earth to propagate His Name and Love all over the world and thou halt done the same through goodself Thou hast glorified and established the Supremacy of the Holy Name. Some devotees practise, some preach but Thou doeth both the functions regarding the Holy Name. Thou art the world teacher and spiritual guide."

One day santana was asked by Sri Chaitanya to call on Him at Yameswar Thota. On that hot Summer midday noon, Sanatana, to meet Him had to walk on the hot sandy path. No

pain did he feel from the blisters on the sole of his feet. Sri Chaitanya praised Sanatana for the propriety of his conduct of bearing such physical torture and praised him thus, "You are the world sanctifier. You can sanctify even the gods and sages.

Sanatana was suffering from eruptions. In spite of Chaitanya was embracing him often and against his will. So Sanatana asked pandit Jagadanada how he would avoid Sri Chaitanya's embracing his body with its running eruptions. Pandit advised him to return to Vrindaban without further delay. Sri Chaitanya heard this and He warned Jagadananda for trespassing his limits of propriety in advising Sanatana to go to Vrindaban as if he were far superior to him in all respects. To this Sri Chaitanya said, being a novice boy, Jagadananda violated the rules of conduct by advising a senior scholar like Sanatana He was not praising a stranger who spent one year in the happy company of Sri Chaitanya and then returned to Vrindabana. But Santana with all humility said to Sri Chaitanya that Jagadanada was more fortunate in drinking the mellow sweetness of His hiding of close relationship than he himself whom He caused to drink the bitter Nama-rasa of glorious praise.

Pradyumna Misra once expressed his desire to hear about the Supreme Lord Krishna. Sri Chaitanya sent him to Ramananda to have his desire fulfilled. But Misra returned, as if disappointed, because he mistook him for a worldly man as he was mixing freely with Devadasis Sri Chaitanya convinced him saying, though a house holder Ramananda was a Paramahamasa who was quite unintelligible to ordinary human perspective: His heart was deeply absorbed in Krishna Prema. While teaching the devadasis the art of dancing and singing, his mind remained unconcerned and unaltered at the touch of those beautiful damsels. It is therefore, a conclusive proof that his body was purely spiritual. Having thus been enlightened Pradyumna again approached Ramananda with submissive spirit and listened to the sermons which threw both into a rapture of Divine Love.

Sri Chaitanya Mahaprabhu is the Absolute redeemer of the Kali Yuga, People in this age of wrangle, discord, self insufficiency and jealousy are liable to fall a victim to the five fold trap of Kali, such, as, 1. Gambling 2. Indulging in all sorts of intoxicants, 3. Consorting with women,, 4. Animal killing, and 5. Wasting money in vain pursuits. Sri Chaitanya as the Acharya or the world teacher saves and redeems the worldly people from the terrible grip of Kali Hence he is named as Kali Yuga pavanavatari and Yuga Dharma Pravartaka.

A poet from Bengal composed a drama on Sri Chaitanya (being much appreciated by His devotees) and desired to present it before Him. But no sloka or drama was acceptable to Sri Chaitanya, unless and until it had stood the acid test of devotional genuineness, i.e., the scrutiny of Sri Damodar Swarup. Hearing the drama, Damodar remarked that he committed grave errors in his book, because he did not submit himself to a genuine devotee prior to his attempt of describing the Leelas of the Lord. The pandit did as he was instructed and become one of the staunch followers of the Lord, abandoning all the vanity

of empiric knowledge and mundane acquisitions.

Vallabha Bhatta, the founder of Pusti Marg came to Puri and bowed before His—feet and Sri Chaitanya embraced him. Bhatta with all humility said, "Since long I have desired to meet Three, the god in visible form, Even the very remembrance of thy person or name sanctifies a man, no wonder in it that Thy Darsan makes one blessed and swim in the ocean of Krishna Prema, "Sri Chaitanya "Replied, "Well, Bhatta, I know not what Krishna Prema or Bhakti is as I am a Mayavadi Sanyasi. The association with Advaita Acharya and Nityananda has purified my heart. From the Great learned Sarvabhauma I have learnt the philosophy of Krishna Bhakti. From Ramananda, I have learnt the Principles of prema Bhakti and Loving devotional service of Vraja. From Damodar Swarup I have learnt the transcendental knowledge of the Amorous Love of Vraja. From Thakur Haridas who chants three lakhs of Nama daily, I have learnt how to glorify the Nama. From pandit Gadadhara. Acharya Ratna, Jagadananda, Vakreswar, Vasudeva Dutta, Muxari, Mukunda and other devotees, I have learnt Krishna Bhakti and Krishna Prema." Sri Chaitanya Knew Vallabha Bhatta to be very proud of his erudition and ego that he knew well the philosophy of Bhakti and could expound the Srimad Bhagavatam better than any else. Bhatta rejoined, " I have made many interpretations to the meaning of Krishna's Nama, Would you please listen to me? But Sri Chaitanya objected, saying "No I have no regard for the many meanings of Krishna Name. I only know that He is Syama Sundara and Yasodanandan.

This only I know in reality while for other meanings I am not qualified; My dear Bhatta the Dharma of a faithful wife is to obey her husband's Command, Our eternal husband. Sri Krishna has commanded us to chant His Name without cessation. So we chant His Name and derive from it the fruit of Divine Love at His Holy feet. One who does not follow Swami (Sridhar Swami) is ranked among the unchaste women, You have refuted Sridhar and have written a separate commentary on the Bhagavatam. We understand Bhagavatam through Bhagavan Vedavyasa's grace. He is the world teacher. It will carry no meaning or weight, that you have written contrary to Sridhar Swami. None will accept it. Please relinquish your vanity and worship Sri Krishna with all humility and perform Krishna Kirtan.

Vallabha was formerly a Bala Gopal worshipper but the company of Gadadhar Pandit turned his mind and he longed to adore adolescent Krishna and begged the Pandit to initiate him with the same mantra. Sri Chaitanya too was exceedingly pleased with his tolerant nature and asked the Pandit to initiate Bhatta.

One day Pandit Jagadanda, a follower of Sri Chaitanya invited Ramachandra a disciple of Mandhavendra Puri and served him with Mahaprasad, Puri also served the pandit profusely in return and began to slander the Pandit with the following remarks, "I heard that Sri Chaitanya's followers are voracious eaters. There is no gain saying the act, as I cannot disbelieve my own eyes. By gorging, you have done a great injustice to me, a

Sanyasi." Ramachandra Puri who had committed offences at the feet of his Guru Madhavendra became notorious for his universal faultfinding and back biting habit, for which the devotees of Sri Chaitanya were terribly afraid of his company. His offences against Sri Chaitanya went so far as to disparage Him with gluttony. Such an offence as said above, against the Divine Master, makes one lose all his senses of propriety and also makes him recklessly commit the gravest offence even at the Feet of the Supreme Lord Himself.

Gopinath pattanayak, brother of Ramananda was a revenue officer in the court of King Prataparudra. He embezzled some money from the royal treasury. So the Yuvaraj intended to take his life as a penalty, whereupon some followers of Sri Chaitanya came to Him and begged His intervention in the matter. Sri Chaitanya, disliking to interfere with such worldly affairs, asked them to invoke the mercy of Lord Jagannath. But Harichandan, a devotee of Sri Chaitanya taking the initiative upon himself interceded with Prataparudra for saving Gopinath's life. Prataparudra at once ordered the release of Gopinath preventing his execution. Gopinath was afterwards honoured with dignity of Governorship with twice of his former remuneration. Sri Chaitanya warned him against defalcations of king's money. Here Sri Chaitanya has given a number of teachings to the world.

1. That an ideal dispassionate Sanyasi should not interfere and entangle himself in any worldly affairs, 2. That he should not approach worldly people for any help, either for himself or for others, 3. That house holders should depend entirely on Jagannath, the Lord of the Universe, in any kind of anxiety without appealing to human beings, 4. That one should not misappropriate the master's money and lead an extravagant life, but should live on honest earnings and lead a pure life of Hari Bhaj an, 5. That one should not renounce the world out of Falgu–Vairagya; 6. That the slightest glance of grace of the Lord is enough not only to release a man from the impending death but to shower upon Him His choicest blessings.

Raghav Pandit of Panihati every year came to Puri with Bengali Devotees with many baskets full of various kinds of pure uncooked preparations, which would suffice for Sri Chaitanya, who used to accept a little quantity of it daily for one year. Sri Chaitanya did justice to those offerings of love, free from mundane merits and demerits, in as much as the qualities of things offered are judged not by the things themselves, but by the sincere love of the devotee who offers them to the Lord This basket is known by the name "Raghaver jhali".

One day Sri Chaitanya performed Sankirtan encircling the Jagannath temple with his seven groups under the leader ships of Advaita, Nityananda, Vakreswar, Achyutananda, Srivas, Satyaraj and Narahari. After sankirtan. Sri Chaitanya, accepted Mahaprasad with His followers and then repaired to Gambhira. His Lodge and stretched Himself at full length across the door. His servant, Govinda massaged Him on His left side and requested

Him to move a little, so that he could enter inside and do the rest of his regular service. But Sri Chaitanya declined saying that He was too tired to move and told him (Govinda) that he might do whatever he liked. Finding no other means to enter the room Govinda placed His legs. When Sri Chaitanya awoke and asked Govinda why he had not till then accepted Mahaprasad. Govinda replied, "How could I go out as Thou hast blocked the door why? Sir." Sri Chaitanya said, "Why didn't you go out in the same manner as you entered?" Govinda spoke within himself, "I must do my appointed service even if I have to commit any offence or go to hell for so doing. I do not hesitate to commit millions of offences for doing my appointed service. But for satisfying my personal need, I should fear, even the slightest things of offence."

One day Govinda went to Haridas with Mahaprasadam and found him lying on bed, chanting His Holy Name very slowly. He accepted respectfully only a particle of Mahaprasadam, Next Sri Chaitanya Himself came to him and enquired of his health. Haridas said physically he was well but not so well in mind since his chanting fell short of the fixed number to be counted daily. Sri Chaitanya said, "Thou art a Maha Bhagavata, perfect in thy Bhajans. Why art thou so eager for sadhana at this old age? Thou hast proclaimed the glories of the Holy Name to the world. Thou mayest reduce the number of chantings of the Holy Name." Haridas then expressed his unworthiness as a disciple, in the most humble terms and implored the Lord to grant him a boon long wished for. It was his heart felt desire of clasping the Lotus feet of the Lord in his bosom beholding His moon like face with his eyes and chanting the Holy Name, Sri Krishna Chaitanya on his tongue, he might breathe his last.

He did not like to live on earth after the disappearance of Sri Chaitanya. To grant his earnest prayer next morning Sri Chaitanya appeared before Haridas with all His close followers and started a grand Sankirtana encircling Thakur Haridas. Haridas, then turned towards the Lord, fixed his eyes at His Lotus face, Clasped the Lotus feet of the Lord, adorned his head with feet dust of the devotees, drank the nectarine sweetness of His Lotus face with tears in his eyes and chanting the Holy Name of Sri Krishna Chaitanya and departed from this world as did Bhishma Deva of Yore. Loud chant of the Names of Hari, Krishna, Rama resounded the atmosphere which sent a thrill of joy to the Lord and He began to dance round the compound with the Holy body of Haridas on His shoulder. Haridas body was carried to the sea beach amidst loud Sankirtana and bathed in the sea. Sri Chaitanya said, "From this day onwards, the sea has become a great Holy Shrine."

Sri Chaitanya performed the funeral ceremony of Haridas and entombed his body with His own hands. Sri Chaitanya then begged for the sweet Prasadas sold in the Ananda Bazar inside the Jagannath temple for performing the disappearance ceremony of Haridas. Sri Chaitanya expressed great sorrow at the sad bereavement of Haridas, His constant companion, He said, 'By Krishna's mercy I was blessed with his sweet amiable company, and by His sweet will, I have been deprived of that blessing. Haridas was a crest jewel of the Mother earth. She is now sorry for being devoid of that priceless gem.'

The devotees of Gauda went to Puri every year to see Sri Chaitanya, Sivananda Sen acted as their guide and caretaker on the way. He was favoured in one of these journeys with loving kick from Nityananda Prabhu in a fit of Loving rage owing to his delay in arranging adequate boarding and lodging for him and his followers. Greatly mortified at this, Srikanta Sen, Sivananda's nephew hastened to Puri in advance, met the Lord and bowed down before Him with his overcoat on. When prostrated with the overcoat, he was objected to by Govinda. The Lord told Govinda to let Srikanta have his own way, as he had come with a wounded heart. By the grace of Nityananda, Sen Sivananda with his whole family was blessed with the remains of the Lord's plate so long as he remained at Puri.

After the Chaturmasya (four months) had been spent at Puri, the Lord permitted the Gaudiya pilgrims to return to Bengal and on that occasion He spoke thus lovingly to them. "You are coming every year to me, undergoing all sorts of privations, troubles and tribulations on the way. I, therefore, dislike your coming here every year, but your amiable and loving company attracts my heart. I have instructed Nityananda to stay in Bengal and redeem the fallen souls but he has come in defiance of my order. As per the hoary headed Advaita Acharya himself he too undertakes a long and tedious journey to see me How can I repay the debt of your love for me? I am a poor Sanyasi. My only property is my body and this I entirely have given to you." The Lord's pathetic speech melted the hearts of His devotees and tears of love rolled down their necks and bathed them in tears. He again asked them to stay there for one more week. After this period he consoled them and gave permission to depart. None can repay the debt to His boundless love and affection for His devotees.

Pandit Jagadananda, Sri Chaitanya's intimate companion, went to Nadia to see mother Sachidevi and other devotees of Gauda and returned to Puri with a pot of scented sandal oil. He then gave that oil pot to Govinda and asked him to massage the oil on the head of the Lord to cure Him of excessive bile and gastric wind. When Govinda bent upon applying the oil, Sri Chaitanya refused to accept it saying, "A Sanyasi is forbidden to use scented oil. So it may be offered to Lord jagannath's Temple for lighting lamps. Jagadananda's labour will be fully rewarded by doing so" Hearing this the Pandit, in a fit of loving anger replied, "Who has told Thee this piece of false hood? I did not bring any oil from Bengal." So saying the Pandit brought the oil pot from the room, broke it on the floor in the presence of the Lord, went inside his room, bolted the door from within and kept himself fasting. On the third day Sri Chaitanya went to his door and said, "Pundit, you prepare food, after Jagannath Darsan. I shall come back at noon to take prasadam here." So saying He left his door.

Jagadananda cooked varieties of eatables for Him. At noon when He arrived and saw the dishes placed before Him. He was exceedingly delighted. While partaking of them He remarked "Oh How nice and delicious is the vegetable soup you cooked! I see, when one

cooks ! in anger, It tastes very sweet. This is the proof of Sri Krishna's grace upon you. Pandit, you are the most fortunate devotee. Krishna, being anxious to eat your preparations, has created anger in you and has accepted this nectarine food you have offered to Him. "The Pandit served the Lord with such earnestness that He ate double His usual food in fear, lest the Pandit should fly into a rage again and start fasting. Out of love for Govinda Sri Chaitanya asked him, "Is it unwise to break your fast for My sake." Then the Pandit with other devotees, respected the remains of the Lord's plate.

The austerities of Sri Chaitanya were so severe that His devotees could not bear. Pandit Jagadananda prepared a soft and costly pillow and asked Govinda and Damodar Swarup to see that the Lord would accept it. But Sri Chaitanya refused saying, "I am a Sanyasi, I should sleep on the ground. Jagadananda, out of love for Me wants Me to enjoy the world." Then Damodar Swarupa made another pair of pillows with dry banana leaves torn into small pieces. Sri Chaitanya, hesitatingly accepted them only to please him.

Pandit Jagadananda had a long desire to visit Vrindaban. In spite of his repeated requests Sri Chaitanya refused him permission. When he appealed through Swarupa Damodar, the Lord granted him permission (but warned him) with the following instructions to be followed. "You may proceed freely upto Varanasi. Thence take the assistance of the Kshatriyas in your journey. Otherwise the dacoits will rob you of all your belongings. At Mathura keep constant company with Sanatana. Do not climb up the Govardhan Hill to see Gopal. Return to Puri as soon as possible. Tell Sanatana to arrange for me a place in Vrindaban, as I shall soon go there." Jagadananda, bowing to the Lord and his devotees set out on his long journey through the forest route. At Varanasi he met Chandrasekhara and Tapana Misra, reached Mathura and after that Gokula where he met Sanatana. The Pandit used to cook his own food, while Sanatana continued his usual way of living on Madhukari food collected from door to door every day in Gokula.

One day Sanatana appeared before the Pandit with a red turban on his head which was given to him by Mukunda Saraswati of impersonalist school. Jagadananda, hearing this, flew into a rage and was about to hit Sanatana with the rice pot. Seeing the anger of Jagadananda, Sanatana changed his attitude and disposed of that red turban to a non-vaishnava as Vaishnavas should not use red clothes. Then they embraced each other respectfully, accepted Mahaprasadam and spent their days in discourses about the Lord's Activities. Jagadananda informed Sri Sanatana of the Lord's intended visit to Vrindaban and he took the permission of Sri Sanatana and departed. Sanatana supplied him with the dust of 'Rasasthali' Govardhana Sila, ripe pilu fruit and Gunja Mala. Returning to Puri he adored His Lotus feet with the gifts from Sanatana. At Vrindaban Sanatana arranged a shrine for the Lord on the Hills of Dwadasaditya according to His order.

While going to Yameswar garden, Sri Chaitanya heard some one singing melodiously the lyrical songs of Jayadeva. "The Geet Govinda." Hearing the songs He was rushing forward to embrace the singer, through the fences careless of the thorns which pricked

into His feet. Govinda ran after Him and clasped Him with His arms saying that it was a woman, who was singing, Sri Chaitanya started to hear the name of a woman, regained His consciousness and retraced His steps saying, "Govinda, thou hast saved My life today. It would have been death for Me had I touched a woman. I cannot repay this debt to thee," By this Sri Chaitanya as a world teacher, teaches us that an Acharya must always refrain from a woman not to speak of consorting or mixing with her.

Raghunath Bhatta Goswami, son of Tapan Mishra, left Varanasi to meet Sri Chaitanya at Puri. On his way, he met a Rama Bhakta, who volunteered to carry his baggage throughout the journey. Sri Chaitanya embraced Raghunath and kept him for eight months with Him. Raghunath was adept in the art of cooking. Whatever he cooked was nectarine and Sri Chaitanya tested it with great relish. Though the Rama Bhakta was with Sri Chaitanya, he was not favourable to Him since he was a salvationist at heart. After a period of eight months Sri Chaitanya permitted Raghunath to return to Varanasi with the following instructions, "Raghunath, do not marry. Serve your parents who are true Vaishnavas. Be taught Bhagavat by a genuine devotee with submission. Meet Me again after the demise of your parents." So saying, He gave His own garland. Raghunath reached Varanasi and acted accordingly. Again after the demise of his parents he came to Puri and stayed there for eight more months, when the Lord sent him to Vrindaban asking him to chant the Holy Nama, to keep constant company of Sri Rupa and Sanatana and to read Bhagavatam under their guidance. Raghunath followed all the instructions of Sri Chaitanya and acted accordingly. At Vrindaban, he surrendered himself wholeheartedly to the Lotus feet of Sri Govinda Deva, for whom he had a temple built by his disciple. He spent the whole day and night in Krishna Bhajana. He never heard slanders of Vaishnavas. Thus Raghunath was absorbed in Krishna Prema, meditation on Sri Govinda Deva with the Divine gift, the garland He encircled it round his neck with devotion.

Once due to heavy rush of pilgrims inside the Jagannath temple a woman being unable to see Lord Jagannath climbed the Garuda Sthamba and rested one of her feet on the shoulder of Sri Chaitanya who was then standing close to the Garuda Pilar. Govinda saw this and hurried to push her down away. But Sri Chaitanya prohibited him saying, "Don't disturb her, Govinda. Let her have the Darsan of Sri Jagannath to her heart's content. Jagannath is not generous enough as to inspire me as He has inspired this woman's passionate longing for seeing Him. Her mind and soul were so absorbed in Sri Jagannath that she did not notice that she had placed her foot on a devotee's or a stranger's shoulder. Oh, How blessed she is ! Let me adore her feet so that I too may have as much intensity of devotion as she has." The woman, however, got down in a hurry. On seeing the Lord she fell down at His feet. Sri Chaitanya said, "I saw in Jagannath the veritable Madan Mohan, the Lord of Vraja with flute in His lips, but now I see at this incident, Jagannath, Subhadra and Baladeva. My mind is in Kurukshetra beholding My beloved Sri Krishna, My beloved Lord of Vrindaban. I have lost my treasure. Who has taken away My Krishna? Where have I come to?" When the Lord was saying these words tears streamed from His eyes and blinded His vision. In His trance, He was overwhelmed with ecstasy

and having regained consciousness, He felt that He had lost His treasure and so began to sing and dance like a madman.

Kalidas, the uncle of Raghunath, was a simple hearted Vaishnava, who often lived upon the remains of dishes of the devotees. One day he went to Jhadu Thakur, born of a sweeper class and offered him some sweet mangoes. They spent some delightful hours having discourses on Lord Krishna. Jhadu Thakur, being born in a low caste did not offer him the prasadam cooked by him. So he requested Kalidas to accept the food prepared in a Brahmin's house that he would arrange. But Kalidas showing his reluctance for food, requested him not to bother about him but to have only mercy on him by giving his feet dust. Kalidas then took leave of him Jhadu Thakur followed him a little way to see him off and returned home. When Jhadu Thakur went away then Kalidas took the feet dust from his foot prints and smeared his own body. He then hid himself with a view of securing his orts.

Jhadu Thakur offered those mangoes mentally to Sri Krishna and consuming the juice with his wife, threw off the remnants into a ditch. Kalidas went to the same pit unnoticed by Jhadu Thakur and sucked the leavings of those mangoes with joy. Thus he respected the orts of all the Gaudiya Vaishnavas. When he went to Neelachala, he was blessed with Sri Chaitanya's unprecedented mercy by allowing him to take three palm fulls of feet wash of the Lord at the Simhadwar of Sri Jagannath temple.

Once Sri Chaitanya was thrilled with joy on tasting the orts or prasadam of Jagannath. Symptoms of horripilation, ceaseless flow of tears etc. began to manifest. He thought within Himself. "Whence are these delicious taste sweet scents, and nice flavours? Surely they must have been the ambrosia of Sri Krishna. A particle of these orts is attainable only by accumulated Sukriti (devotional deeds) which begets Krishna's grace. This ort which defied even nectar is hardly obtainable by Brahma.

He distributed the Pheela, the leavings of Sri Krishna's plate, to all His devotees, who respectfully accepted it. He then made a distinction between spiritual and mundane offerings. The former is enjoyed by Sri Krishna, the enjoyer, when offered by His true devotees. While the latter is enjoyed by the fallen souls who ruin themselves for their enjoying food. The spiritual nature of Sri Krishna's orts, even their scent, not to speak of their taste makes me remember Sri Krishna. Such are the Supernatural attributes of taste and smell of Sri Krishna's orts.

Sri Krishna's orts are called Maha prasadam while those of His devotees are known as Maha-Maha-Prasadam. The following three things are the indispensable desires of a Sadhaka (novice in spiritual practices) to help him in his spiritual uplift that is: (1) feet dust of true devotees, (2) their feet wash and (3) their orts. Sastras declare that the faithful service to these triple prime factors of devotion begets Krishna Prema.

That year Sivananda came to Puri with his wife and children. He bowed down before the Lord Chaitanya and asked his son also to do so uttering Krishna Nama, but the boy did not do so. Sri Chaitanya said in astonishment. "I have made the whole world both the sentient and even the insentient, to chant the Holy Name of Sri Krishna, but this boy has baffled My attempt." Thereupon Sri Damodar Swarup rejoined. "Thou hast initiated the boy with Krishna Mantra which should not be heard by others, but should be muttered in mind only. So this young boy is muttering Krishna Nama in his mind."

On some other occasion when the Lord felt slightly indisposed owing to a rich dish offered by Sen Sivananda at Puri, his edlest son Chaitanya Das welcomed the Lord with a congenial meal composed of fine rice mixed with curd, raw lemon and ginger at which the Lord exclaimed, "How can this little chap know My heart? His dietary prescription is really wonderful. It is giving Me a good deal of delight." Late in life, Sri Chaitanya Das became the famous Annotator of Sri Krishna Karnamrita of Vilvamangal.

Sri Chaitanya considered Himself as Sri Radha and felt the separation from Krishna just as Sri Radha did after Krishna has left Vrindavana for Mathura: One night He dreamed of Sri Krishna, in Rasa Dance, with yellow garment and flower garland, playing on His flute and dancing gracefully with Radhika in the centre, while the Gopees were dancing in the circle joining their hands together. This sight inspired Sri Chaitanya with the same mood of Srimati Radhika. Sri Chaitanya felt that He was at Vrindaban agonising with separation in love for Sri Krishna. The eight fold forms of spiritual ecstasy overwhelmed Him day and night, never giving Him rest for a while. At this time, Roy Ramananda and Damodar Swarupa consoled Sri Chaitanya singing songs of Sri Krishna Leela from Jagannatha Vallabha Natak and by reciting verses of Vidyapathi, Chandidas and Geeta Govida.

One midnight Sri Damodar laid Sri Chaitanya in bed in the inner apartment and Ramananda went to his house while Govinda and Swarupa slept at the door. It was the habit of Sri Chaitanya to be wakeful all night chanting aloud Krishna Name. Noticing the silence in the room Sri Damodar Swarupa pushed the door open and found Sri Chaitanya absent in the room, the other three doors being closed from within. Greatly alarmed, they went out in search of Him. They found Him lying on the open space a little off the Jagannaths lion's gate. His body had become five or six cubits long. He was unconscious. His breathing ceased. His hands, feet, neck and waist were disjoined from the trunk and the places at the joints were covered with the bare skin. He was foaming at the mouth and His eyes were fixed in deadly stare. Then Swarupa loudly chanted Hari Nama into His ears and He was brought back to consciousness. He rose up shouting Hari, Hari, his limbs rejoining to His body as before.

One day, Sri Chaitanya, on His way to the sea, suddenly looked at the Chatak Hillock and taking it for the Govardhan Hill, ran towards it in rapture, and recited a sloka from the Bhagavatam This Govardhan Hill being the foremost of the Vaishnavas, because,

overwhelmed with delight at the touch of the Lotus feet of Krishna and Balarama, renders service to Sri Radha Krishna the Gopals, Cowherds and cows with drinking water and food such as grass, eatable nuts and with caves and narrow vallies as cowpens. "Sri Chaitanya running fastly, became stiff on the way and way unable to move further. Every pore of His skin swelled like a boil. His hair stood on end, like the Kadamb flower. Blood ran out from His pores like sweat. His throat made gurgling noise. His voice choked and tears ran down His cheeks unceasingly. His colour became death pale like a conch-shell. Trembling like a tempest on the ocean He fell down unconsciously on the ground. Govinda sprinkled water on His Body and fanned Him with his upper cloth. Swarupa and other devotees came weeping and loudly chanted Hari Nama into ears.

He rose up uttering Hari, Hari and the devotees also shouted the same in delight. In half conscious state He addressed Damodar, "You brought Me here back from Goverdhan Hill. You snatched Me away from beholding Krishna Leela with Srimati Radhika and Her hand-maids on the Goverdhana Hill. Why did you bring Me thence? Only to cause Me grief?" So saying He wept and the Vaishnavas also followed suit.

Once when Sri Chaitanya was chanting the Name of Krishna till midnight in His room at Gambhira with three doors shut from inside. He suddenly heard the rapturous melody from Krishna's flute, rushed thither in transport of Love and fell down unconsciously at the south of the Lion's gate in the midst of the cows. Noticing the silence within, Govinda, who slept at the door, called Sri Chaitanya mission, They lighted the torch and went out in search of Sri Chaitanya. They found Him in the midst of cows lying unconsciously. His arms and legs went inside His body and He like a pumpkin-gourd, looked like a tortoise.

The cows surrounded His body and began to smell Him, meant not at all willing to part with Him. His body was brought back to Gambhira. After loud chanting of Krishna Nama, He regained consciousness. His arms and legs came out of His trunk and His body assumed the usual form While half-conscious, He said, "Swarupa, hearing the sound of Krishna's flute, I went to Vrindaban and saw Sri Radha and Krishna entering the bower for Love dalliance. The tinkling sound of her anklets had stolen My heart and I followed Sri Radha and Her attendants to the bower transported with delight. When Sri Krishna was engaged in His Amorous pastimes with the Gopees in their melodious songs and graceful dances sent a thrill of joy into My heart. Just then you snatched Me away from that spiritual ecstasy. Then Swarupa knowing the heart of Sri Chaitanya sang a sloka from Srimad Bhagavatam in his melodious tone.

One night Sri Chaitanya sudenly caught sight of the sea from Ai-Tota, a garden near Gundicha Mandir, The moon light silvered on the waves sparkled like the water of Yamuna. This spectacle threw Him into a rapture of Love. He rushed towards the sea and leaped into it. The waves sometimes sank Him and floated Him some times he was carried away unconsciously and was drifted towards Konark. Startled by the missing of

Sri Chaitanya the devotees along with Swarupa, made a vigorous search for Him in every corner of Puri.

Overwhelmed with sorrow they concluded that He had disappeared from the world. Damodara with a party was still walking along the sea beach in search of Him. Fortunately he met a fisherman coming towards them with his net on his shoulders, weeping, laughing, dancing and singing Hari Hari Swarupa asked him, "Why are you in this mood? Have you seen any one coming this side? The fisherman replied, "I have not seen any man, but a dead-body was caught in my net and I dragged it ashore, mistaking it for a big fish. The sight of the corpse frightened me. While clearing the net, I happened to touch the body. At once the spirit of the dead body entered my body causing tremor in me, choking my voice, bristling of hair and tears in my eyes. The dead body is about six or seven cubits, the arms and the legs are three feet long. It lies stiff as a corpse with a fixed gaze in the eyes, but at times it groans. I catch fish alone at nights, no evilspirit can seize me, as I remember God Nrishimha, but strange to say, this ghost holds me with double grip when I recite Nrishimha's name. Don't go there, I tell you lest this frightful devil should possess you too." Swarupa understood every thing and said, "I know how to expel spirits." With this he uttered some mantras, laid his hand on the head of the fisherman, gave him three slaps and cried out, "The ghost has left you. So fear no more. The man whom you have mistaken for a ghost is no other than Lord Sri Chaitanya in a transport of Love He jumped into the sea. You raised Him in your net His touch has thrilled you with Krishna Prema which has been mistaken for possession of ghost. Show me where you have landed Him."

The fisherman led them to the place. They saw Sri Chaitanya lying on the ground. He became paleskinned because of long immersion in water. he was coated with sand all over His body. They removed His wet loin cloth and put on dry one instead, laid Him down on a sheet of cloth after brushing away the sand from His body. Then they began to chant Krishna Nama into His ears, which brought the Lord back to His consciousness. Then He leaped up with a roar. His limbs were reinstated to their proper places. He was half conscious. Still He looked hither and thither and said. "Beholding Nandanandana sporting with Radha and other milk-maids, in the waters of the Yamuna, my heart was filled with ecstasy at this pleasant sight. Just then you caught hold of me and brought me here. Ah! Where is Yamuna?" Where is Vrindavana? Where is Sri Krishna Where is Sri Radha with her milk- maids? Damodar Swarupa then Lord to Gambhira to the great delight of all devotees of the Lord.

After receiving the enigmatic message from Advaitacharya, Sri Chaitanya plunged into deeper trance. His love–madness at the separation from Sri Krishna increased hundred fold, He raved frantically day and night identifying Himself with Sri Radha. One evening, when all of a sudden, he thought, that Sri Krishna was leaving, Vrindavana for Mathura overwhelmed Him, in the role of Sri Radha, He was seized with Love–madness and so mourned for the separation from Sri Krishna and clasping the neck of Ramananda thus addressed Sri Damodar Swarupa as one of the sakhis of Sri Radha, "Alas ! alas ! friend, Sri Krishna has left for Mathura plunging me in the ocean of grief. How can I live without Him? Whither shall I go? Whither shall I find my Beloved? Sri Damodar And Ramananda consoled Him by singing love songs from Vidyapati, Chandidas, Geeta Govinda and Jagannath Vallabha. But the lamentation continued till midnight. Swarupa laid Him in bed in His room and they slept outside. But the Love–inseparation from Sri Krishna was tormenting His heart. He awoke and began to chant Krishna Nama. The pangs of separation convulsed His heart and He began to rub His face against the wall. His face, cheeks and nose were all lacerated and in the vehemence of ecstasy, He Knew not the blood oozing out from Him. Swarupa hearing the groaning sound from within, lighted a lamp, entered the room and found His face bleeding profusely. In great grief, Swarupa brought Him back to His bed and soothed Him in various ways. Next morning Swarupa in anxiety consulted with other devotees and made Sankara Pandit sleep in His room and nurse His feet placing them on his breast. For fear of Sankara Sri Chaitanya could not leave His room, nor knock His face against the wall. Thence forward Sankara was known as His foot pillow.

The pangs of separation from Sri Krishna grew more and more intensified. One day Sri Chaitanya's love—Torn condition reached its climax, while Sri Krishna Sankirtana was going on in the temple compound of Tota Gopinath, He rushed in the height of His love—madness—ecstasy into the temple and merged into one with the Holy image of Lord Gopinath. When His life thus had gone out of their vision the devotees, hardhit with this shock, confined themselves into seclusion with the burning fire of the pangs of separation from the Lord, awaiting their last days of departure for reunion with Him. Immediately after the disappearance of the Lord, Sri Raghunath Goswami out of unbearable mental agony left Puri for Vrindaban with a view to end his life but was dissuaded by Sri Rupa and Sanatana. It was he who served the devotees of Vrindaban with Nectarine Bliss of the last Leela enacted in Puri. He remained there as the younger brother of Sri Rupa and Sanatana Goswamis.

One after another the devotees of Gauda Mandal, Kshetra Mandal and Vraja Mandal disappeared to the great sorrow and misfortune of the world. Thus brought the brilliant world with illuminating Leela of the Lord Sri Chaitanya to an end.

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

LORD SRI JAGANNATH

All Glory to Sri Guru and Gauranga



EDITED

By

His Divine Grace

SRI SRIMAD B.V. PURI GOSWAMI MAHARAJ

Founder Acharya of the Sri Krishna Chaitanya Mission

Sri Krishna Chaitanya Mission

SRI BHAKTI BIGYAN NITYANANDA BOOK TRUST

Sri Bhakti Vinoda Ashram,

Ananda Nagar, Berhampur-6

GANJAM, (ORISSA)

PUBLISHED BY:

Sri Bhakti Bigyan Nityananda Book Trust
Sri Bhakti Vinoda Ashram
Ananda Nagar, Berhampur-6(Gm.)

SECOND EDITION:

18, Nov. 1994
(Sri Rasa Purnima)

World Wide Web (WWW) Edition: 26, Dec. 2001
(Gita Jayanti)

TO BE HAD OF:

Sri Bhakti Vinoda Ashram
Branches SRI KRISHNA CHAITANYA MISSION
Ananda Nagar, H.K.Road, Berhampur-6
GANJAM, Pin-760 006
and
All Branches of the Sri Krishna Chaitanya Mission.

ALL RIGHTS ARE RESERVED BY:
Sri Bhakti Bigyan Nityananda Book Trust

CONTENTS

Preface
Lord Sri Jagannath
Sri Kshetra or Puri (its Seven Streets)
Nandighosh, Darpadalan and Taladhwaja (Three Chariots)
Daily Bhoga
Jagannath's Special Decorations
Lord Gouranga at Puri

P R E F A C E

Utkala Desha is one of the most holiest lands. It is on the Southern seashore. The people of this State are righteous. At the time of creation of this world sacrifices or Yagnas were performed in this land. So, it is even named as Yagna Bhumi. The land is the store house of eighteen sciences (Astadasa Vidyas). Lakshmi Devi's Grace makes the land more beautiful. The people are sincere devotees of the Supreme Lord. They respect the Demigods and Goddesses. Besides they revere their parents too. They are sincere and helpful to the human society. They are not greedy, wicked or fraudulent. The women are generally gentle and generous minded. They maintain their chastity and modesty with good character and conduct.

The Brahmins, Kshatrias, Vaisyas, Sudras and Antyajas are very keen observers of their swadharma. The householders serve their guests with honour.

Utkala Bhumi is ever holy due to ever existence of the Supreme Lord, "Swayam Bhagavan."

All the jeevas of this universe can attain salvation easily having Darsan of the Lord Jagannath.

Ignorant and evil minded people being unable to understand the real nature or Swarupa of Lord Jagannath, misguide others with false statements and coining the stories of their own. Sri Vyasa Bhagavan knew the exact nature of Lord Jagannath. He wrote in Puranas about Him. To dispel the wrong notion of the reader, having collected from Sri Vyasa Deva's writings we are submitting the correct picture of Sri Kshetra or Puri, and Lord Sri Jagannath, Subhadra and Baladeva, to the faithful readers in this small book.

Tridandi Swami Sri B. V. Puri

LORD SRI JAGANNATH

In Satya–yuga there was a pious king in the solar dynasty named Indradyumna. The king born on an auspicious moment was endowed with all godly qualities such as courage, purity of heart, firm faith in divine knowledge, charity, sacrifice, inoffensiveness, truth, magnanimity, kindness to all beings, steadfastness, vigour and forgiveness. He performed a number of Rajasuya and Aswamedha sacrifices. He was a great devotee of Lord Vishnu. He ruled his kingdom remaining in the capital city, named Avanti.

One day after performing Vishnu puja the King came to his court and requested the enlightened audience to inform him about a sacred place where he can see, with his naked eyes, the Divine Lord Vishnu. Hearing this a pilgrim saint, who visited all the sacred places of Bharatvarsa told the King that there is a sacred place on the East coast known as "Purushottama Kshetra", where exists the beautiful and sacred mountain Nilagiri or Neeladri by name, surrounded by various kinds of trees. In the centre of the mountain there is a big banyan tree near a tank named Rohini Kunda. That holy tank lies to its Western end. One gets immediate salvation by touching or seeing the sacred water of the kunda. On the eastern bank of the kunda is Neela–kanta–mani Vighra of Sri Vasudeva Murty. His Darsan makes one immediately immortal and he can realise the transcendental reality. The nearby village named Sabar Deepaka is inhabited by Sabars or Adivasies. It is situated on the western bank of the Kunda. O Maharaja, I stayed there for one year as an ascetic, to please the Vishnu murty, Neelamadhav. I used to see the flowers falling from the "Kalpataru" and heard melodious prayers of Vishnu. There I heard a very old story that a crow, which drank the water of Rohini kunda attained salvation or "Sarupya Mokshya". Because of the influence of that place I am able to become a great scholar in many of the Sastras and now I see the Lord Purushottama everywhere. Listening to these words Indradyumna was convinced of the truth and gladly decided to send a devoted priest named Vidyapati to find out the correct location of the Neeladri deity at Sri Kshetra. Vidyapati drove out his chariot towards Utkal Desha. On the way he was considering himself as a most fortunate soul to see "Neela Madhav" with his own naked eyes, whom yogis and gnanis visualise in their minds. Nearing Neelachala the thick mountain, Vidyapati could not find the way to proceed further and so he got down from the chariot and sat under a tree praying for the darsan of Neela Madhav. After a while he saw some people sitting little away, discussing about "Bhagavan Vishnu" . When Vidyapati went nearer to them, a Sabara named Viswavasv welcomed him and offered him cold water, fruits and sweets to eat. The hungry Vidyapati was pleased to accept his offerings. Afterwards Vidyapati told him that he was a priest of Indradyumna Maharaja

of Avanti, who hearing the glories of Neela Madhava from a pilgrim devotee sent him to find out the sacred place of Neela Madhava, anxiously awaiting His Darsan with fasting. Viswavasv knowing the pious intention of Vidyapati asked him to follow him through the thick forest.

On the way he told Vidyapati that he in his boyhood had heard about Indradyumna Maharaja perform Sahasra Aswamedha Yagnas, construct a magnificent temple and instal "Daru Brahma Jagannath" with the help of Narada and Brahma in the Purushottam Kshetra. At last both of them came to Neela Madhava. Vidyapati had the Divine "Darsan" of extremely beautiful Neela Madhava with his own eyes. Out of his profoundest love to the beloved Lord, Vidyapati offered his prostrated obeisances and prayers to him. Returning to the residence of Viswavasv he accepted the fruits, sweets and various other preparations offered by him. Those precious articles and sweets after having been offered to Neela Madhava by Devendra and other demigods were coming to his house and honoured the prasada of Neela Madhava, Vidyapati was highly pleased with his generous behaviour and treatment. He promised to stay with him throughout the rest of his life. Then Viswavasv said that Indradyumna Maharaj would reach Purushottam Kshetra. Then Neel Madhava would disappear and give Darsan as Sudarsan, Jagannath, Subhadra and Baladeva.

Vidyapati wanted to inform the location of Neela Madhava to the anxiously awaiting Indradyumna Maharaja. On the next day after taking bath in the Mahodadhi and again having the "attractive darsan" of Neela Madhava he returned. At the time of Vidyapati's departure from that place Viswavasv gave him the prasadi garlands being offered by Devendra to Neela Madhava Murty, so that Vidyapati might give them to Indradyumna Maharaja. Vidyapati reached Avanti after a month and offered the ever fresh prasadi garland to the Maharaja. Indradyumna was very much delighted to accept the prasadi garlands and Mahaprasada given to him by Vidyapati. The garlands were sweet-smelling and fresh to look at as they were offered by Devendra with devotion and were borne by Neela Madhava.

Vidyapati revealed the facts to the Maharaja that a man after having the darsan of Neela Madhava with his physical eyes will definitely attain salvation. The Vighraha was made out of Neelakanta-mani and since a long time Brahma, Indra and all other gods have been worshipping Him with sacred scented beautiful flower garlands of which one was brought to him. He again said, when I reached the top of Neeladri Hill, I could smell the heavenly scent. The immortals while sprinkling sacred water over the mountain, slowly the gods approached the Lord while dancing and singing heavenly songs. The gods were invisible to human eyes and offering their thousand varieties of articles and prayers to Neela Madhava they slowly disappeared. The Neela Kanta Mani Murty is 81 (eight one) inches high, standing on the golden lotus flower. We can witness the utmost skill in the sculpture. We can not explain the glory of Sri Purushottama Kshetra in words. The people of Sri Kshetra are all devotees of Purushottama adorned with heavenly qualities. I have

heard the glories of the Lord from his servitors.

Hearing the truth from Vidyapati and adorning the prasadi garland as the blessing of Lord Neela Madhava Indradyumna purified himself clearing all his sins. He attained the eligibility to have the darsan of Neela Madhava with his naked eyes. At last he decided to proceed to Sri Kshetra with royal splendour, to perform Sahasra Aswamedha Yagnas with severe austerities to please the Lord Purushottama. So, with that aim Indradyumna was offering his devotional prayers daily to Lord Bhagavan. Abruptly sage Narada came there to bless the king. Welcoming the great sage, the king humbly worshipped him. Taking little rest Narada said, "Maharaja ! all your exceptional good qualities pleased Sidhas, Rishis, gods Indra and Brahma even. At Badrika Ashram also I have heard about your fame. One can attain Bhakti to Neelachalapati by virtue of one's thousands of previous births Divine service. Hari Bhakti only can destroy nescience. There are four types of Bhakti such as Tamasika, Rajasika, Satwika and Nirguna or Pure Bhakti. Through Satwika Bhakti one gets Satyaloka. Through Rajasika Bhakti one can attain Indraloka. Through Tamasika Bhakti one can get Pitrloka and through Nirguna Bhakti one attains Moksha. As you possess pure Bhakti towards Lord Purushottama, you are a most fortunate soul.

After hearing the glories of Bhakti–yoga from the sage Narada, Indradyumna requested the sage to accompany with him to Neelachala, as he was anxious to worship Neela Madhava. To that the sage Narada promised to lead him to Sri Purushottama Kshetra as he had full knowledge of Sree Kshetra and its glories. Indradyumna announced his holy desire to go to Sri Kshetra on Jyesta Sukla Panchami, Pusya Nakshatra, Friday. He asked all the people of his kingdom to proceed with him to Sri Kshetra with all their belongings. On an auspicious day, after performing sacrifice and worshipping gods and goddesses of Avanti city, the king started on a ten horsed chariot with sage Narada. The members of the Royal family, the ministers, the officers and the whole army with their respective uniforms and wealth followed the King to Sri Kshetra on chariots, elephants and horses. After travelling through a number of states at last Indradyumna reached the border of Utkal Desha. While he was taking rest with Narada on the bank of Chitrotpala river, the ruler of Utkal Desha with his followers came there to pay his respects to Indradyumna Maharaja. Indradyumna also received the Utkala King with a reverence and praised him as the most fortunate and blessed ruler of Utkal Desha, where the Supreme Lord Neela Madhava accepts his services.

To reciprocate his honour the Utkal King said, Maharaja ! by the divine grace of the Supreme Lord, you are endowed with all worshipable extraordinary qualities. As an emperor you could subdue all the wicked rulers and evil doers. Your famous activities have established religion in its full form in this world. Maharaja ! now Neelachala, the blue mountain is covered with thick forests. No one can enter into it. Even gods also cannot often go there. The sandstorm has almost covered the mountain. Due to it our country is now engulfed with drought. Maharaja ! We welcome you. Your presence in

this country would bring relief to the people from their troubles."

Indradyumna hearing the story of Neela Madhava's disappearance from Utkal King, was very sad and with a melancholy mood looked at the sage. Narada consoled him saying, "Maharaja ! you being a Vaishnava, your holy desire to see the Lord will never remain unfulfilled. You will definitely have the darsan of the Supreme Lord." Then Indradyumna with his party crossing the river Mahanadi reached Ekamra Vana, the abode of Lingaraj Mahadev. Chaturmukha Brahma has installed Lingaraj there. This Kshetra is known as Viraja, where there is no influence of Rajo guna or Tama guna. Indradyumna after taking bath in the Vishnu Teertha, went to worship Anantavasudev and Lingaraj with the sage Narada and his associates. Lingaraj blessed the king saying. "O ! Indradyumna, you are a great devotee of Lord Sri Hari. He will fulfil your desires."

Mahadev Lingaraj told Narad, "Purushottama Kshetra is the super- natural body of Lord Sri Hari. The Heart of the Kshetra is known as Antarvedi, just like a conch (Sankha). I am ever there as Neelakantha. At present the Neelakanta mani Murty of Sri Hari has disappeared. So you please establish first Nrusimha Kshetra there. Let the Maharaja perform Sahasra Aswamedha Yagnas. Then please show the King, the Daru Brahma, which is in the form of a very big tree. Viswakarma will make four Murties out of that tree. Brahma will descend from Satyaloka to perform the installation ceremony.

Then the royal party proceeded towards Sri Kshetra. On the second day they reached at Kapoteswara Temple. After offering prayers to Kapoteswar with Harinam Sankirtana the party advanced towards Sri Kshetra. On the way again witnessing the depressed mood of the King Indradyumna, Narada consoled him saying, "we are in Sri Kshetra the transcendental Body of Sri Vishnu. You should shun the mental weakness. Please do not become unconscious regarding your desire. Brahma has sent me informing that you are going to Neelachala to have the darsan of Neela Madhava at the request of Yama Dharmaraja, Neela Madhava has disappeared on the next day of Vidyapati's last Darsan and you need not feel sorry, for that but perform Sahasra Aswamedha Yagnas. When he will bring the Lord then you can have His Darsan. Hearing these soothing words of Narada, the Maharaja was satisfied.

Indradyumna Maharaj staying near Neelakantheswar made all arrangements to perform Aswamedha Yagna for one thousand years. On the advice of Sage Narada, Indradyumna Maharaj made a Nrusimha Murty out of black stone and placed the Murty under black sandal wood tree and worshipped Him. Looking at the beautiful Nrusimha Murty he could overcome the sorrowful mood due to the disappearance of Neela Madhava. Yet he requested Narada to inform him again the location of Neela Madhava. Showing a big Banyan Tree the sage said, "Maharaj ! here is Neela Madhava or Jagannatha covered with golden sand. This tree will survive for one Kalpa i. e. the life time of Brahma. This place gives moksha to all who touch the shade of the tree. To the west of it is Nrusimha Deva and to the North of it is Neela Madhava. To bless you the Lord will appear and give

darsan to all at this place."

Devarushi Narada when brought the beautiful Sri Murty of Nrushimha on a well decorated chariot, Indradyumna was highly delightful seeing the Lord. He prostrated before Him and offered his prayers to Him. Narada installed the Nrushimha Murty in a place already selected by Brahma on Jyesta Sukla Dwadasi with Swati Nakshatra.

Indradyumna to have the darsan of Lord Jagannath started the performance of Sahasra Aswamedha Yagnas. The Yagna pendal was constructed by Viswakarma being four miles wide. He invited the gods of heaven, thousands of Brahmin pandits who were well versed in the Vedas, Shadanga Mimansa and Sastras, Yagna Vidya Parangatas, Karma kusals, Sabhasya Kalpa kusals, truthful personalities, all Kshatrias and Vaishnavas. Accordingly, he worshipped them with sandal paste, garlands and clothes. With folded hands in the presence of Narada, the Maharaja requested the audience to bless him to perform Sahasra Aswamedha Sacrifice without the slightest obstacle, and requested all including Devendra to remain there till the end of the Yagna.

Devendra then revealed the truth saying, "Maharaja ! you are a parama dharmika and a truthful person. Previously I knew your pious future desire," Here only Neel Madhava told us, "though I will disappear from here, again I will appear as Daru Murty (Wooden Murty) for the sake of Indradyumna. May the Lord be pleased with your Sahasra Aswamedha Yagnas and bless you. Leaving our godly bodies and accepting human bodies we will remain here and render our service to Sri Vishnu."

Brahma ordered the Yagna to be started. Lord Vishnu and all the inhabitants of three Lokas were satisfied with the performance of the Yagnas. Thus he could complete 999 Yagnas without any hindrance. While performing the last yagna Indradyumna saw in a dream the Daru Murty of the Lord. In an island surrounded by Khir Sagar or Milky Ocean, he saw a Kalpa bruksha with Sankha and Chakra marks. Underneath the tree he saw a throne of Jems, on which The Lord was seated with Sankha and Chakra. To His right side was Anantadeva and in between them was Lakshmi Devi. Sudarsana Chakra was to the left of Sri Hari. Brahma and Sanakas were offering their prayers standing nearby Him.

Indradyumna was much pleased to realise that it happened as the result of Sahasra Aswamedha Yagnas and so narrated the story to Devarshi Narada. The sage said, "O blessed Maharaj, on this spot the Lord will give darsan to you within ten days after the completion of the Yagna."

After the Poornahuti, the Maharaj with all his family got ready to take Avabhrita bath. All the inhabitants of three Lokas were offering their prayers to the Lord and the Maharaja for completing the Sahasra Yagnas. While Indradyumna with his party was bathing in the Sea near Bileswar Mahadev a servant informed the Maharaja that a brown coloured huge

log of wood with Sankha, Chakra marks which was half visible above the water was sighted on the sea coast. It was not an ordinary wood. Devarshi said, "O ! Maharaja, the same four Murties you had seen in the dream have come now to give you darsan as a tree with four branches. Only a jeevan–mukta can see Him. Now by seeing this, you are relieved of the sorrowful and unhappy state of mind caused by the disappearance of Lord Neela Madhava." Later on the Brahmins with Veda ghosh and drum beatings brought Devendra, preserved him on a platform and were offering him their daily prayers.

The Maharaja while discussing about the making of Sri Murties with Narada, they heard someone speaking from the sky, "The Lord Jagannath Himself will arrive as an old Brahmin with tools to make the Sri Murties. He should be kept in the closed platform with the Deva Daru for fifteen days. Outside the platform different types of drum beatings with music should be played till the completion of the work."

Immediately, as a very old man, the Lord Himself, came there to make His own murties. Maharaja remembering the Daiva Vani (Divine sound) was in a happy mood. After some days he could see showering of Parijatas, heavenly flowers, and he could scent sweet smell and could hear heavenly music as well from inside the closed platform. After fifteen days the doors of the closed platform were opened. To the excitement and delight of all, the old man was not there. Sri Jagannath with Sankha, Chakra, Gada and Padma marks, Sri Baladeva with Gada, Musala, Chakra and Dhwaja marks on hands. Ananta Murty as an umbrella with seven Hoods above His Head and Subhadra Devi with Abhaya Hasta and having a Lotus in the other hand were visible. She is Lakshmi in a different form.

Again divine sound was heard which said, "The Murties should be covered with pure white silk cloth, then be painted and decorated in three colours such as Jagannath with black, Subhadra with saffron, Baladeva with white and Sudarsan with thin red colour. With the Darsan of these Sri Murties people will get their desires fulfilled. To bless all the souls desirous of Dharma, Artha, Kama and Moksha the Lord has kindly appeared before you. Near the Kalpa Vruksha is the Nrusimha Murty. On the Northern vacant site, please construct a magnificent temple. Install the Sri Murties in it. The family members of Viswavasru (Sabara Bhakta) and the family members of Vidyapati hereafter will have hereditary rights to perform Samskar, painting and other services of the Deities."

Hearing these Divine words, Indradyumna after covering, painting and decorating Sri Murties, removed the screen around the platform and allowed all the human beings to have the darsan of the Sri Murties.

The Maharaja allowed the people of the universe to see the Daru Murties in order to relieve them from imperfection and worldly bondage. He had no commercial interest. Selfish and ignorant people may think that wooden Jagannath Murty was controlled and regulated by them. Thus, today the material minded society is doing business with

transcendental Sri Murties. Indradyumna Maharaja under the guidance of sage Narada with needful articles collected by the priests, performed the Puja of the Sri Murties. He worshipped with Purusha Sukta to Jagannath, with Dwadasakshara Gopal Mantra to Baladeva, with Devi Sukta to Subhadra and with Saudarsani Sukta Mantra to Sudarsan Chakra. After completing puja, Maharaja, to please all the gods, distributed several crores of coins to qualified Brahmins. The Sankhodaka offered to Brahmins became a huge tank known as Indradyumna Sarobar. If any one after taking bath in that tank performs Devarchana will gain the fruits of thousand Aswamedha Yagnas. The tank water can be compared with Gangodaka. If one offers pinda in this teertha, his twenty one ancestors can annihilate all their sins.

On an auspicious day after worshipping Lord Jagannath, Maharaja Indradyumna contemplated to construct a temple for the Sri Murties. He performed the vastu puja and Yagna and prayed the Bhudevi to stand eternally without quaking where the temple was going to be constructed by him. The blind, dumb, poor and weaker sections of the society were fully satisfied, as all their demands were fulfilled by the Maharaja. The kings of various states were delighted to have the darsan of Lord Jagannath and to witness the grand reception given to them by the Maharaja. Indradyumna brought many sculptures and stones needed for the construction of the temple from different parts of the country by spending several thousand millions of sovereigns.

At present several educated people think that our ancestors have blocked the wealth in the name of temples and so we are suffering from poverty. They being unfortunate, can not realise the significance of the service of the Supreme Lord through employing so many architects and labourers for years. So, the material and the articles belonging to the service of the Supreme Lord are being used by ignorant people of the society for the development of their gross and physical comforts.

All the Vaidic Brahmins said praising Indradyumna, "O ! Maharaj, it is a matter of great rejoicing that the cause of all the causes Lord Jagannath has appeared as Daru Brahma in Purushottama Kshetra as declared in Rig-Veda 10-155-3. So it is a revealed Vedic Truth that Daru Murty of Jagannath was not made by any human being. He is Apaurusheya. The Supreme Lord, His creation, His activities and His advent in different worlds have connecting link with Vedanta Vakya. He is known through Vedanta. Same Veda declares Him as Veda-Vedanta -Vedya-Pooran Purusha and sings His glories. So one can attain Moksha through the darsan of Daru Brahma. The Vignana Murty till now has appeared to our naked eyes. The people of Bharat Varsa including the people of Utkal Desha as well, are most fortunate to see the Lord Jagannath with their natural eyes."

Narada told the Maharaja that he was going to Satyaloka to inform Brahma about the Advent of Lord Jagannath to Sri Kshetra. He asked Indradyumna to install Nrusimha Murty after completion of the temple.

The rulers of the different parts of Bharata Varsa sent their renowned sculptures and wealth to assist the Maharaja in completing the construction of the grand temple with its final shape of splendour beauty and attraction. Thus the temple with its top most height was erected on Neeladri. Such a gigantic temple can nowhere be seen throughout this world. All the kings appreciated the beauty of the temple. Indradyumna entering into the temple, prostrated before the sage Narada and requested him to bless him so that the temple would stand long enough to serve the Lord Jagannath. Narada said, "Maharaja it is for your sake Lord Jagannath has appeared in Sri Kshetra. It is through your pure devotion, you have conquered the Omnipotent. So you have become Jeevan mukta. Let us unitedly perform His service. If you travelling to Satyaloka in person invite Brahma he will surely come here with Sapta Rishis to install Sri Murties in the new Temple. No human being except you, till now, could make an attempt to reach Satyalok with this human body. Let us both start."

So saying they went round the Sri Murties and after offering prayers theirs, both of them travelled to Satyalok in Pushpak viman through Janalok. Jeevanmukta Indradyumna with Devarshi Narada travelled to Satyalok with his human body, through Bhakti.

When their chariot reached near the Satyaloka, Narada said, "behold Maharaja ! the wide space is brighter than the light of thousand Moons. It gives satisfaction and delight like the ocean of Nectar. This is the abode of Chatur Mukha Brahma." Going slowly ahead further they heard Veda dhvani of Brahma Rishis. Then they clearly heard Itihasas, Puranas, Chandas, Kalpas and spiritual stories. When they came near the assembly gate of Brahma both of them saw many gods, pithru devatas, dikpalas, Manwanthara-dhipas who were waiting at the gate for entrance. The gate keepers allowed Narada to enter in, keeping Indradyumna at the gate. Narada went inside and offered his sastanga pranams to Brahma and informed Him about the arrival of Indradyumna. The order of Brahma, allowed the Maharaja to enter the assembly hall, where Brahma was unconscious hearing the melody of gods' Divine music. Narada also felt happy hearing the music. Devendra was astonished to see Indradyuma in Satyaloka.

When the music stopped, Brahma said, "O Indradyumna ! you are a beloved devotee of Bhagavan Vishnu. Though this abode is inaccessible to human beings, you could reach it with the blessings of Narada. The purified Munis are anxious to attain this place. Again after reaching the abode they perform penance till Mahapralaya." Knowing well the intention of the Maharaja, Brahma asked him the purpose of his arrival at Satyaloka. Then said Indradyumna, "Brahman you know well, my desire. According to your sweet will and the advice of Narada, I have performed Sahasra Aswamedha Yagnas. At the closing of the last Yagna, Daru Brahma, as Jagannath, appeared at Sri Kshetra. His darsan brought me to Satyaloka. I have constructed a temple at Neelachala and I request you to instal the Lord Jagannath in it. With this request I have come here with Narada."

Meanwhile, Durvasa Muni entered the assembly hall and requested Brahma to allow a

number of visitors, standing at the gate since a long time to have His darsan. Hearing this Brahma said, "Those visitors cannot compete with Indradyumna. He is a Jeevan mukta. He is my fifth descendant and a Vishnu Bhakta. He cannot be compared with those that are standing at the gate. Their penance could help them to come thus far. Now since you wanted, they can be brought inside." So, the visitors were brought in by Durvasa.

Looking at them Brahma said to Indradyumna, "You have done well by constructing a temple for Lord Jagannath. Since your arrival to Satyaloka one Manvantara or Seventy one 'Divya Yugas' has passed away. So, during this long span of time, all your children, descendants and so many Rajas are born and perished. But the temple you have constructed and the Daru Brahma are standing there without decay. Neither you can feel the change of time, nor you are influenced even by old age or physical death. Maharaja ! you go to Sri Kshetra in order to perform the Samskar of the temple and collect the needful articles required for installation."

While Indradyumna was returning to Bhuloka, the gods asked Brahma with his permission, why Neela Madhava, to whom they were worshipping beforehand, appeared as Daru Brahma after his disappearance from the Neeladri. This question is an important and secret one. None knows the answer. Hearing their honest enquiry Brahma said, "Through out my first fifty years (prathama parardha) Sri Hari as Neela-kanta-mani Murty was visible in Purushottama Kshetra. The second fifty years of my life (Dwitiya Parardha) and Sweta Varaha Kalpa begins from today morning. The first Swayambhuva Manu's time has come. So, Bhagavan Janardhana as Daru Brahma Murty appeared in Bhuloka since this morning. Till the end of my life, i. e., the next fifty years of my life time, the Lord will remain as, Daru Brahma. There is no difference between Vishnu and myself. Vishnu is my Heart and I am Vishnu's Heart. O, Devatas ! there is an island known as Sweta Dweepa in the middle of Ksheera Sagar. The cause of the universe, Sri Purushottama is in Yoganidra in that Island. The hairs of Lord Purushottama can be called as spiritual Kalpataru (Divine tree) with Sankha, Chakra marks. The tree out of its own accord has come out from the ocean and later on changed as a sole enjoyer of the universe, (Lord Jagannath). Seeing the depressed condition of Jeevas, Sri Krishna taking pity on them kindly accepted Daru Brahma form.

There are four Yugas known as, Satya, Tretaya, Dwapar and Kali. Four combined Yugas are known as Divya Yuga. According to human calendar, one Divya Yuga comes to 432,000 years. During Brahma's one daytime each of the fourteen Manus will enjoy seventy one Divya Yugas. Brahma has to survive for one hundred years according to His Calendar. Then Mahapralaya comes destroying the fourteen lokas (Worlds). Hearing this the Devatas promised Brahma to take Birth in Bhuloka to serve Lord Jagannath, remaining at Sri Kshetra. Witnessing the eagerness of the gods, Brahma told them that he was going to instal the Jagannath Murty in the temple at Sri Kshetra. So, all the gods accompanied Indradyumna came to Sri Kshetra as commanded by Brahma.

Indradyumna reaching Sri Kshetra in Bhuloka offered his prayers and prostrations to the Lord Jagannath with circumambulation. The gods also followed suit. The Maharaja was extremely happy seeing his temple in the same good condition. Padmanidhi and Viswakarma later on followed Brahma to collect the ritual articles required for the installation ceremony.

At that time an emperor named Gala was ruling the world. When he saw the splendid temple at Sri Kshetra during the absence of Indradyumna Maharaja, he wanted to instal the Madhav Murty artificially prepared by him.

Within a short period, Indradyumna made all the needful royal arrangements through Viswakarma to receive and give necessary accommodation with comforts to Brahma, Brahma Rishis, Devatas, Siddhas, Munindras, the rulers of Bhuloka and Nagarajas of Patala loka. Hearing the grand arrangements made by Indradyumna, Gala Raja with all his army came angrily to Sri Kshetra. But, to his astonishment, he saw all the Devatas and Devarishi Narada at the huge Yagna pendal of Indradyumna. His anger subsided and he immediately coming near to Indradyumna, requested him to excuse and with rapt attention heard the whole story about Daru Brahma, the appearance of the Lord, the construction of the Temple, the presence of Brahma along with all Devatas and the elaborate arrangements made for the installation of the temple. Gala Raja repented for his ignorance of the Daru Brahma. He felt sorry that he could not have His Darsan, though he was often coming to Sri Kshetra. He consoled himself thinking that Indradyumna might handover kindly the service of the Lord Jagannath after installation. Gala Raja aspired to have the vision of the great installation ceremony ever seen by anybody. Indradyumna said to Gala Maharaja that after the installation of Daru Brahma in the temple he would proceed to Brahma Loka giving the service of the temple to him. Then he should conduct the service as desired by Lord Jagannath.

The sage Narada asked Indradyumna to prepare three chariots with ornamental decorations of gold. The chariots of Vasudeva, Subhadra and Baladeva should be marked with Garuda Dhawaja, Padma Dhawaja and Tala Dhawaja symbols respectively. Sage Narada who is wellversed in ritualism performed the installation ceremony of the three chariots. Narada after worshipping Nrusimha, offered Puja to Garuda. The Murties of Jagannath, Subhadra and Baladeva were placed on their chariots. All the Brahmins, Kshatrias, Vaisyas and Sudras began to serve the Sri Murties with Chamaras, fans, flowers, fruits etc. Mahatmas and Sadhus waited with rope in their hands to drag the chariots.

Indradyumna with needful articles awaited in the pendal with all the Devatas. All of a sudden melodious heavenly music was heard allround and the Divine flash was observed. All the people of that place being unable to see the light closed their eyes. When they slowly opened their eyelids they saw Brahma sitting on a golden Vimana, being carried by hundreds of white swans. Ganga Yamuna water was sprinkled upon Him. The Sun and

the Moon were standing on His both sides with white Umbrellas. Brahma Rishis were singing His glories, Apsaras were dancing when Gandharvas were playing music.

Indradyumna offered his prostrations and with folded hands praised the Lord Brahma. With Narada and Durvasa when Brahma came near the temple gate, and was overjoyed to behold the temple beauty. He then told Indradyumna, "you are most fortunate because you could bring all the inhabitants of the seven Lokas (Seven Worlds) for the installation ceremony of your temple."

Brahma going round the three chariots of Baladeva, Subhadra and Jagannath thrice, offered His prayers with ecstasy. Then He went round the Yagna pendal and saw the befitting dwelling arrangements made by the Maharaja for Devatas, Bhudharas, Brahmarishis, Brahmanas, Kshatrias, Yogis, Tapaswis and Vaishnavas.

Under the Divine guidance of Brahma, Maharshi Bharadwaja performed the needful rituals of the temple and installed Lord Jagannath in it. Then Brahma, Narada and other Maharshis standing with folded hands offered their prayers. They reached the chariots slowly and brought the Sri Murties of Baladeva, Subhadra, Jagannath and Sudarsan to the Yagna pendal. There they performed the Abhisheka with all teertha water to the four Murties, reciting Sri Sukta and Purusha Sukta mantras. Afterwards all the three Murties were brought to the inner apartment of the temple and were installed on the Ratna Simhasanas (Thrones of gems). Then Brahma offering his prayers said, "O, Lord ! You are ever existing. You are the cause of all causes. The whole universe is within you, yet you have kindly established yourself willingly in this temple. We perform this installation ceremony by your will and order." Then touching the Lotus heart of Daru Brahma, Padmayoni performed the japa of one thousand Anustup Mantras.

Indradyumna performed the installation ceremony on Vaisakha Sukla Astami, Thursday with Pushya Nakshatra. So on that auspicious day if any one has the darsan of the Lord Jagannath, definitely he attains salvation. After the ceremony, Brahma asked Indradyumna to enter into the temple to worship the Lord.

Indradyumna did accordingly. Entering in, he was astonished to see the Lord as Nrusimha Murty and informed the fact to Brahma. Jagannath out of His causeless mercy gave His first Darsan as Nrusimha, so that the people may not be misguided that He is only a Murty made of wood, concluded Brahma. Brahma offering His prayers to Nrusimha initiated Indradyumna with Nrusimha Mantra of Atharva Veda. All learned Vedantists declare only this Mantra to be the mean to attain Vaishnava Loka. Four Vedas are in this Mantra. At the beginning Swayambhuva Manu receiving this Mantra from Brahma expanded the creation of this world. Through it one can attain eight Sidhis. This Mantra only can bestow the fruits of all Yagnas, Tirtha Yatras and charities. The Divine Nrusimha Murty destroys all the sins of human beings.

Indradyumna, after receiving Nrusimha Mantra from Brahma could behold the same calm and serene Jagannath swamy instead of terrible Nrusimha Murty, so he was very happy. The Avatari Krishna gave His Darsan to Indradyumna as Nrusimha according to the Divine will of Brahma. Looking at Nrusimha he was first astonished to see how four Murties brought on three chariots could become one Nrusimha Murty with dreadful lion's face. To this Brahma replied, "Indradyumna ! Janardhana's Adi Murty is Nrusimha form. To bless me He has kindly appeared as this Nrusimha Murty. Please do not consider this as a wooden Murty. This Murty destroys all griefs and bestows fully eternal bliss. He is no other than the Supreme Lord. The Daru Brahma is visible as four Murties according to four Vedas. All the learned people know Him well that He is the creator, sustainer, and destroyer of the universe. So He is Daru Brahma in His revealed form. Transcendental sound and form are one. Thus, Rig Veda is Baladeva, Sama Veda is Lord Jagannath or Nrusimha, Yajur Veda is Subhadra and Atharva Veda is Sudarsan. So, four Vedas are visible as four Sri Murties. You should have no doubt about an Avatar because He can appear in any form, He desires. He exists at the time of universal destruction and construction in different forms. He is all pervading. Worship Jagannath fully with unalloyed devotion. If any one with any desire worships Him here with this Mantra, He is highly pleased."

When Brahma prayed to Nrusimha Murty, the four Murties as Baladev Subhadra, Jagannath and Sudarsan gave Darsan. Again Brahma worshipped Jagannath with Purusa Sukta Mantra, Baladev with Dwadasakshara Mantra, Subhadra with Sri Sukta Mantra and Sudarsan with Dwadaivna Mantra. He then prayed to the Lord, "O, Lord ! You are always merciful towards your sincere devotees. This Indradyumna after completing several births with unabated devotion could get your Darsan. Though the fruit of your Darsan is salvation, yet he is anxiously awaiting to serve you and to hear the nectarine words from your Holy lips.

To create strong faith in the Devotee Daru Brahma said, "O, Indradyumna ! I am fully pleased with your Niskama karma and Bhakti. None except you have received such wealth of devotion. I bless you. Let your devotion towards Me remain unshakeable. You have constructed the magnificent temple spending several crores of sovereigns. At a later future the temple you have constructed may require repairs or reconstruction. Even after such things are made I'll not leave this place. I will be here till the end of Brahma's life. Your name will always remain attached to this temple. Your sahasra Aswamedha Yagnas pleased Me to appear on Jyesta full moon day. So every year on that Jyesta Poornima day, arrange for My Maha Snana or great bath. People witnessing the ceremony will be purified. To the North side of Kalpa Taru, there exists a well named Sarva Teertha Mai. On Jyesta Sukta Chaturdasi you have to perform the needful rituals of the well. On the Poornima day the Brahmins with golden pots will have to bring water from the above well and have to use it for the bathing of the Trimurties. For this Snana ceremony you have to construct a Pandal to the North-east corner of the temple. Take the three Murties to the Pandal and after the ceremonial bath take back the Murties to the Temple. For,

fifteen days none should be allowed to have My Darsan. After that the Gundicha Mahochave should be performed. He who sees Me on the chariot on Ashada Sukla Dwitita with which Pusya Nakshatra combines, will be redeemed of all his sins. In this way you have to celebrate My Carfestival. The place where you performed Sahasra Aswamedha Yagnas and where I appeared for the first time is Gundicha platform. You take us there every year on three chariots. It is My beloved place because you performed Yagna there for thousand years. The temple you constructed on Neelachala under the guidance of Brahma is as dear to Me as the Aswamedha Yagna Platform, the Nrusimha Kshetra. The place is more pleasing to Me as it is My birth place and I am there for so many thousands of years. Yet Brahma and yourself have installed Me in the Neelachala Temple, where I should stay eternally due to your devotional desire. I should stay for nine days every year in My native place Gundicha, which is by the side of Indradyumna tank. Those who see Me in the Adapa Mandap after taking a holy dip in your tank will reach Vaikuntha. In this way My Sayan, Parswaparivartan, Uthapana rituals in Margasirsha, Pusya snans, Dolochava in Phalguna, Chaitra month ceremony, Vaisakha Chandan Yatra and other annual ceremonies should be properly performed.

Turning towards Brahma, Lord Jagannath showered benedictions upon Him. He said, "According to your will, I have appeared in this Neelachala as Daru Brahma to satisfy all sorts of My devotees. You please return back to Satya loka and let the gods return to Devaloka. There is no doubt that I will stay here as long as you are in Satya loka." Hearing this all the gods returned to their original abodes and the Lord Jagannath remained in Neelachala Temple as Daru Murty to bless all the human beings of this universe. When Indradyumna followed Brahma for Satya loka, Brahma advised him to stay in Neelachala for the service of the Lord Jagannath. "Lord Jagannath is pleased with our services means all our desires have been fulfilled", said Brahma. According to the desire of Brahma, remaining at Neelachala Kshetra Indradyumna performed all the services of Lord Jagannath.

SRI KSHETRA OR PURI

Its seven main streets:

Though there are a number of streets and lanes, in Sri Kshetra, only seven streets and forty two lanes are prominent :

1. Gauda Bada Street—The wellknown places in it are Yameswar, Tota Gopinath, Kamakshi, Sata Lahari Math, Satasan Math, Purushottam Math, Hari Das Samadhi Math and Suna Goswami Math.
2. Harachandi Streeet—Its important places are Kapala—Mochan temple, Basali Devi, Maha Prakas Math, Naga Math, Surangi Math, Poda Math, Dukhisymbaba Math, Phalahari Math, Oriya Math, Big Oriya Math, Small Oriya Math, Khajuria Math, Kimbhira Math and Hati Guru Devi Math.
3. Bali Street—In this street there are, Old Palace of Puri Gajapati Maharaja, Asta Sambhu, Syamakali, Barahi, Sidha Bakula, Ugrasena Mandapa, Sweta Madhav, Sweta Ganga, Bata Loknath, Olden Balli Math, Sankar Math, Sankarananda Math, Gopal Teertha Math, Siva Teertha Math, Kabir Chaura, Vidura Ashram, Bauli Math, Swargadwar Math, Bada Tarala Math, Sana Tarala Math, Venkatachari Math, Giriswami Math, Radhakanta Math, Gangamata Math, Haridakhandi Math, Samadhi Math, Bada Jhadu and Sana Jhadu Math, Ramdas Math, Raghav Das Math, Kausalya Das Math, Lunia Math, Chaudhuri Math, Panjabi Math, Kunja Math, Jaipur Math, Jagatamohini Math, Bhriгу Ashram, Chikiti Math, Ranga Mahal, Govinda Kunja and Veda Vidyalaya.
4. Kalika Devi Street—Its prominent places of visit are Maha Kaleswar, Dakshina Kali, Gacha Kali, Emar Math, Narasimhachari Math, Mangu Math and Avadhuta Math.
5. Dolomandap Street—There are Radha Vallabha Math, Damapada Math, Haladia Math, Jhanjapita Math, Sidha Math, Nabal Das Math and Angira Ashram in this street.
6. Kundhaibenta Street—In this street there are Neelakantha and Ramachandi, Mausima, Hatajodi Thakurani, Jhadeswari, Sisoo Math, Pandita Math, Nua Math, Sundar Das Math, Ghumusar Math, Dagara Math, Jhanjapita Math, Bharati Math, Patara Math, Landimata Math, Puran Sabha Math, Lavani Khia Math, Rajaguru Math, Gandharva Math, Paramananda Das Math, Goswamy Math, Nidha Das Math, Bali Babaji Math, Phalahari

Math, Chaulia Math, Balagandi Math, Khelore Math, Ahalya Math, Brahmachari Math, Itota Math, Chaitanya Chandra Ashram, Sunar Gauranga Math, Jaijai Ram Math, Mahabiria Math, Maniram Math, Jaipur Math, Rani Math, Kandujher Math, Putia Rani Mandir, Nima Akhada, Hati Akhada, Bagha Akhada, Salarbag Math, Kadali Patuka Math, Dasavatar Math, Jagannath Math, Khak Akhada, Kapudia Math.

7. Markandiya Street– Markandeswar Mahadev, Bada Santha Math, Sana Santha Math, Nandini Math, Kataki Math, Kanas Math, Kalitilaka Math, Kripa Samudra Math, Balli Math, Trimali Math, Uttar Parswa Math, Bada Akhada Math, Sana Chata and Bada Chata Math, Math, Chhauni Math, Papudia Math, Languli Math, Torani Chhatra Math, Ramajee Math and Visakha Math, are the important places for pilgrims to visit.

Nandighosh, Darpadalan and Taladhwaja (Three Chariots)

The construction of the three chariots on which Baladev, Subhadra and Jagannath go to Gundicha Mandir on Ashadha Sukla Dwitita is given here. The construction of the chariots start on Vaisakha Sukla Trutita. Jagannath's chariot 'Nandighosh' is 33 cubits 5 inches high with 832 wooden parts or pieces and sixteen wheels. Its Charioteer is Garuda. Its flag symbol is marked with Hanuman, Chandra and Sankha Ayudha. The Ratha covering is coloured with red and yellow colours. The name of its four horses are Sankha, Balahaka, Sweta and Haridaswa. The name of the Sarathi is Daruka.

The name of Subhadra's Rath is "Darpadalana." It is 31 cubits high, with 593 wooden parts and twelve wheels. Its charioteer is Jaydurga. Its flag protector is Tripura Sundari with Ayudha "Lotus and Lilly." The chariot covering is coloured with black and red colours. The name of its four horses are Rochika, Mochika, Jita and Aparajita.

The name of Balabhadra's Rath is Taladhwaja. Its Rathi is Balabhadra. The height of the chariot is 32 cubits and 10 inches. It is constructed with 763 wooden parts or pieces and it has 14 wheels. The chariot keeper is Vasudeva. Its Ayudha is Hala and Musala and its Bhadraveetha is Asthadala padma. Its covering is coloured with red and blue colour. The name of the charioteer is Matali. The Guard of the chariot is Bhaskara. The names of its four horses are Teebra, Ghora, Deerga Srama and Swaran Nabha.

DAILY BHOGA

Daily 56 varieties of food stuffs are prepared to offer the Lord. In the huge kitchen hall, the Vaishnavagni or fire has been preserved since thousands of years. Daily two kinds of (Bhoga) offerings are offered to Lord Jagannath. Some Rice, Dal and vegetable preparations known as "Sankhudi" Bhoga are prepared in the main kitchen and outside the kitchen but inside the compound of the temple, 'Nisankhudi" Bhoga is prepared. Since the inauguration of Jagannath temple, the menu is strictly being maintained. Daily Bhoga is offered five times to Lord Jagannath. The same prasad becomes Mahaprasad after offering to Vimala. Dried Mahaprasad is called "'Nirmalya." The dishes daily served to Lord Jagannath are : 1) Gopalavallabha, 2) Morning Dhupa, 3) Mid-day Dhupa, 4) Sandhya Dhupa, 5) Bada Simhar Dhupa and 6)Upadhi Bhog.

Daily minimum 72 quintal Rice and proportionately dal and vegetables are cooked in earthen pots. The kitchen is always kept clean. Several vegetables, Chillies, onions and garlics are not used in any preparation. Jagannath prasad is called 'Anna Brahma'.

Jagannath's Special Decorations

In Jagannath Temple, throughout the year, we find 19 varieties of Sringar or decoration to the Deities, Jagannath, Subhadra and Balabhadra. They are as follows–

1) Chandan lagi or with Sandal paste, 2) Ganesh Decoration, 3) Golden Decoration, 4) Kalia Dalana Decoration, 5) Vana Bhojan Vesha, 6) Pralambasura Samhara Vesha, 7) Krishna Balaram Rupa, 8) Vaman Rupa, 9) Rajah Vesha or dress, 10) Radha Damodar Vesha, 11) Lakshmi Narayan Vesha, 12) Banka Chuda Vesha, 13) Trivikrama Vesha, 14) Narasimha Rupa, 15) Raja Rajeswar Dress, 16) Nagarjuna Vesha, 17) Padma Vesha 18) Gaja Udharan Vesha, 19) Chacheria Vesha.

Lord Gouranga at Puri

Sri Krishna Chaitanya after accepting Sanyas at Katwa from Keshab Bharati came to Santipur and then to Puri visiting Remuna, Balesore, Jajpur, Cuttack, Bhubaneswar and Sakshigopal with Nityananda, Jagadananda, Mukunda, Gadadhar, Govinda and Brahmananda.

On entering the lofty Temple of Sri Jagannath, Sri Chaitanya ran to embrace the Deity and out of ecstasy for the reunion after a long separation he fell in trance. Sarvabhouma carried Him in that state to his house. Later on His followers came there and chanted the Name of Sri Krishna into His ears. He came to consciousness after the trance lasting for three quarters of the day.

Sarvabhouma was the foremost logician of his time and the most erudite scholar of the Monistic school. He was the court pandit of Prataparudra, the powerful independent king of Orissa. Sarvabhouma became a staunch disciple of Sri Chaitanya. The conversion of Sarvabhouma brought the people of Orissa to the Lotus Feet of Sri Chaitanya. He went on pilgrimage to redeem the people of South India for two years. On His arrival at Puri he was given the house of Kashi Mishra to live in. At present it is in Radhakanta Math. Many devotees from different parts of India came to stay with Him during the period of four months (Chaturmasya). A nine day Car- festival takes place every year. Lord Jagannath with Subhadra and Baladeva travel to Gundicha Mandir from Neelachala with Samkirtan, devotional prayers and great enthusiasm. The Three Murties Lord Jagannath, Subhadra and Balabhadra are brought to their respective chariots Nandighos, Darpadalan and Tala Dhawaja from the main Temple. On Asadha Sukla Dwitita, Gajapati Maharaja of Puri comes with a golden Broom in hand to clean the path with his own hands for Jagannath's Ratha Yatra. He has surrendered his empire and himself with his whole family to Lord Jagannath. So, he never feels shy to do this menial service. The name of this service is called 'Cherapahara'. After Sarathi takes his place on the chariot, the horses are attached and devotees with loud voice do Samkirtan and drag the chariots.

When the chariots reach Gundicha Temple, all the Sri Murties are carried into it with Samkirtan. They remain there for nine days and start their journey on 10th day of the fortnight or Dasami. On the fifth day of their arrival at night, Goddess Lakshmi visits

Gundicha Mandir with grand procession.

On the eve of the Car-festival Chaitanya used to perform the cleaning ceremony of the Gundicha Mandir every year with all His followers teaching the underlying principle of the ceremony as Gundicha represents the heart of the devotee and if a Jeeva desires to enthrone Sri Krishna in his heart, he should first of all purify it from all foreign dirts. Under the guidance of the Supreme Lord Sri Krishna, Chaitanya manifests Himself in every heart as the Indwelling guide. The seat of the Supreme Lord Sri Krishna should be purged of all desires of enjoyment and renunciation and be washed with holy water of unalloyed devotion. When Baladeva, Subhadra and Lord Jagannath were travelling by their three chariots from Neelachala to Sundarachala (Gundicha) the joy of Sri Chaitanya knew no bounds. Having fixed His eyes on the beautiful face of His beloved Madan Mohan, Chaitanya began to dance in ecstasy with all His followers in seven groups being deeply absorbed in Hari Samkirtan. The melody of Namsamkirtan surcharged three worlds and drowned all other mundane sounds. At this time Lord Chaitanya manifested His Divinity. He was found present in each of the seven groups simultaneously and devotees in each group found that Lord was dancing in their party out of His grace. Raja Prataparudra was specially blessed by the Lord as he could visualise His presence in all the groups. Bowing to Lord Jagannath with folded palms Chaitanya prayed thus, "Namo Brahmanya Devaya, Gobrahmana hitayacha, Jagaddhitaya Krishnaya, Govindaya Namo Namah"

"Glory, Glory to the Supreme Lord Sri Krishna, the son of Devaki, the self-effulgent light of Vrishni race whose complexion is Deep blue like the nimbus cloud and whose limbs are tender. Glory, Glory to Sri Mukunda, the Redeemer of the world from the heavy load of its sins."

"Glory to the Transcendental Eros of Vrindavan, the refuge of the world, who is unborn, yet known as one born of Devaki. He is the chief of Yadus who killed evils by His own powerful arms. He is the Destroyer of sins of sentient and insentient beings and the stimulator of love in the hearts of His consorts in Vraja, Mathura and Dwaraka by His All beautiful sweet smiling face."

"Neither am I a Brahmin, a king, a Vaisya or a Sudra, nor a Brahmachari, a Grihastha, a Vanaprastha or a Sanyasi, but I am eternal servant of the Lotus feet of Sri Krishna, the Lord of the Gopees and the Nectarine ocean of self-effulgent eternal Bliss."

While dancing, all the eight forms of Spiritual Emotions manifested themselves in the Chaitanya's body. Leaving the dance, Chaitanya bade Sri Swarupa to sing, who knowing His heart began thus—"I have just met the Lord of my life for whose sake I had been smouldering in the fire of Spiritual Eros." When Chaitanya used to proceed dancing ahead, Jagannath car used to lag behind, Jagannath used to halt and when Chaitanya used to move slowly. In the course of dancing another mood came over Sri Chaitanya. He with

uplifted arms recited aloud a sloka. As the Milkmaids of Vraja were delighted to behold their beloved Sri Krishna in Kurukshetra, so was Sri Chaitanya gratified at the sight of Lord Jagannath who is no other than His beloved Madan Mohan.

In the role of Sri Radhika, He thus prays to Sri Krishna, "Thou art the lover and I am the same consort, yet My heart represents Vrindaban. Manifest Thy lotus feet at Vrindaban again. Here (in Kurukshetra) are crowds of people and the din and bustle of elephants, horses and chariots, but there, there are only flowery bowers along with the bees, humming and the cuckoo's cooming. Here Thou art full of pomp, grandeur and ostentation with royal robe being surrounded by a retinue of warriors. There Thou art dressed as an adolescent cowboy with flute in Thy lips. Here I can't derive even a drop of bliss out of the ocean of bliss, which I used to taste in Thy company at Vrindaban. So, be Thou pleased to take Me with These to sport again at Vrindabana. Then only My heart shall be gratified."

In the ardour of His love, Chaitanya cited a sloka from the Bhagawat voicing Sri Radha's longing for Sri Krishna. Thus dancing Chaitanya came up to that place where Prataparudra stood and the king held Him up when he was about to fall down. Though He was pleased with Prataparudra for his humble service to Lord Jagannath as a sweeper, He feigned anger to warn His followers against coming in close touch with worldly minded people. Again with all humility, the king approached the Lord reciting, "Gopee Geeta" from Srimad Bhagavat received blessing with a warm embrace from Sri Chaitanya, on the spot where Sri Chaitanya Chandra Ashram stands.

Sri Krishna Chaitanya's teachings to Gaudiya Bhaktas on the eve of His departure from Puri to Bengal, His instructions to the devotees of Kulingram, His explanation on the real nature and the efficacy of the Holy name are unparalleled. The Leela of Sri Krishna Chaitanya is the unbounded Transcendental ocean of Nectar, the minutest Divine Love. Vallabhacharya the founder of 'Pusti-Marga' came to Puri and saw the Lord. In return the Lord embraced him as a devotee of Vishnu.

Sri Krishna Chaitanya stayed in Gambhira at Puri continuously for eighteen years. He felt that He was at Vrindabana agonising for separation being in love with Sri Krishna. The eight fold forms of Satwika vikaras are i) Tears of love, ii) Tremor, iii) Horripilation, iv) Perspiration, v) Dullness, vi) Paleness, vii) Choked voice, viii) Trance.

Thakur Haridas, who proclaimed the glories of the Holy Name to the world used to chant the Holy Name three lakh times daily twenty hours sitting under the shade of a 'Bakula' tree which is still existing. Due to old age being unable to chant the fixed number, Haridas requested Chaitanya Mahaprabhu to come there with His followers. Next morning the Lord appeared before Haridas with all His devotees and began to perform a grand Samkirtan encircling Haridas. Haridas then sat looking at His lotus face, elapsed the lotus feet of the Lord in his bosom, adorned his head with feet dust of the Lord's

devotees, and uttered the Holy Name 'Sri Krishna Chaitanya' in his lips. He drank the nectarine sweetness of His lotus face and with the tears in his eyes, he departed from this world. Chaitanya danced with the body of Haridas in the grand Samkirtan procession. The body was bathed in the Mahodadhi, so the sea was sanctified. Samadhi was given to his body by Sri Chaitanya Mahaprabhu. Still now the Haridas samadhi which is on the sea shore at Puri is a place of pilgrimage.

All the Great Vaishnava Acharyas, such as Sankaracharya, Ramanujacharya, Madhvacharya, Nimbadiyacharya, Vishnuswamy and Vallabhacharya visited Puri and established their Maths. Even Jesus Christ also visited Puri in his early age. Srila Bhakti Sidhanta Saraswati, the Gaudiya Math Acharya had established Purushottama Math. His disciples also established, i) Purushottama Gaudiya Math, ii) Neelachala Gaudiya Math, iii) Chaitanya Ashram, iv) Gaurogovinda Ashram, v) Chaitanya Gaudiya Math, vi) Chaitanya Chandra Ashram, and vii) Saraswata Ashram. All the great Acharyas have spread their spiritual messages from the great Puri Dham.

The manifestation of the Supreme Lord Krishna is Jagannath Swamy. He is Sachidananda Murty. Lord Krishna as Sri Gauranga taught this world how to worship Lord Jagannath. If we read the following instructions of Lord Krishna to Arjuna we can understand the Divine Nature of the Supreme Godhead.

Geeta–VII

1. The Supreme Lord Krishna said, "Listen O, Partha ! how I might be fully known with mind steadfastly attached to Me, engaged in Vignana–Yoga and enshrined in Me.
2. I shall tell you the principle of transcendental knowledge regarding My graceful personality in details, knowing which nothing more in this world will remain to be known by you.
3. Among the thousands of human beings one tries to attain perfection in eternal bliss. Among the thousands of human beings who have attained the perfect bliss, hardly one knows Me in My Prime Essence.
4. Earth, water, fire, air, ether, mind, intelligence and perverted ego, these are the eight components belonging to My External Mayik Potency.
5. I have another Potency known as Jeeva–Potency, superior to My Apra–Prakriti. It is a Potency that can take the initiative of infusing the spirit of cognisance into this material world.
6. Both the sentient and insentient worlds emanate from these two Potencies. I am the Prime Cause of creation, sustenance and destruction of this world.

7. O, Dhananjaya ! There is none equal to Me or greater than I. All the universe exists in and through Me like a cluster of gems strung on a thread.

10. O, Partha ! I am the Eternal Seed of all elements, the Intelligence of the intelligentsia and the Prowess of the powerful.

12. All Satwika, Rajasa and Tamasa manifestations in the world are the results of the qualities and actions of My Mayik Potency. I am quite independent of them, yet they are under My control.

14. Extremely difficult to surmount is My Supernatural Maya consisting of the above triple qualities. But those who surrender themselves absolutely to Me and Me alone can easily cross over this ocean of Maya.

15. Those worldly-minded men who are either hedonistic or altruistic by nature, who are the vilest leading lives and are therefore, the worst among mankind, who worship Impersonal Abstract Brahman deluded by My Maya and are therefore, prone to disparage Me and My devotees owing to their demoniac temperament, are called evil Minded, ill fated persons who are not at all inclined to surrender themselves to Me.

16. Four classes of righteous people who observe Sastric rules of regulated life are eligible to worship Me. They are, fruit seekers who remember Me when afflicted with grief and sorrow, the seeker after real knowledge, the seekers after worldly amelioration and seekers after salvation.

Geeta-IX

10. O, son of Kunti, My Prakriti brings forth all things movable and immovable, in this world, under My supervision. It is for this reason that this world comes into existence.

11. Foolish persons disparage Me as I Manifest Myself in a human form, not knowing that I am the Supreme Spiritual Personality and the Supreme Lord of the universe.

13. O, Partha ! But the high-souled saints endowed with pure intelligence worship Me as the Primeval and Unchangeable Source of all beings with single-minded devotion under the guidance of their unsullied temperament.

14. Determined and firm in their vow engaging all their activities to My Service having recourse to incessant chanting of My Holy Name and submitting themselves wholly to Me with all humility and sincerity, they worship Me always in touch with My Lotus Feet.

24. I am the Enjoyer as well as Lord of all sacrifices and because they are quite ignorant

of the knowledge of My Real self they degrade themselves again to the Mundane Plane.

26. Whatever is offered to Me by a devotee who is self controlled be it leaf, flower, fruit and water if offered with a loving and sincere heart is acceptable to Me as a gift of love with great pleasure.

27. O, son of Kunti ! Whatever you do, eat, sacrifice, bestow as gift and perform as austerity, consecrate them all to Me.

34. O, Arjuna ! fix your mind on Me alone, be thou always devoted unto Me, perform your duties as a matter of sacrifice for Me, bow down your head always before Me and be thou absorbed in My meditation. Thou shalt attain Me and enter into My Blissful Realm as a devout servitor.

Geeta – XVIII

55. It is by pure devotion that one can have true knowledge of 'Who I am', 'What My nature is in reality', and 'What My qualities and actions are'. Enlightened with the true knowledge regarding Me, he enters into My Blissful Abode.

64. Just listen to My confidential and highest advice. You are very dear to Me and so I shall tell you about the highest good.

65. Be My devotee, offer your mind and attention to Me, worship Me and submit to Me. Certainly you will attain Me. This is My solemn promise to you, as you are dear to Me.

66. Abandon all socio–religious duties and take absolute shelter in Me alone. Grieve not, I shall deliver you from all sins.

NAM BHAJAN

A Benevolent and Generous Publication



NAM BHAJAN

(A Translation from 6/4 chapter of
"Shri–Chaitanya–Sikshamrita")
of
SHRILA THAKUR BHAKTIVINODE

By
Paramahansa Swami 108 Sree
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

EDITED BY
Paribrajakacharya Tridandi Swami Sree Sreemad
BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ
the beloved disciple of His Divine Grace
Om Vishnupada 108 Shri
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

Published by:

Bhakti Bigyan Nityananda Book Trust
Sree KRISHNA CHAITANYA MISSION (Regd.)
Sree Bhakti Vinod Ashram,
Ananda Nagar, H.K. Road, Berhampur(G.M)
Orissa, (INDIA), Ph-208400

Second Edition-1996

WWW Edition-2002

To be had at:-

1. SRI CHAITANYA CHANDRA ASHRAM,
ITOTA, PURI-752001
Near Gundicha Mandir, Phone-24455
2. SRI KRISHNA CHAITANYA MISSION
Sree RADHA VRINDABAN CHANDRA MANDIR
208, Sevakunja, P.O.-Vrindavan,
Dt.-Mathura, pin-281121, Phone-443603
3. SRI KRISHNA CHAITANYA MISSION
Sree Goura Saraswata Ashram
Isodyan, P.O.-Mayapur, Dt.-Nadia(W.B.)
Pin-741313, Phone-45313
4. SRI BHAKTI VINODE ASHRAM
Ananda Nagar, H.K. Road, Berhampur (G.M.)
Pin-760006, Phone-208400
5. SRI KRISHNA CHAITANYA ASHRAM
Aryapuram, Rajahmundry
Dt.-E.Godavari (A.P.), Pin-533104, Ph-79444
6. SRI KRISHNA CHAITANYA MATH
Maharanipeta, Sreekrishna nagar
Visakhapatnam, (A.P.) Pin-530002 Ph-560549

CONTENTS

Introduction

Foreword

A Survey of NAM BHAJAN According to the Different Stages of Prem
Acceptance of the favourable and denial of the antagonistic to Prem–Bhakti

Exclusive Surrender to NAM; Krishna and Krishna–NAM identified

How to progress in Bhajan?

Krishna and Jivas

Krishna–the sun; Jivas–the rays

Krishna purely spiritual

Eternal love between Krishna and Jiva

Absolute Truth beyond human Reasonings

The Lila Of Krishna

This world a perverted reflection of the spiritual Atmosphere

Vyasa and Narada

Bhakti the very nature of soul

The remembrance of Krishna

The Company of Sadhus

Two minds–spiritual and material

NAM is spiritual–the object of pursuit

NAM is beyond time and space

A devotee should be aware of the Form of Krishna–Nam

The Processes of Nam–Bhajan

NAM–Incarnation of Krishna

The meaning of Nam

The Counting of NAM

Sadhak and Siddha

Lamenting prayer to NAM

The yoked and the free

Namabhasa

The five conditions of a Sadhak

PUBLISHER'S INTRODUCTION IN THE FIRST EDITION

(The 13th October, 1926)

"A long period of Four Hundred years is past since Shri Krishna Chaitanya Mahaprabhu, the Fountain head of Prem, last paid His Divine Visit to the blessed country of India. From the earliest days of yore, India is proud of her high fortunes, in as much as, the Incarnations of Godhead have mostly honoured this land of the East. But it is a regrettable fact that by this so short a time, a deep veil of forgetfulness of His preachings had covered the horizon of Vaishnavism and the people were steeped into the darkness of ignorance even about the name of Shri Chaitanya Deva. Who is Krishna Himself. Not only so, the time went still further when the highest philosophy of Vaishnavism was taken up by a number of characterless illiterate fellows who poured it into their mental mint and gave it a crooked shape. It was undoubtedly a sad desideratum that Vaishnavism with all its special learning and highest philosophy should never again be hoisted before the eyes of the world .

The auspicious moment was soon come, when the brightest luminary, THAKUR BHAKTIVINODE, first appeared on the Spiritual Firmament of India. On the 2nd of September, 1838 A.D. Thakur Bhaktivinode with a silver spoon in his mouth descended down to the village of Ula, in the district of Nadia, with an object to unfetter the ironclad ties of Maya which had engrossed the fallen jivas who surrendered their life to the licking of her colossal feet. Passing his early years through thousands of difficulties and tribulations, experiencing the opulence and penury, weal and woe and all sorts of vicissitudes of life, the Mighty Giant ere long stood an important figure in the notice of the British Government. Holding a responsible situation under the Government, Thakur proved himself a "friend of the poor"—a social benefactor; in the capacity of a Magistrate, he shone as a bright political thinker ; in the eyes of the world he was a strict moralist ; the elites of the country recognised him to be a great litterateur only, where as the masters of languages honoured him as a linguist ! Alas, such is the ran of this base earth !—Men more than often gaze at things with their own coloured spectacles and they accept or reject them accordingly !

But the few blessed ones only saw that, the whole life of Thakur Bhaktivinode was a fast running runnel of pure devotion—his was the life of the greatest Acharyya the world ever witnessed—his was the life full to the brim with the milk of human kindness –and his was the life to take all fallen souls to the cool feet of Godhead and bind them eternally with the silken tie of His eternal service. From the first moment when he observed the light of this wavering world, Thakur Bhaktivinode was determined to dispel the darkness from the sky of degraded so-called Vaishnavism; he girded up his loins to make his effort a success. For this purpose, Thakur, by his sheer love for Shri Krishna, expounded the deep philosophy which remained concealed in the pages of the Vedas, the Upanishads, the Puranas, the Bhagavat and Sandarvas etc., and gave it to the world by his action towards Divine service and also by his words in simple language to be easily understood by the readers in general. It is his writings and his divine unparalleled character that allow us a peep into the pure and sublime philosophy of Krishna, on which stand the precepts of Shri-Krishna Chaitanya Mahaprabhu.

Within his short stay in this world, Thakur Bhaktivinode mixed with every class of men and went from town to town, from village to village and from door to door with the tidings of the Spiritual Atmosphere in order to give them over to the world at the cost of nothing else but Sraddha only. But he knew at the same time that the utility of his best priceless fruits would not be recognised by the common folk; hence, his preachings were mostly confined to the educated society, because, the views of the ignorant are carried by the opinion of the erudite. Thus passing his prime of life in the bustle of the base earth, he, after cutting up every connection with all that we call our 'own' in this world, proved himself so spiritually mighty as to trample down the material pride of high lineage, immense opulence, uncommon erudition and cravings of youth like anything and melted the milky heart of the good. Thakur accepted a retired life in the nook of Shri Swananda Sukhada Kunja in Godroom (one of the islands of Navadwip), and passed his days in NAM– BHAJAN.

Our present purpose is not to give a glimpse into the life of Thakur Bhaktivinode—the art is too long while the space is too short. To have a clear-cut knowledge about Thakur's life, readers may pursue the Introduction of our translation of SHRI-CHAITANYA SIKSHAMRITA.

Thakur Bhaktivinode has left us his heaps of treasures in a number of invaluable books—to name them is, so to say, legion—at least this book—let is unable to supply them so much space. Of these books, SHRI-CHAITANYA SIKSHAMRITA is one, and this brochure is only a chapter of that big volume. As Thakur's SIKSHAMRITA, in which a flow of the honey of Shri Krishna Chaitanya Mahaprabhu's teachings as compared with the precepts of other religions runs all through, one of the disciples of Paramahansa Paribrajacharyya Shri Shrimat Bhakti Siddhanta Saraswati Thakur, the present organiser-in-chief of the Viswa-Vaishnava-Raj-Sabha, has ventured to translate it in English, so that the English-knowing public may be enriched by the treasures of Thakur Bhaktivinode.

For the technicalities of the Shastras that have not been explained in this booklet for want of space, the readers may kindly consult SHRI-CHAITANYA-SIKSHAMRITA."

FOREWORD

This brochure of "Nam–Bhajan" is only a translation of the chapter [Ch.6/4] of the big volume of Shri Chaitanya Sikshamrita" of Shrila Bhaktivinode Thakur, the pioneer of the pure devotion of the modern age. In this booklet he has described the life and teachings of Shri Chaitanya Mahaprabhu, who is Krishna Himself. He has expounded the philosophy of universal Divine Love which remained concealed in the religious scriptures. As a great Acharyya, Thakur was determined to dispel the darkness of ignorance of so– called Vaishnavism and accepted a retired life in Godrumdwipa and passed his days in Nam–Bhajan.

In this booklet Thakur Bhaktivinode proves that Krishna Himself and Krishna–Nam is identical. The Absolute Name of Krishna is purely Spiritual. He also explains the process and procedure in chanting the Holy Name and the Eternal Love between Krishna and Jiva; the Lila of Krishna and the Absolute Truth are beyond human conception; the company of Sadhus; Bhakti the very nature of the soul; Exclusive surrender to Nam; Nam–the object of pursuit; Nam is beyond time and space; Nam–the Incarnation of Krishna; Lamenting prayer to Nam; Nam and Namabhas; Sadhak and Siddha; Exclusive surrender to Nam and the different stages of Prem–Bhakti etc.

In the Satya Yuga (Golden Age), people were born so highly advanced and cultured that they did not require any sort of rectification for spiritual life. They could meditate without any disturbance and realise the Lord easily. Degradation of human beings had taken place just as the beginning of Treta Yuga (Silver Age), when Vedic sacrifices and socio–religious regulations were necessary to be introduced. When Dwapar Yuga (Copper Age) entered, people lost the capacity to perform sacrifices with purity and sanctity. So the worship of the Holy Deity of the Supreme Lord was introduced for the period.

But in the Kali Yuga (Iron Age), all spiritual virtues of human beings have disappeared from them and all inabilities, defects etc. have entered in their mind. In such a critical state when meditation etc. could not be practised by the people with proper purity, the chanting of the Divine Names of the Lord Shri Krishna has been declared as the supreme means or the special dispensation for this Age

The chanting of the Holy Name i.e., this Nam–Kirtan is ever superior to all other methods for the realisation of God. For the upliftment of the people, there is no other alternative except the Divine Names of the Lord. For this reason Shri Sukadev has declared, "O Parikshit ! though Kali Yuga is the ocean of faults and vices, there is a great good quality lies in it. In this age by chanting the Divine Names of Lord Shri Krishna only, one becomes completely free from Maya and also attains the Lotus Feet of the Supreme Lord." This is the greatest efficacy of Shri Nam–Samkirtan, that without performing any other religious rites, by merely chanting the Holy Names with sincerity, one can get completely free from mundane fetters and obtain the direct service of the Holy Feet of Shri Krishna.

The Supreme Lord Shri Krishna Chaitanya for showing the efficacy and supremacy of the Divine Names, by setting an example in His Own Divine career, descended as a Spiritual Teacher and proclaimed Nam–Samkirtan. to be the special dispensation of Kali Yuga. Shri Krishna assumes the Form of Lord Gouranga as the best servitor of Himself. He Premulgated that Divine Love can be had only by chanting the Holy Name of Shri Krishna which is identical with His Supreme Personality.

He taught us there is no other way of deliverance except the loud chant of the Lord's Holy names in the company of pure devotees. The Lord Himself did not write any book except eight stanzas in Sanskrit known as "Shri Sikshastakam" in which He has taught the essence of all revealed scriptures.

The Lord also teaches us the process how to perform the chanting of the Divine Names without committing any offence against the Name. He says that the chanter must possess the four universal good qualifications, –he should be humbler than a blade of grass etc.

In the eighth Sloka, we find that the chanter gets completely drowned in the ocean of ecstatic bliss of Divine Love with his body, mind and soul. It is the highest goal of spiritual existence–the acme of Divine Love towards the Divine Couple Shri Shri Radha–Krishna.

My sincere thanks are due to Spd.Ambarish Brahmachary and Spd. Trivikram Maharaj and Sri Kali Ch. Panda for Publishing the Book within a short time . May Lord Krishna bless them.

The disappearance day of Srila Prabhupad 29–12–1996

Invoking the blessings of Srila Saraswati Goswami

Tridandi Bhikhyu Bhakti Vaibhava Puri

NAM–BHAJAN

A survey on NAM–BHAJAN according to the different stages of Prem.

Prem alone is the purpose of the life of Jivas. Bhava (soul's feeling) develops into Prem. Turning their face towards Krishna, the more Jivas progress, the more do they approach the temple of Prem. Thus in considering the rights of Prem, we meet at the out–set with two sorts of circumstances—one is an intense longing for the unattained Prem, the other is the stage when the pedestal of Prem is already reached. There is no higher stage beyond the latter one— an incessant Rasa, is an undivided unique tatwa of that region. Devotees with utter craving for Prem who are still on the way to it, are again divided into two classes according to their love of seclusion or bustle—the one are called Viviktanandis who are close followers of approved usages, the other are known as Gosthyanandis and are ever happy in preaching. Deep meditation on Godhead is the discipline of Premi–Bhaktas and glorifying or singing the Name of Krishna is their preaching.

Acceptance of the favourable and denial of the antagonistic to Prem–Bhakti

In the state when there is an intense longing for the unattained Prem, the Premi–Bhaktas are exclusively devoted to Krishna—utter self–surrender marks them out. The Shrimat Bhagavata and the Geeta have very highly eulogized such refugees. If a devotee does not take absolute shelter under the cool shade of the gracious Feet of Krishna, what to speak of Prem ? He remains quite in the dark even about Bhava. A self– surrendering devotee should accept things that are only favourable to Prem Bhakti, and should deny everything, whatever it be, that is antagonistic or unfavourable to it. Such a devotee's only belief is that Krishna is the only Protector, that nothing else or none else but Krishna can save or protect him. He has not the least doubt about the fact that Krishna alone protects all. Devotees firmly and sincerely believe themselves to be very humble and insignificant.

The faith of an earnest and exclusive devotee is that he himself can do nothing, that not even a straw moves without the will of Krishna.

Exclusive Surrender to NAM; Krishna and Krishna–NAM identified

Extremely self–surrendering devotees prefer most exclusively to embrace SHRI NAM to every other features of devotion. They have more and intense appetite for singing and meditating upon SHRI NAM than to anything else. Of all the means of Bhajan the Name of Bhagavan is most purely Spiritual. In describing the Absolute Duties, the Shri–Hari–bhaktivilas has spoken of the glories of singing and contemplating on NAM as the best—it has been given the foremost place. The Shastras declare that there is not the least difference between Krishna and KRISHNA–NAM, because the real nature of NAM is Spiritual–NAM manifests Himself as the "Chaitanya–Rasa–Vigraha" of Krishna.

How to progress in Bhajan ?

Try they must to realise their own Chit swarup who desire to realise the Form of Krishna and the Form of NAM. The practiser of Bhakti can never be dexterous in his God–adoration so long as he does not realise spiritual truth. So, how can he attain his object of pursuit ? The attainment of an absolute conception of spiritual truths causes the amelioration of Bhajan. Here we shall say something on this subject.

Krishna and Jivas

Many a time we have told before (in Chaitanya Sikshamrita) with quotations from the Shastras that every Jiva is a spirit in molecule, the residence of Krishna is a spiritual Kingdom, Krishna is the spiritual Sun, the devotion to Krishna is a spiritual inclination, and KRISHNA–NAM is " Chit–Rasa–Vigraha." Now, we venture to show the relation between Spirit and devotees who are extremely anxious for Prem, and then shall show the means to the attainment of the highest bliss of the soul. If we have spiritual merit earned in previous births transcendental felicity will be enkindled in our heart. We have no appetite (Ruchi) for the knowledge of Brahman which is restricted to realisation of mere Chit only; for, spiritual sportive pastimes have no place in it.

Krishna—the sun; Jivas—the rays

The Saviour of the Iron Age Shri–KrishnaChaitanya declares the Vedas to be the only judge and shows the nine Prameyas from it. There is a broad discussion on it in the Shrimat Bhagavata. The Vedas have proved Jivas to be spiritual atomic parts of the Deity. Jivas are like rays from the Sun, Krishna; so the spiritual form of Jivas must be identified with the spiritual form of Godhead. But the difference lies in the fact that Krishna may be compared with the full Sun, while Jivas are His innumerable rays. Krishna is Lord of Lords–Jivas are His eternal servants.

Krishna purely spiritual

There is no denying the fact that the Residential Home of Krishna is in Parabyom or Goloka, Which is all spiritual. Vaikuntha, Chit–jagat etc. all refer to that spiritual region. The Bajashaneyya Upanishad speaks of the form of Krishna to be purely spiritual; the Shwetashwatara Upanishad describes the eternal powers of Krishna, Who is superior to the best and higher than the highest; the Mundaka Upanishad shows "Bhakti" to be Chit–Rasa; and coming to conceive Krishna to be the Life of lives, the wise, after discarding all garrulity, dry wisdom and vain arguments, dive deep to see the bottom of their soul – they, after realising the Deity by dint of pure intuition, run after devotion. He who does this is a Brahmin; he who leaves this world without knowing Him is, so to say, a parsimonious fellow. But the fortunate who departs from this earth after realising Him is alone a Brahmin, i.e., a Vaishnava–devotee of Krishna. Such has been shown to be the nature of Bhakti or Devotion: O Ye Maitreya ! the soul alone is to be seen, heard, reflected and meditated upon, and realised by spiritual organs. All is then beyond any doubt known to us.

Eternal love between Krishna and Jiva

That Soul (Krishna) is dearer than the son, dearer than wealth, for He is Omniscient. Things that are sense–pleasing are never worth endearment; from the pleasure of the Great Soul all joy proceeds. Thus the eternal relation of eternal felicity between Krishna

and Jive is Prem.

Absolute Truth beyond human Reasonings

What exact connection does there exist between this manifested and visible mundane world and the spiritual Sphere ? In going to search after spiritual truths, more than often we are deluded; after deep contemplation and discrimination we conclude Spirit to be something opposite of matter; pressing our wordly reasoning too far, we leave Chit–Rasa to the back–ground and are satisfied with an imaginative inarticulate and incomplete conception of spiritual Brahman. This is only an imagination of Chitswarup of Brahman; in such a stage, Brahman is in immutable, incorporeal, invisible or formless, without attributes and dry of Prem– This uncommon perception is like the 'Sky–flower!' And being enable to know the name, form, attributes and pastimes or diversions of that Chitswarup only, we turn to be inactive. Hence it is that all portents of Jivas come to pass due to this dry wisdom. This is well illustrated in the conversation between Vyasa and Narada .

The Lila Of Krishna

It is clear from the above that you never can know the spiritual sportive pastimes of Para–Brahman if you be dazzled by mere Chit–swarup of Brahman which is only a semblance of the eternal light of Chit . Brother ! look forward !! Enter into the Kingdom of Godhead after dashing through the brilliancy of Chit pure and simple–there you will be able to realise the spiritual pastimes of Godhead, then you will be able to taste the ambrosia of an incessant Brahma–Rasa No longer will your soul remain wooden–like. The name, form, attributes and Lila of the Supreme Being are manifested not by any earthly light but by a spiritual flame. The sun, the moon, stars, lightning and fire of this earth are quite unfit to give light to the other spiritual horizon. This spiritual light which is far beyond worldly lights brightens that Region.

This world a perverted reflection of the spiritual Atmosphere

A perverted reflection of that light do we think as supplying us with light; but in fact, it

does not . While describing Brahmapur (the region of Brahman), the Chhandogya Upanishad gives us a comprehensive knowledge of it. The spiritual kingdom as displayed by the spiritual light is an ideal to this base earth. There is not the least tinge of baseness; while on the contrary only an all-pervading daintiness is its sweet affair. The fourteen mundane worlds are only a perverted reflection of that Sphere; the gross sun is a reflection of that light and its subtle reflection is seen in the mundane rays of dry wisdom arising from mind, conscience and consciousness. Our gross senses believe the gross sun to be a flash of lustre, and we are proud of the earthly knowledge which is gained by dint of the eight processes of Yoga that are actions of the subtle intellect, conscience and ego. All these are the seemingly natural workings of engrossed Jivas . Listening to the advice of Narada, while Dwaipayana Rishi was fully absorbed in the single and natural deep meditation of the soul, he fully and clearly saw the name, form, attributes and pastimes of the Supreme Person and also could know Maya, the shadow of Parashakti, to be shelterless to the Absolute Truth—could understand anartha of Jivas, the atomic Chit—tatwas, who are engrossed, fascinated and enslaved by Maya. And further coming to realise that such Jivas can come to perceive their own personal forms if absorbed in a profoundly meditative Bhakti—yoga, he compiled the Shrimat—Bhagavata, which describes the Spiritual pastimes of Bhagavan, The forgetfulness of his own eternal form and the Form of Krishna is the foremost anartha of a Jiva, whence arises his aversion to Krishna and as a result of which he is revolved by the wheel of Maya on the path of Karma. Thus the world is full of weal and woes. When Jivas take shelter under Bhakti, after discarding the basely—turned endeavours of the mundane wise reasonings of the eight processes of Yoga of the Karma margis (followers of Karma or fruitive acts) and of the arguments of the Sankhya school of Jnana margis (seekers of dry wisdom) which vainly try to refute things that are not God or His concerns, then alone the pure rays of spiritual intuition are enkindled in them by being naturally absorbed in Divine contemplation; the worldly pleasures then prick them like pinching thorns, and Krishna—prem is awakened in the heart. By these means only, they can be blessed by the grace of Krishna—the spiritual Sun. No second help is there but this Divine grace to wash off all scrapes of the mind and to progress forward towards the eversheeny land of Krishna.

Vyasa and Narada

A sincere faith in pure devotion is the root cause of this non—laboured restraint on the senses together with the mind, and confine the soul in a deep contemplation on Godhead. When the happy moment came, Dwaipayana Rishi became doubtful about the rules and methods of Karma—kanda and vain Jnan—kanda and in reply to the question of his spiritual preceptor, Shri Narada Goswami, he said, "O Lord ! no doubt I have realised all truths, advised by Thee, still my soul, I know not why it finds no contentment! O Thou

Son of Brahma, be kind to tell me the unimaginable and indescribable secret that lurks behind it. I beg this of Thee being greatly troubled at heart."

Then Narada Goswami replied, "O Vyas ! you have not striven to give a vivid picture of the pure Spiritual Pastimes of Bhagavan, as you have given a full description in other Puranas, Vedanta–Sutras and Mahabharata of the four main objects of human pursuit, viz., virtue, wealth, enjoyment and salvation. Thus you enjoy no contentment due to this your short–coming. Thus you have committed a great and heavy omission by giving too high an eulogy of castes and stages to be the soul's religion of Jivas . If any one, leaving aside such a conventional religion of the self, engages himself in the service of Hari, and if he slips before reaching the goal, can it for this reason be a calamity to him? If, on the contrary he strictly sticks to that conventional religion being utterly unmindful of HARI–BHAJAN, what better exalted goal does it afford ?" It is clear from the above that no second help is there but Hari–Bhajan. Jiva can attain his highest goal if he embraces NAM as a means to serve Hari.

Bhakti the very nature of soul

Vyasadeva then following up this Bhakti yoga absorbed himself in an easy meditation of Godhead. "Easy" is used here to show that devotion to Krishna is most innate in Jivatma. As it is an inherent and eternal religion of Jivas, it is called the 'easy' universal religion of every Jiva. Its workings develop in the following manner:–

The remembrance of Krishna

When Jivas come to realise that the path of Karma does not give them eternal good, whether it be the eighteen inferior Karma–Yajna or the eight subtle processes of Yoga neither can ever lead them to the highest goal–the servitude to Krishna which is their souls' religion, or again when they are fully convinced that there is not the least chance to attain perpetual felicity by mundane wisdom or limited knowledge that aims at the Spiritual Kingdom–both gained by endeavour of the subtle frame of mind, ego, etc. –finding no shore to catch, they thus, by the grace of Sadhus and Guru or Spiritual Preceptor, cry out to Krishna from the deepest recesses of their heart, "O Thou Krishna ! O Ye Restorer of the fallen ! Thine eternal servant though I am, I am cast into the deep abyss of the world and am badly dashed from shore to shore by its frowning waves of troubles and tribulations. Take me up, O my Lord ! to the shade of the cool dust of Thy Lotus Feet! O, have mercy on this wretched self!!" Then the All–merciful Lord lovingly

taketh all Jivas up to His Feet.

The Company of Sadhus

When with sincere thrills of joy and tears trickling down the cheeks they constantly chant, hear and remember the Name of Krishna, they gradually reach the stage of Bhava. Appearing in the heart, Krishna erases their spots out and out from their mind, and thus cleansing their heart graciously blesseth them with His own Prem. Extreme humbleness and utter devotion are necessary to call Krishna to the heart. Then, when earthly knowledge, reasonings and strivings are completely burnt to ashes, the soul's eyes can perceive Bhagavan and His associated counterparts. If by discarding the company of Asat or dishonest fellows (Asat literally means "non-existence;" hence those who are unusually attached to the fair-sex and those who are nondevotees of Krishna both are called Asat, for things other than Krishna are transitory), one embraces the company of the good or Sat (opposite of Asat), he ere long gains a firm reliance and then through the stages of Nistha etc. reaches the ladder of Bhava. Those whose hearts are crooked will, beyond any doubt, run downstairs to Hell.

Two minds—spiritual and material

The fortunate ones who earnestly long to ascend the terrace of Prem, do sincerely and incessantly chant the Name of Krishna in the company of Sadhus. They do not have any appetite for any other feature of devotion. When in a short time by the grace of NAM the heart becomes closely attentive, the fruits of religious forbearance, control over sensual appetites, religious observances, with holding the breath by way of religious austerity, abstract religious contemplation, steady abstraction of the mind and indifference to external impressions are very easily gained without paying the least heed to all these. NAM alone is a complete suspension of the fleeting mental operations. The more the heart is pellucid, the more diverse Pastimes of the Spiritual Kingdom play in it. The flow of the milk of this felicity is so very fast running that no other means can give even the smallest drop of it. Jivas have no other wished-for-wealth than the grace of Krishna.

NAM is spiritual—the object of pursuit

NAM is spiritual. Wisdom, vows, meditation, abnegation, mental quietness, virtue, contrivance none of these can ever equal NAM. Know it for certain that NAM is the highest salvation, NAM is the highest end, NAM is the noblest final beatitude, NAM is eternally existing, NAM alone is the supermost devotion, NAM is the highest intellect, NAM is the best Priti and NAM alone is the brightest remembrance. NAM is the seed and NAM is the fruit to Jivas–NAM is their Lord and NAM alone is the supremost object of their worship. NAM is their best Preceptor.

NAM is beyond time and space

The Vedas have described the spirituality of the Name of Krishna and Nam to be the highest truth. "O Lord ! reasonably judged we have Thy Name to be higher than the highest and so do we chant Thy NAM. NAM–BHAJAN is not bound by any rule– NAM is beyond all virtuous acts–He is Spiritual–He is virility and lustre in a person. All the Vedas have been manifested from this NAM. NAM is bliss, NAM is Ananda . We can excellently be devoted to Him. NAM is worship and NAM is to be worshipped; Thy Feet are to be held in veneration. Repeatedly we fall prostrate at those. Thy lotus–feet and anoint the body with the pollen thereof. In order to lead the soul to its highest stage, devotees mutually discuss on NAM and sing His glories. They believe Thy Name to be Chaitanya in person, and always sing and hear Kirtan which is identical with Thy NAM (name)–they are purified by it. NAM alone is sat ever–existing. The essence of the Vedas is NAM, the Absolute Truth and Whose Form is Sat–Chidananda (Sat ever–existing, Chit–all–knowing, and Ananda–all–bliss). O Vishnu ! it is only by the grace of Thy Name that we are capable of offering hymns to Thee. So we should adore and pray to Thy NAM alone." In His own "Eight glorious Precepts" Shriman Mahaprabhu has spoken of the glories of NAM; He has also given a glimpse of the gradual steps of NAM– BHAJAN in those Eight precepts. His "Consider thyself humbler than the grass" shloka hints at how to adore NAM after avoiding the ten profanations; His "Man or money I want not" shloka speaks of the selflessness of NAM–BHAJAN in a devotional spirit – devotion unactuated by any lustful motive; "O Thou Son of Nanda" shloka tells us how to make a plaintive report to the Lord; the last two shlokas describe the processes of Vraja–bhajan where one loves Krishna to serve Him either in Sambhoga(union) or in Vipralamba Rasa (deeper union in separation) or in both after being completely and spontaneously attached to Shrimati(Radha). The Shastras have eulogized so highly and so often the glories of NAM that their name is legion–to describe them is to write a big volume like the Shri Hari–Bhakti–Vilas. So, we have hardly any more space in this small volume to discuss them at length. Thus here putting a stop to the glories of NAM, we attempt a very short survey of the processes of NAM–BHAJAN.

A devotee should be aware of the Form of Krishna–Nam

Devotees, who are desirous of ascending the terrace of Prem, should remember a few points even before entering the field of NAM–BHAJAN. Firstly, they should know it for certain that the form of Krishna, the form of Krishna's Name, the form of the service to Krishna and the form of Krishna's servants are eternally free—are eternally spiritual ! Krishna, His abode and His paraphernalia are all spiritual and beyond the grasp of Maya, the illusory energy. No mundane consideration exists in Seva or service. The seat, room, garden, forest, the Jamuna and every other thing of Krishna are spiritual and hence untouchable by matter. They are further aware of the fact that this their belief is not a blind worldly–faith—it is absolutely true and eternal. The exact forms of all these do not in truth manifest on this earth. Such ideas may perpetually reign in the pure heart of pure devotees. Here, the fruit of all these spiritual practices is self–realisation. Those who have realised the form of Krishna as well as of their own self, do ere long attain Vastu–Siddhi (enter the eternal pastimes of Krishna in the Spiritual Kingdom and gain personal service of Krishna). Here in this world, devotees can only get a glimpse of those immaterial things. The first stage to it is freedom from the bondage of Maya—the climax is Prem.

The Processes of Nam–Bhajan

The realisation of truths that are beyond the grasp of matter is called Swarup–Siddhi. This is a true knowledge of the relationship between Krishna and Jivas, and when this is acquired, the endeavour for Prem as a means and Prem as an object of pursuit are gained. The spiritual region of Krishna, His spiritual name, His divine attributes and spiritual pastimes—the necessary object of pursuit—come under Prem. This is delineated in the Prasnopanishad.

NAM–Incarnation of Krishna

NAM has been accepted on all hands to be an Incarnation of Krishna on this earth. A word though He looks to be, still by His unimaginable powers He is Spiritual and is a special Incarnation of Krishna. As Krishna and His Name are identical, Krishna has descended to the earth as NAM; so, KRISHNA– NAM is the first introduction to Krishna. With determination to reach Krishna, Jivas must first accept the Name of

Krishna. In going to determine the significance and origin of Hari Nam, Shri Gopalguru Goswami, the dearest disciple of Shri Swarup Damodar Goswami, writes; Blessed are they no doubt who utter

'Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare'

even indifferently (from the Agni-puran); those who chant are free from every spot of sin (from the BrahmandaPuran); Shri-Krishna-Chaitanya-Mahaprabhu simply collected them together. These Hare Krishna utterings, coming out from the lips of Shri Chaitanya, inundated the whole world with the flood of Prem; Glory be to this NAM by His will !" Hence, Shriman Mahaprabhu, as mentioned in the Chaitanya Charitamrita and the Chaitanya Bhagavat, Himself sang and taught jivas to count these sixteen names of thirty-two letters in beads of Tulashi. Shri Gopalguru Goswami explains these sixteen names in the following way:-

The meaning of Nam

At the utterance of Hari, all sins are washed off from the heart of the wicked. As the flame will burn the finger even though unconsciously you thrust it into the fire, similarly even the very casually pronounced Hari Nam will burn every bit of sin in you. That Hari-Nam after bringing the Absolute Truth, whose form is Chidananda, to light, destroys Avidya or illusion and its works. All this is the work of Hari- Nam . Or as He takes off the three-fold pangs of miseries, distresses and afflictions, hence He is called Hari (lit, to steal way) . Or Hari is so called because He drives out all the three-fold distresses of every animate and inanimate being, or because the mind of the fourteen worlds is charmed by hearing and singing the Spiritual Attributes of Hari or as He, by His exceeding beauties before which the loveliness and beauty of a thousand Cupids hide their face in shame, fascinates all men and incarnations, He is called Hari ; and in the Vocative case of Hari, it is Ha-re. Or again, according to the views of the Brahma-Samhita, -She Who fascinates the mind of Hari by Her Prem-Swarup, attachments, and love is Hara or in other words Shrimati Radhika, the daughter of Brisabhanu, and in the Vocative case of Hara it is Ha-re.

The meaning of 'Krishna' according to the views of Agama is derived from Krishna and means that this Krishna Who is Ananda in Form and attracts every object is Para-Brahman. Krishna when in the case of address is also Krishna. The Agama says, "O Ye Goddess ! all guilts and sinful motives vanish from the heart at the very sound of Ra

and the door in the form of Ma is attached to it in order to shut out those evils from re-entering the heart. This 'Ra' and 'Ma' together give us Rama." The Puranas have further said that Krishna, Who is cleverer than the cleverest, more witty than the greatest wit, Who is the Presiding Deity of all spiritual pastimes and Who is eternally engaged in spiritual dalliance with Shri-Radha, is termed as Rama.

The Counting of NAM

Devotees, who thirst for Prem and are on the way to it, sing and realise this Hare-Krishna-Nam by counting, While chanting and remembering the Name, incessantly they remember His spiritual characteristics by way of explaining to the mind the meanings of Nam. By this means their heart is very soon freed from every spot of scrapes and becomes pure and stainless ; and with the morning-twilight of NAM as the heart is purified by constant remembrance, NAM dawns in the horizon of the pellucid heart with full shining rays.

Sadhak and Siddha

Those who have accepted NAM are either self realised devotees or are still trotting onward to self-realisation . Of these, the latter class of devotees are divided according to their early and advanced stages. Devotees, besides these, who are eternally free, no more confound the soul with the body, never identify themselves with body and mind. Devotees in their early stage begin to chant the Name by a fixed number, and as they gradually increase the countings, they come to a stage when their tongue stops not for a moment from singing NAM. Though choler-tongued by Avidya, devotees in their first stage have no taste for NAM, still a patient and continuous utterance of the Name proves to be the only remedy; now they feel uneasy if stopped from singing the Name, and a constant and regardful chanting produces a supreme liking for Him. Zeal and earnestness to avoid sacrileges to NAM are very needful in the first stage, which can be done only by an avoidance of the wordly-minded men and in the company of devotees. Incessant chanting of NAM will, when the first flow has passed away, naturally increase a love for the Name and kindness to Jivas. In this Karma, Jnana and Yoga have nothing to do. If their workings be even then strong, they may help the devotees of NAM in maintaining their livelihood. If KRISHNA-NAM be sung with a firm inclination, it will ere long cleanse the heart and burn Avidya ; and when Avidya vanishes, the brighter illumination of a true unbiased abnegation and a sense of the relationship between Krishna and Jivas will appear in the heart. Numberless times has this been proved to be true among the wise .

Lamenting prayer to NAM

With a happy heart one should re-collect the meaning and form of NAM and should pray to Krishna with a heart-rending lamentation and this will draw the grace of Krishna which will lead him onward in the path of BHAJAN ; or else, births will pass in vain like Karmis and frustrated Jnanis .

The yoked and the free

Those who are bent on BHAJAN may be divided into two distinct classes . Some bear only the burden, others appreciate the real worth of things. Those who long for enjoyment or for self-destroying salvation and are attached to worldly affairs are only yoked to the heavy load of virtue, wealth, enjoyment and salvation—they are unaware of the fact that Prem is the best sap . So, such loadbearers fail to progress in BHAJAN inspire of their utmost strivings, whereas the essence-seekers aiming at Prem-tatwa very soon reach the longed for ultimate. They are called Prema-rurukshu (those who earnestly strive for ascending up to the region of Prem) ; they alone can in a very short time ascend up to the sphere of Prem or easily become Paramahansas. Thus when he, who so long simply did bear burdens only, learnt to love the Truth in the company of Sadhus and soon also turns to long for Prem .

Reverence and desire for service of Godhead awakened in the company of devotees

Good acts done in previous births, that look forward to devotion, invigorate reverence and a strong desire for the service of Godhead, which reverence and desire turn into an appetite for devotion in the company of devotees. BHAJAN along with true devotees awakens Sadhan bhakti that looks forward in expectation of Prem. If one adopts the processes of Sadhan as directed by true and pure devotees, he will ere long almost turn mad for ascending the stage of Prem where it can be tasted ; but again this Prem will remain far in the back-ground if he associates with half -true devotees and cannot exclusively devote himself to the service of Krishna . In this stage, (1) his strong love for the fleeting world (2) his identification of the soul with the material frame of flesh and blood and the subtle body of mind, (3) his knowledge of things other than Krishna, and (4) his extreme servile attitudes towards Maya do not at allow him to regard and love true devotees—crafty thoughts beguile his heart. In this way the practisers of devotion have to remain long confined to the early preliminary rights of a devotee in his first stage.

Reliance and faith in Krishna they have no doubt, but it is so tender, fickle and so unsteady that they may at any moment be led away by contradictory arguments of conflicting schools and accordingly they may come by the company of so-called preceptors and Sadhus. In order to make steady this their perturbed state of mind, they are to learn by the process of deduction (the path of Sruti from a true spiritual preceptor, the true process of worship). A firm faith in NAM will be awakened in the heart after worshipping the Deity in this way for a long time ; then at last they are bent on Nam-Bhajan in the company of devotees .

The case is different with those few lucky ones who have an exclusively firm faith in Krishna- NAM ; they take, by the unbounded grace of Krishna, shelter at the feet of such a spiritual guide who is an ontologist of NAM, i.e. who has realised and does see the Swarup (form) of NAM. Of the rights of such a preceptor, Shri Mahaprabhu says that though formal initiation may not be necessary still a guide is essential in NAM-Bhajan. The mere letters of NAM may be had at any place and from anybody, but the profound and unknown truth that is lurking behind those letters can only be exposed by the grace of a true preceptor who is purely devoted to Krishna ; the grace of the spiritual guide alone can pass over from the early twilight of NAM to the pure light of it and can save them from the ten sacrileges hindering the true service of NAM.

Namabhasa

Those who are devoted to Nam have already from the beginning attained the stage of the second class of devotees, because they are aware of the Swarup (form) of NAM. They are practically no longer bound to Namabhasa (utterance of name avoiding the ten profanations). Truly speaking, they earnestly desire Prem—they are true Premarurukshu. It is their religion to have Prem for Krishna ; they make friendship with true Vaishnavas, they cast kind glances at and show compassion to tender and unsteady Vaishnavas, and they are indifferent to those who being puffed up with false vanity of their erudition are malicious and inimical to the devotees and Sreemurti of Bhagavan. Failing to distinguish right from wrong, the beginners who are confined to the primary rights only sometimes fall into deplorable condition ; the middle order of Vaishnavas who are earnestly anxious for Prem, behave differently from the three classes of Vaishnavas and soon are blessed with Prem or ascend to the highest or superior order of Vaishnavas. These middle orders of Vaishnavas are best to be associated with.

These Prema-rurukshu devotees chant and tell their beads three lacs of times in twenty-four hours, and such felicity they find in NAM that a moment they cannot spare without Him ; then when no time can be kept in time of sleep, etc. They become incessant in their BHAJAN. Repeated remembrance of the meaning of NAM as explained by Shri

Gopal Guru Goswami will, by degrees, drive out every scrap from the nature of man and then NAM appears in person before the spiritual eyes of the devotee. When the swarup (form) of NAM fully appears, it is identical with the spiritual form of Krishna – the appearance of the swarup of NAM is the appearance of the swarup of Krishna. The more clearly and purely is NAM visible, the more BHAJAN proceeds in the presence of His swarup, the more do the three elements of which primordial matter is said to be composed, namely satwa (The strand of goodness), Raja(the strand of activity) and Tamo(the gloom of pride, haughtiness etc. of the lowest inherent principle), disappear and there appear the spiritual attributes of Krishna in the heart of the devotee. Then again, when there is a happy union of the name, form and attributes of Krishna, and devotees in their BHAJAN see them, the lila (pastimes) of Krishna is awakened by the grace of Krishna in their pure heart as soon as they are absorbed in deep and easy natural meditation. Incessantly then does NAM dance on their tongue, the form of Krishna is then visible to their soul's eye, all the attributes of Krishna are then observed in their heart and the bud of lila blooms in their soul while they are buried in meditation. In this stage, five conditions of the practising devotee are to be noticed.

The five conditions of a Sadhak

1. Sravan–dasha. 2. Varan–dasha. 3. Smaran–dasha. 4. Aapan–dasha. 5. Prapan–dasha.

The happy mood which the devotee feels at the time of listening to the object of pursuit and the means to hear from the lips of a true Spiritual Preceptor may be called Sravan–dasha. In this stage, every bit of knowledge about how to take NAM without committing any sacrilege to Him and of the processes and fitness of taking NAM is gained ; this facilitates the continuity of NAM.

When fit to receive, the strung–together beads of NAM–PREM can be had of Shri Gurudeva, i.e. the disciple with every delight and from the deepest recesses of his heart cordially welcomes the boon of surrendering himself to the feet of Shri Guru for pure and unalloyed BHAJAN and receives invigorating strength and faculty from him ; this is Varan–dasha. (i.e. the choice of Shri Guru for Bhajan by the acceptance of NAM and strength from Him).

Remembrance, contemplation, concentration, constant meditation and trance (final beatitude) are the five processes of Smaran. From remembrance of the Nam, the devotee thinks of the form which gives him a steady conception of the attributes ; this steady conception of the attributes gives him a firm conviction pursuing the lila of Krishna and having entrance in the lila he is completely absorbed in Krishna–Rasa. This is Aapan–dasha. By these Smaran and Aapan the devotee can know and adore the eternal

and daily lila of Krishna at eight different periods of the day ; and when he is deeply absorbed in it, he realises his own self and that of Krishna. These self–realised devotees are Paramahansas.

Then at the time of his departure from this world, the devotee, by the grace of Krishna, becomes an associated counterpart of ideal object of his worship in Vraja and thus attains the summum bonum of NAM–BHAJAN.

Should then all who are seekers after Prem leave the stage of a house–holder and accept Sanyas or the fourth stage ? The answer is that, be he in bustee or solitude, in palace or bower, be he in the stage of a Grihastha, or a Vanaprastha or Sanyas– in whatever stage he may be, the Prema–rurukshu should prefer to live in that stage only which will be favourable to the attainment of Prem and should at once desert the stage that is a burden or antagonistic to his BHAJAN. In this connection, the lives of Shrivasa Pandit, Shri–Pundarik Vidyanidhi, Shri Ramananda and other Personal Attendants of Krishna are worth recollection. They are all born Paramahansas. Ribhu, Janaka etc. in the days of yore are seen to be Paramahansas even though they led the lives of house–holders ; while on the contrary, finding the household–life to be detrimental and a bar to BHAJAN, Shri Ramanuj Swami, Shri Swarup Damodar Goswami, Shri Madhavendra Puri Goswami, Shri Handas Thakur, Shri Sanatan Goswami and Shri Raghunathdas Goswami, all renounced the stage of a householder and accepted Sanyas.

Krishna's loving beauty is so enamouring that even the god of lusts is charmed by Him and Krishna Himself being charmed by His own beauty and loveliness covets the pleasure enjoyed by the best of His lovers– Shri Radha, by lovingly serving such a Form as His. So anointing Himself with the lustre and complexion of Shri Radha and having been imbued with Her ardent longings of love, Krishna is ever dallying as an exemplary lover of Himself as Shri Gauranga. Shri Krishna, the essential nature of the Supreme Being– the only Real and Eternal Truth is the only Object of love and Shri Gauranga the possessor and distributor of that love. Krishna is simultaneously dallying with His dear consort in the groves of Vrindavana and tasting the extract of love–succus flowing from His consort as Shri Gauranga at Navadwip, Himself singing Krishna's name and teaching others how to love Krishna and sing His name. In so doing He distinguishes pointedly the real name, identical with the Object Himself, from the apparent or false one which is taken profanely, blasphemously or in vain. He emphasises that in this Kali yuga worldly people indulge in (1) duplicity, (2) intoxication, (3) sensuality, (4) killing of animals, (5) mercenariness and so are unable to meditate upon, or worship Vishnu and to perform Vedic sacrifices. So the chanting of Krishna's name is the only meditation, the only sacrifice, the only worship in this Kali age– Name is the means, Name is the end. But it should be noted with the utmost care that Krishna's name is not mere combination or utterance, and appearance is not identity. The fire and the glowworms though similar in appearance are not identical . The minutest spark of fire set consciously or unconsciously, seriously or play–fully will instantaneously burn an inflammable thing, whereas a

thousand glow worms will not be able to do that even in a thousand years. Krishna's Name is identical with Krishna Himself and pregnant with all the properties and attributes of Krishna. So His Name, unlike all other names, is full of energy, perfect, eternal, pure, devoid of illusion and eternally free. Aurora is sufficient to dispel the darkness of night and to drive the wild animals to their lairs and thieves and dacoits to their resorts; it enables us to distinguish the various objects of senses and ushers the advent of the glowing lamp of heaven. So does Namabhasa (the utterance of name avoiding the ten profanations) stop poverty from planting our pillows with thorns, destroy our worldly hankerings and dispel the illusory gloom, so that we may see the Name face to face. When the ever-burning sun peeps out of the eastern horizon its ever-effulgent rays make us see it face to face and feel its golden rays and enable us to see all objects bathing therein. The sun is seen and felt by us with its own rays and heat and not with the help of any other glowing object. The brightest candles of the universe put together cannot make the sun visible to us. When our dreamy nights are at an end, when we shake off the torpor, open our eyes, turn them to the east, we see the Name-Sun with all his glory and beauty.

SRI KRISHNA



The Supreme God–Head

Authored by:

HIS DIVINE GRACE 108 SHRI PARAMAHAMSA BHAKTI SIDDHANTA
SARASWATI GOSWAMY THAKUR

Published by:
SRI NITYANANDA BOOK TRUST
SRI KRISHNA CHAITANYA MISSION(REGD)

Founder president and Acharya
Sri Srimad Tridandiswamy
Bhakti Vaibhava Puri Goswamy Maharaj
Sri Krishna Chaitanya Matham, Sri Krishna Nagar,
Visakhapatnam – 530 016, INDIA

Second print
2000 copies
Sri Kartik Pournami(Rasa Pournima)
14th November, 1997

WWW Edition: 2002

©All Rights Reserved

CONTENTS

Preface
The Absolute Truth – Sri Krishna
The Real Nature of Sri Krishna
The Highest Worship of Sri Krishna
Sri Krishna Chaitanya's Teachings in a Nutshell
Damodarastakam
The Glory of Sri Krishna Nam
Eighteen Slokas from Srimad Bhagavad Gita
Four Prime Slokas from Srimad Bhagavatam
Brief History and Objects of the Mission
List of Temples around India
List of Publications
All Glory to Sri Sri Guru and Gauranga

PREFACE

The ever lucid presentation made by my Guru Maharaj His Divine Grace 108 Shri Paramahansa Bhakti Siddhanta Saraswati Thakur reminds me of his venerable loving devotion towards the Supreme Lord Sri Krishna on this auspicious event of THE KARTIK DAMODARA VRAJHAM and felt the need for publishing this book again for the Benefit of Universal Mankind in understanding the LORD through the preceptorial line of succession, which alone can bestow the pure satvik Bhakti to attain the real Goal of Life, that is to say – to realise the Supreme God head Sri Krishna and to render loving devotional service unto him. This book is of immense use for the sincere devotees. The contents in establishing the invincible and unconceivable potency of the Lord Krishna are certainly a search-light for those who read this gift of God – Sri Krishna, the Supreme God head.

One shall be on a continuous watch in eliminating the eighteen obstacles narrated through the pastimes performed by the LORD. The birds eye view of the tenth canto of Srimad Bhagavatham unfolds the supreme majesty of the Lord. The highest state of spiritual Ecstasy Mahabhava-tattva is wonderfully presented. The book is further enriched with adding Damodarastakam, Chatuslokhi Bhagavatam etc.

May the unlimited Grace of the Lord flows from him through the Sankeerthana of the Divine Name. Hare Krishna.

BV Puri Goswami
(Tridandi Swami B.V. Puri Goswami)

1.THE ABSOLUTE TRUTH –SRI KRISHNA

The Great Absolute should predominate over the crippled forms of infinitesimal absolutes who may appear at the outset as illustrations of non–absolute. If the synthetic process of all isolated entities does not go one Undeviated Object of the Absolute, it would prove to be a chaotic emporium of unassimilating difference ; so our mentalities require rectification to arrange their order in a particular line. One of our friendly co–sharers should come forward to explain before us the nature of the course that should be adopted for our methodic comprehension of the irregularities in one line. This unparalleled mercy of the One Friend and His associates is to regulate the disorderly conduct of the body and the mind. The rhetorical principle of the predominating the predominating functions in their bases of activities could give us the result of one of the four ingredients that follow when we are relieved of the worldly deformed conceptions in the pure spontaneity of a defined nature of eternal relationship that exists between the Absolute and the significatory aspects of the internal parts of the Absolute.

Whenever the specification of the Predominator is Prominent, we necessarily find the reciprocal predominated aspects, which may prove to be more than One, as distinguished from the case of the Predominator. The Predominating Agent has a singular significance over the multifarious predominated. This portion of the analysis of the Transcendental Integer has become the most conspicuous explanation offered to mankind by any of the guiding leaders to bring us towards the Transcendence. Earnest readers will no doubt find this unique explanation offered by the writer in the line of instructions received by him from the Transcendental Hero, Whose Career and accounts have been portrayed in this book, of course, in a nutshell.

The peculiar feature noticed in men (includes male and female) apart from the lower creation is this that the former can exchange thoughts and have the superiority of utilising their experience through the recollections from history and acquired branches of knowledge. They can show their felicitous mood in listening to Scriptures also. So a comparative student can easily demarcate the line of the best and full part from transitory experience of this world. The question of Eternity, Full Knowledge and Bliss cannot be dealt by other agencies of life save man ; so man need not neglect the position of the Absolute in the Ever–existence, in Full Knowledge void of all sort of ignorance and ills that flesh is heir to, and Beatific Constancy of the Fountainhead. The solution of human life should tend towards the approach of the Absolute Who is always courting us to offer His help towards the fulfilment of the inadequate speciality we have in us. And in order

to gain, an approach we should require the guidance of an individual in whom we can place our reliance, instead of being credulous with the strugglers of this world.

The Supreme Lord has left in this world a band of His followings who are always helpful to mankind instead of deluding the intellectual to turn themselves idealists and evil-doers with an apparent phase of seekers for their welfare. The author will no doubt be gratified if any of the readers can see his way to Scrutinise the Subject of the Transcendence in Whom we are vitally interested by sparing his valuable time to go through this book.

All the reference set apposite to each line below are to chapters and the verses of the Tenth Skanda(CANTO) of Srimad Bhagavatam.

Sl.No. Description Reference

- 1) Krishna is possessed of unlimited intellect (88/22)
- 2) Krishna is inaccessible to sensuous knowledge (16/46).
- 3) Krishna is Lord of the infinity of worlds (69/17).
- 4) Krishna weilds the power of creating the unlimited (87/28),
- 5) Krishna carries the impress of limitless power (87/14)
- 6) Krishna is possessed of inconceivable potency (10/29).
- 7) Krishna is unborn (59/28, 74/21).
- 8) Krishna solves all heterogeneous views (74/24).
- 9) Krishna is vanquished by exclusive devotion (14/3).
- 10) Krishna is Inner Guide (1/7).
- 11) Krishna is the Withholder of the energy of the wicked (60/19)
- 12) Krishna is the Giver of salvation of jives that are free from vanity (86/48).
- 13) Krishna ordains the worldly course of conceited jivas (86/48).
- 14) Krishna is primal God (Deva) (40/1).
- 15) Krishna is primal person (purusha) (63/38).
- 16) Krishna is Overwhelming flood of bliss (83/4).
- 17) Krishna possesses fulfilled desire (47/46).
- 18) Krishna is self – delighted (60/20)
- 19) Krishna is the apponent of the sensuous (60/35)
- 20) Krishna is sung by the best of hymns (86/23).
- 21) Krishna is the dispeller of the night of pseudo-religion (14/40).
- 22) Krishna is devoid of increase and decrease (48/26).
- 23) Krishna is efficient and material cause (10/29).
- 24) Krishna is the only Truth (14/23).
- 25) Krishna is Awarder of the fruit of work (49/29)
- 26) Krishna is not subject to the consequences of work(84/17).
- 27) Krishna is the Seer of cause and effect (38/12).
- 28) Krishna is the Person who is time (Kala) (1/7).
- 29) Krishna is Time's Own Self (70/26).

- 30) Krishna is even the time of time (56/27).
- 31) Krishna is Present in the heart of every animate entity, like fire inside wood (46/36)
- 32) Krishna is Grateful (48/26).
- 33) Krishna is the Augmentor (like the Full Moon) of the ocean of earth, gods, twice-born and animals (14/40)
- 34) Krishna is is the Tormentor of cannibalistic persons(14/40).
- 35) Krishna is the Destroyer of the pride of the arrogant (60/19).
- 36) Krishna is the Root–Cause of the origin, etc., of the world (14/23).
- 37) Krishna is the Cause of the world (40/1)
- 38) Krishna is the Creator of the world (70/38)
- 39) Krishna is appears as it possessed of a body like that of mundane entitles, for the good of the world(14/55).
- 40) Krishna is the Guru (centre of gravity) of the world(80/44).
- 41) Krishna is the Refuge (Ashraya) of jivas (individual souls) who are afraid of birth and death(49/12).
- 42) Krishna is devoid of birth (46/38).
- 43) Krishna is equally the Internal Guide, Cause and Director of jivas (87/30).
- 44) Krishna is the destroyer of the miseries of persons who employ themselves in meditating upon Him (58/10)
- 45) Krishna is of the fourth dimension and self–manifest(66/38)
- 46) Krishna is worthy of being gifted (74/24).
- 47) Krishna is the Punisher of the wicked (69/17)
- 48) Krishna is the God of gods (80/44)
- 49) Krishna is rarely cognisable by the gods (48/27)
- 50) Krishna is unconcerned about body, house, etc. (60/20)
- 51) Krishna is Supreme Ruler of the Greatest gods. (73/8)
- 52) Krishna is the Exponent of Religion (69/40)
- 53) Krishna is the Eternal Son of Nanda (Ananda/Pleasure) (14/1).
- 54) Krishna is Visible to man with great difficulty (71/23).
- 55) Krishna's Presence mocks the world of man (70/40).
- 56) Krishna is the Object of palatable drink of the human eye (71/33).
- 57) Krishna is the Internal guide of all (31/4).
- 58) Krishna is Worthy of the worship of all the worlds. (69/15)
- 59) Krishna accomodates all the worlds (59/30).
- 60) Krishna is the Manifestor of all light (63/34).
- 61) Krishna is unstinted in giving Himself away to one who recollects Him (80/11)
- 62) Krishna is the efficient Cause (87/50)
- 63) Krishna, although devoid of all mundane quality, assumes mundane qualities by His Inconceivable Power for the purposes of creation, etc. (46/40).
- 64) Krishna is not subject to change (64/29)
- 65) Krishna is not capable of discrimination, by reason of being void of any extraneous covering (87/29).
- 66) Krishna is the Giver of himself to those who covet nothing (86/33).

- 67) Krishna loves those who covet nothing (60/14)
- 68) Krishna does no work (60/20)
- 69) Krishna is Human, Hidden, primal Person (Purusha)(44/13).
- 70) Krishna is Present in the hearts of jivas like the five elements (82/45).
- 71) Krishna is the Supreme Sorcerer (70/37).
- 72) Krishna is Supreme Godhead and the Internal Guide of all (56/27).
- 73) Krishna is the Crest-jewel of those whose praises are sung by the sacred lore (71/30).
- 74) Krishna is Primal Person and Ever-existing (14/23).
- 75) Krishna is the Highest among the Objects of worship (74/19).
- 76) Krishna is the Healer of the miseries of the submissive (73/16).
- 77) Krishna is the Destroyer of the sins of the submissive (31/7).
- 78) Krishna is the Destroyer of the distress of the submissive (73/8).
- 79) Krishna is the Residue after the Cataclysm (87/15).
- 80) Krishna is devoid of touch with mundane senses (87/28).
- 81) Krishna is the Soul and Friend of all animate entitles (29/32).
- 82) Krishna is devoid of distinction appertaining to an alien (63/38, 44).
- 83) Krishna is Inconceivable by His Nature (70/38).
- 84) Krishna is the Master of the Universe (70/37).
- 85) Krishna is the Nourisher of the Universe (85/5).
- 86) Krishna is the Sun that cheers the lotus of the kindred of the Vrishnis (14/40).
- 87) Krishna is the God worshipped by the Brahmanas (69/15).
- 88) Krishna is the Foremost of the Brahmanas (84/20).
- 89) Krishna is the Originator of Brahma (40/1).
- 90) Krishna is the Worshipped of Brahma (31/13).
- 91) Krishna loves His devotees (48/26).
- 92) Krishna wears Forms in accordance with the wishes of His devotee (59/25).
- 93) Krishna is eternally Present in Mathura (1/28).
- 94) Krishna is devoid of the sense of kinship and regards all in the same way (46/37).
- 95) Krishna is beyond all Measuring Potency (Maya) (63/26).
- 96) Krishna is subdued by the love of Yudhisthira (72/10).
- 97) Krishna is concealed by the screen of maya from the sight of the people (84/23).
- 99) Krishna does not follow the ways of the world (60/36).
- 100) Krishna is the destroyer of the fear of the mundane sojourn of the submissive (85/19).
- 101) Krishna is the Womb of the Scriptures (16–44, 80/45, 84/20).
- 102) Krishna is Sree Guru's own Self (80/33).
- 103) Krishna is devoid of hankering for wife, offspring, etc. (60/20).
- 104) Krishna is the ordainer of the worldly sojourn and of the summum bonum (1/7).
- 105) Krishna is the Cause of all entitles (85/4).
- 106) Krishna is th. Friend of the good (69/17).
- 107) Krishna is devoid of discrimination as of kinship(63/38, 44).
- 108) Krishna is in Existence (56/27).
- 109) Krishna possesses true desire (80/44).

- 110) Krishna is the True Entity (87/17).
- 111) Krishna is true of speech (48/26).
- 112) Krishna is true of resolve (37/12).
- 113) Krishna sees with an equal Eye (16/33).
- 114) Krishna is the Cause of all causes (14/56–57, 63/38, 87/16).
- 115) Krishna is the Originator of all (59/28),
- 116) Krishna is the Soul's own self of all jivas (individual souls) (14/55).
- 117) Krishna is Omniscient (16/48).
- 118) Krishna is All-seeing (38/18)
- 119) Krishna is the embodiment of all gods (74/19, 86/54).
- 120) Krishna is the Seer of all (16/48).
- 121) Krishna is the Lord of all (37/23).
- 122) Krishna is the Stay (Ashraya) of all entities (82/46).
- 123) Krishna is All-pervasive and Eternal (9/13).
- 124) Krishna is the Soul of all elements (86/31).
- 125) Krishna is the Knower of the minds of all elements (81/1).
- 126) Krishna is the soul's self of all elements (74/24).
- 127) Krishna is the Inner Soul of all elements (37/11).
- 128) Krishna is the internal Guide of all elements (47/29).
- 129) Krishna is the Cause of the origin of all elements (64/29).
- 130) Krishna is the Limit of all good (84/21).
- 131) Krishna is Omnipotent (37/12).
- 132) Krishna is the lord of Lakshmi, the Presiding Deity of all riches (47/46).
- 133) Krishna is the Internal guide of all (63/38, 72/6).
- 134) Krishna is the Stay (Ashraya) of all (40/15).
- 135) Krishna is Witness and Seer of Self (86/31).
- 136) Krishna is the Refuge of the good (80/9).
- 137) Krishna is most difficult to serve (88/11),
- 138) Krishna is the Friend of one's heart (48/26).
- 139) Krishna is the Withholder of Creation (82/45).
- 140) Krishna is Withholder, Creator and Preserver (63/44).
- 141) Krishna is the Master of the functions of creation, etc. (16/49, 37/12).
- 142) Krishna is devoid of distinction as of kinship (74/21).
- 143) Krishna is devoid of distinction as between kin and alien (72/6).
- 144) Krishna indwells the Universe created by Himself (48/19).
- 145) Krishna is the Destroyer of the worldly sojourn of His devotees (60/43).
- 146) Krishna is the Wearer of body according to His Wish (1/7).

2. THE REAL NATURE OF SREE KRISHNA

The historical aspect of Sree Krishna need not be considered as irrelevant or mundane. The Absolute is always no other than Himself. Antiquarian speculations regarding the historicity of Sree Krishna have thus, inconceivably to us, an intimate bearing on the question of the real Nature of the Absolute. The scheme of ancient History of India that is being worked out by the researches of learned scholars has not yet been conclusively settled in regard to the lay affairs of that remote period which may have witnessed the Great War that is reported to have been fought out on the plains of Kurukshetra between the Kurus and the Pandavas backed by their respective allies. But the time is not far distant when it will be practicable to avoid prejudices and misunderstandings that at present prevent our approaching that great event in the proper spirit. The Puranas are steadily winning the confidence of the most hostile critics and the actual occurrence of the Great War is coming to be recognised, on the authority of the Puranas, as having taken place at a period which is not very far from 3000 B.C. The narration of the Mahabharata may now be seriously accepted as providing a tentative basis for the historical career of Shree Krishna. The Harivamsa, which forms the supplement of the Great Epic, is not opposed to the Mahabharata either in the spirit or in the so-called assumptions regarding particulars of the career of Sree Krishna that do not appear in the Great Epic.

The difficulty in regard to the Bhagawatam has also become susceptible of historical handling. If that great Purana was actually composed in the ninth century A.D., as seems not very improbable, it should still be historically possible to accept its testimony regarding even the events of the Boyhood of Krishna. But from the lay point of view, this question is not of absorbing interest in as much as the politically important activities in the career of Sree Krishna belong to a later period. But from the point of view of religious history, the story of the marvellous Boyhood of Krishna is all-important and demands our most careful consideration.

The Mahabharata deals exclusively with the Doings of Krishna as King of Dwaraka and Ruler of the Yadavas. But the mighty Deeds of Krishna recorded in the Mahabharata from no part of the worship of Sree Sree Radha-Govinda, which is the subject-matter of the present work. Bhandarkar, in his anxiety to redeem the worship of Krishna from the charge of immorality, might prefer the worship of the wedded Husband of Rukmini to that of Sree Sree Radha-Krishna. But the Bhagawatam makes the Pastimes of Vrindavana the heart and kernel of the whole narrative of its deeds of Krishna as the

Divinity, and it is this which supplies all the materials for the prevalent worship of Sree Sree Radha–Govinda. The political Krishna occupies but a secondary position, if even that, in the sphere of worship.

The narrative of the Bhagawatam so far as it covers the same ground as the Mahabharata does not differ materially from the story told by the Epic. But the interpretation and point of view of the Bhagawatam is throughout explicitly different from that of the Mahabharata even in its treatment of those events that are common to the two works. The later date of the appearance of the Bhagawatam, together with the new perspective adopted and the prominence given in it to the Boyhood of Krishna, has given rise to the doubts regarding the authenticity of its story of the Boyhood of Krishna, which is, however, also found in several other Puranas of an admittedly more ancient date.

Sectarian manipulation of history is assumed to be responsible for difference of version in the treatment of even historical events that are connected with the origin and growth of creeds. Theologians are supposed to be often ready to be unmindful of any version that may appear to them to be opposed to the tenets of the creed that they happen to profess. The Bhagawatam, judged by this canon, has appeared to certain scholars as being less reliable, in the considered historical sense, than the Great Epic. This view is also supposed to cut at the root of the reality of the religion itself. The issue regarding religion may be put thus: Did the Pastimes of Krishna at Vrindabana manifest themselves on the mundane plane at any period in the ordinary historical sense?

The answer should be, even from the historical point of view, partly, in the affirmative and negative. The Bhagawatam is regarded by the Absolutists as being both a work of the mediaeval period as well as the very Body of the eternally existing Truth Himself. The argument, Viz., that as it happens to belong to the mediaeval period it cannot also at the same time be eternal that is without any origin, is inapplicable to the Bhagawatam. The case is exactly the same with the Vrindabana Pastimes. They are also regarded to be eternally true. They are at the same time claimed to be historically true. But they are not claimed to be merely historical events. They are, therefore, claimed to be as being both old and new, or neither. They are not regarded as limitable by the mundane categories.

It, therefore, becomes necessary to widen the scope of the historical method itself in order to treat such a subject with any principle of consistency. The adherence to the scheme of gradual evolution of the creed has to be got rid of. The test of contemporary evidence as proof of authenticity should be found to be even more misleading for this particular purpose than it always is ordinarily.

What is the reality of the degree of validity of contemporary evidence in the ascertainment of the Truth ? I record my opinion regarding a certain phenomenon actually occurring before my very eyes. The statement is made up of the narration of the occurrence and my individual opinion regarding its nature and other particulars that I may

suppose have a bearing on it. The narrative portion is separated from opinion by the critics, and is accepted in that unexplained form as historically true. If Krishna actually passed His Divine Boyhood in Vrindavana and performed at that place all the miracles before the very eyes of all the people, the older narrative of the Mahabharata, it is argued, should have also been cognizant of the same. If those miracles had been the most important of all the Activities of Krishna, Who is the Hero of the Epic, they could not have been altogether omitted by the writer of the Great Epic as they must have been actual and well-known occurrences. Such argument, although legitimate within its due limits in the case of mundane events, does not apply without a good deal of modification to the Pastimes of the Divinity.

It is an option of the servants of Krishna, which they are not loth to exercise, to divulge His Activities, or keep Them concealed from the knowledge even of contemporaries. Those activities possess the special quality of being recognised as true in the real and not merely historical sense, as soon as, and whenever, they are so divulged to the unerring consciousness of the pure individual soul. On the other hand, the reality is impossible of being ever "discovered" by the empiric historical method.

The Absolute chooses to present His deluding face to the sense-perception of man. His deluding energy is all-powerful and is able to prevent the search and discovery of the Truth, for Whose service, however, every individual soul has an imperative necessity. The tentative categories of the mundane Logicians are no other than fetters of the deluding Energy that tend to produce the strange belief that the transitory and limited are necessarily also true. It is this undoubted "fact" that vitiates the current short-sighted "historical" method at its source. The reality of the Ocean is neither proved nor disproved by the admission or denial of the ignorant dweller of the Taklamakan Desert. Such admission or such denial is equally abortive and wide of the mark if the observer has no knowledge of his subject. The issue itself as regards the Truth does not exist for the pedant of the waterless desert of the narrow and closely barriered Hinterland of Empiricism.

What value for instance are we to attach to such "historical" finding as this, viz., that the teaching of Sree Chaitanya was the cause of the political downfall of Orissa? Sree Chaitanya teaches that the Absolute is served by all conditions, beings and events, either consciously or unconsciously as regards the agents themselves. The decline as well as the rise of empires and worlds serves equally in their tiny ways the uncompassable Absolute. As soon as their relation of service to the Absolute is grasped by the agents, the real, consciousness of the Truth is produced in the humble agent. So long as the Absolute continues to be pedantically regarded as a part of Physical Nature, as cause or effect, there is no consciousness at all even of the issue itself of the real Truth. Sree Chaitanya and His Activities belong to the plane of the Absolute. The empiric historian, with his geographical and chronological apparatus of observation, can have really no proper idea of the grotesque anomaly that he unconsciously perpetrates by his pedantic effort to

gauze the Absolute by the standard supplied to her victim by His deluding Energy in the form of the mundane categories that can only limit and define the, whereas the function that is required to be performed is to get rid of the necessity of having to do either.

If *Srimad Bhagawatam*, which professes to treat of the absolute, is considered to be an object of this phenomenal world, how can it possibly impart to a person who chooses to entertain such illogical thought, any knowledge of its contents? The recipient of the consciousness of the Absolute as well as the communicant of such consciousness must alive belong to the plane of the absolute consciousness. The empiric consciousness is not in the Absolute consciousness at all. It can only bungle and commit a deliberate blunder by attempting to limit and define the immeasurable and undefinable under the plea of a necessity that need not be supposed to exist at all.

It is possible, if the limitations of the mental equipment are remembered and allowed for, for a person desirous of treat in the subject on the plane of the Absolute to write the cautious narrative of the Activities of Godhead in the limited vocabulary, without falling wholly into the deliberate blunders of dogmatic empiricism. The revealed Scriptures belong to the class of such authentic records regarding the Absolute. They need not be produced at the time of appearance of the events on the mundane plane to be historically acceptable as conveying the direct or first-hand testimony of those occurrences. They are quite independent of the conditions which the mind of the empiric historian finds it impossible to shake off and which make it impossible for him to conceive of the possibility of spiritual occurrences.

Therefore, empiric speculations regarding the so-called "ricity" of a spiritual event instead of establishing its genuineness only serve to display the utter insufficiency of the empirical historicity method itself for the purpose of the treatment of the history of the Absolute.

For example, the complaint of the empiric scholar, that it is not possible to set forth the nature of the development of spiritual life in India for lack of definite chronology which renders a scientific classification of the original works treating of Indian religion impossible, however plausible in itself it may appear to be at first sight, is, in the light of the foregoing discussion, at once found to be after all only the result of a wholly deluded attitude towards the Absolute Himself. As if the development of spiritual life is capable of being measured by the process of so-called mundane evolution based on the chronological sequence of mundane occurrences!

Our contention is not that the Pastimes of Sree Krishna are historical events but that they are a revelation of the Truth in the form of historical events. The Pastimes of Sree Krishna are not, therefore, less true than any historical events whatsoever. They are much more. All the historical events of this world will be enabled to disclose the real elements of the Truth that they represent only when they would be set forth in their proper

relationship to the only eternal Verity, viz., the Pastimes of the Krishna. It is the historical events and the canons of historical judgement that require to be brought into tune with the Truth, Who is no other than Krishna. But the empiric historian does the exact opposite of this. He assumes the truth of historical events and his canons of historical judgement as the standard to which the Pastimes of Krishna are to conform for the realisation of any element of the Truth that they may contain!

The whole difficulty is ultimately due to the muddled way of thinking favoured by the empiricists that supposes itself to be selfsufficient for the purpose of finding the Truth. It is empiricism that requires to be made properly conscious of its limitations and to be forced into a serious consideration of the nature of the Truth Whom it professes in and out of season to be so willing to serve. Once the nature of the Truth is taken into our serious consideration, the inconclusiveness of the cult of historicity should be perfectly plain to every impartial thinker. Further anxious consideration of the subject should enable the empiric method to be limited to its proper scope and by such limited employment to be enabled to serve the quest of the Unlimited.

As soon as the mind is directed to the question of the Nature of the Truth, it is enabled by Truth Himself to understand the otherwise inexplicable postulations of the spiritual Scriptures that it is necessary to obey in order to attain to the plane of the real quest of the Truth. Every circumstance even of this world will then be found to be a help in the realisation of the Truth, and nothing will be found to be a hindrance. The only hindrance, as a matter of fact, is the empiric attitude itself. By the empiric attitude one is led to launch out on the quest of the Absolute Truth with the resources of admittedly utter ignorance. This fool-hardiness must be made to cease. The method of submissive enquiry enjoined by the Scriptures should be substituted after being properly learnt from those who have themselves attained to the right knowledge of the same by the proper method of submission. It is only after one has actually obtained the vision of the Truth, Whose face is so completely hid from the sight of the empiric thinker, that one can, under the guidance of the Truth Himself, set out on the quest of the Truth with any chance of finding Him and proclaiming Him to others.

So, although the method that has been employed throughout this narrative may appear to be in consistent with the demands of the blind empiric judgement, the reader is requested for the very much more weighty reasons set forth above to lend his listening ear to an attempt to apply the methods of the revealed Scriptures for the purpose of describing the real Nature of Krishna and His Pastimes, in pursuance of the mercy of the authorised Teachers, on the ground that the method is the only one that claims to be applicable to the subject of the Absolute.

As the working knowledge of the Nature of Sree Krishna is the starting point of the search of the Truth, it is our purpose in this chapter to present the reader with a summary of the traditional account of the real Nature of Sree Krishna, which is revealed by the

Scriptures of all Ages and countries in more or less explicit forms.

The outline of the history of Sree Krishna as told in the Bhagavatam, which may be accepted as the only authentic account for our purposes, is as follows. At the close of the cycle known as Dwaparayuga Krishna manifested His Appearance in Bharatavarsha. He was born at Mathura. He was the Son of Vasudeva. His mother was Devaki, the sister of King Kamsa of the race of the Bhojas. Apprehending harm to himself from the Issue of Vasudeva and Devaki, Kamsa, that unworthy scion of the Bhojas, had cast the immaculate couple into the royal prison which was most closely guarded. As they passed their days inside the prison of Kamsa six sons were born in succession to Vasudeva and Devaki. All of them were killed in their infancy by the cruel and fearful Kamsa. Sree Balarama was born as their seventh issue. He was transferred to the keeping of Rohini in Braja as foster-mother, the report being circulated that there had been miscarriage at childbirth. Godhead Himself was the eighth issue of Vasudeva and Devaki. He was conveyed by Vasudeva to the home of Nanda in Braja, whose wife Yasoda had just then given birth to a daughter. Sree Krishna was left to the care of Nanda and Yashoda in Vraja and their daughter was brought to Kamsa's prison and exhibited as the eighth issue of Devaki.

Meanwhile Sree Krishna was growing up in Braja in the company of His brother, Rama. Putana, an adept in slaughtering infants, was deputed by Kamsa to kill Krishna under the pretence of giving Him suck by the profession of motherly affection. Putana was killed by the halo of the power of the Infant Krishna. The casuistical demon Trinavarta was slain. The cart for conveyance of their baggages under which Krishna had been put to bed by His parent was smashed by the kicks of the Divine Infant. He showed his mother, by opening His mouth, that the whole world was accommodated therein. He made her see that nescience served to foster love for the power of the Truth. The Infant displayed much juvenile ignorance that was promotive of love for Himself, the True Cognition. Noting the waywardness of her child the matronly milk-maid, embodying the most exquisite degree of serving zeal, bethought of binding Krishna by means of hempencords; but in vain. But the Incompassable at last submitted to be bound by the exclusive love of the affectionate Mistress of Nanda's home. Krishna broke the twin Arjuna trees in course of His childish sports, releasing the sons of a god who had been reduced to that pitiable condition. Even the gods are liable to lapse into the senseless condition of trees by addiction to evil deeds; and even trees are enabled to regain the spiritual condition by the influence of accidental association with the pure-hearted.

Krishna goes into the forest with His chums for pasturing the calves. There He slays the demon Vatsasur who represents the offences of boyhood. It is now that religious hypocrisy in the form of Vakasur brought up by Kamsa, is also killed by Krishna of pure understanding. Aghasur also is slain. He is the embodiment of the principle of cruelty. Thereupon Krishna dined out in the open on the banks of the Yamuna in the company of His chums. The four-faced Brahma stole the calves and the cow-boys. The orderer of the

phenomenal world was thereupon deluded by the power of Krishna. By this episode the complete supremacy of the immaculate Sweetness of Sree Krishna over every other principle, was demonstrated, Krishna, the Beloved of the realm of the perfect cognition, is not subject to any regulative restrictions. This also was established. The opulence of Krishna suffers no curtailment even by the total destruction of all spiritual and non-spiritual realms. No one is able to set bounds to the incompassable ocean of the Power of Krishna. The evil-minded Dhenukasura, the ass of blunt judgment, was destroyed by Baladeva, the principle of the pure individual soul. The serpent Kaliya, the self of crookedness and malice, polluted the waters of the Yamuna, the mellow liquid of the spiritual principle. This wicked demon was thereupon slain by Hari. When the wild forest-fire, the evil of internal faction within the community, burst forth in all its destructive fury, Sree Krishna in Person swallowed it up. Thus the Lord is ever solicitous of the well-being of Vraja. Then Rama killed the demon Pralamba; the thief in disguise who was sent by Kamsa for stealing the children.

And when the sky began to be surcharged with the love-laden clouds heralding the advent of the showery season, the milk-maids of Vraja, who are loved by Krishna and are by their nature of loving disposition, felt intoxicated by singing the Praises of Krishna. They were deeply stirred by the strains of Krishna's flute. They now worshipped Yogamaya, who effects the union of the individual soul with Krishna, with the desire of gaining Krishna as their Lover. Those who are possessed of a strong desire to serve Krishna find that there is no adjustment regarding themselves or their relation with others that is necessary for the purpose, of which they need feel ashamed. They are no longer disposed to conceal their minds. Krishna stole away the clothes of those milk-maids at their bath to disclose the perfectly nude state which is the immaculate sporting ground of Divine love. Sree Krishna feeling hungry begged for food that had been prepared for offering at the sacrificial ceremony by the ritualistic Brahmanas. But they did not give it to Him in the pride of their superior status. Those sacrificial Brahmanas were addicted to a variety of empirical interpretations to the Scriptures inspired by the desire of attainment of worldly prosperity or by love for barren speculation which ends in the negation of all specific forms of activity. By dint of their traditional attachment to the Scriptures and the by-gone ancestors they are apt to degenerate into the mere mechanical transmitters to the rules and taboos that are found in the Scriptures. By reason of this vain attitude they are disabled to understand that the attainment of love for Godhead is the only purpose of all those rules and regulations. How can people with such mentality be induced to serve Krishna. But the loyal wives of those sacrificial Brahmans, despite the opposition of their husbands, prepared to Sree Krishna in the forest and demonstrates the truth that neither intellectual nor hereditary equipments are the cause of love for Krishna. It also lays down the right principal of conduct of conditioned souls as consisting in regarding everything with an equal eye. The Varna and ashrama institutions of man are intended for the regulation of the society of this world. If the social order is preserved it affords scope for association with pure-hearted persons and thereby offers opportunities for discussions regarding the supreme desideratum. These tend to spiritual progress. It is the possibility

of attainment of love of Krishna by their means that constitutes the value of the institutions of varna and ashrama (the system of divinely ordained division of social functions and grades). There can, therefore, be no disloyalty to the purpose of the social arrangement if one gives up the observance of the social rules for the sake of Krishna Himself. As a matter of fact, on the actual attainment of the goal itself, the further pursuit of the means of its attainment becomes unnecessary for all persons who are really desirous of obtaining the goal. It is also no infringement of the purpose of the social code to allow such a person full scope for serving Krishna. In enforcing social obligations it is, therefore, necessary to consider the actual condition of individuals to whom they are to apply. Otherwise the very object of social organisation itself will be wholly frustrated.

Krishna then forbade the people to perform the sacrifice to Indra. The people were to sacrifice to Indra to please him in order that he might send them rain which was necessary for the sustenance of themselves and their flocks. This represents the principle of utilitarian work on the basis of mutual co-operation for the safety and well-being of society. Indra, being denied his offerings, in anger tried to punish the denizens of Vraja by sending down torrential rain which flooded the fields and homesteads of the people. Hari Himself protected the residents of Gokula from this peril. No harm can come to the servants of Krishna if for the purpose of serving Him even their ordinary domestic and social duties have to be given up altogether which may result in the destruction of the world. No one can kill whom Krishna Himself protects. Even the cosmic law is not binding on them. The devotees of Krishna are free from all observance of all law except that of spiritual love for the Supreme Lord. Through the realm of faith there flows the perennial stream of the holy Yamuna. The transcendental river is the liquid essence of the pure cognitive state. Nanda was in danger of being drowned in the waters of that river of joy, but was mercifully rescued by his Son's blissful Activity. Thereafter Sree Krishna showed the cow-herds His Own Divine Majesty in the realm of the Absolute. The Divine Majesty is always latent in the Personality of Krishna. The Supreme Lord Who is the Beloved of the eternally free souls and their following then performed the Pastime of the Dance in the circle of His beloved. This Pastime manifests the principle of working of Divine love. Lord Hari, out of His mercy, danced in the Rasa circle formed by the milk-maids. He promoted the growth of their highest love by separation, by His subsequent disappearance

The stellar system may supply a poor analogy of the Rasa Pastime. Just as the Suns surrounded by their respective circling groups of satellites dance round the Polar Star in the form of a circle, in the same manner, all individual souls eternally enact their harmonious dance in their orbits round Sree Krishna as the centre of the system, sustained therein by the force of Sree Krishna's overpowering attraction for all spiritual entities. In this vast round of the Rasa dance, Sree Krishna is the only Male and all individual souls are females. In the realm of the Absolute Sree Krishna is the sole Master and Enjoyer. All the rest belong to the category of servants and objects of enjoyment that minister to His sole pleasure. The Rasa Pastime is capable of being analogically described in the

vocabulary at our command only in terms of the sexual relationship. The reason of this is that there is a real correspondence between the two—the sexual relationship of this world being the unwholesome reflection of the spiritual process in the mirror of this material world. The analogy is, however, bound to prove misleading if due allowance is not made for the radical difference between the substantive nature and location of the two processes. The principle of mundane amour resting on that of physical sex can never be divested of its innate grossness and unwholesomeness. The grossness of worldly enjoyment as well as the sensuousness and frailties of both the object and subject of sexual passion are responsible for the imperfections of mundane amour. The Rasa Pastime is absolutely free from any touch of unwholesomeness, all the conditions being favourable for the promotion of the most perfect bliss by universal association in the rites of the most exquisite love. No apprehension of lewdness or sexuality must, therefore, be allowed to stand in the way of the exhaustive consideration of this highest and all important spiritual subject.

The circular amorous dance or the Rasa Pastime expresses the manifestation of Divine love in its perfectly unobscured form. The highest realisation of this process consists in this, that in it Srimati Radhika, the highest object of all reverence of all souls being that supreme blissful Power of Krishna who expresses His specifically luscious quality, appears in person in the circle of the dancers, in all her most exquisite charm encompassed by the bhavas, her suite of the most confidential female friends. At the close of the Pastime of the circular dance there follows naturally sporting in the liquid current of the Yamuna, the cognitive essence itself dissolving into liquid bliss on the full manifestation of love.

Nanda who is the personality of spiritual bliss, is swallowed up by the boa-constrictor of the joy of the liberation of merging in the Divine Essence. Krishna, the Protector of His devotees, thereupon rescues him from his peril. The stubborn demon Sankhachuda, who sets fame over every other principle is then slain in an attempt to create disturbance in Braja. Kashi, the demon of the vanity of political ambition, is next slain by Krishna, the foe of Kamsa, when the Lord finally made up His mind to return to Mathura.

Akrura, the contriver of all occurrences, then conducted Hari to Mathura. On His arrival there, the Lord killed the sturdy wrestlers and then also slew Kamsa himself with his brother. On the departure from this world of atheism in the person of Kamsa, Sree Krishna bestowed the charge of the earth on Kamsa's progenitor, Ugrasena, who embodies the principle of independence. The twin widows of Kamsa thereupon repaired to their parent, the King of Magadha, the embodiment of elevationism, and submitted to him their sorrows of the state of widowhood. On receiving this tidings, the King of Magadha set out at the head of his armies and fought seventeen mighty battles about the city of Mathura, but was every time defeated by Hari. When Jarasandha at last beleaguered Mathura for the eighteenth time, Krishna retired to His own Capital of Dwarakapuri. The real significance of this episode consists in this, that the potency of the

principle of elevationism is constituted of the eighteen categories of the ten personal lustrations from birth to death, the four– fold classification according to aptitude and the four–fold division into stages of the individual life (Varnashrama). When the seat of knowledge is finally captured by these eighteen categories by fostering renunciation of the world, there is manifested the disappearance of Godhead on the consequent emergence of the longing for pseudo–liberation.

While Krishna abode in Mathura, He placed Himself under the charge of the teacher of religion, and after completing His study of all the Shastras, restored the life of His preceptor's dead son. There is no necessity in the case of the Krishna, Who is naturally perfect, to endeavour for the acquisition of knowledge. The episode indicates that the intellect of man makes progress in erudition during its stage of residence at Mathura which is the Academy of all learning.

Those who covet the fruits of their activities also cherish attachment to Krishna. Their attachment to the Lord is charged with impurity. The attachment by degrees grows into the well purified unadulterated liking for Krishna. This salutary truth is manifested in the case of Kubja's love for Krishna during His sojourn in Mathura. Uddhava went to Gokula to be acquainted fully with the loving state of Braja which is superior to all forms of devotion.

The Srutis affirm that the Pandavas represent the Branch of righteousness, while the Kauravas are the offshoots of unrighteous conduct. For this reason, Sree Krishna is verily the Friend and Preserver of the family of the Pandavas. In order to establish the well–being of righteousness and for the deliverance of sinners, the Lord deputed Akrura to Hastina as His messenger.

Jarasandha, the champion of unwholesome fruitive activity, beleaguered the beautiful city of Mathura, the abode of the knowledge of the undifferentiated Greatness and Nourishing Quality of the Divinity (Brahman). Here the point that is established is that fruitive activity itself is of two kinds. One variety is directed to the supreme desideratum itself. By such activities there is growth of knowledge and by their conjunction liking for Godhead is developed. This conjunction of activity, knowledge and the principle of Divine service, is also variously designated as the process of karma, jnana or bhakti. Those who possess real insight, call it the method of Harmony. But there is a different variety of activity which is directed to a selfish purpose. This form is known as karma–kanda, to distinguish it from the process of what is termed karmayoga. This selfish variety of fruitive activity often gives rise to apprehension regarding the existence and attainment of Godhead and promotes their union with atheism by wedding them with the latter. It is this unwholesome variety of worldly activity that in the person of Jarasandha invaded the City of Mathura.

Thereupon, Sree Krishna, of His own accord, conducted His friends, viz., the community

of His devotees, to the city of Dwaraka. This is the process of the service of Godhead under the regulative principles of the Divine Dispensation. The Yavana king belonged to a society that was not regulated by the Divinely ordained principle of class and stage (Varnashrama). Being thus addicted to ignorant utilitarian activity and relying on the resources of such activity and being thereby opposed also to the path of liberation by empiric knowledge, the Yavana king scornfully kicked king Muchukunda representing aptitude for the path of liberation. The Yavana king was thereupon destroyed by the superior power of king Muchukunda. Hari then repaired to Dwaraka, the seat of the Knowledge of the Divinity in all His Majesty. There the Lord wedded Rukmini Devi, Embodiment of the Supreme Majesty of Godhead. Pradyumna, God of love, was no sooner born from the womb of Rukmini, then he was stolen away by Sambara, embodiment of the deluding Energy. The body of the god of love had formerly been burnt up by Mahadeva, representing barren asceticism. At that period Rati Devi, consort of Kama, God of love, had sought refuge in the demoniac propensity for the lust of the flesh. Kamadeva of great prowess, being now instructed by his consort, Ratidevi, killed Sambara representing the pleasures of the flesh and made his way to Dwaraka. By way of restoration of the gem, Hari now wedded the auspicious Satyabhama, who is part and parcel of Sree Radhika, the fullness of the quality of extreme loving sensitiveness. Rukmini with seven other ladies were the reflections of the Power of the most delicious and the very highest Divine love, appearing in the conditions of Splendor and Majesty. They became the chief Queens of the Royal Home of Krishna at Dwaraka. At Dwaraka Sree Krishna's off spring and relations multiplied space. This point to an essential difference that distinguishes reverential worship rendered to the Majesty of Godhead from that loving devotion. The former Naturally tends to expand by the process of division. The latter is indivisible. It is not possible to deal with this matter in greater detail at this place. But the subject requires to be most carefully treated in a separate treatise.

A certain demon proclaiming himself to be Vasudeva preached the doctrine of undifferentiated Monism, at Kashi, the abode of Hara. The lord of Roma, Who is Godhead Himself, after slaying that demon, burnt Kashidham, the seat of the corrupt opinion. The lord seated on the back of Garuda slew the demon Bhauma who was filled with the notion that the things of this material universe are Godhead. This is idolatry. The worship of the Holy Divine Archa is not to be confounded with the worship of idols. The latter consists of the two co-ordinated varieties of pseudo- worship of Nature in its positive and negative aspects. Godhead rescued the victims of idolatry by destroying the faith in the undifferentiated Brahman which is the subtle and more dangerous one of the two forms of idolatry and by accepting the worship of their quondam victims. By killing Jarasandha by the agency of Bheema, the Lord rescued many a king from the bondage of elevationism (worship of pure worldly utility). He accepted unrestricted worship at the sacrifice of Yudhisthira and cut off the head of Shishupala who was a personal enemy of Himself. At the battle of Kurukshetra, Krishna afforded relief to the Earth groaning under her burden and, having re-established the pure religion, saved spiritual society.

On His arrival at Dwaraka the sage Narada was filled with great wonder on beholding the lord appearing at one and the same time in the homes of all his different Consorts. The fact that Godhead is fully present every where and in every soul, is much more wonderful than that He is One and pervades the whole universe by His Divine Essence. The demon Dantavakra, embodiment of barbarism, was slain. The Lord bestowed on Arjuna, His brother by the religion-bond, the hand of His Own sister Subhadra in marriage. The Lord saved the city of Dwaraka by destroying the efforts of Salwa backed by the knowledge of the deceptive physical sciences. The beautiful products of material sciences are nothing in comparison with the Doings of the Lord. King Nriga was undergoing the punishment of unrighteous conduct in the form of a reptile. He was delivered from the condition of a reptile by the mercy of the Lord.

Hari ate the raw rice given Him by the Brahmana Sudama, out of love. The Lord is not so pleased with the offering of even sweetmeats that are made by the pashandas (unbelievers). The monkey Dibida representing un-Godly carnival, was killed by Baladeva embodying the essence of the pure soul full of the love of Krishna. Baladeva performed the Pastime of love in the company of milkmaids who were the different substantive aspects of the pure soul, in a great forest in which there was a city made of the cognitive principle of the pure soul.

These Divine pastimes are enacted in the hearts of the devotees. They disappear with the termination of the earthly sojourn of the devotees, just as the show ceases on the actor leaving the stage. The Will of Krishna, in the form of Time, having made the Yadavas, pure spiritual states, desist from their Pastimes, overwhelmed the Divine Abode of Dwaraka by the waves of the ocean of oblivion. The self-same will of Krishna, Who is the Source of ceaseless joy, made the devotees give up their bodies, worn out by decay, and by fomenting mutual discord, at Prabhas representing the knowledge of the Divinity. The aptitude towards Krishna that dwells in the hearts of the devotees attain to its pristine glory by its conjunction with the pure soul on his severance from the physical body. It continues its full manifestation in Goloka which is the highest portion of the realm of Vaikuntha.

These activities of Sree Krishna never cease in Goloka, which is the innermost Sphere of the realm of the Absolute and the Abode of the Supreme Lord in the manifest unobstructed enjoyment of His own pure Nature. They are available to the conditioned soul in terms of the categories of time, space and agent, in proportion to the realisation of his proper spiritual nature. This realisation may remain confirmed to the detached relationship of the individual soul to the Lord or expand into the form of a social function. It is this latter form that made its appearance in the pure consciousness of Narada and Vyasa in the cycle of the Dvapara Age. The spiritual consciousness is, therefore, susceptible of manifesting its appearance in terms of the activities of individuals and also of those of the community of pure souls. With the growth of the social instinct the second form of manifestation makes its appearance in due course.

Regarded from the point of view of the associated spiritual consciousness Hari is realised as fully manifest in Mathura, more fully in Dwaraka, and most fully of all the Vraja. The degree of purity of its blissfulness, is the measure of the Plenitude of the Divine Manifestation. Judged by this standard, the joyous activities of Vraja form the highest platform of the spiritual realisation of the individual soul. In this most blissful experience Krishna is ultimately realisable as the sweetheart of the spiritual milkmaids, the very highest point in the process being the Blissful Activities of Krishna as the Beloved consort of Sree Radhika.

Those who have been enabled to taste the sweetness of these spiritual realisations, are fully established in the eternal function of the pure soul. It is not possible to elaborate the quality of the liquid sweetness of the process by means of general terms. It is for this reason that the poetic sages have expounded the Truth of the Activities of Krishna by their detailed concrete descriptions. The Supreme bliss is obtainable only by the most solicitous service of Krishna. It is not possible to attain real and abiding satisfaction by the contemplation of Godhead as the regulator and Companion of the individual soul, or by the realisation of the Greatness of the undifferentiated Divinity by the process of empiric Knowledge, or by worshipping Godhead by the method of the Sacrifice (yajna) as the Giver of the fruits of utilitarian activities.

3. THE HIGHEST WORSHIP OF SREE KRISHNA

The Method of the worship of Krishna at Braja is the highest of all forms of worship. The worships that are practised at Mathura and Dwaraka, respectively, own their value in augmenting the exquisiteness of the Pastimes of Braja. It is our purpose, therefore, to consider the worship of Braja in some detail at this place. The discussion of the worship of Braja should not be withheld from the cognisance of the conditioned souls, as by means of this alone they can be really benefited. It is only when the conditioned soul is in the position to realise the nature of the mode of worship at Braja that he is freed from the fear of death, by obtaining the life eternal.

The subject of the worship of Vraja may be conveniently considered by the related methods of synthetic or positive and analytic or negative treatment. Synthetically regarded the worship resolves itself into a system of relationship divisible in their turn into five distinct grades. These grades are called respectively the tranquilised state, condition of the servant, that of a friends, that of parents and finally that of consorts, in the order of increasing excellence from the point of view of the detached observer.

In Vraja certain denizens always regard themselves as the servants of the Prince of Braja. Others consider themselves as His fortunate friends. Sridama, Subala, etc., possess the pure friendly disposition. Yasoda, Rohini, Nanda are actuated by undiluted parental affection. The consorts, with Sree Radhika as their head, regard themselves exclusively as the promoters of Krishna's onerous love in the dancing circle. Nowhere else except in Vrindavana can there exist these dispositions of pure exclusive relationships with Krishna. It is for this reason that pure souls feel an instinctive attraction for the charming Vrindavana. In Vrindavana the Scriptures agree in declaring the amorous disposition to be the highest of all. By the principle that Godhead happens to be the soul Enjoyer of every entity, the individual soul is proved to be eternally ministrant to the pleasure of Sree Krishna. In Braja, however, there was no dividing limitations as between Krishna and the serving individual souls like those that separate the master from the servant in this world. On the contrary there always prevails indivisible supreme bliss in the visible form of these all-loving relationships. The consideration of loving separation also finds a place there for the sole purpose of augmenting still further the happiness of loving union. This blissful disposition, which belongs only to Vraja, is realised in its gradual development by the careful preliminary service of relationships that obtain outside Braja in Mathura and Dwaraka.

The conditioned soul is eligible for service of Godhead only under the strictest regulations. At a subsequent stage, on the appearance of attachment for Krishna, the disposition of Vraja gradually manifests itself. At this latter stage Krishna is served internally with loving devotion, but outward regard is displayed towards the regulative social institutions. This duplicity of disposition and practice is known as Parakiya (relationship as to a paramour); because the condition of the devotee, resembles that of the wedded wife who may have unfortunately contracted a passion, which is not to be indulged, for a person other than her lawful husband. In these circumstances, the really loyal wife is under the painful necessity, from an innate sense of duty, of showing all outward regard that is due to her husband and of observing scrupulously the domestic and social regulations, although she can no longer feel for them any real internal attachment.

The apparently unintelligible and insincere attachment to society of the highest class of devotees can not avoid being misunderstood by those comparatively advanced pupils who are in the position to appreciate the beneficent nature of the Scriptural regulations for the promotion of the spiritual well-being of society. But the highest class of devotees do not modify their method out of deference to adverse criticisms even of such bona fide objectors. Those novices who are not well advanced on the spiritual path are still less able to understand the ways of loving devotion which actuate the best devotees.

There is a regular gradation in the growing manifestation of the pure spontaneous attachment for Krishna. The growth of such attachment is capable of being divided into three distinct stages in order of increasing excellence, viz., (1) the love of conditioned souls adulterated by endeavour to follow the Scriptural regulations, (2) Love for Krishna on the Absolute plane but wanting in the quality of intimacy, and finally (3) perfect love for Krishna free from all extraneous dross or impurities. The limit of pure love for Krishna in Sree Radhika, the Counter-Whole of Sree Krishna himself, is termed mahabhava (the loving condition major). Different from the specific nature of mahabhava, but closely approximating the same, there is found the eightfold assemblage of the bhavas in hering in the pure individual souls. They are the eight Sakhis (The Cherami) of Sree Radhika. The bhavas of worshippers adjoining those of the sakhis, are the manjaris (spray). The worshipper should in the first instance seek the protection of the manjari whose bhava corresponds to the worshipper's own nature. He is, thereafter, to offer his submission to the sakhi who is served by the manjari. It he obtains the mercy of the sakhi he will be enabled thereby to attain to the refuge of the feet of Sree Radhika. In the circle of the great Rasa-dance the worshippers, manjari, sakhi and Srimati Radhika, occupy positions that are very much analogous to those of the satellite, planet, the sun and the polar star respectively in the mundane stellar system. In the process of augmentation of bhava the promotion of the enjoyment of Krishna becomes available for jeevas who have attained to the quality of mahabhava.

There are eighteen obstacles in the way of this exquisite consummation of bhava which belongs to Vraja. Those are apt to pollute pure love and give rise to offence. It is

imperatively necessary to consider the nature of these obstacles by way of the negative treatment of Vraja–bhava, which should supplement and help to prevent any grave misconception of the position exposition.

The FIRST OBSTACLE is one's encounter with the pseudo–Guru. The bad Guru is no other than the demoness Putana who offers the suck of her poisoned breast for killing new–born Krishna in the purified cognition of the soul. Worshippers who have already obtained admission to the path of loving devotion should ponder on the appearance of Putana in Braja and be thereby enabled to remove the initial obstacle, viz., the bad spiritual guide. The Guru is either the inner or outwardly manifested spiritual Guide. The soul in the state of perfect concentration in the absolute samadhi, is the Guru of the soul. In other words a person who places himself under the guidance of the reasoning faculty and learns from it the method of worship, thereby gives the direction of himself to the pseudo–Guru.

The dallings of the empiric assertive rational faculty with the eternal religion by the offer of her support for its futherance, are comparable to the artifices of Putana. Worshippers on the path of loving spiritual devotion owe it to themselves to discard all assertive help of reasoning in the attempt to realise the nature of the summum bonum, and seek instead the exclusive guidance of spiritual concentration. The human being from whom one learns about the substantive nature of worship of Godhead is the outwardly manifested Guru. The bone fide Guru is the person who after realising the true nature of the endeavour of loving devotion, instructs the submissive disciple (sishya) regarding the summum bonum, taking into due consideration the specific requirement of the latter. One who presumes to instruct others without himself realising the nature of the course of loving devotion, or who, although himself cognizant of the nature of path of devotion, instructs the disciple regarding the same without due consideration of the aptitude of the latter, is the pseudo–Guru. It is necessary by all means to renounce the guidance of such a Guru.

The SECOND OBSTACLE on the path of loving devotion, in the order of appearance, is wrong speculative controversy. In Braja, i.e., on the path of spontaneous love, it is difficult for the proper spiritual state to appear until the demon Trunavarta, embodiment of disloyal controversy, has been killed outright. All philosophical speculation, all sceptical arguments of the pseudo–buddhists and empiric rationalists, are obstructive of the growth of the disposition of Braja, in the manner of the demon Trunavarta.

The THIRD OBSTACLE is represented by the laden cart. The injunctions of the Scriptures are apt to be followed in their literal sense without due regard to their meaning. This carrying of the lumber of Scriptural learning tends to smother the infant Krishna and requires to be smashed with His help at the very outset, if the object of the novice be to realise the state of natural love for Krishna. The mechanical pedant has no access to Braja. The victims of the pseudo–Guru are liable to fall into this plight by being

prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realise their misfortune by reason of their mechanical aptitude which is exploited by the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion. The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

The FOURTH OBSTACLE "on the path" is termed juvenile offence. Persons who are indifferent to the spiritual guide are thereby rendered subject to the inconsistencies and frailties that beset naughty children. This enemy of the infant Krishna is known as Vatsasura. The novice must beware of the guiles of this malicious demon and try to get rid of him at an early stage.

The FIFTH OBSTACLE make its appearance on the path of the theists (Vaishnavas) in the form of the demon Baka. He is an exceedingly cunning fellow embodying the principle of religious hypocrisy. It is this obstacle which is meant by the offence against the Holy Name. Those who, falling into the clutches of the pseudo-Guru by neglect of the proper exercise of their judgement, deceive themselves by consenting to adopt the higher grade of worship to which they are not entitled, fall under category of the third class of offenders described above. But those who, even after becoming aware of their unfitness, persists in practising the higher method of worship, hoping thereby to gain honor and wealth for themselves, commit the offence of religious hypocrisy. Until this defect is discarded, there can be no appearance of the principle of spontaneous liking for Krishna. These hypocrites only deceive the world by the display of the external insignia of sectarianism and pseudo-renunciation. Those persons who choose to show their regard for those arrogant persons in consideration of the external marks exhibited by them, failing to attain the favour of Krishna, only prove to be thorns in the sides of the people of this world. But it should also be borne in mind in this connection that one should be careful not to allow his caution in regard to the abuse of external signs to betray him into maligning a person wearing the respective external marks of the theistic communities, whose conduct may also embody the inner significance of those symbols. It is, therefore, the constant duty of the Vaishnavas, by being neutral as regards external marks, to seek for indications of inner love for Godhead and to associate with and serve the sadhus whom they may be fortunate enough to recognize by this test.

The SIXTH OBSTACLE has the forms of cruelty and violence. This is the demon Aghasura. It is possible for love to suffer gradual decay by the absence of kindness for all animate beings. This must be so in as much as kindness can never be a different principle from love for Krishna. There is no substantive difference between love for Krishna and kindness to individual souls.

The SEVENTH OBSTACLE assumes the form of infatuation in the shape of an apparently zealous study of the Vedas (scholasticism). Excessive and exclusive attention

to the propositions of the diverse polemical schools and their conclusions and modes of argument, tend to lessen the poignancy and clearness of the vision of the truths obtained in the exclusive mood. Even Brahma himself doubted the truth of the real nature of Krishna by reason of such infatuation.

The EIGHTH OBSTACLE is offered by the demon Dhenukasura in the form of the ass, who tries to prevent the palm fruits, which he is himself unable to taste, from being enjoyed by others. The principles of Vaishnavism require for their due appreciation the most penetrating judgment. Persons possessed of a blunted understanding are exposed to this grave plight. The Vaishnava religion is indivisible. There is no scope in it for sectarian narrownesses. He is the blunt-headed fool who is liable to misconceive the true nature of the Vaishnava community by supposing it to be a sect distinct from other sects of this world. As a matter of fact thick-headed persons are themselves unable to understand the teaching of the spiritual works that have been penned by the former Acharyas of the community and they are also apt to actively prevent others from having access to those works. This is specially the case with those devotees possessed of a stunted judgment who, being mechanically addicted to the regulations, have no inclination to strive for the attainment of the status. But the Vaishnava religion holds within itself the prospect of infinite progressive advance. Those muddy-headed persons, who choose to remain confined within the literal meaning of the narrow limits of the Scriptural regulations, being thereby led to neglect the unconventional path of spontaneous love for Godhead, soon become indistinguishable from persons who are wedded to the cult of fruitive mundane activities. It is, therefore, never possible to make any progress in the Vaishnava religion till Dhenukasura in the form of the ass has been killed.

The NINTH OBSTACLE is offered by the conduct of those weak almindeed persons who take to the unconventional method of service for the purpose of gratifying their senses which it is not possible to do under the method of regulated service. This is the conduct of the demon Vrishabhasura. These persons will be killed by the burning quality of Krishna's personality. The example of such offensive conduct by no means rare among those hypocrites who make a parade of their religiosity.

The TENTH OBSTACLE is offered by the cunning serpent Kaliya, representing implacable brutality and treachery, who is apt to pour his deadly poison into the melted souls of the Vaishnavas represented by the liquid current of the Yamuna. The danger threatened by this fatal poison can be got rid of by the Grace of Krishna.

The ELEVENTH OBSTACLE has the form of intra-communal discord. It is comparable to the wild forest-fire. The disposition bred by narrow sectarianism rendering its victim unable to recognize as Vaishnava one who does to assume the external marks of the theistic community, multiplies the obstacles on the path of attainment of the bone fide Guru and the actual companionship of the true devotees. It is, therefore, obligatory on all

persons to destroy the forest fire by all means.

The TWELFTH OBSTACLE on the path of loving devotion is offered by the demon Pralambasura who is prone to commit theft against one's own self. The danger is represented specifically by the theory of the Brahman of the Mayavadins who advocate merging in the Brahman as the summum bonum and declare the self-realise condition to be one that is absolutely devoid of any distinguishable feature. The system is characterized by the defect of utter absence of the principle of bliss either for the individual soul or for the Brahman who is imagined to be perfectly unconcerned about anything. Persistent reflection on those lines gives rise to doubt regarding the very existence of the Brahman and produces conviction in the non-existence of the individual soul and the elaborate concoction of a new science to account for the glaring discrepancies of the Acharyas and proving the utter futility of all human thought and activity. This mode of thinking sometimes find its way among the Vaishnavas and creates a good deal of trouble in the form of an advocacy of self-destruction.

The THIRTEENTH OBSTACLE takes the form of the worship of Indra and other lesser Devatas in the hope of gaining worldly advantages. This prevents the growth of love for Godhead and requires to be avoided with great care.

The offences of theft of another's property and telling of lies are the FOURTEENTH OBSTACLE. These are represented by the demon Byomasura. They stand in the way of one's attaining to perfect love for Krishna and give a good deal of trouble to the novice.

The FIFTEENTH OBSTACLE arises from addiction to intoxicants. In Vraja the bliss, that is experienced by the individual soul on his being freed from the troubles of mind and body, is termed Nanda. There are found persons who betake to the use of intoxicants supposing such habit to be promotive of the above form of bliss. This quickly causes the serious drawback of self-forgetfulness. The predicament is represented by Nanda's sojourn to the abode of Varuna. This grave offence must be avoided by all means. Those persons who have attained the mode of loving devotion of Vraja must, on no account, use any form of intoxicant.

The SIXTEENTH OBSTACLE has the form of a proneness to acquisition of fame and honour, and desire for sensuous enjoyment, under the plea of devotion. This is the demon Shankhachuda. Those persons who covet fame as the goal of their activities, commit thereby the offence of arrogance. It is necessary for Vaishnavas to be very careful about this matter.

The next SEVENTEENTH OBSTACLE is offered by the growing sense of the blissfulness that tends to increase by the cultivation of the habit or worship till it assumes the form of self-suppression approximating the state of merging with the Object of worship. This mood for merging with the Divinity is a species of serpent that swallows up

Nanda. The novice should endeavour to be a bone fide servant of Godhead by carefully avoiding this fatal temptation.

The EIGHTEENTH OBSTACLE is the demon Kesi who have the form of the horse. As the quality of devotion of the novice undergoes swift development, the sense of one's own superiority makes its appearance. If the novice gives a free scope to the speculation regarding his own excellence, it is apt to lead him into the dire offence of disrespect for the Divinity causing his fall. It is, therefore, necessary that such wicked sentiment may never arise in the heart of the Vaishnava. Even after devotion has been fully developed the quality of sincere humility should never be absent from the conduct of the Vaishnava. As the contrary of this tends to happen, it becomes necessary for Krishna to kill the demon Kesi.

Those who are in the intellectual condition are required to free themselves from those offences which are to be found in the sphere of Mathura. Those who have a taste for fruitive activity must be on their guard against the offences that are noticeable at Dwaraka. The devotees should dive completely into love for Sree Krishna by avoiding all those obstacles as they are apt to breed trouble in Vraja.

The eternal Truth has been made manifest to this world by Sree Vyasadeva in the narrative of the Pastimes of Vraja. But the real nature of the Truth cannot be realised by means of knowledge born of the senses. The knowledge is spontaneously experienced by the pure essence of the individual soul in his exclusive state (samadhi). There are, however, pseudo-exclusive states which must not be confounded with the spiritual condition proper in which there is no presence of any mundane element. In this state the Truth becomes self-manifest by the operation of the spiritual Potency of Divinity. This phenomenal world is the distorted unwholesome reflection of the transcendental Realm. It is for this reason that there is a correspondence between phenomena of this world and the events of the spiritual plane. The substantive reality in the forms of the Name, Form, Quality, Pastimes and the distinctive personality of His Paraphernalia make their appearance to the soul in his exclusive state (samadhi).

It is necessary to keep all doubting speculations at their proper distance, if the clear vision is to be maintained in tact. The least intrusion of such disturbing element blurs and obliterates the spiritual perception. On the gradual subsidence of mundane predilections, the transcendental Truth makes His Appearance by corresponding stages, finally attaining His full concrete manifestation in the Pastimes of Sree Krishna in Sree Vrindavana. If the elimination of sensuous speculation is not attended to with scrupulous care, the progress is towards abstraction and absence of distinctive features in such realisation.

If it be our good fortune to attain to the sight of Brindabana, which is full of every object of beauty, we would be in a position, with the fullest assurance of the truth of our realisation, to describe, by means of the admittedly imperfect instrument of mundane

vocabulary that we happen to possess for the purpose, the most wonderful and blissful Form of Sree Krishna in Sree Brindavana. Such description should not be supposed to be derived from our experience of this world. It is the outcome of direct perception of the Substantive Reality of Whom the rational phenomena of this world are the distorted unwholesome shadow. No realisation of the substance can be reached by the logical manipulation of confused speculation regarding His shadow whose only function is to mislead to perfection.

The Beauty of Sree Krishna, described by those who have been fortunate enough to realise the vision, is narrated below for the information of the reader; but the meaning of the description cannot be grasped except in the perfect exclusive state which is wholly free from any speculation activity born of mind.

The Figure of Godhead, fulfilling the requirements of the spiritual principle, is like that of man. His Beauty seems to be represented by the reflect correspondence of the inexpressibly cooling, soft, yellowish, blue that is noticeable in the gem known as "Indranilamani" of this world, or is like unto the impression of the first appearance of the rainbearing clouds at the close of the season of protracted drought. A certain combination of the triple potency representing respectively the principles of existence consciousness and bliss, appears to be disposed in an indivisibly oblique manner about the Beauty of Divinity. His Twin Eyes, focussing all the supremely jubilant brightness of the realm of perfect living consciousness, set forth the Beauty of His incomparable Figure. In the material world those Eyes may be found reflected in the beauty of the fresh-blown lotus. On the Head of Godhead's own Divine Form, there is observed a certain distinctive feature similar to which there is to be found nothing at all in all our previous experience. All that can be said is that tail of the peacock is probably the reflection in this world of this inexpressible peculiarity. A certain garland of flowers that have the easy perfection of the soul, sets forth the beauty of the incomparable neck of Sree Krishna. The beauty of the natural flowers of the forest seems to be a reflection of this particular feature, The Ways of Sree Krishna is encompassed by knowledge that is manifested by the spiritual cognitive principle representing the energy of the soul. It seems that the flash of lightning skirting the fringe of a massive assemblage of fresh, rain-bearing clouds, reflects the beauty of the girdle round the Waist of Sree Krishna. The kaustubha and other precious gems and ornaments appertaining to the soul disseminate the beauty of the Person of Sree Krishna. The spiritual agency by whose means the ravishing call, that has power to draw the soul, manifests itself, is observed in the figure of a flute. The flutes and other instruments of this world that serve to carry the musical notes of every variety may be the reflection of the Divine Flute. The inconceivable Figure of Sree Krishna is observed to be placed under the Kadamba tree, embodying spiritual horripilation, on the grassy woodlands sloping to the water's edge of the Yamuna of the liquid spiritual essence. It is by means of these spiritual symbols that the beloved Son of Nanda, Sree Krishna, Lord of the spiritual Realm, makes His Appearance to the view of the Vaishnavas in their exclusive state (samadhi).

But persons who are unfortunately blinded by empiric knowledge are unable to find the Form and distinctive concrete aspects of the spiritual existence even when the realm of the Absolute is actually brought before their eyes in the exclusive state.

Sree Krishnachandra, in this manner, is realised, in the exclusive state, as maddening the realm of pure souls by the strains of His Flute and attracting the minds of the milkmaids (gopees). How may those who are infatuated by the vanities of high lineage, etc., attain to Krishna? Persons who are free from all worldly vanities are alone eligible for being attracted by Krishna. Those who understand the nature of spiritual existence, know that sadhus fall into two clearly defined groups, viz., (1) Those who have attained to the state of the gopees, and (2) those who follow in the footsteps of such self-realised souls. The former are called siddhas and the latter sadhakas.

The graduated process of spiritual endeavour of those persons who have realised the state of gopees, is as follows. In the course of their sojourn in this world, the music of Krishna's Flute enters the ear of a few exceptionally fortunate persons. The sweetness of the music exercising its attraction on such persons makes them fit for the highest spiritual status. This quickly dissipates their male disposition which prompts people of this world to seek for their own sensuous enjoyment. On the complete disappearance of the male disposition there is aroused another temperament characterized by a spontaneous preference for following the guidance of those who are possessed of the mellow quality of spiritual consorhood. In this position the femininity of the soul in the form of capacity for ministering to the enjoyment of Godhead, manifests itself. The expectation of consorhood becomes so strong that the soul under its influence develops all the external symptoms of the state of madness.

The first experience arises in the form of hearing about the specific Figure (Rupa) of Krishna. This process falls into two parts. The first of these is of the nature of spontaneous realisation of Krishna's attraction in the sphere of one's ordinary cognitive activity. This event is called the hearing of the music of Krishna's Flute. This is followed by the hankering for listening to the narrative regarding Krishna from those who have had an actual sight. This form of listening to the Scriptural narratives of Krishna from the lips of sadhus, also comes under this head. The realisation of Krishna that is attainable by such hearing and study, forms the division of spiritual endeavour which is called "listening to the Quality of Krishna". The next is seeing the delineation of Krishna as in a picture. This is effected by the realisation of the Purpose and Supreme Skill of Krishna in the design of this material world. He who has been enabled to realise that the material world is the distorted perverted reflection of the realm of the Absolute, is said to have had a sight of Krishna as in a picture. In other words, the preliminary stages of the state of devotion to Vishnu, or Vaishnava, accrues in the three different ways of spontaneous realisation of its desirability, realisation of the nature of Divine worship by the study of the Scriptures and actual personal experience of the nature of Godhead from a

consideration of the wonderful organisation of the material Universe.

Unadulterated faith in Krishna as the source of the loving devotion of Braja is the preliminary stage in the gradual appearance of the process of spiritual love. The appearance of this form of unalloyed faith is followed by attainment of close association with the sadhus, who are denizens of spiritual Vraja. Such association is the cause of the attainment of Krishna. Those persons who have the rare fortune of gaining the companionship of sadhus in course of their further progress on the path of spiritual endeavour, which is comparable to the stealthy approach of the sweetheart to the secret place of meeting with her lover, may perchance realise at some rare moment, their auspicious meeting with the Supreme Object of their love on the water's edge of the Yamuna, the Stream of the liquid essence of the Pure soul

By meeting with Krishna, the transcendental bliss of Divine communion (parananda) ensues which at once causes all worldly felicity previously experienced to appear as infinitesimally trivial in comparison. The supreme bliss grows apace in the heart, as the day pass, towards the most dearly loved ever-new Form of the Soul of all souls, The root of spiritual love is that attachment of the individual soul of spiritual love is that attachment of the individual soul who is constituted of the principles of pure cognition and bliss, towards the concentrated Divine Form of All-existence, All-cognition and All-bliss which is perfect in itself and natural for the soul.

This attachment (rati) under the favoring impulse of the principle of mellowness (rasa) undergoes development by taking on the form of rasa.

Rasa is of twelve kinds. The five rasas of santa (equanimity), dasya (service), sakhya (friendship), Vatsalya (parental affection) and madhura (consorhood) are the five primary varieties. These five are of the nature of substantive relationship. Veera (heroic), karuna (tender), raudra (keen), hasya (laughter), bhayanaka (terrible), bibhatsa (abnormal) and adbhuta (wonderful), are the seven secondary rasas. These arise spontaneously from the establishment of relationship. Prior to the establishment of actual relationship there is no possibility of external manifestation of attachment. These specific visible manifestation are all secondary rasas.

Even after attachment (rati) has assumed the form of rasa (liquid mellowness, (it does not attain to its full resplendence except in combination with the four samagris (ingredients), viz., (a) Vibhava (particular state), (b) anubhava (perception), (c) sattvika (natural indication of emotion), and (d) Vyabhichari (transitory feeling). Further (a) Bibhaba is of two kinds, viz . (1) alambana (cause), and (2) uddipana (aggravating agent). Alambana is again of two kinds, viz., (1) Krishna and (2) devotee of Krishna. The good qualities and distinctive natures of Krishna and His devotees constitute the division of uddipana (i.e., excitant of attachment of rati). (b) Anubhava is of three kinds, viz., (1) alankara, (2) udbhasvara and (3) vachika. Alankara, such as hava, bhava, etc., in all twenty in numbers,

has been classified into the three divisions of (1) angaja (of the body), (2) ayatnaja (spontaneous), and (3) swabhavaja (of the individual nature of a person). Sighing, dancing, rolling on the ground and such other activities are called udbhasvara. Alapa, Vilapa, etc., are the twelve vachika anubhavas. Stupefaction, sweating etc., are the eight sattvika Vikaras. Nirveda, etc., are the thirty-three Vyabhichari bhavas. The rasa and all its ingredients (samagri) have a constant bearing on the development of rati till it reaches the stage of mahabhava.

The attachment (rati) for Krishna is sthayibhava (the permanent state) or the rasa (mellow liquid principle) of bhakti (devotion). In conditioned souls the principle manifests itself as bhakti or service. In the free state it appears as the principle of love in the realm of the Absolute (Vaikuntha). Attachment for Krishna develops up to the stage of Mahabhava. The process of development by the methods of identification with primary and secondary rasa and by the help of ingredients enriching the variety of its manifestations, constitutes the eternal treasure of the soul in her state of perfect spiritual freedom. It is this which is also the object of endeavour of the conditioned souls. If it be urged that there is no necessity for any attempt to attain that which is eternally inherent in the soul, the answer is that the resuscitation of the eternal principle in the conditioned state is the process of the spiritual endeavour of the conditioned neophyte.

It has been realised in their natural exclusive state by great souls such as Sree Vyasadeva, etc., as also by our gurus that attachment (rati) for Krishna is the most wholesome principle of the realised essence of the jeeva-soul. The nature of the substantive reality is in a slight measure manifested in its reflected image. It is for this reason that the principle of attraction between male and female in this world has proved to be the most charming of all mundane entities. But the attachment between male and female of this world utterly insignificant and condemnable in comparison with the principle of the transcendental reality. This is indicated by the passage in the narrative of the circular dance in the Bhagavatam, "He, who listens to or recites to others, with due reverence and faith, these Pastimes of Vishnu with the damsels of Braja, attains to the state of transcendental devotion for Godhead resulting in the simultaneous and speedy disappearance from his heart of the malady of mundane lust". It is as if, the mirage of the desert is replaced by the shining water of the magnificent lake offering the sorely-need cooling drink to the thirsty traveller led astray by the deceptive image of the life-giving liquid. I have described the limit of the love and activity of the eternally self-realised soul towards the eternally realised Personality of Sree Krishna. The limit of attachment is mahabhava, the limit of activity is maha-rasa. There is also the limit of vocabulary sprung from the material principle. That which lies beyond should be seen by means of the exclusive state (samadhi).

It is the only thing needful to be imbued with serving love for Sree Krishna, of the perfectly pure kind. It is the nature of genuine serving spiritual love to be absolutely free from all worldly dross. A person, in whom this pure impulse manifests itself, is thereby

rendered perfectly pure in every detail of his conduct. Such a person is naturally disinclined to ungodly conduct, all his affinities having undergone a complete change of objective from the mundane to the Absolute. But it is necessary to bear in mind that before concluding any conduct to be blameable, the status of the person displaying such conduct, should be considered. This is the most material point. No conduct is universally good or bad. If the attempt be made to arrive at a uniform body of rules of conduct which are to be binding on all, such a procedure is sure to end in futile speculations and to frustrate all real endeavour for ethical improvement. This is the great disservice that has been done to man by speculative ethics. It has only served to blunt the edge of natural goodness of judgement by entangling it in the meshes of specious theories that are bound to be wholly wide of the mark. It is, therefore, the first and foremost duty of every individual who is sincerely anxious of not being deceived by the shadow, to avoid all barren speculative discussions, on principle..

There is also another pitfall which is avoided by a person who is really inspired by love for the substantive Truth and the desire for serving Him for the sake of promoting His pleasure. Such a person never engages in sectarian hair-splitting. He is found to maintain a discreet attitude towards sectarian disputes and in respect of external symbols which differ in different communities. These issues, as a matter of fact, derive all their values from the purpose which they are instituted to serve. Their external face need, therefore, be neither undervalued nor overestimated. The conduct of the devotee who is actuated by natural love for the service of the Absolute, in these matters, should not, therefore, be misunderstood. Such a person is neither opposed to, nor is he a supporter of, these external features as such.

Those who are servants of Hari know very well that no work is worth doing which does not please Hari ; neither is knowledge, by which attachment to Hari is not engendered, of any value. Persons, who are possessed by this truly rational insight, always engage themselves in activities that are promotive of spiritual progress and desist from every form of activity which has anything else than Hari as its objective. This consideration regulates the minutest detail of the activities of the servants of Hari. They are not deflected from this course by the breadth of an hair in life or in death, so constant is the loyalty of their judgement and so utterly incapable of being overclouded by any extraneous consideration. They are always possessed of unerring judgment, are full of the natural humility of the pure soul and are constantly engaged in doing good to all entities that exist.

They know truly that the soul is the only pure essence, that mind is a product of the principle of inertia and that the gross physical body is a thing of the earth. They are also well aware that the jiva (the individual soul) is the eternal servant of Godhead whose spiritual function is of the nature of spontaneous liking for the service of Krishna ; that he is endowed with the aptitude for the natural function of loving service even while he may be resident in this material world. Possessing the true knowledge of all this, persons, who

are endowed with the spiritual disposition that is found on the plane of Vraja, realising in their souls absolute freedom from all stultifying influences of this phenomenal world, are constantly engaged in the service of Krishna, the concentrated Personal Embodiment of All–existence, All–cognition and All–Bliss. The worship is performed spontaneously in the exclusive state proper by the soul disengaged from all mundane affinities.

It is when the impulse of love cannot be compassed by the pure spiritual essence of the soul on account of its triumphant growth that it overflows its natural bounds into the subtle mental body in which it manifest itself in a mixed form. This gives rise to the mental worship consisting of the processes of manana (resolution of service), smarana (recollection), dhyana (meditation), dharana (retention, assimilation), the thought of bhutasuddhi (purification of the material cases), etc. This mental worship need not be avoided on the ground that it is of a mixed nature. This is inevitable till the dissolution of the material cases themselves. But the process that extends to the mind and body from the soul should be distinguished from the apparently similar process reached by mundane sensuous speculation by its ascending effort. This latter is idolatry proper and is categorically different from the mixed spiritual process.

These mental activities, derived from the soul, on undergoing still further expansion, overflow into the gross physical body. Coming down to the tip of the tongue it express itself as utterance of the chant of the Name, Quality, etc., of Godhead. Attaining the proximity of the ear it brings about the hearing of the same. To the eye it imparts the impulse of the vision of the beauty and Figure of Godhead. The pure spiritual moods of the soul overflow into the bodies expressions of horripilation, shedding of tears, shivering, dancing, prostrations by way of obeisance, rolling on the bare ground, acts of loving embrace, journey to the holy tirthas connected with the Doings of Godhead, etc. This overflowing of the spiritual principle into material activity, is inconceivable in its nature and is the manifestation of the causeless mercy of the Divinity intended to bring about the turning of the direction of mundane activity Godward the institution of honouring of mahaprasadam has been ordained by the Scriptures to bring about the change of the activity of indulging in the pleasure of the table in the direction of the service of Godhead. This arguments holds also in the case of other spiritual injunctions. This is the true significance of every ritual.

It is not to be supposed that persons who have realised the true nature of the spiritual function, neglect the due performance of worldly activities that are inspired by the mundane purpose. What the perfectly enlightened soul does is this : she maintains internally the attitude of unconditional feminine submissiveness towards Sree Krishna, while displaying the face of a heroic masculinity in her external conduct towards persons and duties of this world. Externally the pure devotee is found to be the most heroic among ambitious workers, a male prepared to exercise all the prerogatives of his superior sex among females, profoundly experienced in dealing with society, a good teacher of boys, the greatest of those who possess the knowledge of our material needs, but is withal

skilled in turing them to the account of the summum bonum, the peace-maker in war and the purifier of the hearts of sinners. All this is found to co-exist with an opposite disposing, which is the outcome of excessive increase of the impulse of spiritual love, which leads the devotee to be averse to seeking popularity and to prefer the intimate service of his Beloved in the seclusion of retirement from this world.

The points that are emphatically brought out by the considerations penned above, are that it is not possible to serve Sree Krishna except under the direction, or, what is strictly identical with the same, by association in the service, of pure devotees who alone are in a position to distinguish the chaff from the grain. As soon as the least point of real contact with the pure devotees is established by the causeless grace of the latter, the fortunate recipient of such priceless favour of thereby endowed with the faculty that can distinguish the essential from the non-essential. The pure devotee is always accustomed to overlook all external defects and accept only the inner significance of every occurrence. This, of course, does not mean that one should continue to commit offences in the expectation of such indulgence. The deliberate offender cannot obtain the real mercy of the pure devotee by reason of such offence. It is obligatory to follow the conduct of the perfectly blameless servants of Sree Krishna if one is to realise the nature of their unbounded mercy. If the hand of the observer is placed over his eye it is bound to prevent his receiving the light of the glorious luminary, who is never chary of pouring out, unasked and in unstinted profusion and without the least reservation, his light and warmth towards everything.

Critics who are so unfortunate as to be disposed to stop their ear-holes against the expostulations of self-realised souls and persist in looking at the transcendental perfectly purifying Pastimes of Sree Krishna through the spectacles of their own malicious sensuous dispositions, are no wiser than the person who does not spare to criticise the Sun and to blame that luminary for withholding highlight from one who is determined to keep his hand tightly placed over his eyes. It is necessary to learn how to behave towards the Truth if one is to make His acquaintance at all. Malicious misrepresentations and wilful misunderstandings cannot enable so-called critics to be enlightened about the nature of the Truth nor to enlighten others regarding Him. I desire no other boon than that of being sincerely disposed to make my complete submission to the pure devotees of Sree Krishna for the sole reward of their approval. I am confident of attaining to the sight of the Truth by following the method which precludes all other desires than that of the causeless and exclusive service of all the servants of the Absolute Truth. May the pure devotees pardon the innumerable lapses of my aspiring attempt to follow in their holy footsteps in all humility.

SREE KRISHNA CHAITANYA'S TEACHINGS IN A NUTSHELL

- (1) The self–revealed Vedic truths descending from the Absolute person through the preceptorial line of succession, are known as Amnaya. They declare that –
- (2) Sree Krishna is the supreme principle without a second;
- (3) He is always vested with infinite potency:
- (4) He is the nectarine ocean of all Rasas;
- (5) The jeeva souls are his marginal or intermediate discrete parts;
- (6) Marginally situated, the jeeva souls in their fallen state are liable to be enthralled by prakriti or maya, the deluding external potency of the Lord;
- (7) Lying in between the chit (internal spiritual) and achit (external deluding cosmic) potencies of the Lord, the jeeva souls are freed from the shackles of the triple qualities of maya by the loving service to the Supreme Lord Sree Krishna:
- (8) All spiritual and mundane phenomena are simultaneously distinct and not–distinct manifestations of the Supreme Lord Sree Krishna. This is known as, the Achintya–Bheda– Abheda–prakash of the Lord. It is Achintya, i.e. inconceivable in as much as the rational attributes of human beings are quite incapable of understanding or even approaching the Divine sphere of the Lord except by His Mercy;
- (9) Suddha bhakti or unalloyed devotion, which is the eternal function of all jeeva souls, is the only means of attaining Divine Love, the summum bonum of human existence;
- (10) Krishna Prema or Divine Love is alone the final desideratum of spiritual existence.

SRI DAMODARASTAKA

(From Sri Padma Purana)

(To be chanted regularly during the Damodara Month, the Fourth month of chaturmasya
by offerering a lamp)

namamisvaram sac-cid-ananda-rupam
lasat-kundalam gokule bhrajanam
yasoda—bhiyolukhalad dhavamanam
paramrstam atyantato drutya gopya

rudantam muhur netra-yugmam mrjantam
karambhoja-yugmena satanka-netram
muhuh svasa-kampa-trirekhanka-kantha-
sthita-graivam damodararm bhakti-baddham

itidrk sva-lilabhir ananda-kunde
sva-ghosam nimajjantam akkyapayantam
tadiyesita-jnesu bhaktair jitatvam
punah prematas tam satavrtti vande

varam deva moksam na moksavadhim va
na canyam vrne 'ham varesad apiha
idam te vapur natha gopala-balam
sada me manasy avirastam kim anyaih

idam te mukhambhojam atyanta–nilair
vrtam kuntalaih snigdha–raktais' ca gopya
muhus cumbitam bimba–raktadharam me
manasy avirastam alam laksa–labhaih

namo deva damodarananta visno
prasida prabho duhkha jalabdhi–magnam
krpa–drsti–vrsyati–dinam batanu–
grhanesa mam ajnam edhy aksi–drsyah

kuveratmajau baddha–murtyaiva yadvat
tvaya mocitau bhakti–bhajau krtau ca
tatha prema–bhaktim svakam me prayaccha
na mokse graho me 'sti damodareha

names te 'stu damne sphurad–dipti–dhamne
tvadiyodarayatha visvasya dhamne
namo radhikayai tvadiya–priyayai
namo 'nanta–lilaya devaya tubhyam

THE GLORY OF KRISHNA NAM

ABRIDGED SAHASRANAMA OF THE LORD

The conversation of Shri Bheeshma and Yudhistira in the Anusasanika Parva of Shri Mahabharat which deals in the GLORIFICATION OF THOUSAND (UNLIMITED OR ANANTA) HOLY NAMES AS REALISED BY ACHARYA BHEESMA.

The following is the short-way explained by LORD SANKARA to Godess PARVATI in a reply to her question, inquiring the short form.

Eswara Uvacha

SRI RAMA RAMETI RAMETI RAME RAME MANORAME SAHASRA
NAMABHISTULYAM RAMA NAMA VARANANE

Shri Rama Nama Varanana Om Nama iti

The Holy name of "KRISHNA" is three times as powerful as the Holy name of "RAMA"

SAHASRA-NAMNAM PUNYANAM
TRIR-AVRTYA TU YAT PHALAM
EKAVRITTYA TU KRSNASYA
NAMAIKAM TAT PRAYACCHATI (Brahmanda Purana)

The pious results derived from chanting of three times of thousand Holy Names of Vishnu can be attained by only one time chanting of the Holy name of KRISHNA

MAHAMANTRA
HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA
RAMA RAMA HARE HARE

KRISHNA

KRISH+NA = KRISHNA

KRISH = Attractive Feature of Lord's Existence, Akarshaka

Na = Ananda or Bliss

KRISHNA = Absolute Truth, Ananda, All Attractive on too represents KRISHNA
(Bg.G.7.8)

RAMA = 'Ramante Yoginonante'spiritual Enjoyment pleasure, the all pleasing one.

HARE

HARA = Internal potency or energy of the Lord, Pleasure energy.

= HARA become Hare in vocative in addressing the LORD.

MAHA MANTRA

(MAN + TRA)

MAN = Mind

TRA = Delivers

MAHA= Great

The Only way in Kaliyuga

HARER NAMA HARER NAMA

HARER NAMAIVA KEVALAM

KALAU NASTY EVA NASTY EVA

NASTY EVA GATIRANYATHA

(Brihad–naradiya Purana)

Eighteen Important Slokas from Srimad Bhagavadgeeta

pancajanya hrsikeso
devadattam dhananjayah
paundram dadhmau maha-sankham
bhima-karma vrkodarah(Ch.1, Ver.15)

kutas tva kasmalam idam
visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna(Ch.2, Ver.2)

mayi sarvani karmani
sannyasyadhyatma-cetasa
nirasir nirmamo bhutva
yudhyasva vigata-jvarah(Ch.3, Ver.30)

paritranya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge(Ch.4, Ver.8)

yoga-yukto visuddhatma
vijitatmajitendriyah
sarva-bhutatma-bhutatma
kurvann api na lio yate(Ch.5, Ver.7)

yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah(Ch.6, Ver.47)

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva(Ch.7, Ver.7)

a-brahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate(Ch.8, Ver.16)

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunte ya
jagad viparivartate(Ch.9, Ver.10)

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah(Ch.10, Ver.8)

mat-karma-krn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava(Ch.11, Ver.55)

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama
bhaktas te 'tiva me priyah(Ch.12, Ver.20)

samam sarvesu bhutesu
tisthantam paramesvaram
vinasyatsv avinasyantam
yah pasyati sa pasyati(Ch.13, Ver.28)

sattvat sanjayate jnanam
rajaso lobha eva ca
pramada–mohau tamaso
bhavato 'jnanam eva ca(Ch.14, Ver.17)

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama(Ch.15, Ver.6)

aneka–citta–vibhranta
moha–jala–samavrtah
prasaktah kama–bhogesu
patanti narake 'sucan(Ch.16, Ver.16)

katv–amla–lavanaty–usna–
tikсна–rukṣa–vidahinah
ahara rajasasyesta
duhkha–sokamaya–pradah(Ch.17, Ver.9)

sarva–dharman parityajya
mam ekam saranam vraja
aham tvam sarva–papebhyo
moksayisyami ma sucā(Ch.18, Ver.66)

FOUR PRIME SLOKAS FROM SRIMAD BHAGAVATAM

(Verses 33 to 36 of Ch.9 of Canto 2)

The mere chanting of the following slokas will have their own abundant and blissful Trancendental sound vibrations to influence the mind and intelligence of the person who chants them for they have been taught by the LORD NARAYANA (KRISHNA) to the first living being in the creation, LORD BRAHMA in order to progress in our goal to understand and reach Krishna. Further, reading or chanting of the four stanzas tantamounts to reading all the 18,000 stanzas in Srimad Bhagavatam. Brahma inturn taught to Maharshi Narada who preached the same to his disciple Sri Krishna Dwaipayana Vyasa Deva and in this way they are handed our down the line. Sri Bhagavanuvacha :

aham evasam evagre
nanyad yat sad-asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

rte 'rtham yat pratiyeta
na pratiyeta catmani
tad vidyad atmano mayam
yathabhaso yatha tamah

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham

etavad eva jijnasyam
tattva jijnasunatmanah
anvaya-vyatirekabhyam
yat syat sarvatra sarvada

BRIEF HISTORY AND OBJECTS OF THE MISSION

India has, from time immemorial, been called the land of Bharatha or Bharathavarsha, a spiritual community of Mahatmas who follow faithfully the highest cult of Bhakti by rendering unalloyed service to the Supreme Lord Sree Krishna, instead of hankering after the fourfold pursuits of Dharma, Artha, Kama and Moksha. It is for reestablishing Sanathanadharma and protecting sadhus in their preaching work of the said Dharma, against the tyrannical oppressions of the demonic characters, that Sree Krishna or His Avatars, descend in Bharathavarsha. Hence Bharathavarsha is the cradle of religion of pure devotion to the Absolute person. Sree Krishna sometimes sends his agents to preach the people of this and other countries the transitory and miserable end of all worldly pursuits and thereby win them to a desire for salvation or moral elevation. The Vedas, the Upanishads and the Puranas boldly declare the highest Spiritual culture and civilisation of India – ancient and modern.

Sree Krishna Chaitanya spend 24 years at Nadia as a real brahmachari, as the foremost pundit and as an ideal householder. He then accepted Sannyas and came to Puri.

To preserve His revered memory and to practise and preach His divine message, a befitting institution Sri Krishna Chaitanya Mission was established in 1966. Presently the mission is operating 20 branches spread through our India including PURI, BRINDAVAN and MAYAPUR, VISAKHAPATNAM AND RAJAHMUNDRI. The main object of the Mission is to spread the Divine Name of God Head Sri Krishna in the Universe.

To help mankind to realise the spiritual values of religion and follow them;

To impart, cultural, philosophical and theological education to all interested souls without any distinction of caste and creed;

To help them in order to secure their alround moral and spiritual upliftment through a right understanding and sound knowledge of sastras, thereby helping them to become useful members of the human society;

To instill a spirit of discipline, co–operation and create tolerant spirit;

To establish and maintain temples, chatuspathies, schools, libraries, medical dispensaries, dharmasalas and guest houses in relation to Godhead; and

To revive and spread Indian Theistic culture and especially to practise and propagate the gospel of Divine Love as described in the Vedas, Upanishads, Bhagavatham, Bhagavad Gita and allied revealed scriptures as propounded by Sree Krishna Chaitanya Prabhu, practised and taught by Rupanuga vaisnava Acharyas.

KRISHNA CHAITANYA MISSION (Regd.)

LIST OF TEMPLES AROUND INDIA

1. Sri Chaitanya Chandra Ashram
I. Thota, Puri, Orissa,
Pin 752002
Ph. 06752–24455
2. Sri Krishna Chaitanya Ashram
Radha Vrindavan Chandra Mandir
208, Seva Kunj mahalla,
Vrindavan Dt., Mathura,
Pin 281122, U. P.
Ph:6565–443603
3. Sri Gaura Saraswata Ashram
Isodyan, Mayapur,
Dt. Nadia, West Bengal.
Ph:03472–45313
4. Sri Krishna Chaitanya Ashram
Aryapuram, Rajahmundry,
East Godavari Dt. (A.P.)
Ph:0883–79444
5. Sri Krishna Chaitanya Math
Srikrishna Nagar,
Visakhapatnam – 530 002.
Ph:0891–560549
6. Srimad Bhagvat Geetamandir
Goshpad Kshetram,
Kovvur, W.G.Dt.(A.P.)
7. Sri Krishna Chaitanya Gurukul Ashram
Sri Radha Nagar
Peda Waltair
Visakhapatnam (A.P.)
8. Sri Bhaktivinod Ashram
H.K.Road, Ananda Nagar

Berhampur–760 006(A.P.)
Ph: 0680–208400
9. Sri Goura–Vani–Vinod–Ashram
Subash Palli, Kharagapur
Dt. Midinapur(W.B.)
10. Sri Krishna Chaitanya Ashram
Kotta Peta, Undi
W.G.Dt.(A.P.)
11. Sri Bhakti Sidhanta Gaudiya Math
44, Panch Rulla, Kharagpur,
West Bengal, Minapur (Dt.)
12. Sri Shyamasundar Ragunath Mandir,
Village – Chelia,
Po – Sasan padar,
Dt. Ganjam, Orissa.
13. Sri Krishna Chaitanya Ashram
Near Bada Bandha
Diga – Pahedi – 761 102
Dt. Ganjam, Orissa.
14. Sri Chaitanya Reasearch
Institute (Sri K. Ch. Math)
Tara Huda, Garage Chackka
Bhubaneswar, Orissa.
15. Sri Ram Mandir
Peda Waltair,
Visakhapatnam. (A.P.)
16. Sri Krishna Chaitanya Mission
Sri Hari – Bhakti Prdayani
Sabha, Barabati, Balasore,
Orissa.
17. Sri Krishna Chaitanya Ashram
Khanta – Para
Dt. Balasore, Orissa
18. Sri Bhakti Vijaya Prusottam
Teerth Granthalaya
Sri Krishna Chaitanya Marga
Rajahmundry – 4, (A.P.)
19. Sri Sachinandan Granthalaya
I. tota, Puri, Orissa.

SRI KRISHNA CHAITANYA MISSION

List of Publications

Books Published In English:

*Divine Name, *Six Goswamis, *Lord Gauranga, *Lord Jagannath, *Sri Mahaprabhu (His life and Precepts), *Rai Ramananda, *Nam Bhajan, *Vaishnabism, *Sri Krishna Supreme God Head, * Sri Chaitanya Bhagabat.

Books Published in Telugu:

Sri Krishna Ch. Mahaprabhu, *Sri Saraswati Goswami, *Prema Bhakti Siksyastakam, *Geetavali, *Stotra Ramavali Part I and II, *Krishna Bhajanam Gaudiya Vaishnav Sidhanta Sangraha, *Mahamantra Bhasyam, *Srimad Bhagavat Geeta Anrutam, *Srimad Bhagavat Geeta Tatparya Sahitamu, *Upadesamrutam.

Books Published in Utkala Bhasha:

Chaitanya Bhagavata, *Srimad Bhagavatam, *Hari Bhakti Vilas, *Bhakti Rasamrita Sindhu, *Bhagavatarka Marichimala, *Srimad Bhagavat Geeta– Moola Mantram, *Srimad Bhagavat Geeta Baladeva Bhasya, *Srimad Bhagavat Geeta Sreedhar Bhasya, *Atma Dharma, *Gopal Krishna Geetavali, *Sat Sampradaya, *Brihat Bhagavatamrita, *Sri Kshetra Parichaya, *Manava Jeevena Gupta Rahasyam, * Siddhanta Monthly Magazine, *Sri Gaura Parsada Charitabali, *Ekadasimahatmya, *Sri Radharasa Sudhanidhi, *Srila Prabhupad's History, *Sahasrabali, *Bruhat Bhagabatamruta, *Sikhyastak.

Please contact any of our centres for the books in other languages of Bengali, Hindi etc.

OM TAT SAT

RAI RAMANANDA

A Benevolent and Generous Publication



By
Paramahansa Swami 108 Sree
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

EDITED BY
Paribrajakacharya Tridandi Swami Sree Sreemad
BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ
the beloved disciple of His Divine Grace
Om Vishnupada 108 Shri
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

Published by:

Bhakti Bigyan Nityananda Book Trust
Sree KRISHNA CHAITANYA MISSION (Regd.)
Sree Bhakti Vinod Ashram,
Ananda Nagar, H.K. Road, Berhampur(G.M)
Orissa, (INDIA), Ph-208400

Second Edition-1996

WWW Edition-2002

To be had at:-

1. SRI CHAITANYA CHANDRA ASHRAM,
ITOTA, PURI-752001
Near Gundicha Mandir, Phone-24455
2. SRI KRISHNA CHAITANYA MISSION
Sree RADHA VRINDABAN CHANDRA MANDIR
208, Sevakunja, P.O.-Vrindavan,
Dt.-Mathura, pin-281121, Phone-443603
3. SRI KRISHNA CHAITANYA MISSION
Sree Goura Saraswata Ashram
Isodyan, P.O.-Mayapur, Dt.-Nadia(W.B.)
Pin-741313, Phone-45313
4. SRI BHAKTI VINODE ASHRAM
Ananda Nagar, H.K. Road, Berhampur (G.M.)
Pin-760006, Phone-208400
5. SRI KRISHNA CHAITANYA ASHRAM
Aryapuram, Rajahmundry
Dt.-E.Godavari (A.P.), Pin-533104, Ph-79444
6. SRI KRISHNA CHAITANYA MATH
Maharanipeta, Sreekrishna nagar
Visakhapatnam, (A.P.) Pin-530002 Ph-560549

CONTENTS

Preface

The Lord and His Beloved (Viewed by Empiricists)

The Lord and His Beloved (Viewed by Devotees)

 Their Conversazione (For the Beginners)

 Their Conversazione (For the Advanced)

Conclusion

PREFACE

In this world we can see all around that every body is busily engaged in search of and running amuck to obtain 'Ananda' or bliss. Nobody wants to die, nobody is willing to suffer pain. In the present day religion which is considered by most of the people as a third necessity in life's struggle, is day by day disowned, if not abandoned, on the plea that they have no time to think about religion when every minute of life requires to be devoted for extinguishing the blazing flame of the stomach. Religion, according to them, is a subject which is to be believed and discussed by only certain classes of people who have not much work or do not require to toil for earning bread and butter. But we observe that people who have no difficulties nor worries are equally averse towards religion and God. They say that they have also no time to think about religion. So, it is not true that the opulent are religious, and it is a known fact that neither poverty nor opulence are the causes of becoming true religious or God-believing.

In the revealed scriptures diverse ways are prescribed and directed as religions for reaching the spiritual destinations . Shrimad Bhagavatam proclaims only one universal path to be the highest religion for all sentient beings leading towards the Supreme Divinity. The supreme religion can be practised by the poor or rich, belonging to any caste, nationality and sex, sincerely following which anybody can capture the unconquerable Supreme Lord. Hence Shrimad Bhagavatam stands as a beacon light, giving the greatest hope to one and all, by declaring a very simple religion, which can be easily practised by anybody. This religion is the highest, eternal, universal and quite independent. So it must be heard, read and followed by every sincere truth-seeker under the guidance of a Spiritual Teacher.

The 'Rasas' or the Spiritual feelings are of twelve kinds. Five of them are the main of which 'Madhur Rasa' is the acme of the final goal and the rest are auxiliary. Though the Supreme Lord Shri Krishna is eternally self-contented, still He is always 'Lilamaya'—ever sportful. He disports with His own eternal potencies and associates. He delights Himself through his own Yoga Maya—Swarup Shakti or Hladini Shakti. The Supreme Lord Shri Krishna once thought within Himself, ."Among all my devotees of Vaikuntha, Dwaraka, Mathura and Golok—Vrindavan— Shri Radhika, My plenary potency is the embodiment of Mahabhav. Her matchless beauty, serving aptitude etc. make me completely mad and she is the highest and fountain source of all My Divine servitors and potencies. I will accept the mood and complexion of my best beloved Shri Radha to fulfil My threefold desires. With this object, Shri Krishna assumes the Form of Lord Shri

Gouranga as the best servitor of Himself. He enacted the Divine Pastimes on this earth only for 48 years, the half of which He displayed the role of a true house-holder and then renounced the house, preached the Divine Names of Shri Krishna throughout the country embracing all without distinction of caste, creed and nationality."

He accepted initiation from Iswar Puri and thereby set an example that no one can realise God without completely surrendering to the Spiritual Master. He accepted Sannyasa from Shri Keshav Bharati and assumed the name of Shri Krishna Chaitanya and travelled throughout the country distributing Divine Love to one and all. He promulgated that Divine Love can be had only by chanting the Holy Name of Lord Shri Krishna, which is identical with His Divine Personality. The Lord Himself used to repeat Krishna-Nama, sometimes weeping, sometimes dancing, sometimes crying and sometimes remaining unconcious, in the mood of Radha at the unbearable pang of separation from His beloved Shri Krishna.

In the closing six years of His Divine career, He settled in Puri (Orissa District) near Shri Jagannath Temple and tasted the nectarine elixir of the transcendental Love-in-separation to His utmost satisfaction, with a few of His most confidential associates- like Shri Swarup Damodar, Shri Ramananda Rai etc. He attracted many pre-eminently great scholars like Sarbabhauma Bhattacharyya, Shri Rupa Goswami etc., to His Lotus Feet, Most of whom also renounced their homes and taken shelter at His Holy Feet and preached the sublime message of Divine Love under His banner.

To deliver the People from suicidal prejudices and superstitions, Shri Chaitanya Mahaprabhu proceeded His journey to the South, via Brahmagiri and Kurmachalam. He met Rai Ramananda, the then Governor of Vidyanagar, on the bank of Godavari and had a long philosophical discussion. The famous discourse was the brightest guiding star in the firmament of Vaishnava philosophy. When the Lord left Puri for the South, Sarbabhauma Bhattacharyya had requested Him to meet Rai Ramananda. After visiting many shrines at different places, He reached the banks of the Godavari which reminded Him as Yamuna and the woodlands as Vrindavana. He crossed the river, bathed, and then sat at 'Gospada Ghat' at Kavur.

While He was engaged in chanting the Holy Name of Shri Krishna, Rai Ramananda arrived there attended by many musicians and Brahmins etc., for ceremonial bath. The Lord at first sight knew him as Ramananda and He longed to meet him. Shri Ramananda after his bath came up to Him, he was filled with a great wonder. He alighted from his litter and fell prostrate before Him. The Lord embraced him and both sat on the ground with outburst of Prema. Both of them overcome with pure love, began to weep and both uttered 'Krishna Krishna' in joy.

The Brahmin attendants of Rai Ramananda were amazed at the sight, thinking that being a profound scholar he has transported with delight by the touch of a Sannyasin ! On

seeing the strangers, the Lord checked Himself. The Lord said smilingly, "It is well that I could meet you so early". Rai replied, " My life is, indeed, blessed today. You are the Supreme Lord Narayana Himself and I am but a servant of the king. You have come here to deliver me. You are "Mercy personified." The hearts of the Brahmins and the other attendants have been melted by the Grace of the Lord.

While they were praising each other and enjoying the delightful company, the Lord said, "I feel a great pleasure to hear talks on Shri Krishna from your lips. I hope to meet you again." The Lord was anxiously waiting when Rai Ramananda appeared before him with a single servant. He bowed to the Lord and was received in His embrace. The two now began to converse on 'Sadhya' (the Goal) and 'Sadhana' Tattwa (the Means). Rai replied, (1) " Vishnu is pleased with those who observe the duties of Varnashram. There is no other means of pleasing Him." The Lord said, " This is off the point, tell me something more advanced." Rai answered gradually, (2) "The acme of Sadhana is to offer actions and the Fruits thereof to Shri Krishna; (3) The highest devotion requires one to give up the duties enjoined by the scriptures; (4) Faith mixed with the knowledge of the Brahma is the only means to attain the goal."

(1) Rai continuing his reply, "A person submitting unconditionally at the Divine Feet of Shri Krishna is a true devotee; pure devotion is the highest form of worship." On hearing this the Lord replied, "It is good, but higher stages may be stated." Rai answered respectively, (2) The highest form of true devotion is Prem– Bhakti or Loving devotion to Shri Krishna; (3) The Love is that of a friend is the highest form of devotion ; (4) The highest devotion is parental affection for the Lord ; (5) And the highest form of devotion is conjugal Love for the Supreme Lord Shri Krishna. Many are the means of attaining to Shri Krishna and these are degrees of such attainment.

After listening to these with rapt attention, the Lord remarked, "This is the extreme point of devotion, but please tell me if there be anything beyond it." With great astonishment Rai said that he did not know it before if there was anybody on the face of the earth who could enquire beyond this. He answered, "Of all kinds of Prema, Shri Radha's love for Shri Krishna is reputed as the highest, so say the Shastras." The Lord was very much pleased and delighted to hear the praise of Shrimati Radha from Rai. Accepting 'Madhura Rasa' is the highest form of devotion, the Lord asked Rai to describe the Love of Shri Radha. Rai described the real Form of Shrimati Radha and Shri Krishna and the chief features of Rasa' and 'Prema'. At last he said that the Leela of Shri Radha–Krishna can only be realised by submitting completely to 'Sakhis', the dearest female attendants of Shri Radha–Krishna.

The Book "Rai Ramananda" was firstly edited and published by Paramahansa Paribrajakacharyya 108 Shri Shrimat Bhakti Siddhanta Saraswati Goswami Prabhupad the then President–in–charge, "Shri Viswa Vaishnav Raj Sabha", on 1st July, 1932. At present it is going to be published from Sree Bhakti Bigyana Nityananda Book Trust, Sree Krishna Chaitanya Mission (Regd.) as the first edition.

My thanks are due to Tridandi Bhikshu Spd. Trivikrama Maharaj and Spd. Kapila Brahmachary for their kindly looking to the proofs and get–up of the book in its present form . May Lord Krishna bless them.

Sree Raspuṇnima Dt 25–11–1996

Invoking the blessings of Sreela Saraswati Goswami, the Divine Master, Tridandi Bhikhyu Bhakti Vaibhava Puri

ALL GLORY TO SHREE GURU AND GAURANGA

SHREE RAI RAMANANDA

CHAPTER I

THE LORD AND HIS BELOVED

(Viewed by Empiricists)

Four centuries ago, about the year 1512 A.D., the western bank of the Godavari at Kovvur, on the most memorable day in the History of the world, witnessed a remarkable march of a band of Vedic Brahmanas chanting mantrams, attended with a performing concert of numerous Indian musical instruments playing before the procession in State of the Governor of Godavari Province of the Empire of the Ganga dynasty of Utkal. This pompous procession was meant as the accompaniment for a ceremonial bath in the sacred Godavari whose sanctity is well established from time immemorial.

The bather was a no less conspicuous entity than the Governor of the mighty Emperor of Orissa, Sree Prataparudra Deva, the greatest Ruler of the famous Ganga Dynasty whose members bore the proud designation of the Gajapatis or Lords of Elephants.

The spectacle visualized the fact that the occasion was intended for seeking an accession of virtue and piety by a great Luminary of the Imperial Firmament who evidently wanted to popularize himself to be a religious personage guiding the reins of the administration of a great King.

Just before the party was approaching the holy bathing ghat of Gospada opposite to Kotilingam at Rajmundry, an Ascetic was observed to cross the river from the opposite bank to Pushkaram or Gospada. The very desire of having an ablution in the sacred stream fortunately brought One Who is the object of the eternal service of all unalloyed souls. The unbounded mercy that was hidden under the garb of the Ascetic was showing unusual aptitude to meet a man of an apparently different calibre possessed of all royal grandeur quite in contravention to conditions of life invited by a Sannyasin who deserted all earthly hopes of having any aid from busy sections of mundane meddlers.

This unusual meeting of those two extremes, as would seemingly appear before the public

eye, will not reconcile the conflicting thoughts of an ordinary observer. This spot with its most precious transcendental association has at last been recovered from the dungeon of forgetfulness or oblivion by one of their humble servants after the lapse of forty decades. Naturally the present day observers will look forward to ascertain the details regarding what led the public to the preservation of the memory of the said incident. Why was the Mendicant busy to meet a man of ruling position and what led the ablest head of the administration to come in close touch with an unknown Figure void of all worldly ambition?

The Governor had everything to do with the Ascetic who also in His turn was travelling throughout the length and breadth of India in search of the Master and His comrades. Both of them found each other in the state which recalls the Shrutimantram of the Mundak as if Dva Sapurana Sayuja, etc.

Gentle readers! Perchance you may not be able to resist the natural impulse to inquire about the couple. To respond to the call of enquiry, we are furnishing the account which has a historical bearing.

This ascetic was no other than Sree Krishna–Chaitanya, identical with Sree Krishna with His Consort Barshavanabi. The principal object, the observed of all observers, was no other than Rai Ramananda, identical with the serving maid known as Sakhi Vishakha of Braja–Leela. The damsel of Braja came to serve her Lord and Consort under the garb of exhibiting an easy lucid exposition of the transcendental manifestive phase to the reach of fortunate souls. The Supreme Lord–the Fountainhead of the Predominating Aspect of the Transcendental Region–assumed the phase of a servitor, seeking as if his Lord with all ardor, as well as ready to pick up His old friend, to facilitate an easy access to the solving of an intricate problem of eternal life of felicitous knowledge of the transcendence in phenomena.

The immanence of both made the devotees alone to conceive them by their seeming features of transcendence. Their meeting disclosed Facts which were a sealed book to the frailties of human mentality. So the memory of this place would be adequately immortalized by recollecting the Greatest Boon offered to the Search of Eternity.

The nativity of our hero is alleged to be Bentapur in the District of Puri where his kinsmen are still traced as Choudhury Pattanayaks. He was descended in the Karan caste. His father's name was Bhabananda Pattanayak, who had four other sons. One of the sons, Gopeenath, was employed in the service of the king, but was found guilty of embezzling some amount of the Royal Treasury which penalized his life by the decision of the Prince. King Prataparudra, considering the defaulter a brother of Ramananda, granted mercy in sparing his life; whereas, the Supreme Lord exhibited His diffidence to grant him mercy by His devotee, the King. Another brother of his named Vaninath, used to serve faithfully the Supreme Lord in various ways, such as in conveying mahaprasadam, etc.

Rai Ramananda was in the cadre of the highest service of the Realm and he had to act as the Governor of East and West Godavari districts, being a faithful and trustworthy service-holder of the Emperor of Orissa who had extended his province to the north bank of the river Krishna. Highest reference was given of Sree Ramananda by Vasudeva Sarbabhauma Bhattacharyya, the then erudite professor of Monistic Vedanta or chinmatravada. His devotional activities together with his writings earned for him the fame of the greatest poet of the time. This trait of character was unequalled as well as his maintenance of ethical views was no less.

The Supreme Lord was hurrying up to meet him in His Journey to the South and was very eager to have his unique company of pure highest devotion. Rai Ramananda at the same time also cherished an unknown hope of coming in touch with the All-loving Transcendental Entity Sree Krishna. So they were united in the tie of love which has a serving aptitude for the One Goal—the Akhilarasamritamurty.

Rai's excellent work, Sree Jagannath-ballava-natakam, was being written with the skill of a reputed rhetorician, and later on this drama attracted the attention of the Supreme Lord in His Manifesting Devotional Rituals. The style is so very simple that a little knowledge of Grammar can help the readers of any other languages originated from Sanskrit in following the same.

Since his meeting with the Supreme Lord at Kovvur, Rai Ramananda strictly followed the counsel of his Master. He parted with his exalted position and returning to Puri awaited for the Supreme Lord in order to serve Him as a companion. During his period of retirement from the service of the Emperor Rai Ramananda lived at the Jagannathballava Garden in the town of Puri where he was busily engaged in the practices of the transcendental services of all those girls whom he considered to be identical with the Damsels of Braja.

The blind pedants could not discern his position as a true practical devotee in his swarupa or transcendental absolute position when he sincerely posed as an eternal serving maid of the paraphernalia of the Predominated Transcendental Aspect of the Absolute. The ordinary eyes cannot possibly transcend the worldly phenomena; so their vision is never proselytized by spiritual acquisition. The ordinary brain cannot possibly distinguish between the mundane and the spiritual planes. Their particular angle of vision cannot convince them of the transcendental plane where no sensuous enjoyment is feasible. The ordinary sight of an empiricist can never be expected to subscribe to Para Vidya when their funds are truly lacking in transcendental treasures. He was and is often confused as a man who was indulging in his senses for his enjoyment by lustful anthropomorphists.

But the true position of the heart of our hero was not observed by such people in the true light of a devotee. A true devotee has no other ambition to enjoy the frailties of Nature.

He is ever engaged in the service of the Master's Comrade without any attempt to have a share in the Lord's acquisition. He has been accepted by the Supreme Lord as His best friend; and, not only as a friend, but as an eternal friend in the Company of Sree Krishna and His Consort. It is stated by the biographer of the Supreme Lord that the sweet composition of the songs of Rai Ramananda acted as predominating over the Transcendental mentality of the Master. His book formed one of the five that occupied the Engagement of the Supreme Lord. He has left some songs in the maithili language which much attracted the love of his Lord. And these songs are the highest specimens of delineations of transcendental love. His integrity and sincerity were fully substantiated at the occasion of the meeting of Pradyumna Mishra who was asked by the Supreme Lord Sree Krishna– Chaitanya to learn the clue of true Devotion from the denizen of the Jagannathballava Garden who was fully occupied with the transcendental love of Braja. The Supreme Lord compared his renunciating demeanor with that of the ideal abnegation of Goswamis Sree Rupa and Sree Sanatana who have shown to the world conduct reaching the acme of deserting platform.

His time can be safely admitted from the eighth decade of the fifteenth century to the succeeding fourth decade of the Christian Era. He greatly exerted himself in securing the Favor of the Supreme Lord towards the Emperor of Orissa who was in territorial possession of Andhra. The King allowed him to remain in the Garden of Jagannathballava and granted him suitable pension during his lifetime. He was one of the two constant companions of the Lord and was the best friend of Damodar Swarup Goswami. He was treated in reverential eye by the proper followings of the Supreme Lord, viz., Sree Raghunath Das Goswami and others. He was also the bosom friend of Sree Rupa and Sree Sanatana.

The servant's story is not complete unless the Master's account is given at least in a brief compass in order to avoid a partial view of co–relation of both. So the Master's Advent before Ramananda should enlighten the account. In the first place we are to narrate the previous Activities of the Supreme Lord Who was loved by one and all, by whomsoever He met. But the Lord had a peculiar affinity for our hero. It has been told of the Supreme Lord that He assumed the platform of a World– Teacher for the upheaval of the contaminated mentality of the apathetic bound souls who preferred to have a temporal life in the clutches of Time and Space to accommodate matter.

Worldly persons are no doubt busy with the historicity of the Master and Rai Ramananda, so that they may get hold of the activities of the religious teacher in the cadre of other such instructing preachers. To satisfy their curiosity as well as to help them in their advance towards non–mundane plane the Life of the Supreme Lord may be sketched in the following lines:

Sree Krishna–Chaitanya was born at Sree Mayapur in the District of Nadia comprised in the Province of Bengal in India. Sree Mayapur is situated on the eastern bank of the

sacred stream of the Ganges. He was born on the 18th of February in the year 1486 A.D. at the time when there occurred a lunar eclipse in the early evening. In accordance with the custom of the Indo-Aryans the people were seeking after accumulating virtues and expiating their sins on the occasion. They were singing the Name of Personal Godhead Vishnu instead of indulging in an abstract idea of Him, void of all nomenclatures.

Sree Krishna-Chaitanya wanted to dispel the erroneous ideas of people who are busy to target the Entity of Godhead into an impersonality. To give relief from such doubts Sree Chaitanya's Advent into this world has got the inconceivable trace of His Parents. His father was known as Jagannath Mishra who migrated from Sylhet in Assam to sacred Nadia, His anguishes were from Utkal desh washed by the sanctifying stream, the center of learning at that time but stubbornly averse to Godly associations. Once this place had been the seat of the Capital of the Kings of Bengal.

His mother Sachi Devi had several daughters born before the advent of the Supreme Lord, who had died in their infancy, and had a son before she could get Sree Chaitanya as her Boy. Sree Chaitanya's elder brother Viswaroopa renounced the company of his kinsmen by assuming the garb of a Sannyasin under the help of Advaita-Acharyya of Shantipur, which is also a town in the District of Nadia. Sreevas Pandit was an elderly citizen of Nabadwipa, Close neighbor of Jagannath Mishra and a, man of devout nature.

The parents of Sree Chaitanya regarded it as a great favor of the Supreme Lord in having Him as the Loving Darling of all their ambition. Sree Chaitanya in His Early Life had His different Names-Nimai, Gauranga, Vishwambhar, etc. He was found to speak the highest philosophy of the impersonal nature when he was an Infant. He inculcated the views of the Pantheists in dismissing purity and dirt when He betook Himself to playing with rejected earthen pots in the unclean refuse heap as well as taking earth instead of sweetmeats offered by the mother. The Boy heard with rapt attention the admonitions of His mother to the effect that in the manifestive world everything has its propriety and they need not be classed in the same category as the impersonalists view them ignoring the special utility of particular things adaptable as ingredients of the devotees.

In the Manifestive Transcendence Time, Space and the Entities need not be confused with the impersonal vague ideas of blank space which is void of all eternal attributes. Though the impersonal conception is derived from the bitter limited experience of the temporal activities and transformations, sensation of miseries, inadequacies and other unsuitable experiences, yet it is a hasty conclusion that summarily rejects the Manifestive Sight out of its preference for the void of all attributions.

His kinsmen observed many supernatural feats in Him though He was then a mere Boy busy with His Childish Activities. He lost His father in His infancy. But this does not give Him any opportunity of neglecting His Studies. His father and maternal grandfather were both Professors and men of learning. Within a short time He picked up versatile

knowledge along with His training in the Sanskrit language.

He had to accost a learned Pandit who was seeking the fame of a "Conqueror" of the then learned men. Though Vishwambhar was handled in a neglecting way by that Champion of learning, the latter was compelled to submit to the Learning of the Young Grammar Pandit. This incident gave Nimai Pandit the highest platform among the erudite scholars of the then center of learning.

Vishwambhar was married in His Early Life, though He was not born in an opulent family. After the demise of His father He wanted to seek for adequate money to maintain His family by His Pedagogic Activities. So He went to the Eastern parts of Bengal to secure necessary wealth. On His return from the foreign land He found that His Wife was no longer living to enjoy His treasures thus brought from abroad. So He resorted to marrying a second time at the insinuations of His relatives and specially of His mother who required to be looked after by the Spouse of her Son. The first Wife was known by the name of Lakshmipriya and the second was Vishnupriya.

The practice of offering pinda for one's departed father was in vogue and He submitted to such conventional method of the society in taking a journey to Gaya where He met Iswara Puri, a mendicant devotee of the Madhva School. He submitted to the sage who was reputed disciple of the well-known Madhavendra Puri.

This Initiation turned the table for mundane aspirations to the love of All-loving Absolute Krishna. The transcendental operation of initiation gave Him to know that the Transcendental Word Krishna is the Fullest Entity of the Widest Comprehension of Godhead. So the exploitations of the Grammarians, in wrangling words in the fashion of Panini, with different meanings tended to one Goal Krishna when the enjoying attitude by mundane senses is withheld. Different words of different languages have got distinctive and contending impressions as between one another. He came to the conclusion that the Absolute has no deviation and He can only be had through directing the aural activity to Transcendence and Immanence.

This Transcendental Sound is cogent enough to regulate the receiving instrument of conception of mundane knowledge which has a distinctive feature from the Absolute Non-flickering Varieties.

He was found to chant the Name of Krishna night and day without any cessation on His Return to Nadia. The pupils who used to get their coaching from Nimai Pandit could not any longer avail the opportunity of aggrandizing themselves with the knowledge of Sanskrit Grammar, as they found their Teacher was absorbed in the love of Krishna. The pupils approached Nimai Pandit to induce their professor to teach them Grammar as before. But Nimai Pandit would not at all submit to the advice of Gangadas, His teacher, to pay His Attention to the entreaties of the students of Nadia. He was busy with

inculcating the Transcendental message to all His friends. Advaita, Sreevas and Thakur Haridas, all were expecting Nimai to take up the cause of pure Theism by His marked unusual Talents, and by this His Conversion Nimai Pandit proved the Object of their unending joy and ecstasy. All of them, who had got a theistic tendency, now found in Him their only Leader.

The Karma-Kandins and persons who indulged in Jnana-Kanda and other denizens of the town stood against the New Propaganda of Theism headed by Vishwambhar. They could not win over this party by their talents and arguments. They were fully confident of the Unusual merits of Sree Chaitanya. So they could not find their way to put a check to the volcanic activities of this band of workers. Finding no other measures for impeding their course they resorted to the Fouzdar (Magistrate) of the town to chastise the New Religious Party who had become a nuisance and disturbers of their peace by their shouting of the Name of Krishna. The Form of the Religious Propagation of Nimai held that uttering the Name would bring all facilities of serving Krishna even better than worshipping singly which is not annoying to the neighbors and is non-interfering with the whims of the mob.

The non-Hindu community of the town headed by the Mohammedan Quazi commenced to offer opposition in various ways. The Personality of Vishwambhar attracted attention of many citizens who organized a very large party to accost the Quazi for his interference in their particular religious activities. This was successful and the propaganda went on with all propriety. Mischievous people were on the look-out for impeding the numerical expansion of the following of Vishwambhar by instigating two naughty turbulent brahmana robbers. The cementing Policy and Assurances of Nimai proselytized their vicious conduct into religious life, though Nimai's co-workers were roughly handled. The following of Vishwambhar met at the premises of Sreevas where they held their religious congregation. Some naughty opponents thought it fit to have some dirty articles placed against the doorway of the house of Sreevas to show their indignant attitude. This was also pacified by Vishwambhar taking no steps for putting a stop to such mischievous deeds.

Certain Hindus of Henotheistic culture wanted to annoy Sree Chaitanya. On a particular occasion it so happened that a few students of the community approached Nimai Pandit as He was chanting the names of the Consorts of Krishna. They were opposed to Krishna-bhakti and were specially averse to revere and offer their services to Krishna-bhaktas, considering themselves to be on a par with them. This caused Sree Krishna Chaitanya to chastise them with a cudgel. This enraged the community of those hostile atheists. The active opponents of the Theistic propaganda now made up their minds to disperse the association of the devotees by a series of disturbances. Nimai patiently observed all this and arrived at the conclusion that He would not be in a position to confer a greater boon on His neighbors unless He renounced their society. Those naughty fellows, through their ignorance had observed that Nimai being a co-sharer of

their religious community had deviated from the customary course and was proving hostile to their community. So they were resolved to act in the contrary way simply to discourage His Religious Culture and Work of Propaganda.

Nimai took due note of the situation and thought that it would be wise to leave them alone in their exploits by assuming Vedic mendicancy which all are accustomed to revere and to which they accord their esteemed adoration. At the closing of His twenty-fifth year He went to Katwa, now a sub-divisional town in the District of Burdwan in Bengal, twenty-four miles from Sree Mayapur, with a few selected friends with the object of formally giving up for good the life of a householder.

Just after this Change He was found to be drawn to Vrindavan where He could meet Krishna and His Associates, the only ambition of all true souls who are repelled by the optimistic course of the worldly people. His Companions did not allow Him to hasten directly to the locality of Mathura, but diverted Him from His course by a hoax in keeping with His exclusive mood. They managed to conduct Him to Shantipur where He had to meet many of His friends of Nadia, who were anxious to have last Sight of Him on the occasion of His departure from their midst, including Sachi Devi and the bhaktas.

On the eve of His departure from Nadia He addressed His wife and mother and all friends to the effect that He was leaving their society in His Search for Krishna and the very Act would give them a better opportunity of culturing the habit of search after Krishna. The desertion was a boon to all of them and they should part with Him in all goodwill.

From Shantipur He took the track on the east bank of the Ganges, passing through Varahanagar, Calcutta, Atisara, Chattrabhoga and other villages before He entered Orissa. He visited Gopeenath at Remuna in the District of Balasore, Where His grandpreceptor Madhabendra Puri had the privilege of receiving the Special Mercy of the Lord Who purloined one of the pots full of preparation of thickened milk and rice boiled in the same which had been offered to Himself by the officiating priest, and presented it to Madhabendra Puri for his use. He went on to Jajpur and visited Sakshi Gopal in Cuttack. He reached Puri by way of Bhuvaneswar.

At Puri Sree Chaitanya met Vasudev Sarbabhauma who was a Professor of impersonal Vedantism and many other bhaktas. After the conversion of Sarbabhauma to Theism all of them recommended Him to meet Rai Ramananda in His Pilgrimage to the South. He was now bent upon strictly adhering to the rules of the life of a recluse and would not even admit the emperor of Orissa to approach Him. Before His meeting with Rai Ramananda He had visited the Shrine of Alalnath at Brahmagiri, Koormadeva at Koormachalam near Chicacole in the modern District of Ganjam, where He engaged Himself in preaching Krishna-bhakti.

Spending a few days with Ramananda on Krishna topics Sree Chaitanya in His progress

through the South visited Mangalgiri in Guntur, Ahobilam in Karnul and Tirupati in Chittur Districts. He visited almost all the Shrines of Tamil country. He had been to Conjeeveram, Sree Rangam, Madura, Sheeyali, Kumbakonam, Tanjore and saw several shrines in the Tinnevely District and in the Travancore State where He saw Janardana and Ananta Padmanabha, Adikeshava and Kanya Kumari before He visited Payosvini and the western-coast Shrines.

At Sree Rangam He lived for four months in the house of a 'Sree' Vaishnava, who had migrated to that place, named Venkata Bhatta, with whom He had a comparative discussion of the principles of Majesty (aishvaryya) and Mellow Attraction (madhuryya). It resulted in the conversion of his brother Prabodhananda, a Tridandi Sannyasin, and his son Gopala Bhatta who turned out to be one of the Six principal disciples at Vrindavan. At Tiruvattar He picked up the Fifth Chapter of Brahma-Samhita which bore testimony to the Highest Excellence of Krishna and His Pastimes together with a nice delineation of the diverse conception of the Kathenotheists, He visited several places on the Western Coast including Shringeri, Udipi, Todri, Gokarna etc. At Udipi He was misunderstood as a Mayavadi Sannyasin, i.e., as being a recluse of the impersonal School; but Theistic discourses turned the table against the holders of this wrong view. It was stated by the other side that the procedure of fruitive work would lead to Salvation. But He established Bhakti to be both the Means and the End of all activities, which could not be denied by the successors of the Madhva School. He approved their Doctrine that the Object of worship and the Fountainhead of all different Aspects of Vishnu is Krishna, the Allembicing resort of all Rasas and Who is the Presiding Deity of the Madhva School.

He went to Kolahpur and visited other places on His way back to Purusottam Kshetra (Puri), including Pandharpur where His Elder Brother Vishwarupa, known as Swami Sankararanya, left His body on the bank of the river Bheema.

On returning to Puri He met His former Comrades of Nadia, including Thakur Haridas and Damodar Swarup. He rejoined Ramananda Rai and Vasudav Sarvabhauma and His Utkal followers. People from Nadia went to Puri to have a Sight of the Supreme Lord Who returned thither after visiting all the Shrines of the South, including East and West Coast, and after meeting all the then religious heads.

He now showed the people by His Acts how to serve Jagadisha in different capacities, e.g., drawing the Cars with Samkirtan in Congregations. He was now pleased to grant His Permission to see Him first to the son of the Emperor and later on to the Emperor himself. People from Nadia used to meet Him every year during the time of the Car Festival and enjoyed His Presence by strictly following the Dictates of Religion of Love. Sree Krishna-Chaitanya had always a detestation for Mayavada—that phase of Pantheism in which the eternal service is practically denied and pedantic aspersions are found to predominate over the aspects of Transcendental Manifestive Truth.

The Supreme Lord was not permitted by His devotees to proceed to Vrindavan, lest He would not return. The Lord acceded to the apprehension in curbing His Journey from Malda (Old Gauda), a northern district of the same name in Bengal, as per counsels of His admirers. He was determined to proceed to Vrindavan and this time He would accept only one Companion for His Journey to the North–western Province, through wild regions of forests. After crossing over the forest tracks and meeting the ferocious animals by associating Himself with them by chanting the Transcendental Names He reached Benares and met some two or three admirers there before He would take journey for Allahabad where He met Sree Rupa Goswami, one of the Twin Stars of the administration of Bengal whom He taught all about Bhakti—or the procedure how to secure Krishna Prema or the Final Goal of all ambitions. From Allahabad He visited all the vicinities of Vrindavan where Krishna enacted His Bhouma Leela, to enlighten those freed souls who were entitled to have the same and stayed there for some months. He retraced His footsteps to Allahabad via Soron after chalking out the Ganges route to meet Sanatan Goswami who had escaped from the prison of the then King of Bengal as the King could not spare Sanatana for his services for religious purposes. At Allahabad He taught Sanatana all about the Sambandha Jnanam (i.e., the transcendental relation of the Eternal Manifestations).

He paid a short visit to Kurukshetra and some other places which are not specifically noted in His Biography, before He again returned to Puri.

He took vigorous measures in respect of His Followers who were found to go astray from His Instructions, e.g., the renegade Pseudo–Haridas and others.

From His thirty–seventh year to the close of His Leela He did not permit outsiders to perturb Him in His Spiritual Activities except that His intimate followers had the privilege of serving Him in his Krishna–loving aptitude. Sometimes people observed Him in Full Entheasmic Trance. Sometimes He was observed to run into the waters of the Bay considering its brine to be the spiritual water of the Yamuna where Krishna used to play. In all his Spiritual Activities the followers have learnt that Separation of the Consort is estimated as helping the spiritual culture and not the enjoying association of the Absolute which cannot make any progress.

His Disappearance is traced to His Amalgamation with Gopeenath at Tota in Puri. Some are of opinion that He merged into Jagadisha at the Gundicha in Sundarachal. Foolish and unscrupulous men have surmised that His Body was mixed in waters of the Bay, but in that case the dashing wave might have returned Him to the shore. There are different spurious stories which go to show that His Disappearance came about by the activities of His opponents. But the devotees are confident of His Eternal and Spiritual Body being Inseparable from the Owner as He is not to be estimated in the light of an Incarnation or conditioned soul like the preacher who has to pay the debt to Nature.

In fact He was identical with the All–love having no mundane reference to signify His Entity in particular time and space, though He did not show to delude the, apathetic and rupturous views of a non–loving calibre. This is a short Narrative of the Supreme Lord and Rai Ramananda as gauged by mundane spectators known as hagiolaters who search about the accounts of heroes.

CHAPTER II

THE LORD AND HIS BELOVED

(Viewed by Devotees)

We have surveyed in the last Chapter the seeming conception of worldly people about Rai Ramanana. Now we are to enlighten those who are interested in the esoteric aspect of the devotee. Savants of the spiritual manifestations do not corroborate the view of the ordinary observer of mundane phenomena. Conception is carried both in worldly phenomena as well as in Transcendental Manifestive Aspects. A stricter caution may not be neglected in distinguishing the two different planes so as to rescue the true view from confusion.

Rai Ramananda was far from subscribing to the conception of a Pantheist. From what he had disclosed about the solution of the Manifestive Absolute before Sree Krishna–Chaitanya, we come to know that Krishna is the Fountainhead of all sounds, all aspects of sight, the Creator of spritual and mundane representations, the very Centre of all sensuous activities and the Object of all manifestive phenomena. He is the Efficient and Material cause of every manifestation and all noumena. Infinite Potencies are inherent in Him, and the potencies are set to work by being emanated from the sole fountainhead. He is the essence and flavor of all smelling activity of an enjoyer. He is Relishing and Tasteful Entity of all active workers who are a part and parcel of the Substratum and delegated powers.

The sentient creation is nothing but a wrapper of the transcendental senses inherent in all spiritual atoms known as jivas. They are adaptable as predominated agents of the Predominating Aspect of Krishna. Krishna is Himself SVAYAM–RUPA; and other Representative Aspects of the Eternal Fountainhead are His non–distinctive manifestations to help the atomic Spiritual Parts of His Borderland Potency, viz., the Jivas.

There are five stages which are known as acme of spontaneous function towards the All–love by His loving agents. So we do not find any ritualistic performance by Ramananda, though there was the seeming feature of ablution in the waters of the

Godavari accompanied by his karmi councilors who were busy in trying to induce him to submit to the conventional customs of the fruitseekers. His conversazione with the Supreme Lord disclosed the fact of his far-off situation from the conception of the ritualists or the designs of the intellectual pedants prone to suicidal commission. The disclosure of the transcendental manifestation through the lips of an eternal devotee was calculated by the following of Sree Krishna–Chaitanya as the pioneer publication of the Transcendental Truth in various aspects. So the messenger should not be misunderstood by scrutinizing merely his outward appearance. A devotee is never recognized by his seeming feature and condition.

The Supreme Lord has taught us by His selfcomposed verse which runs thus—"naham vipro na ca nara–patir napi vaisyo na sudro naham varni na ca grha– patir no vanastho yatir va kintu prodyan–nikhila–paramananda–purnamrtabdher gopi–bhartuh pada–kamalayor dasa–dasanudasah"—The Supreme Teacher posed Himself as the Audience of the speaker of Transcendental Truth as a mere Enquirer. The adamantine mentality could not easily submit to the enlightenment by the eternal observer in his delineation of the Eternal Fact. An unalloyed observation of the soul should not be contaminated in any way to determine himself as being identical with the Oversoul. But an eternal servitor views every manifestation either to be identical with the object of his devotion or traces the eternal relationship with the Same.

The outward meeting of Sree Chaitanya with Ramananda was quite deceptive to the ordinary spectator, specially the dissimilar combination of the Two, one being a Mendicant and the other showing affinity for worldly affairs. Unless the spectator is familiar with the keen insight to penetrate into the hearts of both of them he is not expected to discern the actual subjectivity and their real goal. If the spectator is educated in the line of the salvationists he would necessarily be confused in ascertaining the compatibility of the Two. In his estimation the Mendicant should not show such affinity for a man in power busy with his pompous attempts in securing popularity and must fail as a true religious man. Ramananda was far from the misleading conceptions of an enjoying impersonalist.

The devotees are not properly seen by the non-devotees who have got a wrong education and misconception. A non-devotee often thinks himself quite conversant with all the phases of mundane existence. And this unreliable confidence in himself makes him a pedant and deaf to the inculcation of a devotee's temper. So he cannot participate in the same view with a devotee. The difference between a devotee and the following of the school of impersonalists can be traced by the bifurcate view of the former's particularizing the interest of self with that of the hazy consideration of apparently contending impressions of the latter. The devotee is busy with his person and the Personality of the Absolute. Whereas an impersonalist is found to concentrate his conflicting conceptions to an imaginary unity. His synthetic method in many cases leads him to despair.

Ramananda had one object in view and his object was Krishna and His services in order to please Him. The ordinary eye will consider him to run after different aims to satisfy his senses; but he had only one determination to fulfil. Sree Krishna–Chaitanya and His follower could determine his true position as true devotee, meant for his eternal services to Krishna.

"Though Krishna was observed by the wrestlers as the best champion like the thunder, by the people as the king of men, by the ladies as the attracting centre of love, by the cowherds as their near Relative, by the wrong–doing chieftains as their Chastiser, by the parents as their Only Child, by the Emperor (Kamsa) of Bhoja people as Destruction Incarnate, by the fools as Infinity, by the Yogins as the Final Object and by the Brishnis as their Guardians, the Eternal Brothers (Baladeva and Krishna) went up to the platform of Kamsa." Though Krishna was observed as Matsya, Koorma, Varaha, Nrisimha, Vamana, Three Ramas, Buddha and Kalki, and Brahma, Vishnu and Maheshwara, and Vasudeva, Samkarshana, Pradyumna and Aniruddha, Manwantaravatara, Yugavatara, Aveshavatara, and as the Instructor or Leader, and Brahman and Paramatman by different sights, He was the Only Object of devotion of Ramananda as Consort. When the Absolute is Consort, the reciprocal situation of the Servitor can easily be ascertained as serving–maid. When that Object is eternally served by the serving maid who has just attained towards Him, her eternal age has no variation in the rolling round of time. The very beauty and color of the eternal server is exactly dovetailing the Purpose of the Object and the eternal garments of the Pair are no longer shut off before the following of Ramananda.

The Eternal Name, Form, Color, Abode, Garments, Mentality, Ingredients of service and everything connected therewith are visible to a true devote who aspires to have a similar situation to follow his or her Leader. A hazy sight will determine him in the historicity of heroes, locate him in a particular province, and give him as the holder of a particular situation. But a devotee has little to be taught in these lines to ascertain the absolute whereabouts of Ramananda. A devotee knows Ramananda's grove on the bank of the Spiritual Stream Yamuna and particular helpful Pastimes rendered to Krishna.

CHAPTER III

THEIR CONVERSAZIONE

(For the Beginners)

The ritualists were amazed to find that the Mendicant, coming in contact with a person of lower caste though of high position, showed such ardent love which was not usual. The Supreme Lord thanked His Fortune and went on to say that He was cherishing an extraordinary desire to meet him ever since his transcendental serving mood had been spoken to Him by the erudite scholar Sarvabhouma. In response to the Mendicant's Queries, Ramananda told him that his revered Sarvabhouma has confidence in him and his well-wishing has made him fortunate to have His presence, and shouted "I am an unseeable, untouchable, so quite unworthy of You; but it is the unprecedented mercy of Sarvabhouma that has posed You to extend Your love to an unworthy object like me. I am a slave of my worldly master, whereas You are exhibiting Your Lording Potency of the Fountainhead. You are debarred by the injunctions of the Vedas to see me and to touch me and enjoined to despise me, which You have ignored, as You are kindly bent upon extending Your Mercy to me which is not approved by the society of cultured people. But I see You do not care for these. I am quite worthy of having Your Favor as Your wonted Generosity found to heave me up and this has caused You to inquire about me and brought You here. I am accompanied by tens of hundreds of Brahmanas who are all observed now showing their melted mentality and are found to chant the Name of Hari. A mortal being can never be expected to display such symptoms of Godhead."

Sree Chaitanya, overjoyed by the talk of Ramananda, addressed him as the best of the generous hearted highest class of devotees. "The conversion to mellowness of the hearts of your dependents is due to your devotional activity alone. I Myself, an illusionist and mendicant, am proselytised as a Devotee by your touch. Sarvabhouma, knowing full well My adamantine mentality, has entreated you to rectify Me and to soften My Heart."

Ramananda said to Mahaprabhu, seeing Him invited to dine at the house of Brahmana and His Strong Desire to meet him again in connection with Krishna-Topics, "I am not satisfied with Your mere Sight but want to be regulated by Your Transcendental words. I should require to cleanse my heart by Your Divine Association for a week or so." Though

The Two Eternal friends had no desire to part with Each Other still They were compelled to detach themselves with a view to meet again towards the evening.

When they met again in the evening, the Dialogue on Krishna–Topics went on. The Lord inquired, "Kindly cite the verse that deals with the Goal of our activities." Ramananda answered by citing the verse of Vishnu Purana, "Service to Vishnu is rendered by performing the respective duties of an individual. Vishnu is pleased by the actual following of ritualistic duties by a person of his particular status and of his particular condition in the four–fold classification of society. Without sticking to the duties of one's respective occupation and condition, there is no other way to please Vishnu."

In Reply to Ramananda's statement the Lord did not admit his proposition, but told him to make further progress in elucidating the topic more vividly. "The seeming sights of mundane representations are not in conformity with the actual demonstration of things. The ritualistic performances are but exoteric attempts in which the esoteric phase is simply ignored."

Having been discouraged in his voluntary citing of the beginner's direction, Ramananda added that people would be profited by surrendering the fruitive results of their performances to Krishna and that this would serve the purpose of all our actions. He quoted a verse from the Bhagavad Geeta which was told to Arjuna by his Preceptor Krishna, "Surrender every thing to Me as to whatever you want to do, whatever you want to eat, whatever you want to offer Me in your ritualistic performances, whatever you are to bestow to others and whatever privations you want to practice." A man of fruitive actions always tends to work for himself and to monopolize the fruits of his deeds depriving all others for his own personal gain. If these actions are done with a mundane reference, the position of the self is not truly determined as it has reference to the exoteric plane only. The mentality is likely to change its direction if this has reference to a witness.

With regard to this, the Lord said that a simple witness in the shape of Vishnu would not do, as this has a mundane relativity. So the object of offering has also mundane relativity. The offerer has his location in mundane relativity and in mundane perishable temporal activities and cannot possibly claim to serve the Eternal All–Blissful Knowledge Vishnu. The human scope is restricted more to limited ethical considerations, whereas the Conception of the Full need not be restricted in that line; so this is but an exoteric enterprise. He wanted him to elucidate the matter further.

Ramananda again taking up the thread said that the sojourner of Theism should leave off his mundane affinity and this will bring the desired result. He culled a sloka from the eleventh and another from the first canto of the Bhagavatam in order to amend his views to have a higher platform in his discourse: Krishna said, "He has attained the highest level who can sever his connection from worldly virtue and sin as dictated by Me to ameliorate

his activity in order to serve Me." Again in the Geeta, Krishna said to Arjuna, "I call upon you to rely on Me leaving aside all sorts of virtuous activities, even so you will be relieved from the effects of sin and will not have to repent for doing so."

Persons who engage themselves in endeavors for their own gain, Ramananda classified into three division, viz., (1) enjoyment by not interfering with others will lead one to serve the Personality of Godhead indirectly; (2) surrendering all the fruits of our deeds to the Personality of Godhead; (3) attempting to serve Krishna leaving aside whatever is detrimental or lucrative to us without seeking for any other advantage from any other quarters.

The first has no mention of service but an acknowledgement of the Personality of Godhead. The second has got reference to the service of Godhead along with our deeds and needs, i.e., mixed-up service. And the third is the preference of the service without making any attempt of mixing that with mundane phenomena. In these three the worker or non-worker has direct or indirect reference as recipient. So the reference of the temporal plane is an associated factor, the question of Eternity being ignored. But as the Personality of Godhead is not rightly determined, unalloyed karma with esoteric reference has got some propriety.

The Lord now asked him to leave off the exoteric side and urged for a better level of the approaching entity for higher desirability. Ramananda went on to say that devotion should be attended not with a blind eye but with an esoteric reference of knowledge of the unadulterated. In support of his statement he culled a sloka from the eighteenth chapter of the Geeta, "When a person is set free from limited entities, he is found to be in an undisturbed mood where no want is felt, neither any passionate desire to aggrandize himself; in that case he sees equality in the phenomenal world and thereby avails the opportunity of higher standard of devotion." This has also a relative position of negation of the internal perishable phenomena along with a comparative situation of disturbance and peace. This has a tincture of devotion mixed up with the esoteric reference of phenomena.

So the Lord was observed to tell him again to go on with pointing out a higher phase, deciding this also to be an outward demonstration of devotion. Along with the Direction of the Lord, Ramananda went on to add that devotion which is free from all sorts of esoteric knowledge is considered as a very high form of devotion; and, in establishing such unalloyed devotion, he cited a passage from the fourteenth chapter of the Tenth Skandha of the Bhagavatam: "Empiric knowledge should be thoroughly rejected considering its ephemeral result, and specially as the Whole Truth can never be had by such attempt in our phenomenal scope. We should follow by the three mediums of body, mind and tongue, and audience whatever is passed from the lips of an expert in devotion concerning the Transcendental Narratives, whatever be our position. The unchallenging mood in exercising our aural receiver permits us to cross over the insurmountable altitude

of ignorance by practicing a submissive aptitude." Of all these five progressive references of the desirability of approaching and serving the Personality of Godhead the Lord admitted the non-empiric fifth assertion which is free from all sorts of foreign conception mixed up with the activity of animation.

The above conversation has been summed up when the Lord spoke about Bhakti to Sree Rupa Goswami at Allahabad. These different stages tend to award dharma, artha, kama and moksha which are not considered covetable of the unalloyed soul who has the innate quality of Eternity, Knowledge and Bliss combined. By undertaking all irregular attempts we are frustrated to have a virtuous and felicitous life as the infant conception of religion has given temperaments to men of religious temper. They were denied to have the full view of unadulterated love to the Absolute as the essential eternal quality of the soul. The wrong conglomeration of our erroneous support with the true function of the unalloyed soul is not preferable in judging the comparative merits of alloyed devotion. People are often dazzled with the light of virtue and morality, when they consider the desirability of their activity in having sensuous enjoyments as altruists by their predilective mood. The consideration of the highest benefit would lead them to hesitate in regard to the adoption of elevating or setting themselves free from the disturbed atmosphere. The fruitive results are but temporal allurements; whereas desertion of the same by dispelling all ignorance due to phenomena was considered to be efficacious in dismissing the temporal manifestations. So the Lord gave His final decision of attaining unalloyed devotion by the method of driving out all passionate mixture of the active workers as well as passive indolent meditators. Determination of self should not be fixed in any of the conception of physical or astral entity, and the Object of devotion should not be restricted in any exoteric or esoteric phenomena. The uniting tie between the lover and the loved should in no case be a temporal one, a blind one and an interrupted one. Transcendental love is full manifestation of ecstatic expansion void of all discrepancies and deformities of the mundane phenomena. We will be simply bewitched by following the two temptations of phantasmagoria which will ever deprive us from having a peep into the only function of blissful devotional knowledge. The price offered to us in loving devotion has no comparison with the feeble and dying results of karma and jnanam which, when compared with Bhakti, will prove their futility and worthlessness if their respective intensity or magnitude is brought before us. The erroneous determination of our self has gained for us the two degraded attracting tracks which puzzle us in the true selection. So the Lord wanted from the devotee that he should boldly speak out the Truth for the guidance of the true inquirers.

CHAPTER IV

THEIR CONVERSAZIONE

(For the Advanced)

The enlightening hymns of Chhandyogya have impressed us that he who can surpass all conceptions of limitation knowing the Indestructible Personality of the Absolute, is alone not a Kripāna but is a Brahmanā. So the Supreme Lord asked Ramananda to explain his knowledge of transcendence in order to shake off the popular crippled view of ascertaining him by the outward phase. We have surveyed the different aspects of knowledge that are commonly known to people who draw their decision out of their present knowledge derived through the medium of senses.

The comparative merits of pious seekers of virtue against the fallen creatures who have entangled themselves in sinful acts, have been delineated as the stepping–stone of the staircase of Religion. The second step is known as maintainer of the neutrality of virtue and sin, practitioner of the neutral phase of distinctive temporal specification in dismissal of manifestation, and finally the rejector of the three aspects of observer, observation and observed against the enjoying mood of the religionist. The third step inculcates the process of devotion as the medium free from the indirect method of negation of temporary phenomena. Then comes the fourth step where the ambitious fruits targeted by elevationists and salvationists are not traceable. The Supreme Teacher admits the claim of loving devotion against the non–loving substratum of clouded and unclouded gains which are in other words rupturous and void of love. We deal here with the different perspective phases of devotional love which has very little to do with the synthetic situation of the numerous shareholders.

The Object of devotion has no co–sharer to dissuade the ambition of a true targetor. The unalloyed free soul has an innate volcanic activity known as love for the One Object and he is never to be expected to pick up anything for his own which would rouse up jealousy of birds of the same feather, but to achieve the only success of vesting all interests from their contending activities to the One. This One is not to be supposed to discourage any loved with his particular phase of loving service.

To determine the Object of eternal love by the eternal true servitor, no foreign element is to be tentatively introduced to have a distraction from the Absolute Truth. Love may be effected in the five successively different stages by the Lover to the loved. The very Embodiment of Love has the Sole Entity of inviting the eternal loved through their five different Ratis innate in them. Whenever love is attempted from a lower level it has a necessary tinge of reverence. Love is the principal entity of uniting tie between the two. In mundane phenomena love is described as ephemeral and non-eternal. But when the lover and the loved are both eternally reciprocated, such love is not to be confused with our present experience of denominating the mundane love. The subtle gaseous form, when condensed, is liquefied in the language of the Scientist, and the liquid in its turn is solidified in the gradual development. From transcendental non-relativity love is traced to change its subtle form, taking the shape of unalloyed loving service to loving friendship and then to confidential loving friendship. The love becomes purer to concentrate itself to the filial Object and reaches the acme in the Object of Consort. The tone is not changed, but the magnitude of service is augmented gradually step by step.

Ramananda, in describing the loving nature of devotion, cited a verse composed by him which showed the gradual increase of felicity in things which are eatable and drinkable as per the degree and quantity of hunger and thirst. This has analogy to adding more sauce to our serving mood of true love, which brings more enthusiasm. Ramananda went on to cite another verse which was also his composition which purported to disclose the fact that no luck arising out of our action could be compared with the intense aptitude for having a service to Krishna and this is the exchanged value to secure in return for the ripe and soft relishing quality of Krishna's Devotion and this should be secured at all costs when it could be had. Such a disposition is incomparable with earned fortunes. This is spoken of as the base of Prema Bhakti.

To this the Supreme Lord expressed His Approval and asked him to elucidate further. Service with loving temper has got a conspicuous aspect as distinct from the mere base. In this world we invite the objects to serve us and we have got the inner inclination of approving the adaptability of being served by others, as we are quite unaccustomed to find out the All-love Who has concealed Himself from us through our sensuous activities. So Ramananda exhibited the glaring phase of the Pure Service to the Personality of Godhead as the most interesting piece of function of the soul. The soul, now lying in a dormant condition, has delegated powers to the mind in order to take over the charge of meddling with the external world by lording it over mundane entities. But the temporal activity can have the permanent function if the loving aptitude is directed towards the All-love Who is the One without a second. As regards the aspects they will be dealt later on along with our ameliorating functions of love. To support his statement Ramananda culled a passage of the Bhagavatam (9 Sk., 16 ch., 16 sl.) together with a passage from the hymns of Yamunacharyya, "Nothing remains unavailable by the servitors who are purified by the aural reception of the Transcendental Name of the very Entity of Holiness". Alavandar, in his lyrics, gave vent to the expression, "When will that

day come when I will be in a position to please my Master, considering myself as an eternal unswerving slave, having dispelled all sorts of designs by my innate serving mood constantly."

The Supreme Lord approved this version of unalloyed service and solicited further progressive elucidation. Ramananda's answer was to target confidential service of a friend to the Personality of Godhead being the highest aim of a devotee. The question of neutrality is amplified in concerning the Integral Absolute and the infinitesimal potency in the same line. In support of his statement Ramananda culled a passage from the tenth Skanda of the Bhagavatam (12th Chapter, 11th Shloka) which ran to disclose the comparative situation of the unexpected fortune that is received by the cowherd-friends of Krishna which have excelled that of the ordinary servitors of the Absolute, the Object of the transcendental Ecstatic Felicity realized by the sojourners of the tract of knowledge.

The Supreme Lord was showing His approval when He heard of the confidential loving service superior to menial service from the lips of Ramananda. When the normal stage is exceeded it was approved not with toleration but with definite and positive assertion. But the Supreme Lord said, "The confidential service is no doubt better than that of the service-holders. Still you are to advance a little more."

So Ramananda had to disclose his heart more in speaking out Filial love for Krishna which is higher and nobler than the confidential friendship. To bear testimony to his assertion he culled two more verses from the tenth chapter of the tenth skandha of the Bhagavatam, "The glory achieved by the parents in serving the Absolute Personality of Godhead exhibited the two incidents of comparative fortune of the parents. What led Nanda and Yasoda to avail the parental situation of the Son- God and what were the incidents that led the unparalleled luck of Yasoda which induced the Son-God to suck her breast ?" The fortune that was not available to the four-faced Brahma, five-faced Siva, the generating and the destroying entity of the Absolute, nor to His spouse Laksmi who has such unprecedented favor, was received by the milk-maid from the Dispenser of liberation. The Supreme Lord approved this disclosure with great sympathy, but asked him to proceed to the climax.

Ramananda in response to His query gave out that Love of Consort predominates over all other aspects of devotion. He recited two verses from the tenth Skandha of the Bhagavatam to espouse the glorious position of the milk-maids who are the best of His subservients. The love for the Consort excels that of all loving servitors or loving parents. The intensity of affinity is the greatest in the milk-maids serving their Consort. The ecstatic displays that are found in ladies towards their husbands, the temporal but incessant love of the goddesses towards their gods, the strongest affinity of the Laksmis towards Narayana, cannot be compared with the ecstatic enthusiasm that was enjoyed by the milk-maids at the Rasa Pastime when every one of them were in the Arms of each of

variegated Entities of Krishna. When the Gopees were cast into the depths of the ocean of grief by the conspicuous absence of Sree Krishna, He suddenly appeared before them with a smiling face wearing the yellow apparel, garlanded with flowers. His beautiful appearance was so overwhelmingly attractive that the most sublime beauty completely vanquished the very Entity of aesthetic culture.

The combination of Hasya, Adbhuta, Karuna Rasas added to the delicious taste of Madhura which could not be compared with any other representation of the kind. There are various means by which the services of Krishna are attained and these variegated aspects can be judged with their respective merits. A servitor is to select, by his predilection, the acme of the function of his soul. But there is a distinctive reference of comparative study if we are not guided by a definite principle. A comparative scrutinization would certainly give us to know the additional qualities, as we find in examining ether, etc., augmented by successive additional attributes and reach the climax with the association of the five in the solid representation. The Personality of Godhead can only be had to accept our unalloyed loving service through love alone and not by reverential procedure. Sree Krishna being the very Fountain-head of all resorts of Rasa, He is ever prepared to welcome every servitor whoever he and whatever his serving procedure may be.

But if the Object is distorted like our confusing Jehova with Moloch and Moloch with Jehova, we would certainly miss the kindly feelings of Krishna. This conception in scrutinizing ourselves will lead us astray from the true object. Our eternal functions and activities if misdirected will give us troubles and if we fail to determine Krishna, Who is the Sole Attractor of the unalloyed entities of souls, we will certainly miss to apprehend the process inculcated by Ramananda. Our wrong and erroneous promulgation will never enable us to get the best benefit that can be had by us if we fail to single out loving tenor to Krishna against Dharma, Artha, Kama and Moksha, i.e., by our limited propensity of limited elevation and salvation.

Ramananda, being further asked to subjoin the Fullest Reciprocity of Madhura Rasa, advanced to delineate the Counter Reciprocal Moiety of the whole by fixing the object in Sree Radhika. The highest step of devotion is displayed to serve the Pair and to utilize the full independence of the servitor to espouse the cause of the Predominating Aspect of the counterwhole by associating oneself in Her company. Ramanananda was found to describe the situation of the Paraphernalia and the transcendental duties congenial to confidential service of attending maids of Sree Radhika which completed the full narration of the manifestive position of Amorous Pair.

CHAPTER V

CONCLUSION

In analyzing the narrative we find that we have got an outward structure apart from the physical sight of things. We have got an inner situation as distinguished from the entire contemplative plane where meditating entities are set apart from us. A holder of the physical body and owner of the contemplating spirit has got a common Fountain-head Who or Which is asserted as the Owner of the two possessions and this Proprietor forms a part of the Spiritual Whole with Whom the person is fully associated. The spiritual tie between the Integral Spirit and fractions is roughly known as "meditation". This meditation at the very sight proves to have reference to physical and mental qualities. Both these qualities are shiftable. So the factor of Time puts them into different chambers and this location is restricted to finitudinal inadequacies. If the Spirit is detached from the Integer, the associating tie will be observed to be "meditation"; so the purport of meditation is hampered by the contamination of a different element which is known as matter, being opposite to the spiritual bearing. The very preamble of the Bhagavat School goes to signify the function of the spirit as meditation. If this is judged in the ordinary eye we get the position of the "doer" isolated and joined by a tie or deed which is an instrumental. When love acts as medium between All-love and Love, all the different aspects of Bhakti are included in the word "Dhyanam", or meditation in worldly language. The unalloyed entity will dispel all foreign matters that are included as attributes to suit the relativity of an enjoyer and an enjoyed. The pure unadulterated spiritual attempt of an unalloyed spirit should in no case be confused with the temporal association of material phenomena whether gross or subtle.

Ramananda belonged to the Bhagavat School, so all his activities were pure and instructive, if they were properly followed. The word "following" should not be confused with inadequate or improper relativities of our enjoying mood, which are but defective. The seeming features of things should not predominate over our weak reasonings. If we indulge in such feeble criticism, we would fail to have the full conception of the Object of meditation. The object has been described as "Krishna" or 'Shyama', "Blue Black" or "Dark" i.e. void of all material colors. The hasty sight will deter us to espy the accurate conception. Our bitter experience of relativity will tell us to having the upper hand to get rid of the inadequacy and will instigate our common sense to claim identity with the Whole instead of having firm determination to stick to our real position. In order to get

rid of posing as an Integer, which is but a tentative adumbration of depriving ourselves from the Absolute position, Krishna's mercy was fully displayed in Ramananda; so he was constantly busy with the greatest perfection of Eternal Blissful Knowledge. His entity has been analyzed by his deeds as thoroughly associated with the Unalloyed Spiritual Manifestations. Though his deeds are not approved by the enjoying mood of observers, still a keen penetration and longer sight would surely help the people to learn the Absolute Truth from his pastimes. The Supreme Lord sent Pradyumna Mishra, a Brahmana, to pick up some instructions so as to lead him to perfection. The learner was confused to see Ramananda busy with the serving of dancing girls, paying no attention to him. The seeming features did not attract him to accurately observe the Divine Spiritual deeds of the host. The Supreme Lord gave him to understand to have patience to penetrate into the Real Absolute for which every soul is meant to equip himself for the eternal and transcendental journey.

Ramananda's trait of character is painted by the Supreme Lord in equality with Sree Rupa and Sree Sanatana who played the part of model ascetics. Ramananda had no affinity of enjoying the world, but he was always on the look-out of rendering service to Sree Krishna by inducing the serving maids for unalloyed amorous purposes pertaining to the Eternal Pastimes. Silly observations are often found to misunderstand the Whole thing, and they are observed to take the Lowest level of non-ethical principles.

Ramananda's Maithili song has disclosed startling pastimes which are hardly to come under the rationalistic scope of mundane thinkers. And this was fully participated in by the Supreme Lord in the company of His intimate friends. His own verse, "Peedabhirnavakala Kootakatubhih" is the full parade of speedy loving service to Krishna, instead of submitting to passionate feats.

The Supreme Lord has furnished the highest testimonial of the spiritual life in Ramananda. The Supreme Lord spent His last days in the close companionship of this picked-up serving temper with His most confidential associates. His drama served as one of the constant companions of the Supreme Lord's direct service to Krishna. Ramananda was recognized as one of the four Mukta Purushas of the time of the Supreme Lord and he was certified to be the only friend who had no equal among the Bhaktas He met in the South. But alas! the highest platform of a devotee is often taken advantage of by the greatest scoundrels and thereby the Providential Will is carried fully by preventing intelligent pedants to have access to the Eternal World where Knowledge is Infinity and Bliss is incessant. He was not an instructor to teach merely how to get rid of this mundane bondage but served as an advance-guide of eternally unfettered liberated souls in their incessant unalloyed service of the Pastimes of Krishna, who have no connection with or reference to the mundane relative service of the Lord.

VAISHNAVISM Real and Apparent

A Benevolent and Generous Publication



By
Paramahansa Swami 108 Sri
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

EDITED BY
Paribrajakacharya Tridandi Swami Sri Srimad
BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ
the beloved disciple of His Divine Grace
Om Vishnupada 108 Shri
SHRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI

Published by:

Bhakti Bigyan Nityananda Book Trust
SRI KRISHNA CHAITANYA MISSION (Regd.)
Sri Bhakti Vinod Ashram,
Ananda Nagar, H.K. Road, Berhampur(G.M)
Orissa, (INDIA), Ph-208400

First Edition-1986

WWW Edition-2002(Makara Sankranti)

To be had at:-

1. SRI CHAITANYA CHANDRA ASHRAM,
ITOTA, PURI-752001

Near Gundicha Mandir, Phone-24455

2. SRI KRISHNA CHAITANYA MISSION
SRI RADHA VRINDABAN CHANDRA MANDIR

208, Sevakunja, P.O.-Vrindavan,

Dt.-Mathura, pin-281121, Phone-443603

3. SRI KRISHNA CHAITANYA MISSION

Sri Goura Saraswata Ashram

Isodyan, P.O.-Mayapur, Dt.-Nadia(W.B.)

Pin-741313, Phone-45313

4. SRI BHAKTI VINODE ASHRAM

Ananda Nagar, H.K. Road, Berhampur (G.M.)

Pin-760006, Phone-208400

5. SRI KRISHNA CHAITANYA ASHRAM

Aryapuram, Rajahmundry

Dt.-E.Godavari (A.P.), Pin-533104, Ph-79444

CONTENTS

Foreword – First Edition
Introduction
Invocation
Real Vaisnavism
Real and Apparent Jiva
The Bondage of Jiva
Daya or Kindness to Jiva
Brahmacarya of the Mind and of the Soul
The Characteristic Defects of the Mind
Two Minds – Material and Spiritual
The Supplications of the Spiritual Mind
The Advent of Shree Chaitanya Deva
Chaitanya Deva as a Gardener
Application of Real Kindness to Jivas

PUBLISHER'S FOREWORD IN THE FIRST EDITION

(The 3rd August, 1926)

"This brochure contains the essence of true Vaishnavism as revealed in the Vedas, the Upanishads, the Geeta, the Bhagavata etc, and their teachings put into practice by Shree Chaitanya Deva. Four things may stand in the way of realising the truth laid herein –the cloaks of (high or low) birth and station, (proficiency or deficiency in) worldly knowledge, and (beautiful or ugly, male or female) form. The Over–soul within Whom all individual souls are contained and to Whom all souls knowingly or unknowingly submit, confutes our tricks and talents. The words for every soul who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. When the walls of time and space are taken away we lie on one side to the boundless deeps of spiritual nature and to the attributes of the Supreme Lord, find that there is another youth and another age than that which is measured from the year of our worldly birth and realise that the scale of the soul is one and the scale of the senses and understanding – the agents of the material mind – is another.

The soul in man is not the mind directing the organs of sense and action but the animation of the mind and these organs and the background of our existence. The angle of vision between these individual souls and the Over–soul is one and the same everywhere, whereas there is a distinctive variety and multiplicity of the angles of vision between the material minds and the world of the senses.

These lines will probably create a desire to know in all details the essential nature of the Eternal or Absolute Truth and prompt an honest and sincere enquiry in all who will go through them. His Divine Holiness Paramahansa Paribrajacharya Shree Shreemat Bhaktisiddhanta Saraswati Goswami Maharaj, the President–Acharya and Organiser–in–chief of the Viswa–Vaishnava–Raja Sabha is ever ready to send His associated counterparts –ideal devotees to explain at full length the said scriptures in Bengali, Hindi and English in any part of the World. He has no other work than pouring perpetual benedictions on the suffering humanity and stopping the perennial springs of triple miseries all flesh is heir to."

INTRODUCTION

The word 'Vaishnavism' indicates the normal, eternal, natural condition and devotional characteristics of all individual souls in relation to Vishnu, the All-pervading Soul. The word 'Vaishnava', which literally and naturally means one who worships Vishnu out of pure love expecting nothing from Him in return. The jiva is the part who is identical with the whole when taken qualitatively and different when taken quantitatively. This is the true and eternal relation between jiva and Vishnu. The service of the Master is the fundamental function of the servant, so every jiva is a Vaishnava.

My sincere thanks are due to Spd. Sundarananda Brahmachary and Tridandi Bhikshu Spd. Trivikram Maharaj and Sri Kalicharan Panda for publishing the Book within a short time. May Lord Krishna bless them.

Sri Nrusimha Chaturdasi (23.5.1986.)

Invoking the blessings of Srila Saraswati Goswami, the Divine Master, Tridandi Bhikhyu Bhakti Vaibhava Puri

The Triumph of

SHREE SHREE GURU AND GAURANGA

VAISHNAVISM

REAL AND APPARENT

INVOCATION

Let us bow down at full length to the Acharya or Gurudeva (the preceptor) Who is no other than the associated counterpart of the Supreme Lord Himself and Who, being kindness incarnate, is ever busy in kindly operating on the cataractous eye of ignorance of all Jivas (souls, jivatmas) with the spike of true knowledge, thus openeth their eternal spiritual eyes and anointeth them with the collyrium of pure, disinterested and unsmitten love of Krishna (The Most Pleasing Attractor), stopping further attacks and enabling them to see Him face to face in His blissful Abode.

Let us kiss over and over again the dust of the holy feet of the devotees of Krishna who like purpose-trees (Kalpataru) yield the fruition of all our devotional desires, and who are oceans of kindness and purifiers of the fallen.

Let us prostrate before Him Who is the most munificent, the free-giver of the love of Krishna –Who is Krishna Himself, Whose name is Krishna–Chaitanya, the glow of Whose body dims the lustre of liquid gold and the graceful glance of Whose lotus-eyes makes the devotees look upon annihilations (conscious and unconscious) as hellish existences, heaven as a castle in the air, the unsatiable and unconquerable organs of sense and action as venomous serpents devoid of poison– fangs and the universe as a blissful abode.

REAL VAISNAVISM

The word 'Vaishnavism' indicates the normal, eternal and natural condition, functions and devotional characteristics of all individual souls in relation to Vishnu, the Supreme, the All-pervading Soul. But such an unnatural, unpleasant and regrettable sense has been attributed to the word as to naturally make one understand by the word, Vaishnava (literally a pure and selfless worshipper of Vishnu), a human form with twelve peculiar signs (Tilak) and dress on, worshipping many gods under the garb of a particular God and hating another human form who marks himself with different signs, puts on a different dress and worships a different God in a different way as is the case with the words 'Shaiva', 'Shakta', 'Ganapatya', 'Jaina', 'Buddhist', 'Mohammedan', 'Christian' etc.

This is the most unnatural, unpleasant and regrettable sense of the word, 'Vaishnava', which literally and naturally means one who worships Vishnu out of pure love expecting nothing from Him in return.

Vishnu, the Supreme, All-pervading Soul, gives life and meaning to all that is. He is the highest unchallengeable Truth devoid of illusion everywhere and through eternity. He is Sat – ever-existing, Chit –all-knowing, Ananda –ever-blissful and fully free. He is in jivas and jivas are in Him, as are the rays in the glowing sun and the particles of water in the vast rolling ocean. As nothing but heat and light of the sun, and coldness, liquidity etc. of the sea is found in the constituents of the rays and the particles of water respectively, so nothing but Sat, Chit or free-will and Ananda is found in the jiva. The ingredients and attributes of the whole must remain in the part in a smaller degree. So the part is identical with the whole when taken qualitatively and different, when taken quantitatively. This is the true and eternal relation between jiva and Vishnu. So He always prevails over jiva who is also ever subject to Him. As the service of the master is the fundamental function of the servant, so the service of Vishnu is natural and inherent in jiva and it is called Vaishnavata or Vaishnavism and every jiva is a Vaishnava. As a person possessing immense riches is called a miser if he does not display and make proper use of them, so jivas when they do not display Vaishnavata, are called Non-Vaisnavas or A- Vaisnavas though in reality they are so.

Real and apparent jiva

Shree Chaitanya Deva once being asked who He was, replied, "I am neither a Brahmin, nor a King, nor a Vaishya, nor a Shudra, nor a Sannyasin, nor a Vanacharin, nor a Grihastha, nor a Brahmacharin, but I am the servant of all the servants of Vishnu." At another time, Shree Sanatana Prabhu asked Him, "Who am I and why tritap* –the three kinds of afflictions trouble me?" Shree Chaitanya Deva answered, "Sanatana, you are a jiva, your real self is the eternal servant of Vishnu; but you have an apparent self –your mind and body with which the real 'I' in stupor identifies himself. Tritap afflicts this apparent 'I'. The real 'I' or jiva has put on these two mortal garments, the subtle and ever-changing mind (consisting of ever-increasing unsatisfied desires) and the physical body (consisting of five elements – earth, water, fire, air and ether). The real 'I' forgets his own true self and is, in consequence, wrapped up in these two wears, inner and outer, and designates himself a Hindu, a Mohammedan, a Christian, a Brahmin, a male, a female, rich, poor and so on. These designations of creed, caste, rank etc., not only change in different births but in one and the same birth; –a Hindu becomes a Mohammedan or a Christian; a Mohammedan becomes a Hindu, a Brahmin becomes a 'Brahmo' or a Christian! A street-boy becomes a Nawab, a Nawab becomes a beggar. As changeability is the prime factor of the mind, it flies like a roaming bee on the wings of desires and changes at will its name, colour, creed, habitation etc. One frequently goes from 'Log Cabin to White House', from the seal to the crown. The sweet sixteen changes into bitter sixty –'The old order changeth yielding place to new.' Jiva in this manufactory of change, in this whirlpool of birth and death, is called enslaved (Baddha or apparent), ever engaged in forging the fetters of bondage.

The bondage of jiva

Jivas are of two kinds –(1) Nitya–Mukta (eternally free), (2) Nitya– Baddha (eternally enslaved). Free jivas are never enslaved. They are serving the Supreme God in five different functions** in His eternal blissful abode, where there is no change, no destruction, no misery. Jiva, once entered there never comes back here. The inconceivably narrowest line of demarcation between land and water or the line where land and water meet is called Tata; so also the meeting line of the Chit world or the eternal abode of the Supreme Lord and the A–Chit world or the region of Maya is called Tata. The power of the Supreme Lord displayed at the Tata is known as the Tatastha (lying at the Tata) or marginal power. All the jivas being the display of this power, have the inherent oscillating tendency and capability of going to the Chit or the A–Chit world. Tata not being a resting place, jivas must go this side or that ; those preferring the A–Chit, fell into the clutches of the Octopus Maya, when these mortal costumes of mind and body were put on him as a punishment. The satanic frenzy in which the jiva dislikes the blissful and eternal service of his Master and prefers to quench his thirstful desires of enjoying matter, opens before him a perpetual spring of liquid fire and poison at which he begins to drink deep. Thus in going to lord it over Maya, jiva became enslaved by her.

Daya or kindness to jiva

One apparent jiva considers himself (mentally and physically) less distressed than another jiva, feels for his distress and does something in the shape of relief or redress. This is but stopping or diminishing the unending miseries partly, locally or temporarily. It is frequently seen that a jiva who feels aggrieved and consequently abstains from committing wrong owing to weakness or inability, recovers, at such relief, strength or ability enough to commit wrong to other jivas. So it often happens that such apparently kind services not only bring harm to the recipient but cause indirect injuries to others. This is one aspect of the thing. Let us turn to the other. As a gardener prunes a growing tree, allowing its root to grow freely and easily, as a physician treats a patient leaving the prime-disease undisturbed, so this sort of temporary kindness stops, no doubt, the growth of the present inconveniences for a while but in no way uproots the cause whence all these afflictions arise. This cause has been identified with the enslaved condition of jivas. So real and permanent kindness consists in bringing before the enslaved jivas a true and vivid picture of their natural, free and blissful existence and reinstating them in their true position. Thus real kindness is applicable to the real jiva and apparent kindness to the apparent jiva.

Brahmacharya of the mind and of the soul

Should we picture the very sad and deplorable mental and physical condition of the younger generation –the boys of schools and colleges? Ye guardians, parents and well-wishers of boys, how long will you wink at the stealthy undermining of the vitality of your dear ones and be cruel to them? While claiming a right over their mind and body for one's own enjoyment, is it not fair that one should look after their proper and natural development? There is in every soul a strong ardour of religious zeal, which, though pent up, will gush and struggle out like rain from the throat of the over-flowing spout. How will the plants grow if the preserving fences devour them? Can anybody deny that the generation is going day by day to be mental and thus physical slaves to their senses?

Mere artificial restraint and austerity on the body and the mind, a mechanical regulation of diet and living in a solitary place do not constitute Brahmacharya, for they change their sky not their mind, who scour across the sea. Then the animals in the 'zoo' would have been the best Brahmacharins. Brahmacharya is the powerhouse whence currents of Atma-jnan (knowledge of one's own self) are generated which illuminates his blinded self, withholds all his evil propensities and set the whole machinery in motion, so that this frail and rare but accidentally-got raft may get across the sea and anchor in the bay for eternity after carrying its passenger to his own home. As a barren cow looks exactly like a milch cow, but fails in giving milk to the keeper in return for his most attentive and faithful services which beget only further labour, so the so-called Brahmacharya, or a knowledge of the scriptures will, in no way, inspire Atma-jnana or real Brahmacharya in jivas. By means and ways a non-brahmacharin can never be a Brahmacharin.

In essence, the mind and the soul (the jiva) are diametrically opposite –the former being restless, impetuous, changeable and ever busy in enjoying matter, while the latter is eternal, unchangeable, stable and incapable of enjoying matter. So real Brahmacharya rests in the soul, not in the mind.

The characteristic defects of the mind

The mind and the soul are hostile to each other. There is an eternal enmity between them. In soul the four characteristic errors of the defective mind are totally wanting viz., (1) mistaking the mirage for water, the rope for the serpent; (2) misapprehensive intoxication, (3) knowing things with imperfect senses; (4) deceiving itself and others. As the horse can not hold its own reins, so the mind can not guide itself –it is ever being guided by an unending and unsatiable bundle of desires in the shape of enjoyment or indifference –of doing good or evil. Each individual mind differs from the other –no two identical minds are to be found. The proverb goes –'so many Rishis, so many minds'. A mind can more easily hold a wolf by the ears than steady itself in spiritual experience. Beware of this mind which, like a bad guide, appears before you and others in sheep's clothing with all the ferocity of a ravening wolf and like a professional running thief crying "thief, thief". In the following song of our preceptor the deceptive nature of the mind has been fully and clearly described:

Ye wicked mind! Thou art not a Vaishnava. The apparent chanting of Hari's name in a lonely house is for attaining worldly supremacy; it is nothing but pure hypocrisy!

Dost thou not know that worldly supremacy is as valueless as the dung of a boar and that it is one of the splendours of Maya or illusion? Why shouldst thou think, year in and year out, of wealth and enjoyment ? These are all fleeting and transitory!

When thou claimest wealth as thine own, it creates in thee lusts for enjoyment. Madhava –the Lord of all wealth, should only and always be served with it. Why dost thou trespass on the lusts of women whose only and eternal proprietor is Yadava –Krishna, the charmer of all enjoyers.

Ravana–lust–incarnate, fought in vain with Raghava–the Love– incarnate, for the imaginary tree of the supremacy which is but a mirage. The supremacy thou seekest is like quicksand ever receding from thy foot–hold. Thou canst never stand upon it and if thou insist on doing so, it will lead you to rack and ruin. If thou can place thyself on the steady and solid standing– ground whereon a Vaishnava ever stands, thy feet will never slip.

Why dost thou suffer under the false hope of profaning Hari's men – the devotees, and attaining their inherent spiritual eminence and boast of thy fruitless and foolish efforts? An unworldly and eternal pre-eminence spontaneously follows the holy heels of a Vaishnava.

The relation between a Vaishnava (devotee) and Vishnu (the Lord) does not smell of Maya (illusion) or worldly deceit. Knowest thou that thy seeming supremacy is as treacherous as a woman devouring a dog's flesh and thy feigning loneliness is totally hellish.

"I shall give up 'Kirtan' –chanting Lord's name, and besmear myself with supremacy – what is the good in searching for such eminence?" –if this be thy thought, knowest thou for certain that Madhavendra Puri did never deceive himself and commit theft in his own store-house of perception like thee!

Thou shouldst never compare the unsolicited eminence following Madhavendra Puri like an attending maid, with your seeming one which is like the dung of a boar. Thou hast drowned thyself out of envy in the filthy waters of enjoyment and hast abandoned the perfections of kirtan.

Ye wicked mind, bearest in mind that solitary devotion is propagated in disguise by the adopters of evil means. Thinkest thou over and over again what Supreme Lord Gauranga kindly taught us addressing Sanatana Prabhu with the utmost care. Dost not forget for a moment the two most valuable words He taught –apparent and real, apathy and sympathy, freed and enslaved –never confuse the one with the other. Singest thou the Lord's name aloud.

He is a Vaishnava who is never a victim to the tigress of wealth, beauty and fame. He is indeed apathetic and a pure devotee. The transitory world is to him as a snake is to its charmer.

He is indeed apathetic who moderately partakes of things necessary for, and in favour of devotion –neither below nor above par –avoids all enjoyments and is ever free from diseases. He looks upon every thing as his Lord as well as Madhava's, and not meant for his own enjoyment. This identity with, as well as attachment for, the things of Madhava –is real apathy. Fortunate indeed is he who is thus attached to Hari and who sees Hari's Lila or splendour in the realm of matter. He is rich in hypocrisy who sings the Lord's name to attain eminence.

Forsakers of matter out of fear or desire and enjoyers thereof are both equally Non-Vaishnavas. Shun the company of both. Thou canst neither own nor disown the things of Vishnu and thus run mad after enjoyment or renunciation.

The mind of Mayavadins can never think of Krishna and in a mood of imaginary salvation condemn a Vaishnava. Oh mind! Thou art a servant of the Vaishnavas and thou shouldst always hope for attaining devotion. Why shouldst thou hanker after solitude?

A false renouncer calls himself a forsaker –and can never be a Vaishnava, as he abandons his servitorship and drowns himself in solitude. What's the gain in acquiring that seeming good?

Ever engagest thyself in the service of Shree Radha and keepest aloof from the snaky enjoyment. Singest the Lord's name not for glory or supremacy. Why shouldst thou run after false retirement for devotion, leaving aside the worship of Shree Radha, your eternal Object of worship?

The dwellers of Braja are the real objects of preaching, and they being living agents and meant for preaching do not aspire after supremacy and are strong enough to instil life into the audience. Preaching is the symptom of vitality. Song of Krishna does not smell of any attempt for supremacy.

The Humble servant of Shree Radha and her Lover always hopes for kirtan and begs of all to sing the name of his Lord aloud. When meditation will spontaneously follow kirtana, then and then only solitary devotion and renunciation will be natural.

Two minds – material and spiritual

The mind can never sit idle. It will either create a hell out of heaven or a heaven out of hell. It is like drift-wood floating on the ebb and flow of good and evil, right and wrong, virtue and vice. As good Homer sometimes nods, it ever commits wrong in cleaving to that which seems to be evil and abhorring that which seems to be good, and vice versa. Every mind has its own way of looking at things; so what one mind establishes, the other destroys, nay the same mind rejects today what it accepted yesterday, as every life is a series of surprises or experiences. The things one now regards as fixed, shall, one by one, detach themselves, like ripe fruits, from one's experience and fall. The wind shall blow them, none knows whither the landscape, the figures, Calcutta, London, New York, the Royal Throne, the Presidential Chair –are facts as fugitive as any institution past or any whiff of mist or smoke, and so is the society and so the world. Intimately alluring and attractive was a man to you yesterday, a great hope, a sea to swim in; now you have found his shores, found it a pond and you care not if you never see it again. The proverb goes, –"Today king, tomorrow nothing." There are two minds; one, the spiritual mind or the mind of the soul or jiva, the other, the material mind which has willing, feeling and perception of the material world. The spiritual mind can neither attach itself to, nor detach itself from, the objects of this kingdom of meat and drink nor is it liable to any change or modification in this world of the senses. The tongue may stab the material mind and strike into it a cureless wound, whereas no stab can wound and kill the spiritual mind. An iron ball and the fire are two distinctly different things; but when the former is kept in an intimate touch with the latter, the former plays the role of the latter by radiating heat and light and burning other things, so the material mind, though in reality purely a matter and devoid of life and its attendant energy, having been closely in touch with the spiritual mind from eternity, exhibits its borrowed activity, like an elephant run amuck, uncontrolled by the driver, through the ten organs of action and sense in the shape of good and evil, right and wrong, virtue and vice, philanthropy and self-enjoyment, benevolence and miserliness etc. There is no waking, dreaming or sleeping in the spiritual mind, whereas the physical one wakes, sleeps and dreams; it creates, preserves and destroys and "gives to airy nothing a local habitation and a name." In doing so it sometimes busies itself with the fleeting, frivolous and despicable enjoyments of the world, sometimes it abstains from these things and chooses at will an imaginary god as the object of meditation and worshipful adoration, considers itself a meditator and plunges itself in solitary meditation or worships an idol of wood, clay or metal as a workable god –as a means of attaining (1) Salokya (the existence in the plane of God), (2) Samipya (proximity to God), (3) Sarupya (likeness to God), (4) Sarsti (equal glory of

God), and (5) Sayujya (absorption in God or annihilation). It thus turns itself an idolater as a meditator or as an idol-worshipper. Like a dwarf uplifting his hands to catch at the moon it sometimes tries to taste the succulent pastimes of the Supreme Lord in His blissful abode with its passionate senses, identifying the perverted reflection with the real object. The mind, while giving the bridle to its passions and desires and being itself fully subject to affliction, grief and distress, considers itself free from these things and extends its helping hand to an equally suffering mind. Its knowledge of good and bad, happiness and misery, donor and the recipient, law and disorder regarding things other than the Supreme Lord is nothing but a series of blunders and is like jumping from the frying pan into the fire or like swimming between Scylla and Charybdis.

Its utterance, however sweet and sound, its meditation, however deep, long and undisturbed, though apparently true have no reality and are ever subject to change and destruction. Sometimes it imitates the activities of the spiritual mind and picks its own pocket. An abnormal heat in the body caused by keeping a garlic under the armpit or exposing the body to the scorching sun and the heat caused by fever, though similar in perception, are not the same thing –the former is artificial, empiric and inductive, while the latter is natural, spontaneous and deductive; the activity of the germ working within, bursts forth in the shape of feverish heat, headache etc. When the spiritual mind sets about his dormant devotional activities and his inherent love of God begins to blossom forth at the touch of the eternal, superior ecstatic Energy incarnate as his deliverer, tremor (Kampa), tears (Asru), stupefaction (Stambha), perspiration (Sveda), horripilation (Pulaka), pallor (Vaivarnya), humility (Dainya), throbbing, (Bepathu), exultation (Harsha) etc. appear on the body as spiritual changes (Sativika vikara).

Sometimes changes of this nature and appearance are noticed on the bodies of emotional persons whose minds are so supple and susceptible as to easily produce those peculiar signs at the clangour of the drum and the cymbal, sweet music or the like. These are mere effects of the cause; and the effects disappear as soon as the cause is withdrawn, as the fever-looking heat disappears from the body as soon as it is withdrawn from the burning rays or the garlic is removed from the arm-pit. As the pendulum oscillates between two extremes, so the mind oscillates between enjoyment and abstinence. When it gets tired with the meat and drink of this world, the busy strife of the dinning city, the griefs and woes of sweet home, the guilty mind seems to awake and exhibits a life of retirement, non attachment or reclusion, oftentimes vainly directing its energies to annihilate the imperishable and indestructible devotional energy of the spiritual mind –to reduce it to nothing so that it can never feel, will or perceive –it may never come across the fleeting, changeable, and afflicting things of pleasure and pain. Sometimes one male mind feels the want of a female mind, and thus a male body gets united with a female body through the bond of wedlock. No sooner is this want fulfilled than fresh wants of wealth and home and hearth arise. When it rolls in wealth and the sweet smile of wife and children cheers it, alas, the grim reaper whose name is death, reaps, with his keen sickle the bearded grain and the flowers that grow between at a breath! Then it realises that it was

drinking poison from a cup of gold. Thus it happens that the spiritual mind feels that it is fallen in an ocean whose waters of deep woe are brackish with the salt of human tears, and that it is within the jaws of lusts and anger like so many sharks and crocodiles swimming therein, enchained with ardent longings, totally unfriended and shelterless. He shakes off the torpor and realises that the material mind had so long been vainly playing with the fleshy forms known as the wife, the son etc. and fleeting joys like so many unsteady limpid drops of water on a lotus-leaf.

Had satiation been in strength Myro and Ophellius would have been happy; had it been in wealth Croesus would have been happy; neither lies it in power nor in all these things together, for Nero, Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and the dupes of appearances. The spiritual mind realises that he is living like a double-caged bird which identifies its own living self with the material cages, that the cages he is living in are ever subject to change and decay and though they look fresh and alive they are nothing but dust and will crumble into dust. The subtle cage of the material mind is within the gross cage of the physical body. The material mind is dancing like a jackdaw with the borrowed plumes of a peacock. He reflects –

What relish can there be in this decaying body, made up of the five decomposable elements and full of putrescence and impurity? Shall we not mind for a moment that this perishable and ever-changing body is liable to wrath, ambition, illusion, fear, grief, envy, hatred –separation from those we hold most dear and association with those we hate? What relish can there be for material enjoyments when we are exposed to hunger, thirst, disease, decrepitude, emaciation, growth, decline and death. The universe is tending to decay, –grass, trees, animals, spring up and die. Mighty men are gone leaving their joys and glories. Beings still greater than these have passed away –vast oceans have dried –mountains have been thrown down, the polar star displaced, the cords that bind the planets rent asunder, the whole earth deluged with flood –in such a world what relish can there be for fleeting enjoyments? Living in such a world are we not like frogs jumping in a dried up well?

To get rid of the deception of this false and treacherous seeming friend, we should be sincerely suppliant before the Supreme Lord and water our couch with tears; He will receive our prayers, have mercy on us and out of His naturally loving kindness, appear before us as the preceptor, with all the proficiency in the scriptures and fully free from the hankerings of the senses, to rid us from the clutch of the wicked mind, which has flame all around and death within, to cut asunder all its knots and hitches and to dispel all our darkness of the heart as an elephant runs away from the darkest recesses of the jungle at the approach of the lion and the veil of darkness is withdrawn from the surface of the earth at the advent of Aurora. Then the mind will brood over its guilty woes like a scorpion girt by fire.

The supplications of the spiritual mind

One material mind prays to another material mind (both of whom are being eternally and equally afflicted by three kinds of miseries) for relief or help. Its prayers are but hankerings after enjoyment and are always caused by want, fear and anxiety. There is no material mind –whether of a king or a tenant, a lord or a servant, a master or a pupil, the strong or the weak, the rich or the poor, the scholar or the dunce –which can ever be relieved of want or fear; whereas the spiritual mind never prays for daily bread, any sort of material relief, worldly prosperity, a life devoid of all miseries, a life in heaven dipped in celestial bliss or a peaceful existence in the kingdom of God. He has no such prayer, but is ever suppliant before the Supreme Lord and insists on the continuity of his loving service which is never at an end. As soon as he perceives the wicked and inimical activities of the material mind, he supplicates thus before a Vaishnava who has no want, fear or terrors of birth and death and is powerful enough to deliver all spiritual minds from the clutch of the material mind:–

Vaishnava Thakur, the ocean of kindness, I take shelter at thy lotus– feet. Have mercy on me, your humble servant, and purify me with the cool shade of your holy feet.

Check my proneness to pollute myself by (1) using offensive and hurtful language to others, (2) floating adrift with various frivolous and despicable passions, (3) using harsh words, (4) coveting palatable things, (5) giving loose to my appetite, (6) hankering after lasciviousness; –rid my grovelling self of the six evils of (1) putting by things in excess, (2) going against devotion by adhering to that which is forbidden and abhorring that which is favourable, (3) indulging in useless idle gossips, (4) retarding devotional progress and accelerating the contrary, (5) keeping company with the non–devotees and remaining aloof from the devotees, (6) floating with changeable views and transfuse into me the six virtues of (1) eagerness for walking in devotional ordinances, (2) firm conviction and sincere faith, (3) patience and perseverance in devotion, (4) adherence to the favourable enjoinders and abhorrence for prohibitions in devotion, (5) forsaking the company of the effeminate tied to a woman's apron–strings and the impious, (6) following the footsteps of the righteous men. I have been waiting for your company, bereft of which I am totally powerless to sing the name of the Supreme Lord (Krishna); so be kind enough to instil in me reverence and enrich me with the wealth of the Lord's (Krishna's) name as Krishna is yours and you can give Him to me –a beggar, bereft of all worldly wealth and following you chanting 'Krishna', 'Krishna'.

Vaishnavas are the wealth of this world. They who serve the Supreme Lord under his (Vaishnava's) guidance, walk in the commandments of the Lord and follow His observances, the rest live and die in vain. The best ornament of our head should be the dust of their feet, the best food, the remnants of their dish and the best drink, the water that washes their holy feet –these and only these can renew devotional love in us. Who but a Vaishnava will save our blinded selves from being led by a blind and from the onsets of ever-increasing insatiable lusts, anger, covetousness, illusion and egotism? We are groping in the dark labyrinth of this world and know not whither lies our way.

The advent of Shree Chaitanya Deva

It was in the year 1486 A.D. that Shree Chaitanya Deva appeared before us at Mayapur in Antardwip [the island at the core or centre of the nine (nava) islands (dwipa) of which Navadwip consists] on the eastern bank of the holy Ganges and lived there for the first twenty-four years of His stay here playing the part of householder. He accepted as his father, Jagannatha Misra, a respectable Brahmin Pandita of Sylhet, then settled at Navadwip, and Sachi Devi, an ideal Brahmin lady of the time as His mother. He had a human form so perfectly built, so lustrously complexed, so highly statured and so lovely as purely inconceivable in a human body, and possessed such a pleasing and overpowering intelligence before whose effulgence the brightest and sharpest human intelligences burned like glowworms. With all these superhuman gifts and possessions, He led the life of an ideal Vaishnava and with a view to establish an exemplar life of a pure and sincere devotee, extremely painful at the separation of His Divine Lover, complaisant and compliant to please Him by doing the highest good to Himself and to others by Himself adopting the life of an ideal devotee and by making others adopt a similar life. As propagation and practice or precept and example do rarely go hand in hand, He himself practised what He preached. He showed practically that devotion lies in all souls and not in the accompanying minds and bodies and that neither the delible stamp of birth, worldly knowledge and riches do in any way stand in the way of devotion nor do low birth, ignorance and poverty help or endanger devotion. The soul obliterates his individuality before the world and disclaims these designations. He knows that he is lowlier than the grass, more forbearant than a tree, himself honourless and honours other souls and that he sings the praise and glory of Hari day and night whether the material mind sleeps or wakes, the physical body busies itself or is at rest and even when he gives up for ever these two coils of the body and the mind. When the soul – not the material mind, surrenders himself to a Vaishnava and chants the name of 'Krishna' under his guidance and following his devotional enjoinders, (1) the activities of the material mind eternally prevailing over and enshrouding the soul or the spiritual mind gradually diminish, (2) the forest-fire caused by the friction of material minds is put out not to burn any more, (3) the efflorescent beams of Divine Bliss open the buds of spiritual weal, (4) transcendental wisdom bursts forth the shell of worldly knowledge, (5) the ocean of bliss swells up, (6) the soul tastes at every sip the succus of Divine Love, (7) wherein all souls are immersed casting off the impurities of the material mind.

Along with the soul's casting off the torpor of the illusory gloom reigning over him from eternity, the prayer of the material mind for worldly wealth, for dear ones, and for a

proficiency in worldly knowledge diminishes and he longs for eternal devotion unborn of motive or desire in whatever situation his Lord pleases to place him.

Chaitanya Deva as a Gardener

This distinctive inherent activity of the soul, which is called devotion and wafts the spiritual mind above all sordid thoughts, was not only propagated by Shree Chaitanya Deva but He Himself was an embodiment of it and proclaimed that He was a gardener possessing and nurturing the immortal and ever-fruitful tree of Divine Love, the innumerable and succulent fruits whereof are hanging like figs on a fig-tree and that His business was to distribute these fruits to the rich and the poor, the high and the low alike without any price and consideration and thus to play the part of a most munificent giver. He renounced the world and took up the task of distributing Divine Love to all jivas who were groping after the Spiritual by describing Him as invisible or were oblivious of their own true selves as well as of the real nature of their most Pleasing and Loving Attractor. This forgetfulness on the part of jivas is the root of all evils and sufferings; so He entreated one and all to taste of this divine fruit and contribute their share in distributing the fruit of Divine Love and enjoined that the best use of their lives lay in doing the highest and eternal good to themselves and to others and in practising at all times spiritual weal to others with their life, wealth, intelligence and speech. He said, "In so doing the waves of the world will not stand in your way as your steps are ordered by the Divine Lover and He delights in your way. There may be a seeming fall but fear not nor be utterly cast down as He holds you up with His hand. If you are dumb, you will be a persuasive talker, if your legs are crippled, you will cross the Alps with ease and your words will need no bell to call people together and no constable to keep them –these will draw the children from their play, the old from their armchairs, the invalid from their warm chamber. Those who feel that their hardened necks are within the guillotine of birth and death will flow in torrents like patients to efficient doctors and will be effectually cured having received your efficacious remedy which is ever effective in its working. Your eye is on the eternal, consequently your intellect will grow and your opinions and actions will have such a beauty and strength which no learning or combined advantages of other men can rival. Know that Divine Assessors come up with us into life –now under one disguise, now under another like a police-man in a citizen's clothes –walk with us step for step through this world of senses to carry us to our ever-blissful abode."

Application of real kindness to jivas

Shree Nityananda Prabhu, Advaita-acharya Prabhu, Shree Rupa and Sanatana Goswamins and Thakur Haridasa –the dear and ever-associated generals of Shree Chaitanya Deva were deputed in rendering practical kindness to the ever-suffering humanity by:

- (1) Spending their whole time and energy in devotional activities,
- (2) Chanting aloud the Lord's name day and night,
- (3) Singing His praise and glory,
- (4) Compiling volumes of devotional works,
- (5) Reclaiming and restoring the sacred sites,
- (6) Going from door to door and begging of the sleepers and dreamers thereof to arise, awake and worship Krishna, talk about Krishna, take His name and know that He is their father, mother, wealth and life; that they have no other objects of worship save and except 'Krishna'. As the twigs, leaves, flowers, fruits and the branches of the tree –their rest –are actually fed by feeding the roots and as the limbs of the body are properly nourished by putting the food into the stomach, so the innumerable gods, sages, forefathers, kings, animals are fully and properly appeased if Krishna, wherein lie all of them together, is worshipped. As continual showers of rain cannot feed the leaves nor enliven them, unless and until the rainwater is taken up by the roots and as the limbs are unable to get any nourishment from the food unless it is put into the stomach, so none can accept any present or exact adoration directly from men, unless all presents are made over to Krishna and He is worshipped.

All souls or jivas in their true selves are related to Krishna, the Over- soul, either as (1) His mute servants, –the flute, the rod etc., (2) His servitors, His gardeners, His sweepers etc., (3) His friends, playmates, (4) His parents Nanda- Yashoda, (5) His consorts –Shree Radha and her attendants. This relation being eternally fixed is neither inter-changeable nor transferable. Krishna, the Prime Cause, the Lord of all lords, the Supreme of all Gods, is imbued fully with the six divine pre- essences –(1) Wealth, (2) Might, (3) Glory, (4) Splendour, (5) Wisdom, (6) Dispassion –dilute in His over-flowing love and

all—charming beauty. He is the only Lover and the only object of love. This love, fully free from all earthly dross of lusts and passion, makes the Lover serve His beloved ones and the beloved ones their Lover —this love drowns all conceptions of Divine Sovereignty and possession of the above six pre— essences. The eyes of the beloved are always blind to notice the sovereignty or adorability of the object of love. The beloved ones, spontaneously deem themselves either equal or superior to the object of love, in consequence the former playfully ascends the shoulder of, chastises or takes to task or brings up with affectionate care, the latter. The love of Krishna is thus characterised. Krishna's loving beauty is so enamouring that even the god of lusts is charmed by Him and Krishna Himself being charmed by His own beauty and loveliness covets the pleasure enjoyed by the best of His lovers Shree Radha, by lovingly serving such Form as His. So anointing Himself with the lustre and complexion of Shree Radha and having been imbued with Her ardent longings of love, Krishna is ever dallying as an exemplary lover of Himself as Shree Gauranga. Shree Krishna, the essential nature of the Supreme Being —the only Real and Eternal Truth is the only object of love and Shree Gauranga the possessor and distributor of that love Krishna is simultaneously dallying with His dear consort in the groves of Vrindavana and tasting the extract of love—succus flowing from His consort as Gauranga at Nabadwip, Himself singing Krishna's name and teaching others how to love Krishna and sing His name. In so doing He distinguishes pointedly the real name, identical with the Object Himself, from the apparent or false one which is taken profanely, blasphemously or in vain. He emphasises that in this Kali—yuga (era) worldly people indulge in (1) duplicity, (2) intoxication, (3) sensuality, (4) killing of animals, (5) mercenariness and so are unable to meditate upon, or worship Vishnu and to perform Vedic sacrifices. So the chanting of Krishna's name is the only meditation, the only sacrifice, the only worship in this Kali—age —Name is the means, Name is the end. But it should be noted with the utmost care that Krishna's name is not mere combination or utterance of letters. A similarity in utterance and appearance is not identity. The fire and the glow—worm though similar in appearance are not identical. The minutest spark of fire set consciously or unconsciously, seriously or playfully will instantaneously burn an inflammable thing, whereas thousand glowworms will not act in thousand years. Krishna's name is identical with Krishna Himself and pregnant with all the properties and attributes of Krishna. So His name, unlike all other names, is full of energy, perfect, eternal, pure, devoid of illusion and eternally free. Aurora is sufficient to dispel the darkness of night and to drive the wild animals to their lairs and thieves and dacoits to their resorts, enables us to distinguish the various objects of senses and ushers the advent of the glowing lamp of heaven. So does Namabhasa (the utterance of name avoiding the ten profanations) stop poverty from planting our pillows with thorns, destroy our worldly hankerings and dispel the illusory gloom, so that we may see the Name face to face. When the everburning lamp peeps out of the eastern horizon, its ever—effulgent rays make us see it face to face and feel its golden rays and enable us to see all objects bathing therein. The sun is seen and felt by us with its own rays and heat and not with the help of any other glowing object. The brightest candles of the universe put together can not make the sun visible to us. When our dreamy nights are at an end —when we shake off the

torpor, open our eyes, turn them to the east, we see the Name—sun with all his glory and beauty.

*Tritap –The three afflictions are three kinds of miseries known as the "Adhyatmika" i.e., those that are due to one's self; the "Adhidaivika" those that arise out of deities or are of supernatural origin, and the "Adhibhautika" those that arise out of natural causes and beings. For example, fever and other such diseases, anger, desire and other such passions form the misery known as the "Adhyatmika". Thunder, lightning etc., produce the "Adhidaivika" misery. The "Adhibhautika" misery results from other animals such as tigers, snakes etc.

**As an instrument, a servant, a friend, parents and a consort.

Lectures of

Bhakti Vaibhava Puri Maharaja

Transcribed by Disciples



Tivoli, Slovenia, 24.6.1999.

punar api janmam
punar api maranam
punar api janani
jadane sayanam
samsare putra para dosa
tatha santosa

Where can we really enjoy? We are running after enjoyment. It is only deluding potency which is deluding us. Really we want happiness, we want enjoyment through our senses. We want to see and be happy. We want to hear and be happy. And we want to taste and be happy. And we also want to enjoy happiness and realize that happiness for which we are traveling since so many decades, so many centuries, so many innumerable millions of births. But, why do we take birth and die? Only for enjoyment. We could not able to have the satisfaction and enjoyment. So, dissatisfied we lose this body, enter into another body and there we enjoy, but no satisfaction.

Like this hundred, thousands, millions of births we had. But actually, nowhere we really enjoyed happiness or peace. We are without wants? No. Everybody has got some want. We are after want. Those wants have no end. If one goes, another comes. We are not satisfied with it. Whatever we have we are not satisfied. In order to improve our position we work hard. We struggle hard. We travel by train. We travel by airplane. We travel by more faster vehicles for the pleasures. And for what purpose? Only to satisfy ourselves. That is our want. There are many wants. No want actually we possess can give us real happiness. That we do not know. We are only running after temporary happiness. It is illusory. It is not really happiness. It's illusory. And that illusory happiness we are spending our valuable lives on. And when occasion comes, then we were fortunate when we could get the association of a realized vaisnava or a sadhu.

mamottamasloka janesu sakhyam
samsara–cakre bhramatah sva–karmabhih
tvan–mayayatmatmaja–dara–gehesv
asakta–cittasya na natha bhuyat

Citraketu, a great devotee of the Lord Vishnu. He praised the Lord:

"Oh Lord, I don't want anything in this world."

na naka-prstham na ca paramesthyam
na sarva-bhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
samanjasa tva virahayya kankse

"Oh Lord, I don't want the throne of Indra or throne of Brahma. I don't want to be the master or the ruler of the whole world. Though it is offered to me I won't accept. And all mystic siddhis also I don't want"

And:

"What do you want?"

"I don't want even freedom from birth and death."

"Then what do you want?"

"I want you. You are my wealth. You are the wealth. And if you bless me I will be happy. My happiness comes to an end when I see you, when I talk to you, when I do your service. Then you will be pleased and if you are pleased I will really enjoy the happiness for which I was traveling from one life to another life. Another life to another life. I had no satisfaction. I could not be fully satisfied. Now, when I could see you Lord, and when I approach you, and through your grace, and your pleasing look at this soul. My heart is burning. Now, the heart will become cold. Just like you see the hard day, in the night when you see the moonlight then your heart becomes cold."

Likewise, here in this world we are suffering. Always suffering, suffering, suffering. Nobody can say that I am not suffering. Suffering 1%, 200% and 1000%. There is no limit in suffering. Only we forget that suffering when the reaction comes and for a second we feel happy. But again we have to be dissatisfied. So, real satisfaction comes to us, real happiness comes to us through the association of a sadhu. Sadhus are, real sadhus, they don't want anything of this world. No luxuries they want. They never travel throughout the world to enjoy happiness or enjoy more and freely travel in air. No. What do they want? They want the link with the Supreme Power, Supreme Lord. So, those desires of the sincere devotees can be fulfilled through the association of a sadhu. Sadhus are like gems. If you touch the iron piece with that gem then the iron becomes gold. How is it? You see, the Lord says that... A story about a person, great scholar. And he approached Mahadeva at Benares and begged him. And he, without food. He was fasting. And begging to bless him. And

Mahadeva asked:

"What do you want?"

"Sir, I am suffering. You please remove my suffering."

"Yes. You can have it. You go to Vrindavan. There is a Mahatma. A great soul. And he has got a touching stone. For some money it can. Tell him that I ordered him to deliver that money—gem to you. So, all your troubles, all your sufferings will be cleared."

Then he thought that:

"Definitely that touching stone will give me multimillions of rupees. I can able to obtain and get happiness."

So, went there and requested that saint:

"Sir, you have got that gem. I was informed by Mahadeva and I have come to you, beg you. As he ordered me to reach you, and I, please, can you accept my prayers?"

Then he said:

"Yes, yes. Gem is there, but I don't remember where it is."

Then he thought:

"Yes, I am unfortunate. Though my Lord Siva gave me the gem, but I am not fortunate enough to have it my hand. What shall I do?"

Then he sat for hours. Several hours. No reply. Then he said:

"I am unfortunate. So, I will take leave and go"

When he was going away then Sanatana Goswami. He is Sanatana Goswami. He has come out.

"Yes, you go and there kilometer the 10th, there is one tree. You see on east side of the tree if you dig hard 6 inches you will get that gem there."

He went there and at a particular spot he opened and saw the gem dazzling like sun.

"Oh!?"

Now he tested. A piece of iron he touched, he touched gem. Immediately it become gold.

"Oh, that's correct. This is correct. Mahadeva's boon is correct. Now, I lost my sufferings. I have no sufferings!"

He thought:

"In exchange I will get gold and all the suffering must go." So, carefully in his cloth he kept it and walking to his village. On the way, he is thinking about:

"Such a valuable article this gem. How this saint? He has no cottage, he has no cloth. He is nakedlike with one kaupina. No, not even a glass, anything for water, no glass is there, nothing is with him. Then he is suffering. Then he is master of that gem. Why should he suffer like this? In cold wind. In cold season. No carpet. No kambl."

He asked:

"How he is suffering? Why he is suffering? Is he ignorant? Why he is suffering? When such a valuable gem is there why should he suffer?"

Then he could reconcile that:

"No. There must be some valuable, than this gem must be there with him. So, with that gem he forgot this gem which can give us happiness. He forgot that. He is more happy with that gem. Why should he take care of this material gem?"

Then he returned back to him.

"Sir , I beg you that having in possession such a valuable gem you are nakedlike. You have no cottage, no hut, nothing. You have no shelter. You are sitting under a tree. When you possess such gem which can help you to construct a skyscraper, a hundred stories building. There sufficient luxuries you can enjoy. Why, this luck was thrown? And when I asked "I don't remember where it is" he said. Now after all he gave correct information. I could get the gem, real gem. It is not a mockery. It is not. Actually I am not deceived. Mahadeva never deceived and you never deceived. You have given me that gem. But, I think that in this gem I should enjoy happiness. But in this gem you had no happiness. This gem was thrown at the shade of a tree. It is like a stone. You have treated this like a stone. And why should I kept that. You have got much more valuable stone with you. That stone you please give. We are blessed. Let me sir, give me that stone."

Then he said:

"Do you want that stone? You throw this in Yamuna."

So, immediately he threw that in Yamuna. Then, he gave:

cintamani—prakara—sadmasu kalpavrksa—
laksavrtesu surabhir abhipalayantam
laksmi—sahasra—sata—sambhrama—sevyamanam
govindam adi—purusam tam aham bhajami

He gave in his loan Krishna, Krishna. When he serve Krishna, when he served Krishna, when Krishna came totally in his hands then all his desires of this material gem, all his desires for material enjoyment, happiness, all evaporated.

"I have, I am free from the world's bondage. I am free. By your grace I am free. Because my life, thought could reach my Lord Krishna."

There is nothing superior to Lord Krishna and nothing superior to the blessing of Lord Krishna. No one can have that blessing except who unconditionally surrenders to the Lord. there to approach blessing to the Lord is to unconditionally surrender to him. If one surrenders, Lord will destroy all his sufferings. He will, every second, every moment he will enjoy.

And, Sri Chaitanya Mahaprabhu, when he took initiation from Iswara Puri at Gaya. When he returned from there he was a great scholar, he was a teacher of several thousands students to whom he used to teach. And everybody, there are so many thousands schools, but they teach sanskrit and scholars are many, yet everybody is anxious to reach Chaitanya Prabhu. He is called Nimai pandit. His name was Nimai pandit then. So, giving up all the pundits they used to come to Nimai. And whatever they learned after ten years, Mahaprabhu used to tell them in two years. He was great because he is the Lord. Now, these students, when Mahaprabhu returned from Gaya, Mahaprabhu told all the students:

"You have studied. I am not going to teach you the same subject again. I will teach you about the Supreme Lord. That subject you have to hear."

vidya bhagavata avati

Now, you have become great devotees. Now, you must try to know the transcendental science. I will teach you that transcendental science. You should learn this. Many who are after worldly learning, they went to different pundits. And Mahaprabhu, very few with, was very eager to be with Mahaprabhu only. So Mahaprabhu he was preaching about devotion. The devotion. Because till then he was a great scholar. Everybody, he used to

defeat them, questioning about philosophical and grammatical aspects, used to fight with them. But now he gave it up. He wants to reveal himself that he has come to this world to spread this devotion. Unconditional devotion and pure devotion. And the devotion, devotional gem he wants to:

krishna prema pradaya te

He distributed that devotional love to all without distinction of caste, creed or wealth or knowledge. One may have knowledge, one may have no knowledge. One may have wealth, one may have no wealth. One belongs to high class, one belongs to poor class. Whoever he may be if he comes in his view, whenever he sees him, he delivers that prema, that wealth, that spiritual wealth to all. Then after some time he looks at the world. He thought:

"The world is free from influence of kama. Now flooded with prema. They are floating on prema, Krishna prema."

So now, these people who were suffering birth after birth, birth after birth due to their ambitions, greed for happiness and wealth and enjoyment. Now, by the grace of Lord Chaitanya, they are free from greed, free from anger, free from all these qualities which distract a person from devotional thoughts. They are now happy. All these people of Navadvip, they were very happy. Because they have got transcendental love. That love is what we want. We are loving the material objects here. We are loving the nature. We are loving the trees. We are loving the valuable articles. We love golden ornaments. We love buildings. We love dogs. We love cats.

We love our social friends. But, we do not know wherefrom in this world love has come. The love is, the origin of this love is Krishna. Between Krishna and his servant. There are four stages of love. That dasya rasa, sakhya rasa, vatsalya rasa and sringara. One jiva who considers that he is eternal servant of the Lord. As a servant he serves him. Like Hanuman who served Krishna. And again, little advanced prema is sakhya prema. Sakhya prema means friendship. Friendship. When Krishna went to the forest, taking their breakfasts the boys also followed him.

(break of tape)

And this is sringara.

"And what shall we eat, Yashoda?"

One day Krishna spoiled that pot. That pot where she used to churn and prepare butter. Daily big pot is there. And daily at four o'clock morning she gets up and churns that, what you call, the milk or little curd, but we say curd, that curd is churned. From it this butter

will float on the surface and they remove that butter and take it. Yashoda has hundreds of maidservants. In spite of that there are only certain cows

Krishna will drink that milk. And those cows, their milk, she herself prepares the butter. And keep that butter on her hand always. Whenever Krishna will get from the sleep. Without opening his eyes, she feeds that butter. So she was serving. Now, one day Krishna destroyed that pot. Then she grew angry:

"Why you have destroyed that pot? Tomorrow how can I prepare butter? For you. How can I prepare?"

She angry, she wanted to beat him with the cane. But he may run away. So, without beating she wanted to tie him. And to a roll when they used to prepare all with wheat and dry powder. Now, when she wanted to tie Krishna with one rope. That rope, one meter rope is sufficient to tie him. Because his body is so much. This body how much rope wants to tie? Only one yard. One meter is sufficient. But the body is not enlarged. Body is same. But she could not able to tie with that one rope. And it is two inches short. Then she thought:

"Two inches short. All right, I shall add another meter."

When another meter was tied at that, and she went to tie, that also became two inches short. Then another piece of rope. Like this the rope became ten meters, twenty meters. And the body is the same. It is not developing.

Just like in Vamana avatara. He came. The Lord, as Vamana avatara, as a dwarf, came to Bali Chakravarti. And when he asked:

"What do you want?"

"I want only three my feet. I want three feet of land."

"What will you do with this three feet of land? You take more. I am the Lord of three worlds. If you want I can give you three worlds. You have come to me. I am a great donor. You ask three feet. No, take three worlds."

"No, No. I will be happy with that."

But, in spite of it, spiritual master told him that, told to Bali:

"Don't believe that he may be dwarf. He is not a dwarf. He is Vishnu. He will take away all your belongings. He will... nothing will be left to you. Even one inch of land there will be, no. You cannot stand."

"I have promised already. So... No, he is Vishnu. Unless you give your promised article then he will forcefully take. So I want to give that."

When it was given he became Trivikrama. The one foot whole world and second foot all ether. The third foot he placed on his head. Now Vamana told Garuda to tie him with a Varuna's yantra and he was tied. Then all the family members have come. And all his friends. All his followers. All his ministers. All his supporters came to Vamana. And they challenged Vamana:

"Is it the way that you should plunder our Lord? You have plundered. You came as a small dwarf. Now you have increased your body, developed your body and became too great. Though you became great my Lord gave everything to you. His house. Then why should you tie? It is justifiable? No."

Then, Bali says:

"No, you cannot argue for me. I have surrendered my life to the Lord. My body belongs to him. Bali's Chakravarti empire come first and Bali also lost his body to the Lord. This body belongs to my Master and he should protect this body. It is his responsibility. He can protect it. He can bury it. He can do it as he likes. You have nothing to say, argue or... You should not advocate for me. You go."

Then they went away. Then the Lord the same... Then he told Bali:

"Whatever the empire that I have taken from you, it belongs to Indra. I will offer to Indra. And you have dedicated all heart and you have dedicated, submitted to me. Now, in return I will be your servant. You will be here as long as in Sutala loka... Now he is the emperor in Sutala loka. As long as you are an emperor I will be as your gatekeeper. Gatekeeper. I will be standing at the gate."

Now he is standing at the gate. Now, this is the surrender.

The thing is. There Yashoda was tying Krishna. Though the body of Krishna is not developing, the same body, but the rope become very long, yet two inches short. What are those two inches? What is the meaning of that two inches? Two inches short means when the devotee offers everything to the Lord:

"Everything's lost. I gave you everything."

Yet, he has to serve the Lord. If he won't serve the Lord then he cannot conquer the Lord. He must submit and do service. One thing is you have to submit. Second thing is you should then receive the blessings of the Lord. The blessings of the Lord one inch. The

service offered by this devotee one inch. Two inches. Now if Yashoda, though she wants to tie, but she has no surrender, yes, yes surrender. Yet she considered that the Lord is my boy. I have the capacity to control him, to abuse him, to teach him, to kill him, to beat him. I have got. That is why, as long as she possesses that. Krishna:

"Mother, you want to tie me. All right, tie. But, I have no beginning, no end. How can you tie? You cannot tie."

But, inspite of that majestic conception, he, the Lord, though he possesses, but the devotee, she thinks that he is my boy.

"Unless I teach my boy, who will teach? I will teach my boy by punishing. I will punish. For his welfare I am doing this."

But when the majestic conception enters into her then she can realize:

"No, No. Who am I to control the Lord? He is Lord. He is not my boy."

So, this, she cannot exhibit prema by that. Prema means the devotee thinks that:

"I am superior to the Lord."

Unless he thinks superior and protector and savior of this Lord, then he cannot, she cannot exhibit that prema. The father can exhibit prema towards the child. If the child thinks that:

"I must obey my father, and obey my father and obey".

When he obeys his father then father will be happy. Now, the father whose or son whose conception is not here. Father whose conception is not here. He teaches supreme prema. That prema, now the devotees can control the Lord. The master cannot be controlled by his servant. But the servant has got all right to control the master. Now, Yashoda wanted to control the master by tying, but actually when Krishna reserved his opulence then though she adds more from morning till evening, bringing ropes and adds. She has no rest. Restless she is trying her best to tie him. The Lord, Krishna, to tie him. But she is unable. So now, the Lord, when he saw that:

"My mother. She is my mother. She is my mother. Mother is suffering to tie me. Mother. You have suffered. Know that. You will tie now."

kirtaya acyuta vasoti(verse ?13:13)

Then. Then he obliged to accept the bondage:

"Yes, now you can tie."

Now mother tied. And tied him to something and she went away. And Krishna thought:

"There are two trees. Yamala—arjuna, joint trees. They are standing there."

And these two trees. Who are these two trees? Nalakuvera, Manigriva. The children of Kuvera. They are trees. Narada has cursed them to become trees. Because these two fellows, when they were drinking wine and they were playing in that tank in that Ganga river. And they have no clothes, no clothes. They were dancing with damsels. And when Narada was passing that day, Narada saw that these are all the demigods and now they are reckless. They have no shame. But, the humans came to this shore and tied their clothes. But these two fellows never came. They were very arrogant. And through this wine they forgot themselves.

"Yes. You are like trees. The tree has no shame. But you are not tree. You are now behaving like tree. You have got sense, senseless, you have lost your senses. You drink lots of wine. You must become tree."

Then they said:

"Sir, how long can we be like tree?"

"As long as Krishna appears. If Krishna appears when he touches your body then you get released. Till then you must suffer."

And now Krishna went there with that load. And he was dragging that. He went inside, out, but that big one, thick one doesn't come. So, when he applied due force to these fellows; very big trees, thousands of years trees. And all of them, when they heard this sound, all of them came running to see what's happened. The boy is happy. But the bondage is there. So, mother, not, that not, Krishna cannot able to remove.

But, Krishna can remove all our bondage. But, the bondage given to Krishna by his devotees he cannot untie. Because the reciprocation. But we, if offer ourselves unconditionally to the Lord, Lord will unconditionally surrender to you. Don't think Lord is that imperial power as the Ravanasura or Hiranyakasipu who has engaged all the demigods in his service, so the Lord also is like that. No! Lord is not like that. Lord is always:

hari sevaka sevana dharma balo

When we offer our worship to the Lord in return Lord will worship you. So, this is the

conception of prema. And the kama. Kama is greediness, self enjoyment. Prema is always we want to please the Lord. Kama is we want to please ourself. The difference between kama and prema: kama is darkness, darkness. In the dark new moon light, amavasya there. There is no moon. On that day is very dark. So, like that our desires.

As long as we possess our desires, with the desires our heart will be impure, become impure. And if we give up the desires. Then we offer everything to the Lord. Then we will be happy. Lord will accept our service. And in return Lord will surrender to us. If we surrender to him, reciprocation is that he will surrender to us. You can command your son, but you cannot command the Lord. He is the commander. But when he is born here, appeared in this Vrindavan as the son of Nanda, he must obey the orders of Nanda. He carries the sandals of Nanda.

"Krishna, bring those sandals."

Can you order Krishna? Can you order? Who can order? A loving devotee can order. It is said:

aham iha nandam vande
yasyalinde param brahma

He says, this scholar, the scholar. Chaitanya Mahaprabhu, when he was going to Vrindavan, on the way he met this scholar. He asked this scholar to whom you worship? To whom you worship? He says:

srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma

"Rest people follow the dictations of vedas and upanishads or dharma shastras or bhagavat-gita. And I am not going to follow that. So, according to them the Lord may be different, but according to me I want to worship Nanda."

"Nanda is the Lord?"

"No. But he is the father of the Lord. He obeys the command of Nanda, the father. A son, a devoted son always obeys the command of the father."

(verse ?20:45 gurva chetasya arjam)

Ramacandra went to the forest. Who has commanded him? His father. Father said:

"You go."

No, father never said that. Yet, this was told by Kaikeyi. He loved more Kaikeyi. So, he was then, this boon was asked by Kaikeyi. Then Dasaratha Maharaj senseless. He fell unconscious. When Ramacandra went on the day of incarnation to get his blessings, father is in unconscious stage and Kaikeyi informed:

"Boy, you are a true son of Dasharatha Maharaja. I have helped him. Long, long ago he has promised me two boons. Now he has promised those two boons. I ask."

"What do you want?"

"Now, you must give those two boons."

Then, the one boon Rama should go to forest for fourteen years and Bharata should control, rule this Ayodya for fourteen years. When he heard this he become senseless and he has died that ...(?). But now, he went. The moment he received the blessing to sit on the throne, that blessing has gone, and the blessing is now the mother told:

"It is why father is now unconscious. Don't wake him up. And this is, you are a truthful boy. You please obey this."

Yes..... though Bharata came from ... and requested Rama He said:

"No, I won't return back."

"My father has asked you to rule for fourteen years. You must rule. And she has asked me to be in the forest for fourteen years. I must go to forest. Now, father is no more. Who can cancel that order? Nobody can cancel it, father's order. Even the government's order can be canceled but father's orders can not be canceled. Who can cancel this?"

So he went.

(verse ?23:15) gurva chetasya arjam

So, Lord is so kind. He teaches us in various ways that these instruction for only to awake us from this slumber. We are sleeping. We are in ignorance. We are sleeping. We do not know all these things. So, Lord himself came as a devotee. That devotee is Chaitanya. He went to home. He went teaching. This boy took his hand, took his hand. And he danced. He was beating the drum. He was dancing. Throughout the night dancing. Sankirtan. Sankirtan till three. Through sankirtan you can understand this subject.

This love. The love you can understand through sankirtan. If you repeat namam without offense. Without offense if you go on repeating namam then you can clear your heart. Now it is enveloped by all this ignorance and all that dirt. Now we must surrender to the

Lord and repeat their namam and repeat. After surrender we repeat the namam through his blessings. Then he will bless you to destroy your ignorance. Then you will be free from influence of maya. Your heart will be pure. In that pure heart. In that pure mirror you can see who am I. I am eternal servant of my Lord Krishna. You can see your face. Now, your face is glooming. Because it is not wrong thing. Because the mirror through which you see your reflection. It is covered with all dirt. Now, our mind, if it is in pure state, if I am in the pure state then I will be always happy. And to make my heart purified, to make my heart mirror purified I must perform sankirtan. Mahaprabhu says, Krishna:

"You do kirtan. If the kirtan... You must perform kirtan."

ceto darpanam marjanam bhava maha davagni nirvapanam
sreyah kairava candrika-vitaranam vidya vadhu jivanam
anandambudhi vardanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri krsna sankirtanam

We will be drown in the ocean of sankirtan. We'll forget ourself, forget the world, forget our kits and kins, forget the enjoyment for we are day and night struggling to have that enjoyment. Purified through sankirtan. Hari kirtan, hari kirtan, hari kirtan. So you give up all your offenses and repeat sankirtan. Today we are happy to be with you. You are all Vaisnavas.

(verse27:00 ?) vaisnava sangete mor anande ..sada hoi krishna para sanga

The Vaisnava doesn't want anything of this world. Luxuries or opulence. They want only Lord Krishna. They want always to sing the Lord. They want the Absolute Truth. Worldly attachment, worldly enjoyment, this is not Absolute Truth. Not that thing. It is only dazzling like. But actually the glitters, all that glitters is not gold. The gold is not. Always we seek. Seeing the glitter, we cannot accept it it is gold. You are all fortunate. All the Vaisnavas have come here and you saw them. You have heard sankirtan. Now you perform sankirtan. After sankirtan you will be given prasad. You go. And we have brought very fine books. And these books were written by our scholars.

Tivoli, Slovenia 24.6.1999.

But we are moving in this world (verse?) punar api janmam punar api maranam punar api janani jadane sayanam samsare putra para dosa tatha santosa

Where can we really enjoy? We are running after enjoyment. It is only deluding potency which is deluding us. Really we want happiness, we want enjoyment through our senses. We want to see and be happy. We want to hear and be happy. And we want to taste and be happy. And we also want to enjoy happiness and realize that happiness for which we are traveling since so many decades, so many centuries, so many innumerable millions of births. But, why do we take birth and die? Only for enjoyment. We could not able to have the satisfaction and enjoyment. So, dissatisfied we lose this body, enter into another body and there we enjoy, but no satisfaction.

Like this hundred, thousands, millions of births we had. But actually, nowhere we really enjoyed happiness or peace. We are without wants? No. Everybody has got some want. We are after want. Those wants have no end. If one goes, another comes. We are not satisfied with it. Whatever we have we are not satisfied. In order to improve our position we work hard. We struggle hard. We travel by train. We travel by airplane. We travel by more faster vehicles for the pleasures. And for what purpose? Only to satisfy ourselves. That is our want. There are many wants. No want actually we posses can give us real happiness. That we do not know.

We are only running after temporary happiness. It is illusory. It is not really happiness. It's illusory. And that illusory happiness we are spending our valuable lives on. And when occasion comes, then we were fortunate when we could get the association of a realized vaisnava or a sadhu.

mamottamasloka janesu sakhyam
samsara-cakre bhramatah sva-karmabhih
tvan-mayayatmatmaja-dara-gehesv
asakta-cittasya na natha bhuyat

Citraketu, a great devotee of the Lord Vishnu. He praised the Lord:

"Oh Lord, I don't want anything in this world."

na naka-prstham na ca paramesthyam
na sarva-bhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
samanjasa tva virahayya kankse

"Oh Lord, I don't want the throne of Indra or throne of Brahma. I don't want to be the master or the ruler of the whole world. Though it is offered to me I won't accept. And all mystic siddhis also I don't want"

And:

"What do you want?"

"I don't want even freedom from birth and death."

"Then what do you want?"

"I want you. You are my wealth. You are the wealth. And if you bless me I will be happy. My happiness comes to an end when I see you, when I talk to you, when I do your service. Then you will be pleased and if you are pleased I will really enjoy the happiness for which I was traveling from one life to another life. Another life to another life. I had no satisfaction. I could not be fully satisfied. Now, when I could see you Lord, and when I approach you, and through your grace, and your pleasing look at this soul. My heart is burning. Now, the heart will become cold. Just like you see the hard day, in the night when you see the moonlight then your heart becomes cold."

Likewise, here in this world we are suffering. Always suffering, suffering, suffering. Nobody can say that I am not suffering. Suffering 1%, 200% and 1000%. There is no limit in suffering. Only we forget that suffering when the reaction comes and for a second we feel happy. But again we have to be dissatisfied. So, real satisfaction comes to us, real happiness comes to us through the association of a sadhu. Sadhus are, real sadhus, they don't want anything of this world. No luxuries they want. They never travel throughout the world to enjoy happiness or enjoy more and freely travel in air. No. What do they want? They want the link with the Supreme Power, Supreme Lord. So, those desires of the sincere devotees can be fulfilled through the association of a sadhu. Sadhus are like gems. If you touch the iron piece with that gem then the iron becomes gold. How is it? You see, the Lord says that... A story about a person, great scholar. And he approached Mahadeva at Benares and begged him. And he, without food. He was fasting. And begging to bless him. And Mahadeva asked:

"What do you want?"

"Sir, I am suffering. You please remove my suffering."

"Yes. You can have it. You go to Vrindavan. There is a Mahatma. A great soul. And he has got a touching stone. For some money it can. Tell him that I ordered him to deliver that money-gem to you. So, all your troubles, all your sufferings will be cleared."

Then he thought that:

"Definitely that touching stone will give me multimillions of rupees. I can be able to obtain and get happiness."

So, he went there and requested that saint:

"Sir, you have got that gem. I was informed by Mahadeva and I have come to you, beg you. As he ordered me to reach you, and I, please, can you accept my prayers?"

Then he said:

"Yes, yes. Gem is there, but I don't remember where it is."

Then he thought:

"Yes, I am unfortunate. Though my Lord Siva gave me the gem, but I am not fortunate enough to have it in my hand. What shall I do?"

Then he sat for hours. Several hours. No reply. Then he said:

"I am unfortunate. So, I will take leave and go"

When he was going away then Sanatana Goswami. He is Sanatana Goswami. He has come out.

"Yes, you go and there is 10 kilometers, there is one tree. You see on east side of the tree if you dig hard 6 inches you will get that gem there."

He went there and at a particular spot he opened and saw the gem dazzling like sun.

"Oh!?"

Now he tested. A piece of iron he touched, he touched gem. Immediately it became gold.

"Oh, that's correct. This is correct. Mahadeva's boon is correct. Now, I lost my sufferings. I have no sufferings!"

He thought:

"In exchange I will get gold and all the suffering must go." So, carefully in his cloth he kept it and walking to his village. On the way, he is thinking about:

"Such a valuable article this gem. How this saint? He has no cottage, he has no cloth. He is nakedlike with one kaupina. No, not even a glass, anything for water, no glass is there, nothing is with him. Then he is suffering. Then he is master of that gem. Why should he suffer like this? In cold wind. In cold season. No carpet. No kambl."

He asked:

"How he is suffering? Why he is suffering? Is he ignorant? Why he is suffering? When such a valuable gem is there why should he suffer?"

Then he could reconcile that:

"No. There must be some valuable, than this gem must be there with him. So, with that gem he forgot this gem which can give us happiness. He forgot that. He is more happy with that gem. Why should he take care of this material gem?"

Then he returned back to him.

"Sir , I beg you that having in possession such a valuable gem you are nakedlike. You have no cottage, no hut, nothing. You have no shelter. You are sitting under a tree. When you possess such gem which can help you to construct a skyscraper, a hundred stories building. There sufficient luxuries you can enjoy. Why, this luck was thrown? And when I asked "I don't remember where it is" he said. Now after all he gave correct information. I could get the gem, real gem. It is not a mockery. It is not. Actually I am not deceived. Mahadeva never deceived and you never deceived. You have given me that gem. But, I think that in this gem I should enjoy happiness. But in this gem you had no happiness. This gem was thrown at the shade of a tree. It is like a stone. You have treated this like a stone. And why should I kept that. You have got much more valuable stone with you. That stone you please give. We are blessed. Let me sir, give me that stone."

Then he said:

"Do you want that stone? You throw this in Yamuna."

So, immediately he threw that in Yamuna. Then, he gave:

cintamani–prakara–sadmasu kalpavrksa–
laksavrtesu surabhir abhipalayantam
laksmi–sahasra–sata–sambhrama–sevyamanam
govindam adi–purusam tam aham bhajami

He gave in his loan Krishna, Krishna. When he serve Krishna, when he served Krishna, when Krishna came totally in his hands then all his desires of this material gem, all his desires for material enjoyment, happiness, all evaporated.

"I have, I am free from the world's bondage. I am free. By your grace I am free. Because my life, thought could reach my Lord Krishna."

There is nothing superior to Lord Krishna and nothing superior to the blessing of Lord Krishna. No one can have that blessing except who unconditionally surrenders to the Lord. there to approach blessing to the Lord is to unconditionally surrender to him. If one surrenders, Lord will destroy all his sufferings. He will, every second, every moment he will enjoy.

And, Sri Chaitanya Mahaprabhu, when he took initiation from Iswara Puri at Gaya. When he returned from there he was a great scholar, he was a teacher of several thousands students to whom he used to teach. And everybody, there are so many thousands schools, but they teach sanskrit and scholars are many, yet everybody is anxious to reach Chaitanya Prabhu. He is called Nimai pandit. His name was Nimai pandit then. So, giving up all the pundits they used to come to Nimai. And whatever they learned after ten years, Mahaprabhu used to tell them in two years. He was great because he is the Lord. Now, these students, when Mahaprabhu returned from Gaya, Mahaprabhu told all the students:

"You have studied. I am not going to teach you the same subject again. I will teach you about the Supreme Lord. That subject you have to hear."

vidya bhagavata avati

Now, you have become great devotees. Now, you must try to know the transcendental science. I will teach you that transcendental science. You should learn this. Many who are after worldly learning, they went to different pundits. And Mahaprabhu, very few with, was very eager to be with Mahaprabhu only. So Mahaprabhu he was preaching about devotion. The devotion. Because till then he was a great scholar. Everybody, he used to defeat them, questioning about philosophical and grammatical aspects, used to fight with them. But now he gave it up. He wants to reveal himself that he has come to this world to spread this devotion. Unconditional devotion and pure devotion. And the devotion, devotional gem he wants to:

krishna prema pradaya te

He distributed that devotional love to all without distinction of caste, creed or wealth or knowledge. One may have knowledge, one may have no knowledge. One may have wealth, one may have no wealth. One belongs to high class, one belongs to poor class. Whoever he may be if he comes in his view, whenever he sees him, he delivers that prema, that wealth, that spiritual wealth to all. Then after some time he looks at the world. He thought:

"The world is free from influence of kama. Now flooded with prema. They are floating on prema, Krishna prema."

So now, these people who were suffering birth after birth, birth after birth due to their ambitions, greed for happiness and wealth and enjoyment. Now, by the grace of Lord Chaitanya, they are free from greed, free from anger, free from all these qualities which distract a person from devotional thoughts. They are now happy. All these people of Navadvip, they were very happy. Because they have got transcendental love. That love is what we want. We are loving the material objects here. We are loving the nature. We are loving the trees. We are loving the valuable articles. We love golden ornaments. We love buildings. We love dogs. We love cats.

We love our social friends. But, we do not know wherefrom in this world love has come. The love is, the origin of this love is Krishna. Between Krishna and his servant. There are four stages of love. That dasya rasa, sakhya rasa, vatsalya rasa and sringara. One jiva who considers that he is eternal servant of the Lord. As a servant he serves him. Like Hanuman who served Krishna. And again, little advanced prema is sakhya prema. Sakhya prema means friendship. Friendship. When Krishna went to the forest, taking their breakfasts the boys also followed him.

(break of tape)

And this is sringara.

"And what shall we eat, Yashoda?"

One day Krishna spoiled that pot. That pot where she used to churn and prepare butter. Daily big pot is there. And daily at four o'clock morning she gets up and churns that, what you call, the milk or little curd, but we say curd, that curd is churned. From it this butter will float on the surface and they remove that butter and take it. Yashoda has hundreds of maidservants. In spite of that there are only certain cowsKrishna will drink that milk. And those cows, their milk, she herself prepares the butter. And keep that butter on her hand always. Whenever Krishna will get from the sleep. Without opening his eyes, she feeds that butter. So she was serving. Now, one day Krishna destroyed that pot. Then she

grew angry:

"Why you have destroyed that pot? Tomorrow how can I prepare butter? For you. How can I prepare?"

She angry, she wanted to beat him with the cane. But he may run away. So, without beating she wanted to tie him. And to a roll when they used to prepare all with wheat and dry powder. Now, when she wanted to tie Krishna with one rope. That rope, one meter rope is sufficient to tie him. Because his body is so much. This body how much rope wants to tie? Only one yard. One meter is sufficient. But the body is not enlarged. Body is same. But she could not able to tie with that one rope. And it is two inches short. Then she thought:

"Two inches short. All right, I shall add another meter."

When another meter was tied at that, and she went to tie, that also became two inches short. Then another piece of rope. Like this the rope became ten meters, twenty meters. And the body is the same. It is not developing.

Just like in Vamana avatara. He came. The Lord, as Vamana avatara, as a dwarf, came to Bali Chakravarti. And when he asked:

"What do you want?"

"I want only three my feet. I want three feet of land."

"What will you do with this three feet of land? You take more. I am the Lord of three worlds. If you want I can give you three worlds. You have come to me. I am a great donor. You ask three feet. No, take three worlds."

"No, No. I will be happy with that."

But, inspite of it, spiritual master told him that, told to Bali:

"Don't believe that he may be dwarf. He is not a dwarf. He is Vishnu. He will take away all your belongings. He will... nothing will be left to you. Even one inch of land there will be, no. You cannot stand."

"I have promised already. So... No, he is Vishnu. Unless you give your promised article then he will forcefully take. So I want to give that."

When it was given he became Trivikrama. The one foot whole world and second foot all ether. The third foot he placed on his head. Now Vamana told Garuda to tie him with a

Varuna's yantra and he was tied. Then all the family members have come. And all his friends. All his followers. All his ministers. All his supporters came to Vamana. And they challenged Vamana:

"Is it the way that you should plunder our Lord? You have plundered. You came as a small dwarf. Now you have increased your body, developed your body and became too great. Though you became great my Lord gave everything to you. His house. Then why should you tie? It is justifiable? No."

Then, Bali says:

"No, you cannot argue for me. I have surrendered my life to the Lord. My body belongs to him. Bali's Chakravarti empire come first and Bali also lost his body to the Lord. This body belongs to my Master and he should protect this body. It is his responsibility. He can protect it. He can bury it. He can do it as he likes. You have nothing to say, argue or... You should not advocate for me. You go."

Then they went away. Then the Lord the same... Then he told Bali:

"Whatever the empire that I have taken from you, it belongs to Indra. I will offer to Indra. And you have dedicated all heart and you have dedicated, submitted to me. Now, in return I will be your servant. You will be here as long as in Sutala loka... Now he is the emperor in Sutala loka. As long as you are an emperor I will be as your gatekeeper. Gatekeeper. I will be standing at the gate."

Now he is standing at the gate. Now, this is the surrender.

The thing is. There Yashoda was tying Krishna. Though the body of Krishna is not developing, the same body, but the rope become very long, yet two inches short. What are those two inches? What is the meaning of that two inches? Two inches short means when the devotee offers everything to the Lord:

"Everything's lost. I gave you everything."

Yet, he has to serve the Lord. If he won't serve the Lord then he cannot conquer the Lord. He must submit and do service. One thing is you have to submit. Second thing is you should then receive the blessings of the Lord. The blessings of the Lord one inch. The service offered by this devotee one inch. Two inches. Now if Yashoda, though she wants to tie, but she has no surrender, yes, yes surrender. Yet she considered that the Lord is my boy. I have the capacity to control him, to abuse him, to teach him, to kill him, to beat him. I have got. That is why, as long as she possesses that. Krishna:

"Mother, you want to tie me. All right, tie. But, I have no beginning, no end. How can

you tie? You cannot tie."

But, inspite of that majestic conception, he, the Lord, though he possesses, but the devotee, she thinks that he is my boy.

"Unless I teach my boy, who will teach? I will teach my boy by punishing. I will punish. For his welfare I am doing this."

But when the majestic conception enters into her then she can realize:

"No, No. Who am I to control the Lord? He is Lord. He is not my boy."

So, this, she cannot exhibit prema by that. Prema means the devotee thinks that:

"I am superior to the Lord."

Unless he thinks superior and protector and savior of this Lord, then he cannot, she cannot exhibit that prema. The father can exhibit prema towards the child. If the child thinks that:

"I must obey my father, and obey my father and obey".

When he obeys his father then father will be happy. Now, the father whose or son whose conception is not here. Father whose conception is not here. He teaches supreme prema. That prema, now the devotees can control the Lord. The master cannot be controlled by his servant. But the servant has got all right to control the master. Now, Yashoda wanted to control the master by tying, but actually when Krishna reserved his opulence then though she adds more from morning till evening, bringing ropes and adds. She has no rest. Restless she is trying her best to tie him. The Lord, Krishna, to tie him. But she is unable. So now, the Lord, when he saw that:

"My mother. She is my mother. She is my mother. Mother is suffering to tie me. Mother. You have suffered. Know that. You will tie now."

kirtaya acyuta vasoti(verse ?13:13)

Then. Then he obliged to accept the bondage:

"Yes, now you can tie."

Now mother tied. And tied him to something and she went away. And Krishna thought:

"There are two trees. Yamala—arjuna, joint trees. They are standing there."

And these two trees. Who are these two trees? Nalakuvera, Manigriva. The children of Kuvera. They are trees. Narada has cursed them to become trees. Because these two fellows, when they were drinking wine and they were playing in that tank in that Ganga river. And they have no clothes, no clothes. They were dancing with damsels. And when Narada was passing that day, Narada saw that these are all the demigods and now they are reckless. They have no shame. But, the humans came to this shore and tied their clothes. But these two fellows never came. They were very arrogant. And through this wine they forgot themselves.

"Yes. You are like trees. The tree has no shame. But you are not tree. You are now behaving like tree. You have got sense, senseless, you have lost your senses. You drink lots of wine. You must become tree."

Then they said:

"Sir, how long can we be like tree?"

"As long as Krishna appears. If Krishna appears when he touches your body then you get released. Till then you must suffer."

And now Krishna went there with that load. And he was dragging that. He went inside, out, but that big one, thick one doesn't come. So, when he applied due force to these fellows; very big trees, thousands of years trees. And all of them, when they heard this sound, all of them came running to see what's happened. The boy is happy. But the bondage is there. So, mother, not, that not, Krishna cannot able to remove. But, Krishna can remove all our bondage. But, the bondage given to Krishna by his devotees he cannot untie. Because the reciprocation. But we, if offer ourselves unconditionally to the Lord, Lord will unconditionally surrender to you. Don't think Lord is that imperial power as the Ravana-sura or Hiranyakasipu who has engaged all the demigods in his service, so the Lord also is like that. No! Lord is not like that. Lord is always:

hari sevaka sevana dharma balo

When we offer our worship to the Lord in return Lord will worship you. So, this is the conception of prema. And the kama. Kama is greediness, self enjoyment. Prema is always we want to please the Lord. Kama is we want to please ourself. The difference between kama and prema: kama is darkness, darkness. In the dark new moon light, amavasya there. There is no moon. On that day is very dark. So, like that our desires. As long as we possess our desires, with the desires our heart will be impure, become impure. And if we give up the desires. Then we offer everything to the Lord. Then we will be happy. Lord will accept our service. And in return Lord will surrender to us. If we surrender to him, reciprocation is that he will surrender to us. You can command your son, but you cannot

command the Lord. He is the commander. But when he is born here, appeared in this Vrindavan as the son of Nanda, he must obey the orders of Nanda. He carries the sandals of Nanda.

"Krishna, bring those sandals."

Can you order Krishna? Can you order? Who can order? A loving devotee can order. It is said:

aham iha nandam vande
yasyalinde param brahma

He says, this scholar, the scholar. Chaitanya Mahaprabhu, when he was going to Vrindavan, on the way he met this scholar. He asked this scholar to whom you worship? To whom you worship? He says:

srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma

"Rest people follow the dictations of vedas and upanishads or dharma shastras or bhagavat-gita. And I am not going to follow that. So, according to them the Lord may be different, but according to me I want to worship Nanda."

"Nanda is the Lord?"

"No. But he is the father of the Lord. He obeys the command of Nanda, the father. A son, a devoted son always obeys the command of the father."

(verse 20:45 gurva chetasya arjam)

Ramacandra went to the forest. Who has commanded him? His father. Father said:

"You go."

No, father never said that. Yet, this was told by Kaikeyi. He loved more Kaikeyi. So, he was then, this boon was asked by Kaikeyi. Then Dasaratha Maharaj senseless. He fell unconscious. When Ramacandra went on the day of incarnation to get his blessings, father is in unconscious stage and Kaikeyi informed:

"Boy, you are a true son of Dasharatha Maharaja. I have helped him. Long, long ago he has promised me two boons. Now he has promised those two boons. I ask."

"What do you want?"

"Now, you must give those two boons."

Then, the one boon Rama should go to forest for fourteen years and Bharata should control, rule this Ayodya for fourteen years. When he heard this he become senseless and he has died that ...(?). But now, he went. The moment he received the blessing to sit on the throne, that blessing has gone, and the blessing is now the mother told:

"It is why father is now unconscious. Don't wake him up. And this is, you are a truthful boy. You please obey this."

Yes..... though Bharata came from ... and requested Rama He said:

"No, I won't return back."

"My father has asked you to rule for fourteen years. You must rule. And she has asked me to be in the forest for fourteen years. I must go to forest. Now, father is no more. Who can cancel that order? Nobody can cancel it, father's order. Even the government's order can be canceled but father's orders can not be canceled. Who can cancel this?"

So he went.

(verse 23:15) gurva chetasya arjam

So, Lord is so kind. He teaches us in various ways that these instruction for only to awake us from this slumber. We are sleeping. We are in ignorance. We are sleeping. We do not know all these things. So, Lord himself came as a devotee. That devotee is Chaitanya. He went to home. He went teaching. This boy took his hand, took his hand. And he danced. He was beating the drum. He was dancing. Throughout the night dancing. Sankirtan. Sankirtan till three. Through sankirtan you can understand this subject. This love. The love you can understand through sankirtan. If you repeat namam without offense. Without offense if you go on repeating namam then you can clear your heart. Now it is enveloped by all this ignorance and all that dirt.

Now we must surrender to the Lord and repeat their namam and repeat. After surrender we repeat the namam through his blessings. Then he will bless you to destroy your ignorance. Then you will be free from influence of maya. Your heart will be pure. In that pure heart. In that pure mirror you can see who am I. I am eternal servant of my Lord Krishna. You can see your face. Now, your face is glooming. Because it is not wrong thing. Because the mirror through which you see your reflection. It is covered with all dirt. Now, our mind, if it is in pure state, if I am in the pure state then I will be always happy. And to make my heart purified, to make my heart mirror purified I must perform sankirtan. Mahaprabhu says, Krishna:

"You do kirtan. If the kirtan... You must perform kirtan."

ceto darpanam marjanam bhava maha davagni nirvapanam
sreyah kairava candrika-vitaranam vidya vadhu jivanam
anandambudhi vardanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri krsna sankirtanam

We will be drown in the ocean of sankirtan. We'll forget ourself, forget the world, forget our kits and kins, forget the enjoyment for we are day and night struggling to have that enjoyment. Purified through sankirtan. Hari kirtan, hari kirtan, hari kirtan. So you give up all your offenses and repeat sankirtan. Today we are happy to be with you. You are all Vaisnavas.

(verse27:00 ?) vaisnava sangete mor anande ..sada hoi krishna para sanga

The Vaisnava doesn't want anything of this world. Luxuries or opulence. They want only Lord Krishna. They want always to sing the Lord. They want the Absolute Truth. Worldly attachment, worldly enjoyment, this is not Absolute Truth. Not that thing. It is only dazzling like. But actually the glitters, all that glitters is not gold. The gold is not. Always we seek. Seeing the glitter, we cannot accept it it is gold. You are all fortunate. All the Vaisnavas have come here and you saw them. You have heard sankirtan. Now you perform sankirtan. After sankirtan you will be given prasad. You go. And we have brought very fine books. And these books were written by our scholars.

Ljubljana, Slovenia 26.6.1999.

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

Once Narada was walking by the side of a forest. He saw in the forest two big animals. One is a boar and another is a deer. These big animals were shot by some hunter. But they are not completely killed but are suffering. Now they were coming that way, and the hunter, he has already killed two animals and again he wants to kill another animal and he was pointing his arrow..

He was Narada. Narada was coming and then he saw; some saint is coming, he diverted. Then he told: "Narada, why you are coming this way? This is not the way. Way is that side. You go that side. Then Narada said that : "I want something from you"

"What do you want? If you want any skin of tiger skin or deer skin you come to my home. Here I have no." He thought that "he is a sadhu, he, what does he want? He wants to sit and sleep." Then Narada said "No, no, no, no." He has come, then his anger, when he talks to Narada his anger ... and gradually it is going down. It has come to 30%, and again it has come to 25%. When Narada came here completely he lost his anger. How? Narada said: "I have seen two animals. They are suffering. Who killed them? One who has killed them he should kill them on the start, immediately."

Than he says: "I have killed them."

"Good. You are a hunter. It is your profession to kill animals and sell it, get money and maintain your family. Thereby you are committing less sin."

Then he said: "This is my duty. Everyday I kill two or three animals and my father used to do that, my grandfather used to do that."

"Yes. Your position is that you can kill, but why don't you kill them totally? Why did you allow them to suffer?"

"Then what is the difference? Killing. Killing is one. One may suffer for half an hour and

die and one may die in the moments, we kill them. You don't find any difference. On the other hand I feel happy. I feel very much happy to see killing, thereby they are suffering. If I see them suffering I will be happy."

Then Narada was talking and he said truth: "What you see, that you kill the animal like that, suffering, allow it to suffer, and at the time of your death you have to undergo this suffering ."

Then, an electric shock, was astonished to hear this. Now that word is penetrating into his heart and he said: "I have committed sin and daily I do this. And daily so many animals after suffering for 10 minutes, 20 minutes or 30 minutes they die. So, after my death I also have to suffer." That word acted in his... Then he said: "What is the remedy, sir? That I have done so much sin." Then he asked for remedy because it is the spiritual stance of Narada that has converted him by talking in minutes. Within minutes he was completely changed. Now he said:

"What shall I do? How can I come out from this sin, so much sin that I have committed? At the time of my death, I have to suffer."

And that suffering now he can visualize as if it is happening now.

Because Narada's words acted like an injection.

Now he says: "What is the remedy, what shall I do?"

"If you want remedy, you break that bow and throw it."

"If I break that, then who will maintain my family? Daily I do this business and whatever income, I maintain my family."

"I will maintain!"

"Then immediately he broke it and threw it."

"Then what shall I do?"

"You sit here and do Hare Krishna, Hare Rama. And daily food I will send to you."

So, he threw. Within minute such a cruel animal like he who used to kill two big animals. No heart. Such a cruel fellow, hunter. Now he became a devotee. Repentance has come to him. Then he followed his guru what he said he'd do it, and said, and began to repeat Hare Krishna, Hare Rama. And it is, sunset time has come. This fellow never returned home. And all of their family members were anxious. The villagers all anxious.

.....

So, they came to this spot where he is and he came.

He was doing: "Hare Krishna Hare Krishna Krishna Krishna Hare Hare"

They asked: "Why? What is this? What is this?"

"This is the mantra given by my Guru. Now I follow him and do that mantra."

"Have you taken food?"

"No, I don't want food. He said he will send me food."

And what they will do.

"I am not going to do this business again. I will never hunt. I will never kill, and kill animals."

Then they argued him.

"No argument I am going to hear. My guru has said. I have to. Because I want to save myself. By killing animals I protect you. That is a great sin that I commit. Who is responsible to destroy my sin? My guru is responsible. He has told me that you break it and throw it and sit here, do namam. So I am doing namam." Chants in their presence.

Then said: "Oh, he is our villager and let us once in a week, one house should give food to him."

And they have distributed themselves throughout thirty days.

he could get food daily and do his namam.

He said: "Not more. This must be you off bring. I don't want any more food. Only vegetable food. Little."

So, he was doing namam.

And after one year passed Narada with a rishi was coming. And that rishi, Narada's.

This fellow saw Narada from a long distance. When he saw that my divine Master has come, he ran and threw his upper cloth on the ground and he offered his prostrations to him. Then the Parvata Muni asked Narada:

"What is this? Why should he throw a cloth on the ground and after it sashtang dandavats?"

Narada said "Daily he used to kill big animals. Small not. Big animals. Now he is feeling for the destruction of small animals, of small creatures. Even ants or any small creature maybe walking or moving on the ground. So if he's fallen then they will die. He is afraid of their death. Small insects. Now to throw a cloth upon it nobody will die."

So, this is ahimsa.

"Now, he doesn't want to commit anything for harm to even a small insect. This is."

"How could he get this knowledge?"

Then they said: "Lord Krishna has given that knowledge. Who used to kill, kill heartless, kill big animals, now he is afraid of a death of a small insect."

So, this is the blessings of Narada.

And he said, Parvata Muni: "It is a blessings of you, oh Narada, your blessings. Otherwise how such a ferocious, how such a cruel and who has very cruel heart. He has no sympathy, nothing. But now he could get that sympathy by your grace."

It is only the Namam, Divine Name can change them. If the Divine Name is in the proper process obtained from a realized soul. And if he contemplates and determines: "I am with full vigor, with full faith I will do namam." Then he will do no harm to anybody. So, a devotee means; the harmless creature. He will do no harm to human beings, no birds, no beasts, no insects, none else. He is always following: ahimsa paramo dharma. That is ahimsa: one should not harm any animal, any beast, any bird, physically or mentally and wordily also never harms. Because he follows trinad api sunicena. Because he considers himself that I am the humbler than blade of grass. I must not harm anybody.

Samoham sarva bhutesu.

Now he says:

sukhe—dukhe same krtva
labhalabhau jayajayau

He is not happy receiving profit and he is not unhappy when there going to any loss. So, he has no profit and no loss. He doesn't treat difference between good and bad. The good and bad; they follow him. Whatever we see in this world; the wealth. The wealth will

follow him. The knowledge will follow him. The beauty will follow him. Everything should follow. Because a devotee who can able to control the Supreme Lord through his devotion. The whole world is in the Lords belly. So, he is the mother. As the mother carries the child in her womb the Lord Krishna carries the whole world in his body, in his mouth. Yashoda asked Krishna:

"Did you take earth? Eat earth?"

"No, no. Why should I eat earth?"

"And all the boys said. They speak like. Even Balaram. He also. Everybody."

"If I have taken see my mouth."

What did she see? Whole universe in a globe in his mouth. That is:

tam eva mata stapitatman eva

For my mother means, what is that mother? Mother who carries the child in her womb is called mother. And the Lord carries the whole world in his womb. So he is the mother, and the father and who protects me is the father. So like that, a devotee who has submitted to the Lord:

sarva dharman parityajya
mam ekam saranam vraja

Gita says, give up all you religions and dharmas and surrender to me. Surrender means:

"Oh Lord, I am yours. I have surrendered to you my body, my mind, my friends, my relations, my kitten, kids, my wealth. Whatever is mine is yours. I have nothing mine. This body also yours, my cloth also yours, the flower garland yours, the chair is yours, everything yours. I know you, nothing else."

The devotee when completely surrenders and says:

Amita tomar sunita amar...apara dhane(18:32 verse?)

"I am yours and you are mine. Lord, nothing else I want in this world. I have no concern with anything except you. I know you. You are my father, you are my wealth, you are my brother, you are my knowledge, you are my body. Everything you are. I belong to you, and you belong to me. I am yours and you are mine."

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham
mad—anyat te na jananti

naham tebhyo manag api

When Durvasa could not get any shelter throughout fourteen worlds he went to Vishnu and requested the Lord, falled flattened.

"Oh Lord, your Sudarsan Chakra. That Sudarsan Chakra is coming after me, wants to kill me. You please save. I am traveling for one year. Take shelter. Nobody is accepting me. And nobody is helping me. Everybody says: "We cannot help, you go to Vishnu." I have come to you. It is your disk. And now you can help me, you can save me." Then Vishnu said:

"I cannot save you."

"What is this, sir? If you do this, if you say this, to whom I can go and appeal? You are the supreme authority and the weapon belongs to you. If you don't help then who will help me? You must help. So please help me."

"No, I cannot help you, but I will advise you. I advise you; where you have committed offense you please go there and offer your prayers to him. Then you will be saved."

So, now he went to Ambarisha. Ambarisha Maharaja who was performing ekadasi vrata for one year. Ekadasi without taking the water. Even one drop of water. And dasami once in a day, and dvadasi once in a day. And he spends his whole time, daily also, though he was the emperor. Emperor to see the empire he has established a congress committee who will look after the administration. And he was performing yagya on the border of Yamuna river. All these risis, sages; they perform yagna. Now his duty is from morning till night always serving the Lord Krishna. Feeding, washing and garland preparing or doing pujas.

He is engaged in kirtan. All his senses. He was looking the Lord with his eyes, hearing the glories of the Lord through ears, and smelling the flowers and tulasi offered at the feet of the Lord. Smelling. And taking prasad, vegetable prasad offered to Him. Those prasad he prepares. Though he was an emperor he is the servant to the Lord. "I will offer." So, he, and he walks straight to the Lord and no chapals, no sandals. And held that namaskar. Everything. All his organs are engaged in the service of the Lord. Nine types of sravana, kirtana, smarana, arcana, vandana, padasevana and dasya, sakhya, atma nivedana. These nine types of devotion he only performs.

One devotee performs nine types of devotion. He is called Ambarisa. Now Ambarisha was performing ekadasi vrata for one year. He completed that one year vrata in Mathura.

Now you go to Mathura, on the banks of the river Yamuna. And on dvadasi day, before that dvadasi is, he distributed all food and cloth and cows, everything he distributed. Now at last only five minutes more. That dvadasi tithi should not, you should not go beyond the limit of dvadasi. When dvadasi goes trayodasi comes. If he takes anything that will be an offense at the feet of the Lord Vishnu. Now, within this five minutes the Durvasa came. And he said:

"Sir, you have come. I am fortunate. You please take bath and take prasad. I'm waiting for the time. Only five minutes".

But he went to take bath, never returned timely.

Then he thought: "What shall I do now? If five minutes passes I have to commit offense at the feet of Lord Vishnu. And now if I take something without offering the guest to whom I have invited he will say that: "You have committed offense. I will curse you." Now what shall I do?"

Now he is in danger. Nobody, the counsel, so many great scholars, to tell what you can do. Then nobody could give any suggestion.

"By talking to you five minutes will be passed."

Now he says:

"I will take one drop of water and just put it on my tongue. That is parana. That drop of water will never destroy my hunger. And it is not the food. And my thirst can not be destroyed by the water. Now niyamaraksa, that is I have kept the timely some parana. If he is late half an hour, no matter."

Now immediately Durvasa came and Durvasa said:

"Maharaja! You are a ksatriya, you are a grihasta, whereas I am a yogi, I am a jnani and I am a great scholar. I had been to Brahma in this body. You could not recognize me. You have committed offense. You promised to me food. You did not give me food and you took."

He said: "Sir, I have not taken any food. Because you are coming late, now I should not commit offense at the feet of this vrata, Vishnu vrata. So I have taken one drop of water and just I put it on my tongue. It is absorbed on the tongue only. It never entered inside the throat. Now you could excuse me."

"No excuse. I will punish you."

So saying he removed one jata and threw it on the ground and there came a burning devil with a sword in hand. He wanted to kill Ambarisa. Going towards Ambarisa. Ambarisa with folded hands. Though he is the emperor. He has got military force. Everything he has got. He can do anything. But as if he has done a great offense he was with folded hands. He was waiting there. And that devil when he came nearer, immediately Sudarsana also came down. Sudarsana the disk. Shanka, chakra, gada, padma. Four arms. One is chakra. It is like a wheel. And that the powerful chakra, it can destroy the whole world. Now, because Lord Vishnu has given, asked that chakra:

"You must save Ambarisa. So that none can able to do any harm to him. Not only to him. You must look after his empire. You must go round his empire. If anybody attacks his empire you should save them."

Now this Sudarsana has come and when Sudarsana came it destroyed this devil. And when the devil was destroyed then it came towards this fellow who has created this devil. And now he is running afraid of death, he is running. Durvasa was running, running after Bhurloka, Bhuvārloka, Svarloka, Maharloka, Janaloka, Tapaloka, Satyaloka, then came to Brahma. Nobody could give him shelter. He came to Brahma:

"Please save me sir."

Brahma said:

"I cannot save you. This weapon belongs to Vishnu. We are to carry the orders of Vishnu. Through the orders of Vishnu I create the world."

And when he rejected, he went to Mahadeva and requested him to save him.

"Mahadeva. sir..."

"I cannot help. I am only his servant. I follow him, his advice and destroy the world whenever he wants."

And so when he was rejected by them he went to Vishnu. Now Vishnu said:

"You go to Ambarisha. You have committed offense. He was a king. He was an emperor. He can kill you. He would have killed you. But he never did it. Because he is a devotee. He is a devotee. He always wants to give respect to all. He never harms to anyone. So he did not harm you. Though emperor, he has got his ammunitions, he has got his military force and they can do any harm to you, but he never likes it. Now, he himself to suffer, but he never allows other to suffer. Never wants to take revenge."

If anything, one will commit wrong: "I want to take revenge. Oh, you have done this, I

will do this. You have done this harm to me, I will do the harm to you." This is revenging attitude. The devotee has no revenging attitude. He always forgets, forgives. He forgets that. And Ambarish Maharaja forgave, forgave this yogi.

Now he said: "You have committed offense. He has done no harm to you. You came late. And that also, he preserved his promise; without giving you food he never took. Now, he is waiting, already one year he is waiting for food. Without giving you food he cannot take food. He wants to keep that promise. Now it is already one year you are traveling. Now, you go there and offer your prostrations to him. And beg him to excuse you. Then he will excuse. Then Sudarsan chakra will go. Till then sudarsan chakra will never go. I cannot alter sudarsan chakra. Because in my heart Ambarisa is there."

sadhavo hrdayam mahyam
sadhunam hrdayam tv aham

"My heart is Ambarisha. I am the heart of Ambarisa. Ambarisha is my heart."

"So, what I have to do?"

"Ambarisha must give the key. He has got the key to open the door. The heart will be opened to you if he gives the key. So, he is my heart, I am his heart. Now you go to him."

"Oh?"

Then he went and saw Ambarisha waiting with folded hands.

"Sir, I am waiting for you. You have come. You take my food."

Food was prepared and he took food. And then he said:

"Yes, now I could recognize, I could realize the extent of a vaisnava, a sadhu, a saint, what the power you posses. I thought I am more powerful than you. You are a ksatriya and a grihasta. But I am not a grihasta, I am a brahmana, I am a brahmacari. My power, now, completely my power was defeated before yours, before devotion. So, I could now understand devotion of the Lord. And devotees posses such capacity. I could now understand. So I offer my prostrations to you."

"No", he says, "Don't offer your prostrations. I am a grihasta, I must prostrate to you."

So saying he prostrated. So, such is the character of a sadhu. One must be a sadhu. Sadhu means who finds no fault with anybody. No fault. He says:

"I am the person who commit faults, but the sadhus will never commit fault. They are not,

they never commit wrong. I am the person, I will commit wrong, I will commit fault, I am the sinner, but the sadhus are all pure."

So, this is the correct conception. Correct conception. Perfect conception. That the Lord, he is isvara sarva bhutanam. He is dwelling in each and every object. He is the movement. He drives the whole universe. All are being moved by him. Because he is there. He is there. The Lord is there. That atma is there. Without that atma. Sat. He is sat, cit and ananda. That ananda, that happiness you realize, it is due to his existence here. Because he is in this body you can have that knowledge and you can attain that bliss, happiness. Who is that happiness giving you? That Lord, who is dwelling in you. When he leaves you, this will be a corpse taken to the ground and buried or fired. It is finished.

This body has no value. I am without God – I am that body. Now, I am a body. This life. What is that life? The Lord is life. If the Lord has vacated this body then I am a corpse. This corpse if they touch it they must take bath. Now this body, if anybody touches, then he must go and take bath. And if it is kept for one day, then all germs will come out from that body. It must be buried immediately. And it must be burned to ashes. If you keep this body, how long will you keep. In the ice they keep. No, it cannot be kept for a long time. It will be destroyed. Because the life has gone. Life, what is that life? Nobody can perceive, nobody can understand, nobody can say anything.

Even the greatest scientist cannot say. Only a transcendental scientist can say that this is atma. That atma is invincible. And more powerful, and he is not visible. You cannot see with your eyes and hear about, and take everything. When he blesses you. Now, he is everywhere. If he blesses you then you can know everything. You can taste everything. And without his blessing nothing can be done.

Now, our great effort, our going,, or distributing prasadam or accepting vegetable food and offering to the Lord. All these difficulties, all this penance we perform only for the mercy of the Lord. If the aim is not there; mercy of the Lord, we can do anything we will take birth again. Again and again we'll take birth, again and again we'll die and

(39:15 verse ?)

punar api jananam
punar api maranam
punar api janani
jatare sayanam
iti samsare ... para dosa
tathami manava (?)santosa

Where is? Where is? Where do you think that you have got happiness? How can you be happy? You are in this circle of birth and death. Always. How can you be happy? It is

happiness like very, the big wheel, big wheel. Like this: it has four feet down, four feet on other side. Diameter, this diameter 1, 2, 3, 4. Four diameters, four dangers are there, four boys can sit. And now the wheel turns, wheel turns. When these 4 boys, ghosa, adeha. Where are you going? And, they cannot laugh for a long time, again this .. it will move. They will come down. And when they come down they are not happy.

And they are anxious again to go up. So the wheel will give you one turn, two turns, three turns, four turns or five turns or ten turns and stops. And they have to get down and go. Whatever they have paid it is time. Now, like that. Sukha, dukha. What is happiness, unhappiness? They are like, in this, in the wheel. Time—wheel. We only feel happy, we only feel unhappy, the moment what we want can be achieved, then if they say that such comes up: "Oh, you have come up. Oh, you see everything." But when they come down. "Oh, I have come down again." Again you go. Day and night. Daytime, some animals, some creatures will be happy. At night some other creatures will be happy. So, day and night. They are side by side. And profit and loss, side by side.

And happiness and unhappiness, side by side. And praising and abusing, side by side. One may praise you, you will be happy. One may ridicule you, you will be unhappy. One will do help to you, you will be accepting. One who wants to take help from you, he is now, he is not feeling well. Like this. Happy, healthy, unhealthy. Day and night. And the punya loka and the papa loka. Punya loka is svarga and papa loka is naraka. So, hell and heaven, side by side. If you go to heaven you will enjoy. If you come to hell you'll suffer. The side by side. You cannot stay in this world in one position. Now, both you Now if you want to come, dvandva. Dvandvatito vimatsarah. If you want to cross this dvandva then you will never suffer, you will never be unhappy.

You always accept your service to the Supreme Truth, Supreme Lord, the Absolute Truth. Lord Krishna's abode where there is no darkness, always light. But here, day and night. In the day we see, in the night, in the dark we cannot see. But there, all, every moment, every second is with the light, with knowledge, with light. They serve the Lord. It is the Lord.

na tad bhasayate suryo
na sasanko na pavakah

The sun gives light in the daytime. The moon gives light in the nighttime. But that light is a more superior than this sunlight and moonlight and firelight. These lights are inferior. The light, the light, divine light which helps the sun, moon, source, and the fire god. It is through the help only they give light to you. But he is more light.

That light we can have through his mercy. So, let us try for that light. He is that Lord Krishna who is blowing the flute. Let us hear that flute. If we concentrate our mind on the flute we cannot move. We will stick up. Our body will become movementless. Because if

that the light we have, stambha, sarira becomes ..., my body become stiff, doesn't move. Mahaprabhu, when he sees Jagannatha he cannot utter Jagannatha out of ecstasy. He says:

"Jaga, Jaga! Jaga, Jaga! Jaga..."

That is the superstage of rejoice. That ananda. We enjoy that ananda. And that ananda, due to ecstasy, he cannot ..., body was trembling. It falled down on the ground senseless. His eyes become very, very big. And his hand hundred people cannot bend it. And the color changes. And the water coming out from his eyes. He was exhibiting this scenery for 18 years in that room, small room in Gambhira at Puri. Mahaprabhu. No food. Little food when awake.

Whole body is skeleton and he is always weeping, weeping for the separation. And Radha. Radha was separated from Krishna. Krishna went to Mathura and Dvaraka. Radha must not move from Vrindavan. But when she realizes that Krishna isn't in Vrindavan. But actually she is feeling unhappy and feeling sorry and for the separation she is weeping. Always. She remembers Krishna always. And all the pastimes were done when Krishna was in Vrindavan for twelve years. Now, after twelve years Krishna went away. From Mathura he went, said he will come, he never came. He said:

"I will come on the 4th day."

Every morning they get up and count:

"4th day he said, he promised us to come on the 4th day."

So, from that day they left, they count 4th day. If today, today is Saturday. From Saturday four days: Sunday, Monday and Tuesday and Wednesday.

"Wednesday he will come."

He did not come. Saturday passed. Then we entered to Sunday. From Sunday he counts, Sunday, four days, and Sunday, Monday, Tuesday, Wednesday and Thursday.

"At Thursday he will come."

So when he did not come. Again this Sunday has gone to Monday and from Monday four days. And again he did not keep his promise. So from Tuesday till 4th day. Always, the four days. They remember only his words, "Four days". Every day counting four days.

"After 4 days he will come."

But he never comes. Never comes. So, they are weeping, day and night, weeping,

weeping. Haribol. Haribol.

vancha–kalpa tarubhyas ca
krpa–sindhubhya eva ca
patitanam pavanebhyo
vaianavebhyo namo namah

Novo Mesto, Slovenia 26.6.1999.

We are happy today in your Novo Mesto city. And we heard that you have performed the independence day celebration. And entered independence day celebration. We brought tons of blessings to the people of Slovenia. And may Lord Krishna bless you. All of you may be happy. And we have brought the very good news on this day of rejoicement. That is: the transcendental sound, the nectar. If you hear of the nectar, if you repeat the nectar, if you remember the nectar you will become eternal. The devotee – extraordinary qualities. And you will be happy eternally. You will never suffer. Now, this is the world of suffering. We are all present in this prison. The world is a prison of suffering. Who will be sent to prison? Those who do any crime. They were sent to prison to suffer. So in this world we have come to suffer. We are suffering.

Because we have got three sources of affliction. One is adhyatmika, second is adhibhautika, and the third is adhidaivika. That is, physically we have got number of diseases. Daily we are suffering from physical sufferings and mental sufferings. Mentally, that we want repeated not away. Then my mind will be disturbed. Mind will suffer, mind. Which the mind doesn't like if comes nearer then the mind will suffer. This is called adhyatmika way of suffering. And the second one is we are suffering due to people of this universe, all the universe. And due to beasts and birds and animals or any, any poisonous insect we suffer. And because suffering is knowing..... and always we suffer due to war, due to sufferings of humanity and all the beasts and birds, due to congregational suffering. We are unhappy.

Now, if we want to be happy eternally, we have to repeat in Kali yuga. It is the age of wrangling. There are 4 yugas. One is Krita yuga, Satya yuga and 2nd is Treta yuga, 3rd is Dvapara yuga and 4th is Kali yuga. This is Kali yuga. Here, people are not pure. Their minds are not clear. They are suffering physically, mentally and..... financially they are suffering. And without suffering, if we want every men rid here wherefrom we think not come back to this world of suffering. It is called the heavens, Vaikuntha. In Bhagavad Gita taught by Sri Krishna to Arjuna.

"Arjuna this world is full of suffering and one who surrenders to me, he will be free from suffering."

If you understand:

daivi hy esa guna—mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

This world is full of suffering due to the deluding potency maya.

"It is my potency"

and that potency deprives all ours due to fight with that nectarian thought. To cultivate nectarian thought, it is the price of it. So we are mourning, we take birth, we die, take birth

punar api janma
punar api maranam

Again and again we take birth. Again and again we die. So again and again we enter into the womb of mother. And so we are not happy. As long as we are unhappy we never try to give up how to achieve happiness. It is told: if we surrender to the Supreme Lord Krishna, he is the Supreme Lord, and we surrender to him, then he will save us from suffering. He will save us. And how to surrender? Surrender is easy.

"Oh Lord. You are the master of the universe. You are the creator of this universe. You are the protector of this universe. You are the savior of the universe."

Not only human beings. Even the birds, even the beasts, even the insects. Those who are under water. Those who are in the air, ether, and those who are on life from this earth or this air. All of them. None in this world of suffering, none can say that I am happy warrior, I am, don't suffer. Any of you? Can you declare that I am happy? Any of you? Is there anybody in this world who is a happy warrior? Who can say that I am happy warrior? Wars were, will return. Who is the happy warrior? Who is he? Who is that happy warrior? One who can enjoy the happiness, he should be a devotee. He should be a surrendered soul. Because if we surrender, definitely Krishna will protect us. In Gita the Lord says:

sarva dharman parityajya
mam ekam saranam vraja

Give up all your readiness and directly come to me, surrender to me. And you will be free from all the sins you have committed. Why we are suffering? Because we have done such deeds in our past lives. The results of those deeds we now suffer in this life. It is called prarabdha karma. And here in this life these are our debt. We will follow the dictations of our past life, the results of past life. Now if we want to destroy our prarabdha, we cannot

destroy. We have to suffer. Even the great sage, even the great yogi, even the great, the charity or donators, donators, they are also suffering. But if one

(verse 11:28) prithivite api abhai..... prarabdha karmeti virodhe ...

A person who surrenders to the Lord, the Divine name, and repeats that name often and often, then he can be able to conquer the prarabdha. He should not undergo prarabdha. There will be no prarabdha for him. Because he has surrendered. The moment he surrenders and repeats the namam then he will be free from suffering. Suffering eternally. Not for the present only. Eternally he will be free from the suffering. And he will go to a place wherefrom he need not come back.

yad gatva na nivartante
tad dhama paramam mama

If you reach that stage once, it is not forgone. We have, we are We are falling down on this earth. This earth is transitory. It is moving. It is moving. Everything is moving. Culture is moving. Seasons moving. Day and night are moving. And suffering and enjoyment moving. Everything. The dignitary, this is a building, and the nations and their governments and their countries. They are moving, they are shaking. The definition of the world is:

(verse ? 13:30).....vasotithi jagat

It is moving. You are all moving. Relatively you say I am sitting. But actually you are moving. You are sitting on there, earth is moving around the sun. Both moving, not sitting. Jagat's moving. And you sit in airplane, it is (break of tape)

So many qualifications. We can meet a man worldly great. But he cannot understand: one who surrenders to me, devotee, then the Lord who has the supreme power. That supreme power will deliver this power to the devotees. And if the devotees surrender then we can be able to understand about the truth, absolute truth.

yasmin vijnate sarvam evam vijnatam bhavati

Now if we know that, if we know that absolute truth we can know the whole sight, the whole sight regarding this world or other worlds, and he begets Brahma being in this, we call, in this world. So that, if we want to know that, we then we have to repeat the Divine name often and often. Divine name will purify you. We have got number of things. Our heart is not pure. We are following our past dictations, the past karma. The result of our past karma now we are following. Though we know the truth, but our past karma. If we'd ... (?) that, then we can move it. If we reject that then we cannot follow. So, he knows that truth, yet he depends upon the blessings of the God. If the God blesses you then you can

have the faith. The Lord must bless you. That faith, the strong faith, that strong faith can be achieved only through the unconditional surrender to the Lord and the causeless mercy of the Lord. If the Lord wants to take me, I have no such qualifications that I can achieve, only the Lord must bless me and give me sufficient faith. The required faith also you must give me. He must be ...(?). Then only I can practice, I can repeat the namam. Without his blessings I can not. Then you may ask:

"What is the qualifications to have God?"

Then I must say the truth. I have no qualifications. I am quality less. I have no qualifications. But:

(verse 17:15) aho hi guna ...suka kori...abhicar

If you take me. I have no qualities. Which is, which quality can make me approach you? No quality. I do not know that: everything. I am ignorant. I am ignorant. Now I am helpless. As the mother looks after the helpless child. The child's cannot get it. The child cannot clean his body. And he cannot do any service to this body, though it has got limbs, it has got hands. Then if he ...(?) it cannot ...(?). He pass urine, he cannot clean the cloth. He pass dung he cannot do it. Others must help. The mother must help. The mother serves the child because child has no other. Helpless. It is helpless. Nobody will help it if we cannot rid (?) him and go to the superior authority and appeal.

Rijeka, Croatia 30.6.1999.

In the meantime the sadhus also came back and they saw this boy, young boy. He has attachment. He doesn't understand. He doesn't know what we speak, but yet he comes. What we discuss he doesn't know, but he has got an attachment to us. Always. From morning till night he'd serve. And they used to ask him to do some little service. And they used to give him some roti or something. That also he used to eat. When four months completed then the sadhus declared:

"Now, we have completed four months. Our vrata completed. Now we are going. We will go tomorrow."

The boy heard. Then he cried:

"You take me with you!"

Then, they said:

"No. Boy. You are the single boy of your mother and if you go away, who will look after you. And mother will die. Don't come with us. Live with your mother who gives you food, lodging, everything. Then, now who will look after you, if you come with us? We cannot look after you. And your mother? Now you stay."

Then weeping, weeping, he wept. It so happened after some time his mother got bit by a snake. Early in the morning she was coming to milk a cow and snake bite her. When the mother was killed the boy taught:

"Yes, my mother, I lost my mother. Then who will feed me? Who will look after me? Who will give me food? Who will take care of me? In this village nobody will look after me. Why should I stay here? I lost my mother."

So, "Its OK", he thought. He walked, walked to the northern side of Himalayas, and on the way a big Pippal tree and he came under that tree. Now, he was very hungry. He thought:

"All right. I will sit here and repeat there mantra. It was mantra they chose to repeat, do bhajan. I will do it."

So started bhajan. And then he practiced that. Then he heard a voice from the sky. Somebody's informing voice:

"You don't try, in this life you cannot reach Vaikuntha, sublime stage. In this life you repeat namam. And gradually throughout the life death comes to you naturally. Then you cannot commit suicide. Naturally death must come to you. After 50, 60, 80 years or 100 years it must come. Death must come naturally. And then you will come to my abode."

Now, after

namany anantasya hata-trapah pathan
guhyani bhadrani krtani ca smaran
gam paryatams tusta-mana gata-sprhah
kalam pratiksan vimado vimatsarah

Now, he was traveling throughout the world. Always singing loudly the name of the Lord. Hare Krishna Hare Krishna. And thinking in his mind about pastimes of Lord Krishna, and Matsya avatara, Kurma avatara, Varaha avatara, Nrsimha avatara, Vamana avatara. All these incarnations. The pastimes of those incarnations. And those, the confidential, or lilas or pastimes you should remember, you should remember. And you should eagerly utter namam. He did Krishna namam while traveling. While traveling the death has come. When the death has come then he, after death he reached Vaikuntha. Now, he is the associate of Vaikuntha, Narayana. Yes. Always there singing the glories of the Lord. He is alive. He is alive. If you want to see Narada you can see. Then if you practice Harinam then you can see Narada. Narada is alive, Narada. And Narada is preacher to demons and demigods alike. Demigods respect him, and the demons also respect him. Because, he tells the truth. Falsehood never says. Now, those who repeat namam have no enemy. If there anybody commits any mischief with them, they will suffer. But if a devotee who's always repeating namam, day and night, incessantly, and, he has no enemy, all are his friends; the beasts and birds, animals, the animals, cruel animals never do any harm to him. And this repetition of namam.

Now, Chaitanya Mahaprabhu, when he was going to Vrindavan through Chotanagpur, Jharikhand. It is a forest track, thick forest. Now, we saw, yes, it is not thick, yet it is thick. We have traveled all this track.....and coming from morning we saw the forest. And many, though no beast is there. But the trees are there. No man is there. Then Mahaprabhu has to walk from Puri to Vrindavan. More than 2000 miles he should walk. And while walking, long forest, Mahaprabhu was singing Hare Krishna Hare Krishna Krishna Krishna Hare Hare, loudly. There is no man. Because there is no man he repeats happy. If the man are there he will never repeat so loudly. When there is no man. No man's land. All the beasts and birds and the trees. And is repeating loudly. And all the trees also they reach out Hare Krishna, they say Hare Krishna. When you go through the

thick forest and repeat namam whatever sound you utter, the tree sound, the trees will be sounding. So, all the beasts, all the birds, all the animals. All cruel animals. All gathered around Mahaprabhu hearing Hare Krishna. Elephants. They are coming to drink water. Mahaprabhu throughout water Hare Krishna, Hare Krishna. They also utter Hare Krishna in their language. Even the tigers, cruel animals. They also. Making that And the whale and they also sing. Even the lions. Even the serpents. And even the cruel animals. And the beast. And the goat. They also come. They also follow hari namam. No enmity in them. No enmity. The tiger when sees a goat immediately he will devour it. But now, the goat is kissing the tiger. Because that namam, through that namam, through the power of the namam the enemy will become your friend. And no enemy in this forest.

And Haridas Thakur who was non-Hindu, who was chanting daily three lakhs namam, three lakhs. Your such three lakhs would require 24 hours. Now, whether we have got 24 hours? We sleep, we eat. No time. No time. He used to repeat namam till he lost day. At the age of 90 he become weak. One day, daily Chaitanya Mahaprabhu was there in Puri. And he used to send prasad, Jagannath prasad, through Govinda. And one day when Govinda brought prasad, he asked:

"Haridas. Prasad? Jagannath?"

No, I offer my obeisances. Then he took one parcel of that prasad. Was lying on the ground repeating namam. Next day Chaitanya Mahaprabhu came and asked:

"Haridas."

verse 10:39 ?

Haridas said:

"All well. I am well physically. But mentally I am suffering. What is that disease? The disease is: till now I completed three lakhs namam daily without stop. Now, due to old age I am unable to complete three lakhs namam. So when I am unable to complete three lakhs namam why should I survive? I should not take prasad. I am determined to leave this world tomorrow. Tomorrow by ten o'clock I will leave this world."

And, Mahaprabhu is astonished. He said:

"With whom I will stay if you go away?"

"No. There are thousands of devotees. You can stay."

"No. No. No. You don't go."

"No. I will go away. I will go tomorrow. And early in the morning you please bring all the devotees, two hundred, three hundred, four hundred devotees. All of them will come here. And feet dust on my head and they may stand all around me and do bhajan. By 10 everything for me, if I will look at your face and repeat namam by correct ten I will leave."

So, on the next day Mahaprabhu carried the order of Haridas and brought all the devotees. And then feet dust was given to Haridas and they started bhajan. They were standing doing bhajan. And Mahaprabhu was sitting. By 10 when its right, 10 right, his life has gone. He said: "Krishna Chaitanya!" and passed. Then Mahaprabhu was weeping. Mahaprabhu carries that body and took that body to the ocean. They washed it. After washing Mahaprabhu performed Samadhi. Now you see at Puri Haridas samadhi at the banks of the sea. So, he is lost. And he begged all devotees to feed them all. I want to feed 500 devotees today. It is the disappearance day of Haridas. All of you come. He never asked anybody to ... When he asked all are giving. And with it he asked all vaisnavas to sit and he himself distributed it. But, unless Mahaprabhu eats, nobody will eat. So he sat. Mahaprabhu, he was feeling happy and feeling sorry. Because he cannot have the association of Haridas Thakur. And now happy because Haridas wanted to go and he has gone. What can be done? Now, here the namam, Nama Acarya, he was Nama Acarya. Nobody can be acarya unless he practices. The meaning of acarya

verse ? 14:43

So, that those who discuss and practice and realize, they are called acaryas. By writing Nama Acarya on paper one cannot become acarya. Acarya must practice day to day. He will be an acarya. Now, this namam we could able to explain you. Because time is short. We are happy to see you all.

(end of lecture)

And the risis, sages, they have got different views. Now, how can you follow one path? That one path how can you know and how can you follow? Then it is told: mahajano yena gata sa pantha. The margam, the path who's traveled by mahajanas. Who are those mahajanas? Svayambhu, Brahma, Narada, Sambu, Siva, Kumara, Sanaka, Sanatana, Sanandana, Sanat-kumara, Kapila, Kapilacarya, Manu, Svayambhuva Manu, Prahlada, Janaka, Bhisma, Bali cakravarti, Sukadeva and Yama dharmaraja. These twelve mahajanas. They are the authorities of dharma. If we want to know dharma then we have to follow them. Then only we can reach our spontaneous or our sublime stage or Vaikuntha wherefrom if we reach that place we never return from there.

yad gatva na nivartante
tad dhama paramam mama

So, to know that. The mahajanas. These mahajanas. One of them is sukajo sukendra; Sukadeva gosvami. What did he say? He said only Srimad Bhagavatam. No other. No other text. No other sastras. He told:

srimad-bhagavatam puranam amalam yad vaisnavanam priyam
yasmin paramahamsyam ekam amalam jnanam param giyate
yatra jnana-viraga-bhakti-sahitam naiskarmyam aviskrtam
tac chrnvan supathan vicarana-paro bhaktya vimucyen narah

Now, if you practice bhagavata. If we read, study bhagavata and study Vaisnava, truth there taught by a vaisnava, through the mercy of a vaisnava. The conclusion of bhagavata is the last end. pramanam amalam. It is amala pramana. It is nothing impurity. It is pure. Sudha, pure. And that pure without having the association of gunas; rajo guna, tamo guna or satva guna. It is nirguna. The Lord is nirguna and if we want to know the Lord we must be nirguna. That nirguna is to be properly understood. If we read bhagavata under the guide of a Vaisnava then we can realize the truth. Now, Sri Chaitanya Mahaprabhu appeared 500 years back and he says:

aradhyo bhagavan vrajesa-tanayas

He says to all:

"All of you worship Vrajendra nandana. Nanda-nandana. He is the son of Nanda."

"He was born to Vasudeva. How can you say Nanda?"

"Yes, he is. Nanda has more devotional love towards Krishna then Vasudeva. So Nanda-nandana Krishna. Who is Krishna? One meaning of Krishna, hundred meanings, thousand meanings, I don't know,"

Chaitanya Mahaprabhu replied to one acarya, Vallabha Acarya. He wrote that I have written in detail the names of Krishna, his meaning. Then he said:

"I have no time to listen."

He gently avoided it, saying that:

"I know only one. That Krishna is Nanda-nandana. Nanda-nandan Krishna."

Nanda has got so much affection towards Krishna that Krishna has become his son, became his slave.

aham iha nandam vande

yasyalinde param brahma

Chaitanya Mahaprabhu asked one scholar:

"To whom you worship?"

He said that:

"Others worship vedas or smriti sastra. I don't worship. I don't even worship bhagavad-gita or mahabharata."

"Then what do you worship?"

aham iha nandam vande

"I worship only Nanda."

"Is he God?"

"Yes. If I worship Nanda. When the Nanda is pleased I can easily see his son. If anybody... The Krishna is playing in the yard of Nanda. Always playing. And now, if I go and request Nanda maharaja:

"I have come to see your boy."

Then he will say:

"Boy! Somebody has come to see you.""

But, if we directly approach, Krishna will never respond to you. If you say:

"Directly I will approach. I have got tongue. I have got all senses. I am intelligent. I have studied everything and I have got penance or austerity or renunciation. Everything I have got. I will approach directly."

Krishna will close the door. He will never allow to come in and see him. But, if he approach through his devotees. Devotee, supreme devotee is Nanda maharaja. There is no other devotee so much greater than Nanda maharaja. Because, Nanda maharaja, whenever Krishna was playing with his playmates, Nanda maharaja says:

"Krishna!"

Krishna hearing this he told all his playmates:

"You boys, you go home. Father is calling. I am going home."

Now, he ran to father. Then father:

"Just take your bath and take food and you then eat and go to forest."

So,

aham iha nandam vande.

Nanda has more affection towards Krishna than Vasudeva. More affection. So, the vatsalya rasa you can find from Nanda. So, Nanda could control Krishna through his devotion. If Nanda maharaja says to bring those sandals:

"You bring the sandals. You bring the pot. You bring that cloth."

Anything you say the boy do.

Can you command the Lord? You cannot command the Lord. Who can command? A devotee like Nanda maharaja can command. You cannot command. So,

aham iha nandam vande
yasyalinde param brahma

Where is parabrahma? Parabrahma is not in Vaikuntha. Parabrahma is not in all the scriptures. Parabrahma is not in the heart of a yogi. Parabrahma is not with other rishis. Where is he? He is playing in the yard of Nanda maharaja. Now, if you want Krishna, if you want Krishna you must pray to Nanda Maharaja. Mahaprabhu says:

aradhyo bhagavan vrajesa–tanayas

There also he says, Chaitanya Mahaprabhu:

"All of you should worship Krishna."

Who is that Krishna? Vrajesa. Vraja. Vrindavan. The master of Vrindavan is Nanda. vrajesa–tanayas Nanda's son, Krishna. You must worship Nanda's son Krishna. And how to worship:

vrajavadhu–vargena ya kalpita

vrajavadhu – Gopis. As they have performed their devotion towards Krishna, that way

you have to follow. And what is the authority?

"You are saying this. Shall we to accept you? Or is there another authority?"

Though Krishna is the Supreme authority yet he obliges. He says:

"There is authority."

"What is that authority?"

"Srimad–bhagavatam. Srimad–bhagavat is authority."

Now, we have to admit that bhagavat is the authority. Without authority whatever we say it may not be approved. Appreciated by all. As when you go ahead in the court head, an advocate. Now, he is arguing at some case. By arguing he must quote the authority, the section and authority. Unless he quotes the superior authority judge will never approve him, argument. So Mahaprabhu said:

"There is shastra, the authority. I am not saying this, but the authority."

srīmad bhagavatam pramanam amalam. It is the pure puranam. It is the authority. And it has nothing material. Everything is spiritual. And bhagavatam pramanam amalam yad vaisnavanam priyam or pancam purushartha pramanam for prayojana, prema. prema pumartha mahan. Now, you practice devotion. That devotion at a ripe stage is prema. Just like sadhan–bhakti, bhava–bhakti and prema– bhakti. Bhakti is the supreme dharma. That bhakti... But we have to practice sadhan. What ... are those sadhan? sravanam kirtanam visnoh smaranam pada–sevanam arcanam vandanam dasyam sakhyam atma–nivedanam These are the nine types of bhakti taught by Srimad bhagavatam which says that every one should... (break of tape)

Pula, Croatia 1.7.1999.

Then you will be free. If not, by the time, he might have left this world. Now, you have to weep, weep. Repeat namam and weep, weep. Because the Lord will say that I have committed offense. But he is not available to may go and beg to excuse me. Don't think nama:

verse ? krsna nama aparadher koroye vicar

If you repeat krishna namam these offenses must be counted. You must, without offense you must repeat. And if you commit offense, then whatever you have practiced it will go away. So, you must be very careful repeating namam. And then this namam is very merciful. Merciful. Very merciful. It is told:

(verse ?)

jayatu jayatu devo devaki–nandano 'yam
jayatu jayatu krishno vrishni–vamsa–pradipah
jayatu jayatu megha–syamalah komalango
jayatu jayatu prithvi–bhara–naso mukundah

srinvata satata krsna gunatasya
sate tirtham nati dirghena kalena
bhagavan visate rupam

If you repeat Krishna, if you hear Krishna. And now you are repeating but incessantly you repeat without offense then, very soon, Lord will enter into your heart. And he will occupy your heart. Your heart will be the throne of the Lord. He won't to go from that throne. And then the Lord will be yours. And if I am his:

(verse ?)amita tomar sunita amar apara dhane

"O Lord, I belong to you. I have surrendered to you. I am yours and you are mine. I know you. I never know anybody except you. I am none. I am helpless. You are my father, you are my mother, you are my wealth, you are my knowledge. Everything you are. I have surrendered to you. I don't know anybody. I know you."

By saying that, if I surrender, then the Lord in return will surrender to you. As Nanda Maharaja surrenders, surrenders. Now Krishna has surrendered to Nanda. As Yashoda surrenders to Krishna, now Krishna surrenders to Yashoda. Yashoda wanted to tie Krishna with a rope. But Krishna is anadi. He has no beginning and no end. How can you tie him with a rope which has beginning and end. And Krishna's body is normal. It is not increasing like Vamana avatara.

Vamana, when he came to Bali Chakravarti, a dwarf. Very beautiful. Charming. And when Bali saw:

"Oh, I am very fortunate. I am very fortunate. I am fully fortunate. And by your arrival to our place all are fortunate and all are happy. Now, what do you want? If you want three worlds I will give you."

He said:

"No. I don't want three worlds. I want only three feet. Three feet. According to my feet, measure three feet. And that three feet you give. One foot, one foot."

"What is this? I am the master of three worlds. You want three feet."

"Yes, we will be happy to receive that."

Then his guru, his spiritual master came: "You fellow. You do not know what is the harm waiting for you. You are doing the harmful action. The moment you give three feet then he will expand his body throughout three worlds. You cannot give him three feet."

And, he said:

"Sir, I have already promised. If I promise I have promised. I am afraid of deceiving the brahmin boy. He asked. I have said already: "Yes, I will give you." Now, how can I withdraw it?"

The Guru said:

"You fellow, you suffer. You suffer."

He went away. Now, Vamana became very, very big. With one foot he took all the earthen phase, all, one foot. Next foot. Oh, that mastered whole ether, all air. Then, where is the other foot? Then he asked Bali:

"You have promised me three feet. Now two you have given. Where shall I put? Because everything I have already taken in these two foot. Their whole empire I have taken. Yes.

Where is three feet? Third foot where shall I put?"

He said:

"Please place it on my head."

Then he placed. Now, when he did this, Vamana asked Garuda to tie him with varuna–pasha. So he was tied by the rope. The knowledge emerits, all his servants, ministers they all came and abused Vamana:

"What is this? Our Lord has given you three feet. Promised you three feet. You received. Why should you tie him?"

Then Bali said:

"No, you have no power. You are, you can not."

"Why?"

"For my... because I have surrendered to him. My body I have surrendered. First empire I have surrendered. Now, the body I have surrendered. So, I am not here. Your king is not here. Bali is not here. I am his. So, there is no question of arguing for me. You go."

Then the Lord said:

"Oh, you have surrendered. Though you have given, promised me three feet, I have tied you. Yet, you never revolted against it, decision. And you have accepted. Now, I shall give you, that in return, I will be always at your palace, gate to see me always. I surrender to you. You have surrendered. I surrender."

Now, Sutala loka, Bali is there. The empire is Sutala loka. Now Vishnu stands. Vamana stands at his gate. Daily you will see. And this is called atma– nivedana, surrender. The result of surrender is: the Lord will fully surrender to you. If you surrender to the Lord, Lord will be yours. You can control the Lord. You ask Lord to do this, he will do that. "Lord, don't do this". He will not do. He will carry out your orders. So, like that. The devotion. People say:

"What devotion? What devotion? What?"

They, this sublime stage and the nectar that can be enjoyed, devotee can enjoy and nondevotee cannot understand. Who can understand? mad bhakto

man–mana bhava mad–bhakto

mad–yaji mam namaskuru

Gita conclusion, 18th chapter. Krishna says the summum bonum. Says: man–mana bhava – always remember me, mad bhakto bhava – be my devotee and serve me. Devotee without service; no devotee. He must do service. What service? Service means his body

hrisikena hrisikesa sevanam bhaktir ucyate

These are our organs, body, limbs, organs or senses. All our limbs we must surrender to the Lord. If... What is that surrender? With our eyes we will see only the figure of Lord Krishna. With our ears we will hear all his glories. With tongue we will always take his food, prasada, whatever we offer. And always we repeat the glories of the Lord, always. Sing the glories, hear the glories and head to prostrate before the Lord Krishna. And the body embrace the murtis and the Vaisnavas. So, his every limb, every organ, every sense was engaged in the service of the Lord. Who is that? He is Ambarisha Maharaja. So, we must become Ambarisha Maharaja. Then Krishna will be pleased. But, if we want to be a Vaisnava first we have to surrender to the Lord. And without surrender if we want to be a Vaisnava it is only like a person in the theater. Theater, stand up with... he'd dance away Vaisnava Narada or some Vaisnava. He will be action. Going action. But that is actually he is not a Vaisnava. Though they maintain formalities, but their inside, inner heart is not a Vaisnava. They show outside. They picture one outside picture. No inside picture. Internally we must become servant of the Lord, internally. If we internally and externally, we follow and serve the Lord:

sevonmukhe hi jihvadau svayam eva sphuraty adah

If we become surrendered, complete surrender, then Lord's name, Lord's form and Lord's beauty or Lord's pastimes, everything will dance upon the tongue of a devotee. So, devotee wants to control the tongue. The tongue only speak wise.

tunde tandavini ratim vitanute
tundavali–labdhaye

The devotee, the devotee! Who is that devotee? The gopi. They, all, all the gopis are followers of Radhika devi. Now, this stage Madhisvari(? 13:50). Who says isvari. Now, if the blessings of isvari, one can be a true follower of Radhika devi, then she will serve Krsna. She will be allowed to serve Krsna and she knows how to serve Krsna. And he will repeat the namam always, day and night, repeat namam. Incessantly repeat namam. He becomes so pure. And in the pure heart, pure tongue he wanted to control repetition namam. So steadily he repeats namam. Though you tie the tongue, the tongue will repeat.

And Haridas Thakur was repeating three lakhs namam daily. Now, the Muslim government ordered him not to repeat Krishna namam. Then he said:

"You cannot say so. I am repeating! It is my will! I am repeating. You cannot stop it. If you kill this body, destroy this body, if the tongue is there, tongue will repeat nonstop."

So, such a determination, such attachment with namam one must have. If not, everything is at false. All our activities are false activities. Our strain, mental strain or physical strain in the name of devotion or devotee, everything is hopeless. No use. We must be determined to follow the Vaisnavas. Always. Without the association of a Vaisnava, without the blessing of a Vaisnava I can not able to follow this path or repeat namam. Chaitanya Mahaprabhu when he was repeating namam daily, sankirtan daily, always, only devotees, those who are pure devotees, they were allowed, no others were allowed. Others are out of the gate. When they want to hear the sankirtan and see sankirtan: "No." Mahaprabhu never allowed. Who? Only devotees. Nondevotion nonallowed. One day, Srivas Pandit's house it is. Now, Srivas Pandit's son suddenly died. And Mahaprabhu was performing sankirtan in the front room. Now, Mahaprabhu asked:

"Srivas. Anything happened? Misfortune? Anything happened?"

He said:

"No sir! When you are in my house I am all... nothing, no damage to me. No harm to me. No suffering to me. No loss to me. I am happy."

After half an hour again Mahaprabhu said:

"Srivas. Anything? Anything happened? Any accidents?"

"Nothing. Nothing."

Then other Vaisnavas, they told:

"Srivas lost his son."

When they were crying Srivas went inside and said:

"Why you are crying" "Your boy died."

"Let him die but if you now weep then Mahaprabhu will stop his sankirtan. So don't weep now. Early morning you'll weep when Mahaprabhu stops his sankirtan."

Through the night he will be doing sankirtan; dancing, singing, beating. Not sitting. This is not sankirtan. Sankirtan, sankirtan's dancing, singing and with instruments and mridanga. Now our sankirtan not even a drop of it, a drop. What is drop? What is that?

Sweating. Our body doesn't sweat even a drop of water. Because we never feel it, sankirtan. They used to feel throughout the night. Throughout the night they will be dancing in. We cannot do sankirtan sitting for five minutes, ten minutes, half an hour. Half an hour. "Go, go ..." One should no. Now Mahaprabhu, when he heard Srivas's son died, then Mahaprabhu says:

"How is your heart? There is no, this sorrow. A man only feels sorry... The extension of sorry is to the son's death. Now, the extreme suffering, extreme suffering that your son died. And you are dancing with us, singing with us. I have never seen, I have never heard about such a devotee who is able to maintain his, keep his heart still and he is dancing and singing. Though he lost his son. Is there any devotee in this world like Srivas?"

No. No one. Such a devotee. Such devotees are allowed to sing with Chaitanya Mahaprabhu at our sankirtan. This is not sankirtan. But, yet we are not fortunate enough to see such sankirtan. Now, we hear in the scriptures: Chaitanya— caritamrita, Anupadyavali or different Vaisnavas wrote several songs. In this we can know how they performed sankirtan. So, that sankirtan must be an automatic sankirtan. Mahaprabhu was weeping. Mahaprabhu went there and touched the boy and told the boy:

"Boy, where are you going?"

Then the boy said:

"Sir, I am fortunate. I see you. I heard your nama sankirtan. I was born in the house of Srivas Pandit. Now, according to my past karma I was here for twelve years, thirteen years. Now I have to go to other place. That I have no hand to control. I cannot stay. Though you say I cannot stay."

The boy went away. And he also:

verse(? 21:55) tekasa pati putradya mohe vai karanam

Srivas also thought:

"Who is my boy? I am not his father. He is not my son."

But, though we know this, whatever affection towards the son is always there. And that son, whether he will respond to the love of the father? No, guarant. Today a father loves his boy and maintains with hardship and he protects the boy, educates the boy. And boy, when grown up, he never cares for father. And moves as he likes. And he becomes a drunkard. He will have sex. Father cannot control. But yet the father has an affection towards that child. But here, though he was a great Vaisnava and he could not able to follow this matter. Certainly a vaisnava will follow. Mahaprabhu was keeping namam.

We cannot say anything. No words come out from my or your mouth and how he is brave enough to do sankirtan. This is how the tolerance a Vaisnava has is inaccessible to others. And:

trnad api sunicena
taror api sahisnuna

The devotee is like a tree. If you cut the tree it will never take reaction. Never deny. Or if you want to cut the branches, take away leaves or don't pour water and let it die it does no harm. It only stands there to serve others. So also a sadhu, a devotee is living only to serve others. Not only his family members or kit and kin but all. Not doing only human, humanity. Even the beasts and birds also he serves. They, the birds sit upon his body because they know: "The man will never harm." So, the other animals or other birds and beasts they never harm to a sadhu. Why sadhu should remain in forest?

(verse 25:05)vanam tu sattvika vacam

This is a vanam. No human is there. No human, humanity, man and woman is there. But here, this is not a vanam. This is not such a vana. Not such a forest. This is a playing forest for or this people. In the summer they want to play. They have got their wagons, their homes, houses, a car, or moving that house. And they dance, they sing, they take bath in the sea. And all enjoyment. It is all enjoyment. Nothing but enjoyment. But actually in India we see many sacred forests are there where all the emperors, those who ruled country for fifty, sixty, seventy, eighty years and at last they resign and give the power to their children and go to the forest. Going there not to enjoy. They never have, one cloth only. Nothing. Not even a glass. Nothing water for. Nothing. No place. No chair. No asanas. Nothing. Like a beast roaming in the forest he also roams. When he feels hungry only he will take the leaves of the tree and drink the water of the river. And no asanas, no pillows, no cart. Nothing enjoyment. Though he is an emperor. He can arrange and sit and leave the forest? No. That is not the forest life. Forest life is forest life. In the forest no cooking. Who will cook? Where is the pot for cooking? So, no cooking it. Only roots, flowers and fruits. Ripe fruits or unripe fruits or some leaves, soft leaves they eat. That is their food. They have enjoyed all this food. But we, though we have enjoyed throughout our life. But in the old days also we take a car and see that: lines of them. Cottages. That is not a cottage. That is a heavenlike cottage there. They will be happy. Happily sleep, happily eat and dishes, all dishes they enjoy. For enjoyment they come here. So, this is not forest life. Forest life is we must be; always equality he has. He treats all alike. Even a serpent does him no thing. Serpent will not come. He will see serpent is passing. It doesn't do any harm. The tiger is coming and going. Because, tiger knows that he will never harm him, never harm him. So, they treat all alike. They all called:

(? 28:34) vanandu sattvika vaca

Almost all the sages, they used to remain in the forest. They won't shave. And they have all their beards, mustaches and the hair grown up. That is called jata, big, big. They won't take oil bath. They won't take. Even in cool time also, only they rub this ashes of this wood. They burn the wood. The ash will be there. That they will rub. But this only to protect cold. That depends on fire. But they are happy. They never take anybody's reward. Never anxious to take from anybody for enjoyment. They don't want enjoyment. They've already enjoyed throughout their life. Now, renunciation.

(? 29:40) praprtiresa buhutanam nivritasya maha para

They have enjoyed. Now they must to suffer. They suffer. And they will die. Prithu Cakravarti, Maharaja. He was adi, beginning emperor. Prithu. And he has lot of service. In the country there was no water, no food. Trees no leaves. No fertile country, no water. Due to that all cereals, rice, or wheat or fruits...(end of tape)

Pula, Croatia 2.7.1999.

All the trees. They will perform sankirtan and they will be purified. And the sea will be purified. And air will be purified. And the people who have come here enjoying sea shore, they will be purified. And all the animals can be purified. Those who are here, they cannot repeat, they're here, they will be sublime, they can become sanctified, they also will be sanctified, they also will be purified. Now we are doing great service to the whole nature. Not only human beings; the beasts, birds, the animals and the trees and the leaves. All will become.It is transcendental namam. It can make them alive. Now, when they hear the namam, they can stand still, hearing your namam..... they are all fortunate. We make them fortunate, we make them happy. They will never have to come in tree life. All the people, who here stand for namam, sing with us, repeat the namam, they will, definitely will be changed. We have done greatest service to the nation. All of us. They never heard, they have never heard sadhus, mahatmas, vaisnavas repeating namam. They never heard. Now they have heard. And the birds also. All this sea and the fish and the sea, and life that lives in the water, they also will be sanctified. How will anybody be sanctified?

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

It is the greatest service to the humanity. Those who are going down and down, going to hell and those who are ignorant, he doesn't know what the life is. They think life is only to eat and drink and sleep and mate. No. No. Life is not like that. Life is to know the Supreme Lord, see the Supreme Lord, hear the Supreme Lord, sing the glories of the Lord, sing the glories of the sage. Then you will be happy. Then you will be satisfied. Then you can enjoy peace. Peace cannot be enjoyed without the association of a sadhu. Without the blessings of the sadhu, without the blessings of the sage we cannot enjoy peace, we cannot enjoy happiness. Only if you will be repeating of Divine Name you could become happy. All throughout the life you will be happy. You will be happy. If we hear one, we are chanting so many times namam, Hare Krishna, Hare Krishna. They will be purified. They will never born again. They will enjoy the internal nectar. And we will be happy. You have done great service to all the trees and birds. They are standing still, listening your namam, seeing your dancing. They cannot talk, but they can hear. They cannot talk, but they can hear. They have got ears, they have got ears. No mouth to speak.

Also we have got mouth. We can speak. We can repeat namam. Same merit. Same merit. Many people will come hear to enjoy. Now, when they are enjoying, when they hear suddenly the Divine Name, the transcendental name now touching their ears, then they will get some change in them that cannot be realized in years now. And it will come them to be devotee, be humble and to be peaceful and to be happy.

Ljubljana, Slovenia 7.6.2000. morning

Now, guru puja. Guru puja is, our Visvanatha Cakravarti says that Guru engages all his disciples in the service of the Lord and the service of offering prayers, and service of making garlands or preparations for the deity. The guru with the help of all disciples will do this and teach them. To teach them he personally does the duties. And he teaches that. Daily, what we have to do. That Gurvastaka first is

samsara–davanala–lidha–loka–tranaya karunya ghana–ghanatvam

He's very kindly, has come to this world to purify all the ignorant jivas by teaching them the service of the Supreme Godhead. Samsara dava nala We are in this world. We are burning. Fire, this, like a forest fire. In the forest, the fire cannot be subsided by watering. You cannot get water there. Vast area is attached with fire. Only by water pipes you cannot subside it. It requires the clouds. So, guru is compared with the clouds, clouds, raining clouds. The clouds are there, it is raining.

But no raining, no rain, only clouds, they come and go. That is not actual comfort. It is compassion towards the jivas. So, ghana–ghanatvam, he says ghana–ghanatvam. He is compared to the clouds and that to raining clouds. When it rains then the world will be perfectly free from the burning. So, all of jivas are always burning in tapatrayas; adhyatmika, adhibhautika and adhidaivika tapa. They are burning. With the help of, with the blessings of guru, he will distribute the rains, or teaches that devotion. And among all the devotion, it is, hari–nama–sankirtana is the supreme. He always teaches us sankirtan. Through sankirtan we can subside our burnings and we will be happy.

Then he teaches us how to make a garland, how to worship the Lord, how to do arcana. Arcana. This will be taught by the guru. The guru teaches us that arcana. And he accepts that arcana not for himself. Only to pass it away to his beloved Lord. Guru is not the enjoyer. He is unlimited person. Whatever you give, he is not accepting for his own self. He accepts it only to serve the Lord. Like a postpion.

Whatever you give the post, letter, he will carry to the office and send to the address. So also like in banks he takes and he gives. And he is not the enjoyer. Whatever amount you want to stock there he will accept. And whatever amount he has order to be distributed to you that will be given by that. That is the guru's function. Though guru is called Baladeva, Nityananda and at higher stage manjari and at higher stage is Radhika. So,

guru is called:

saksad–dharitvena samasta–sastrair uktas tatha

In all our scriptures, it is mentioned that guru is equal to Hari, the Lord, Supreme Lord. At the same time they say same to:

saksad–dharitvena samasta–sastrair uktas tatha bhavyata eva sadbhih kintu prabhor yah priya eva tasya

And actually he is the beloved confidential devotee of the Supreme Lord. In various stages he accepts the service of all others and offers this to beloved Lord. He will never enjoy. People who say:

gurur brahma guru visnu guru deva mahesvara guru saksad parabrahma tasmai sri gurave namah

The guru is considered to be Brahma or considered to be Mahadeva and considered to be Visnu. There is no difference between guru and Visnu. So I will offer my prayers to guru. If I offer my prayers to guru, the guru will, if he is satisfied, then all the demigods and Lord, Supreme Lord will be satisfied. He is Supreme Lord. He is Brahma(laughs). Of course, yes, it is also admitted in our scriptures that if we serve guru we are serving Visnu, we are serving Mahadeva or Brahma. It is also there. But, according to Vaisnava philosophy, Vaisnavas only offer to guru because guru is the beloved devotee of the Lord and is equal to Lord. Because there can be no difference between your guru and the Lord, yet he says this:

saksad–dharitvena samasta–sastrair uktas tatha,
yet

kintu prabhor yah priya eva tasya

He is the beloved confidential servant of the Lord. Though the Lord enjoys through him, yet God also reciprocation to it. That he also serves.

aham bhakta–paradhino
hy asvatantra iva dvija
mad–bhaktanam ca ye bhaktas
te me bhaktatama matah

He says that: "To worship me, the bhakta who worships me is not great. But one who worships my devotee, he is great." So, devotee's position is higher. But the devotee doesn't accept it leaving away the Supreme God. No. He says yes. He may think that, he

may think

na me bhakta pranasyati

and Supreme Lord is Supreme. We find in this Vaisnava philosophy, they treat Lord Krishna or Narayana or Govinda or other names such as Vishnu. So, if we worship Vishnu, he says

yasya prasada bhagavat prasado yasya aprasadat na gati kuto 'pi

If guru is satisfied, pleased, then Lord will be pleased. If the Guru is not pleased, Lord is not pleased. So we must always try to please our Guru. It is there. But he accepts only to encourage the devotee and not for his enjoyment. He accepts it to please his devotee and such sort of devotion is a process adopted by Vaisnavas. Vaisnavas.

This is in Ramanuja sampradaya: one day, Ramanuja's guru, Gosthipurna asked Ramanuja to come to certain place as he also will be coming there. So it was summer, hot summer. The land was very hot. The terrain will be very hot. And Govinda, a follower of Ramanuja, following Ramanuja. And Ramanuja walked a distance in that hot summer, no pada riksa. No. No pada riksa, no slippers, no sandals, nothing. Walked. Because he asked him, he asked for darshana of guru, guru asked him to come. Then when he saw guru from a long distance he falled flat on the sand. Sand is very hot. There is, the steel is burning. Guru has come very near, but guru never asked Ramanuja to get up. No. He never asked.

Then Govinda, the follower of Ramanuja. He boldly lifted Guru's body and said: "My master's body is burned. Get up! You get up!" So he got up. Thereby Goshtipurna was very much pleased. He said: "There are so many disciples. Ramanuja's. He has. None could dare to lift him without my orders. Because not to, not for himself. If he has committed anything wrong he is liable to punishment. "I am ready, but I must see my guru's body is burned. So I cannot tolerate."" Then he said:

"You are only the person, confidential servant who can save Ramanuja. Because people are trying to kill Ramanuja. So, you must serve him always. You must be always with him." Like that, guru's order, one must carry guru's order.

(16:17?)guro raghnya abhicaraniyam

Whatever guru says you have to do it. Though it is wrong, ; Parashuram's father. He is Jamadagni. Jamadagni, his wife went for water and it was puja time. Now it is late so she is not coming. After fixed hour she came, then he was very angry. Now he said: "Why are you so late?" She was straying when she went to bring water but she was seeing the dancing of Gandharvas and Apsaras, dances. She forgot that she has come to take

water for the puja. Then, these three sons are there.

He ordered three sons to kill your mother. But three boys never accepted it. When he called Parashuram who was in penance, he called him, Parashurama came running and he says: "What shall I do?" "You take your ax and kill your mother first and then kill brothers." Without any word he removed that ax, killed these four. Then he is very much pleased. "You have followed sacred guru's order. What will I give to you? What do you want?" Then he says: "Let my brothers and mother think they're never killed by me. Just they were sleeping and also they should not remember that." Yes. Like that, immediately boys stood and wife also stood. There he says:

(19:00?)guro raghnay abhicaraniyam

Parashurama says: "It is order of the guru."

You cannot speak to guru that it is wrong. It is not your business. So whatever guru said you do it first. Then you will get the result. But this is, such a daring action, others cannot do that. Parashurama knows the capacity of his father. So he did this. Because he is an avatar. So he did it. All cannot do that. Anyhow, guru's service, guru's service means service of the Lord. Guru doesn't want service from anybody. Doesn't want a flower from anybody.

Whatever they do, they offer, he should offer to guru and gradually in the channel, this guru's channel is there: Sri Krishna, Brahma, Devarishi Narada and then comes Vyasa and then Madhvacarya, gradually it comes to Madhavendra Puri and Iswara Puri, like that, and till the present guru. Now, if I act according to the order of my guru, that should have touch with the guru's activities. Because all the gurus in guru parampara, they all follow one principle. Dvadash mahajans, he says, mahajano, dvadash mahajans, who are those 12 mahajanas? Svayambhu, Narada, Shambu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, Sukadeva and Yama— dharmaraja. These 12 mahajanas.

mahajano yena gata sa pantha

Then he says:

dharmasya tattvam nihitam guhayam mahajano yena gatah sa panthah

We should follow the mahajanas or the path they have practiced and ... to others. Now that we have to follow our guru's pranali, guru parampara's teachings. All their teachings they combine. Everybody will say like this. Because one who will want to, becomes a guru and he says: "You all must follow me." Whether he follows his guru or not this is different question. Nobody asks him. It is not necessary. Yet, this is parampara. That parampara must be maintained.

There he says, that will reach Krishna through parampara. Guru, whatever you give to guru, guru, he gives his guru, guru, parama guru, parameshti guru and all, one by one, they accept. This is not a physical or material question. It is only spiritual, spiritual. One must lead the spiritual life dictated by his guru. And his guru also follows his guru. Like that his guru parampara comes. There are first four vaisnava paramparas: Sri, Brahma, Rudra, Sanaka. Sri – Laksmi, from Laksmi. And Rudra from Mahadeva. And Brahma, from Brahma. And from Sanaka, Sanatana, Sanat, Sanandan, Brahma's four children, manasa–putras. And these are Sri, Brahma, Rudra, Sanak, Sanatana, Sanak, Sanak–sampradaya – Nimbarka sampradaya, Vishnuswami's and Ramanuja's and Madhva's. These are the four sampradayas

sampradaya vihinas ye mantras te nisphala matah

Every sampradaya has mantra, but different mantras. Vishnu mantra may differ. And first Ramanuja, he says Narayanaya namah but we say Krishna. So, their ashtakshari and we may utter ashtadasakshari, mantras differ. Yet, all of them according to circumstances and the time, all they appear in this world and they teach this mantra to all, so that all may reach the Lord. There, summum bonum is, that we say, our is Krishna prema. But almost all the vaisnava acaryas they say only moksa.

To follow varnasrama dharma and moksa prayojan. They want moksa. Ramanuja says so, Madhva says so. And Baladeva Vidyabushan he said, Vallabha Acarya he also says this and Visnuswami, Nimbarka. Nimbarka also same. But here:

varnasramacaravata purusena para puman, visnur aradhyate pumsam nanyat tat–tosa karanam

Mahaprabhu first heard of this philosophy from Ramananda. At the banks of Godavari when he was, after sannyas when he was traveling he met this Ramananda who was then the Governor of southern empire of Orissa under Gajapati Prataparudra. And he asked: "Ramananda, what is sadhan, what is sadhan and what is sadhya, tell me?" He says

varnasramacara va ta, varnasramacara va ta

Those who follow varnasrama dharma aradhyate vishnur, they worship Vishnu. Because they follow the principles of Varnasrama. Brahmins, Ksatriyas, Vaisyas and Sudras and brahmacari, grihasta, vanaprastha and sannyasi. This Varnasrama dharma they have to follow. To follow varnasrama is sadhan, sadhya is vishnu–priti. Vishnu will be pleased if everybody follows varnasrama dharma. But Mahaprabhu says : "No, you please go ahead. It is not the proper answer to my question. I say, go beyond that." Then he said: "Whatever you do, this is karma, whatever you do

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad–arpanam

you give it to me, offer to me. Then the result you may not enjoy because result is given to me. So, when you never enjoy you will have no birth." A man without having that link with the God, whatever act it is he does, he is liable to follow the result. The fruit he has to follow. And he will get that fruit. But, if it is properly offered to the Lord then he is not responsible to follow the fruit and have birth again. That also Mahaprabhu says: "No. You have to go further." Then he says:

sarva–dharman parityajya
mam ekam saranam vraja
aham tvam sarva–papebhyo
moksaisyami ma sucah

All dharmas you practice you leave them and surrender to me. By that, all the sins that you have committed, I will relieve you from all sins, sins and here results of outrage. Then, Mahaprabhu says: "Still go ahead." Then he says:

brahma–bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad–bhaktim labhate param

Then he says, prasanatma na socati na kanksati. One who attains brahma– bhuta stage, brahma bhuta stage then that stage when he attains he has no demands and nothing to feel for this loss of anything na socati na kanksati. Samah he feels all equal. samah sarvesu bhutesu mad–bhaktim Then he is eligible to have bhakti, devotion. Now Mahaprabhu said: "Yes, now I accept." Then he thought, he said: "You still go ahead." Then he says:

jnane prayasam udapasya namanta eva
jivanti san–mukharitam bhavadiya–vartam
sthane sthitah sruti–gatam tanu–van–manobhir
ye prayaso jita jito'py asi tais tri–lokyam

Now, that bhakti mixed with. Now, pure bhakti he says, one must listen, submit and search a guru or a realized pure soul, vaisnava and from him he must hear the glories of the Lord. And then devotion, pure devotion. And then he says: "Yes, now it is completely (but little ?) about dasya bhakti." Now, five rasas. One shanta rasa, dasya rasa, sakhya rasa, vatsalya rasa, sringara rasa. adi eva paro rasa sringara is five, five. And when he came to sringara rasa he told about Radha–Krishna and their all pastimes and the

conjugal or this confidential matters which cannot be disclosed.

Then they come and then Mahaprabhu says: "Yes, yes. Now avati, you have come to the end. Now tell me about the glories of Krishna and Radha, these glories." Then, what is the last one, lila? There he says: "There is none in this world who will ask such a question. Now you are asking. I tell you don't talk. Keep your mouth closed. If you ask everyone will let it go." Then Ramananda said: "There is none in this world who can come to this point. Now, you speak through me and you are questioning." So through Ramananda he came full contact of this bhakti rasa. Till then bhakti was a bhava. Now he, Mahaprabhu followed it. They were practicing,

Mahaprabhu was in that closed door for 18 years, day and night he was weeping for Lord Krishna. He taught this that Radha when she was left alone. From Vrindavan Krishna went away to Mathura and then he came to Dvaraka. He never returned to Vrindavan. Who promised that I will return in four days. Every day the gopis, every morning they say four days. So years are passing ... till they count four days. Fourth. He said they will come fourth day. Today is first day, Tuesday, Wednesday and tomorrow, he said at fourth day, Friday they were get up in

.....fourth day. He said they will come in four days. So they are counting four days, months and years all are passing away. And this separation made Radha uneasy. So if you go to Vrindavan; they say Radha must Because Radha was there always weeping for Krishna. So they want their Radha. All the Vrijabasis are on the side of Radha. They worship Radha through, the worship there taught by, this is Radha was doing, following that and Mahaprabhu followed that.

? (36:00) radha bhava.....chuvalitam

There were thousands of devotees. None can able to go nearer to Mahaprabhu in those days. Because, everybody must be far away from him. Only you should offer your prostrations and go. Prior to that Mahaprabhu used to ask: "How are you?" keeping dance. But now Mahaprabhu never talks. Nobody should go near because he's always in his mood. Where he, he may be in, near Radha-kunda or at Govardhana or some place where Krishna is with Radhika. And now, he used to say to Svarupa Damodara who was Lalita and Visakha is Ramananda. And another, Madhavi mata and Madhavi mata He is Sikhi Mahantu. Three and half people. What? Only the associates of Mahaprabhu. Nobody is allowed. No others are allowed to come. Nobody can understand him. Ragunatha das Goswami was, but Ragunath das Goswami had no power to talk to Mahaprabhu.

Only whatever the action was going on they ask, he will remember it in his heart, perfect. No writing. No, these people, all the great, there was Svarupa Damodara, a great scholar. And this Ramananda was also great scholar. They never kept anything and write. Because

writing is not necessary. It must come from his, from inspiration it will come. They were not... But now we publish so many thousands and millions of books. We read that million. Can we get a spark of that inspiration? It don't come. It is not possible.

Only the Lord's blessings. According to blessing the gradation will be there.... But now there are so many contradictions, one writing another, writing another. (Laughs) Another writes. And there Kaviraja Goswami, when he, when all the Vaisnavas requested Kaviraj Goswami to complete Chaitanya Bhagavat. Chaitanya Bhagavata was written by Vrindavan das Thakur. And now they said: "Vrindavan das Thakur could not complete the life of Chaitanya Mahaprabhu." Because, every chapter is also Chaitanya Mahaprabhu and most towards Nityananda. So, he sings always glories of Nityananda." Then he says: "I cannot able to complete.

The Vyasadeva must come and he will complete." Now, Kaviraj Goswami, he came to Vrindavan and he was doing bhajan. He was old. More than 80. Now, all the devotees requested him that he should write complete life. He said: "No. I will never do that. It will be a competition. I will be committing offense at the feet of Vrindavan das Thakur. Why should I write? Why should I write?" So, he never accepted the proposal by all Vaisnavas. And then all Vaisnavas took him to Madan– Gopal. And they offered their prayers to Madan–Gopal. And after the offering, Madan–Gopal's garland from his neck, it fell down automatically. Then all of them said: "You please take this as the blessings of Madan–Gopal and write." He says:

ami vrddha jaratura, likhite kanpaye kara,
mane kichu smarana na haya

"I am old. I cannot write. My hand's shaking. I have no remembrance. How can I write?" Then he says:

ei grantha lekhaya more `madana–mohana'

Madan–Mohan writes. I am not writing. Madan–Mohan writes. I am like a parrot. Whatever Madan–Mohan dictates I write. I am out of, upon grace – I cannot write." That he wrote. So, he says: "What is my identification." He says: "I am inferior than human stools and insect of that stool."

purisera kita haite muni se laghistha

Purisa means stools of man. In the stools there will be germs. "I am inferior than those germs." Did you ever hear anybody, any author, such a lucid translation he has done that every word is alive? Krishna Chaitanya katha. If you hear Chaitanya caritamrita though you don't know the language but this, this is written, you will develop; water will come from your eyes. You do not know the language yet it will come. Because it has got life.

He says: "I am not writing. This is written by Madan– Gopal.

He is writing." Now, we are writing many books, thousands of books only to create heterodynes and malice and misunderstanding. Nobody can understand him. He says: "I am right.", he says: "I am right." You must establish. Everybody wants their own caritamrita. No. He is a writer. He is a writer. "If anybody says Krishnadas all the sin will come to him. If anybody hears my name Krishnadas then all the sins that he is doing. He should not hear my name. Nobody should hear my name."

emana nirghrta more keba kṛpā kare
eka nityananda vinu jagat bhitarē

"Who can help this wretched fellow? Who can help? Only my help it is Lord Chaitanya and Nityananda. Because Nityananda, by Nityananda's blessing only I could write this, I could survive." Now, one must feel that. Now also, if you read Chaitanya–caritamrita ... now it is, Narottama Thakura says:

verse ? 44:34 jaho hoilo chaitanya ...gaura–govinda lila ... mahajana hoilo mulo siddha

"Now, who reads Chaitanya–caritamritam, though his heart is like a stone it will be melted. But, inspite of that though I am a human being my heart is more strong than steel so it cannot be melted", he says. He is weeping for that. That he cannot understand it. This is how those devotees, they felt for. In those days, they were only about devotion. Always devotion. They are free from malice. Pure heart.

They were pure heart. In Vrindavan the devotees never stay in one place. Never. In one cottage. No. Everybody was at different place. Some were staying... (break of tape) But now we think that we are preaching namam. How many people do hear namam? What is the population of the whole world? And what was, he will display? How many people? They know Chaitanya, they know the Divine Name, they practice Divine Name? How many? It is only the will of the Lord. When the Lord wants to be, to be, but Lord has said:

prithivite ache yato nagaradi grama
sarvatra pracara hoibe mora nama

So, in this world, every corner of the world, every corner, village of the world will be nama–sankirtan, he said. Now, this was done by Swami Maharaja. We are grateful to him that he went, he went, alone he went. He never took amount, nothing with him. He went alone. Only Harinam. By the grace of guru and Gauranga and the harinam he was sitting like this in the park. It is american park, they do all nuisance. They are like dogs. They embrace each other, they kiss each other, love each other in the park, yet he was sitting and doing namam Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. For one week there nobody is coming to him.

Nobody asked: "What are you doing?"

Nobody. For two hours he sits and do namam and go. One week. Then he contacted the steamer. Is it returning to India? Because he can do that, but I will never stay here, nobody will hear namam, nobody will hear. It only can you ask some, was given some day. Then he said let me try another week. Now he tried. That week also nobody comes. And at the end of that week one fellow has come. And he heard and on the next day he brought another friend. And gradually the number increased. And then they said:

"We will have a fixed place where we can announce the time. But also he did, they were in there, they have taken, some they were in there. Yes, five thirty, five sankirtan, five thirty. Five thirty will go to six. And six, six thirty prasad.

Now he has to prepare the ground, now he must clean it and cook and prepare prasadam and get it ready and now mridanga, bhajan. Only one person doing bhajan, will do bhajan. Then he will give the lecture in half an hour. Then after half an hour prasad distribution. That prasad he has prepared he only will distribute. This is from the grass root he has troubled hard to establish nama-sankirtana in western countries. But your country is not so richer. In richest country in the world, America. They never think that there are any human beings in other places, only in America.

Those people gradually, they surrendered and they shaved their heads and they were doing, taken cloth and going around sing bhajan. Now, the time, of course, he has established Krishna consciousness. He has done this throughout the world. Everybody came to know what Chaitanya Mahaprabhu is, about the philosophy of Chaitanya Mahaprabhu. He has written bhagavata, 65 volumes. Nobody can compete it and he has done. And Bhagavad-gita and Chaitanya-caritamrita 22 volumes he wrote. Now it is translated to 60 or 70 languages. People are reading. People are knowing this. And we also, we also, he has shown the way to come to western countries.

He said, when we are talking, used to say: "Why you don't come to western?" I said: "I am doing service. I was there in Ramananda Gaudiya Math and doing service. I cannot come. You go and we shall meet." So, again 71 he returned from America and I requested him to open our temple at Godavari bank. One temple outside, that side and this side also. And he came there in June 71 and all the senior, any senior sannyasi ISKCON has come. He was for 7 days. Then he went to Bombay, from Bombay came to Madras, and from Madras he said: "I am going with 20 members." All seniors.

They were staying twenty days in our Vishakhapatnam temple. And they were well treated. Because ... to India there all preparations are made. And after that he said: "You come to Navadvip. We will give foundation of temple there. So, I with four others, Bhakti Tirtha Maharaj, Ananda prabhu, Nityananda prabhu. Us four went and we performed the festival there and foundation was given. And then they left. I returned with

them. I returned.

Of course, I could not able to come out from the institution. It will be coming after– And whenever they do want something for you to take there(?). That was old ... good days. Now, at the time of 77 also he came and before his departure, because we were going on to Badrinath, with 120 passengers, devotees were there. Devotees. They are not so... I went there. He asked me to come.

He was in this temple, Vrindavan temple. Lying on the bed. He was very glad to see us all. And asked the devotees to prepare prasad for them. The feast. Was talking about a cheat, a cheat; Dr.Kovuru. He wrote some article against Vaisnavism. And then he said: "No sir, he is not doctor, the con doctor." A story and he laughed. Now, he was quite well, quite well. So he was sitting, lying in the bed. At last moment we could not able to come. We were at Rajamundhry. Long distance. Anyhow, their, our, that, there ISKCON people must now maintain that, keeping Krsna consciousness with Swami Maharaja Hare Krishna. Now, we must, we should not forget the Guru

cakhu dana dilo yei janme janme prabhu sei

So who has opened my eyes, darkness, I was in ignorance, dark, and he has given me the eyes to see, to understand and through his blessings we are standing in the field now. And how can we forget that? Their kindness or compassion towards all the jivas? Can we forget? We cannot forget. But we always must follow the dictations and the teachings and we will be blessed and if we follow the teachings thereby we will be benefited, spiritually benefited. Without guru one cannot spiritually be benefited. So, now we must... What is that benefit? Developing devotion. If we commit offense at the real Vaisnava then our Namam cannot develop.

yadi vaisnava–aparadha uthe hati mata
upade va chinde, tara sukhi' yaya pata

So, one must be very careful not to commit Vaisnava aparadha and practice namam. By that he will receive, receive, by that you can reach Goloka. And if not this will be a hard path. One if he commits offense it will break. Break is there, it will never survive. It will go away, the little devotion that we have possessed. So we must be very careful not to commit Vaisnava aparadha. We do little Vaisnava aparadha, that will destroy our accumulated devotion, that that we have, that will go away. So always we must avoid Vaisnava aparadha and do Hari namam. Hari namam.

narada vinoj–jivana! sudhormi–niryasa–madhuri–pura

What is that? He was singing in tambura, vina, in that vina, that of the nectarian waves, waves of sound that comes out from the vina. narada vinoj–jivana So now, this name, the

Nama, Divine Name gives life to the vina of Narada. Gives life that vina. Because when he sings devotional name of Vishnu and the wave, the currently wave, just the wave, taranga, it is bhava taranga or chara taranga, udhana, arohana, avarohana. That thrill, the thrill just like wave and come and it will then disappear. This is called arohana and that is called avarohana. The scientists music knows that how to develop this and gradually ... And this vina, the life has vina, and if there's no life but when Narada sings about Narayana, Krishna, Krishna's pastimes or Krishna namam

narada vinoj-jivana! sudhormi-niryasa-madhuri-pura

This nectarian waves will develop. So that namam is so... Our Rupa Goswami in his namastaka wrote

ayi-mukta-kulair-upasyamanam

Mukta-kulair. Those who are free from the bondage they perfectly do namam, they worship. Brahma with four heads, Shiva with five heads, Narada with Vina and sahasra sirsa purusha, thousands of heads, he also sings, Ananta, he also sings glories of the Namam. Those mukta purushas, those mukta purushas are not like us. We are under the influence of maya. We are badha jivas. We are bound souls. We have no knowledge, nothing. We do not know anything. Our mukta purushas, philosophy is clear to them. So they are very clear, their understanding. Those mukta- purushas also, they cannot sit quite, always they sing namam,

ayi-mukta-kulair-upasyamanam, paritas-tvam harinama! samsrayami

So, all mukta purushas they are always repeating namam. But unfortunately we are not repeating namam. We have no voice. We can, but now in this year, generations, I have seen generations, 50 years back, generations, the same people, ISKCON people, they were coming and play "Hare Krishna Hare Krishna!" loudly they speak. No mike was there. There was no mike. Nothing. Only voice. Yes. Voice. Hare Krishna Hare Krishna Krishna Krishna. And when I see them sitting in the ashrama, everybody is repeating Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

The same people are now, but I don't hear even one namam from them. It is, time for us changed, changed because everybody is changing. Or this instruments were not then. There was nothing, only .. these was very rare. But now it developed, time developed. Nobody opens mouth. Hare Krishna. Everybody doing namam, opens no mouth. That is there is no, nobody says Hare Krishna Hare Krishna. With the great difficulty, with the help of instruments and harmonium and all this they say Hare Krishna Hare Krishna. As if the whole body or the whole energy will be spoiled if we repeat namam. That is "don't talk", no talk is necessary, as yogi or mauna, mauna always. As the finger is doing. So

finger only doing namam. Not the tongue, not the tongue. Because he thinks it is difficult to repeat namam now. Because it can only dance upon the tongue of

sevon mukhe hi jihvadau svayam eva spurathy adha

Those who are at service, who want to do service, inwardly and outwardly all their senses, organs, they will dance. They will dance. When that namam appears on the tongue the tongue will dance, eyes will dance, hands will dance, the legs will dance. They cannot sit quite like a figure. Now, everybody is like a photo. They want to become a photo. Lifeless photo. They are not repeating namam. You can see at their is no meditation, no meditation. How can you meditate? They have no control upon their mind. Mind is active. Now everybody's mind is active. Though your tongue is not active, mind is active. You cannot control. No science can control that mind. Very difficult. Now, the problem increases. Because if they utilize their organs in the sankirtan; dancing, singing, beating mridanga, beating karatals their mind will be controlled easily. Easily will be controlled. The mind will never go this way, this way.

Because they have to sing and they have to beat karatals in life. If not he will be His attention will be there with the sankirtan dancing. And just like the one who sings. He sings, he should sing and all the musical instruments should help it. Because he controls the mind. Great singers, they have control over mind. They have got name and fame. They have got name and fame. . . . in South india Purandar das.....There will be increasing voice, gradually developing voice, and increasing voice, There is one Now he is 85 or 86. Now he cannot sing, world famous, he cannot sing. And now in India he is also very, very good. All our songs, Gita Govinda songs and the songs of all great poets.

So, Nama sankirtan then it has a charm when Mahaprabhu was there. The Mahaprabhu was dancing. Narottama Thakur if you beat the mridanga he They were ideal persons. You cannot see such an ideal person. Not giving lectures. No. This boy has become lecturer. What is use doing that? Nama sankirtan. Nama sankirtan. Sankirtan, they will, their minds, their feelings, and their organs, they all are engaged in sankirtan. We cannot see such an ideal person, ideal. Or Mahaprabhu used to do sankirtan when mridangas were five parties, five parties. Every party one sings and one will dance and others would follow. There were five parties. There was in front of Jagannath, side of Jagannatha, two sides, back three and in the front two.

And every party, in one Svarupa Damodar, one is Haridas, one is from Shantipur, Advaita Acarya, they will be singing, and one Vakresvara Pandit and he also will be dancing throughout. And Mahaprabhu when he wants to dance he used to dance in five. He goes and dances there and at other four he dances. And just like the whole body like a circle, body moves in circles there. So, sankirtan you cannot see. We are not fortunate enough to see that sankirtan now. There is no sankirtan at all. Where is sankirtan? No voice.

Sankirtan means dance. According to ... there must be dance. But where is? Nobody knows. And if you say or request all to do sankirtan they won't open their mouth. No police repeating Hare Krishna. And they are afraid.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama

Rama Rama Hare Hare! Now, if I say you say. But when you take your Harinama do you say like that? No. You will never. You will never open your mouth. In the mind you'll do. That will never help you. Because mind is very strong. Mind doesn't want to accept it. And now it is, as this is, one generation has gone. In our younger generation we used to see that.

We used to see that. Our Keshav Maharaj he used to beat mridanga. At the beginning I was there. I used to sing, Maharaj mridanga and Haridas Thakur dance with karatals. We were three and four. And there were none, Now, so many people have come. (Laughs) Remember. There in the Sridhara Maharaja's I was only young person. It was only one who used to cook and he used to clean and..... Now building, everything has come. He was there. And we'll be singing. We repeat Nama sankirtana.(?) Maharaja and Sridhar Maharaja and our Keshava Maharaj. They are not, they are gone away. And now nobody ..., nobody has nothing to do. Anyhow, you must do Nama Sankirtan. Nama Sankirtan. Nama Sankirtan. Hari namam. All of you do Nama Sankirtan.

Nava Vrindavan, Slovenia 10.6.2000. morning

Animal life. If we don't worship the Lord we are animals. We are animals. We will be called animals. To get there. Now, attentively you must hear. Don't. These are rituals. These are all rituals. You must hear Hari Katha. You must attentively hear. And remember. Because our religion is sanatana religion. From the creation of the world religion is there and parampara is there. And Lord Krishna is our Supreme Lord. And his incarnations, his expansions are many. And mahajano yena gata sa pantha. We have to follow the path of mahajanas. Who are mahajanas? Svayambhu. Narada, Sambu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali Cakravarti, Sukadeva Goswami and Yama Dharmaraja. These are 12 mahajanas. So, anybody ask you "what dharma you are following?": you are following bhakti dharma. Culture, developed and, and delivered to all the jivas, is bhakti yoga and bhakti sastra only.

And in this Kali yuga as arcana or puja or yagya or other items of worship are not important. You have to do that, but only namam is important. You must: vishnu sahasra nama is there and krishna sahasra nama is there and radha sahasra nama is there, gauranga mahaprabhu sahasra nama is there. All these names, divine names, we have to repeat. If we have no time, we will do few names and if no time at least: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. Only one namam. Hare Krishna namam. That Hare Krishna 16 times we'll repeat. The meaning of Hare Krishna, meaning of Hare Rama, one must, no difference. No difference. Hare Krishna – Radhe Shyam, Radha Krishna. Hare Rama – Radha Krishna. But some say, in Treta yuga Rama appeared so we say Hare Rama. In Dvapara yuga Krishna appeared, we say Hare Krishna. Not that. Because, like days. Every week has 7 days. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, again Sunday. And months, 12 months in a year.

Again and again they come and go. And there are seasons, 6 seasons. One after another they come and they go. So which season, which yuga, which millennium, we cannot definitely point out that in this millennium Krishna appeared. Now if you say 1, 2, 3, 4, 5, 6, 7, again say 1, 2, 3, 4, 5, 6, 7, 1, 2, 3, 4, 5, 6, 7, the one week, and one week, that week, you cannot point out which week. Unless you mention year and the month. Then only you can say that. But regarding yugas you cannot say. Regarding yugas you say kalpa. The kalpa is a day time of... The day, 12 hours day of Brahma is called one kalpa. And night 12 hours one kalpa. And morning 12 hours one kalpa. In that one kalpa 7000 of yugas passes away. Because every day 14 Manus, they rule the country and go. Vaisvata

Manu, Svayambhuva Manu, and Caksusa Manu. Like that 14 Manus. And each Manu 71 millenniums they enjoy. 71 millenniums, not yugam. 4 yugas combined one millennium, divya yuga. Like that 71 divya yugas one Manu enjoys. Like that 14 Manus rule, 14 and 2, 71 and 2 they, each, thousand, thousand yugas, thousand yugas and one thousand. And in that one thousand yugas one is Kali yuga. So now to find out which Kali and which Dvapara and which Treta or Satya? You cannot find out. Because if there is Brahma's one day, several thousands yugas pass, millenniums pass. How can you find out? So, that is, of course Sunday, Monday again go on and go on, repeating same Sunday, Monday. If you say Sunday and after Sunday you say Monday and again now you turn it, you say Sunday, Monday and one day Sunday so other Sundays at beginning and Sundays later... no, you can not distinguish it. So, in Kali yuga. You talk of this Kali yuga. We are talking of the present Kali yuga. Why should you talk about all the yugas? We are talking of this yuga. And in this yuga these sastras, we find sastras. In previous yugas you can not have find sastras, because, because when the annihilation comes, total annihilation comes, everything will be destroyed. No man, no beast, no bird, no tree, nothing. No elements. That is the ...(?). All the water and the fire or air or ether. These elements are not there. They will be dissolved. So they become prakriti. Prakriti is avyakta. Avyakta is not visible. From not visible visible.

avyaktadini bhutani
vyakta–madhyani bharata

These bhutas, pancha bhutas ksitir ap teja marut vyoma. Five elements. The 5 elements we see now, but they disappear. When they disappear the earth becomes water, water becomes fire, fire becomes air, air becomes ether, ether enters into prakriti. Nothing visible. Nothing visible. Then prakriti, it enters into the Supreme. Finished. Now, when he thinks that bahu shyam: "I will be many forms", then again, from this desire the prakriti now shakes. Avyakta prakriti, it is invisible. Invisible prakriti suddenly it shakes. And from that shaking borns mahat tattva. And from that mahat tattva expands and it becomes ether, akash. That, it expands and becomes air and it expands and it becomes fire and then it expands and becomes water and water expands, becomes earth. This is anuloma and that is viloma. Now, from subtle to gross. And from gross to subtle. When the world is completely annihilated there is nothing in it, nothing. Nobody to seek, nobody. No man, no beast, no tree, nothing. Then Brahma who came out from the navel of, of Vishnu, Garbhodakasayi Vishnu. He came out from the navel. Lotus flower has come and that lotus flower, in it, there is Brahma. Then Brahma sees the flower and the continuation from where the flower has come. This is fourteen worlds. And he travels. Goes up, goes down. But he could not understand wherefrom he has come. Who is his father? And there is nothing visible. To whom he belongs? He doesn't know. Then he heard in the words, in water, all waters, water. Tapa, tapa, tap, tap. This sound. Then he realized: "I must meditate". Now, he sat in meditation. And when meditation was final, then, after, the Lord appeared before him. Lord appeared and Lord explained:

aham evasam evagre
nanyad yat sad—asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

"I was at the beginning of the creation. There is none, nothing, sat or asat." Sat is truth. Asat is untruth. "There is no truth and the no asat. I was there."

aham evasam evagre
nanyad yat sad—asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

"And after that I am. Now, after the annihilation of this world I will go, I am one." So from him:

yato va imani bhutani jayante yena jatani jivanti yat prayanty abhisam— visanti tad
brahma tad vijijnasasva

It has the whole universe. What we see now, visible and invisible. Everything has come from him. And again he will contract it. Everything will go in and receive kaivalya and is mixed in. From prakriti avyakta prakriti, prakriti, visible prakriti. And that visible prakriti will disappear and avyakta prakriti. And that avyakta prakriti when is fired by the Lord:

mayadhyaksena prakriti
suyate sa caracaram

Krishna says:

"It is through my energy, or through my will this avyakta prakriti now creates".

Whatever you see, sthula, sukshma, subtle form, gross form, this is, we see, everything is only from him. And at last everything will enter into him. That is; this world no will see. So this world. Now, in two ways we can realize. Now as we are ignorant jivas we think that we are born. Then we perceive that my father gave birth to. My father survived. He has done this, this, that, that, work automatically he has done and there is something that I have not completed. I will complete it. I will do the same with it. And his father, grandfather also did it. So for all are doing that same thing. I also doing it. Now we follow.

balas tavad kriyasaktas tarunas tavat taruni— raktah vrddhas tavat cinta— magnah parame
brahmani ko'pi na lagnah

Now, in early age, boyhood, we play, others play. We see every house in western countries, I see, so many, a cart load of dogs will be there, for playing with children. Dogs. Cats and dogs. All dogs. ...(?). And they, they are engaged in always playing. And after that they attend to school. They get some education. And, they attain some age, at 14, 15, 16, 17. Now, there in set, set up some sort of engagement.

And they end, the ...(?) ends. And after that they have to marry. They marry. And after marriage they have sons, children. And those children, they will be brought up by the parents. And after that, when old age comes they will, most. But he is not bothering about Parabrahma. My duty has come. I have never thought even once about Parabrahma, the master of the whole universe, from whom this world has come out. I have not think. Not even the student, even the professor, even the western savants, savants even the greatest scholars. They also never think that everything is unreal. Always. ...(?). You are proud of your wealth, proud of your knowledge, proud of your health, and proud of your name and fame. Everything will, in a second will go away.

ma kuru dhana dhana yauvana garbham ...nimesa kalav sarvam.....(17:30 verse ?).

The kala, the death will be, the death, the death comes, everything will go to graveyard. And your name, your activities, everything will be in graveyard. What you have done. Anything you have done regarding, regarding the Supreme Master, regarding the iswara, regarding the Lord, Supreme Lord, who is pervading in each and every soul. In the tree, in the house, in a building, in a messing, in me, in him, in him, all.

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantra rudhani mayaya

We think that we move. We think that we see. We think that we hear. We thought. We do. We have done. We can make or we can break. Nothing will be done independent of the Lord. When Lord vacates this body, than this will become... What you say? If you take in a box, and put in a burial ground? And, why? The same organs, the same head, the same face, same legs, same eyes, same hands. One minute free on fires, everything all right. After one minute, they go out: "Father, father, father, father." No father. Now we ask: "Father, who am I?" So, father is there. We say father, that Lord is the father. The presiding deity is the father! Not this body is the father! So we are having this conception. We say: "Atma, this is atma." But this is not atma. This is a body constructed by 5 elements. Earth and water and fire and air and ether. All 5 elements are there. When they are combined the body is formed. This is called the human body. The 5 will be there. The beast is. See the body of a beast? We say it is a dog or a cat or a goat or a mouse or a camel. Only 5 elements. Always. Everywhere 5 elements. Without 5 elements no world. And these lifeless 5 elements. Because when iswara enters, these 5 elements will combine

and act. It is as srīngara attacked by paralysis or the body, half of this body attacked by paralysis. Why, why? There is some, in organization, there is a physical body, some sort of wrong. Because it is not properly functioning. Now, by the help of some medicine you can be able to have the body properly functioning. Then the paralysis is gone. But if the Paramatma, the presiding deity in the body is gone, you can not apply any medicine. No medicine will help you. You will die. You are born to die. The object which was born it will die. This atma, the iswara, paramatma which dwells in my body, it has no birth, and no growth, no death. It is always the same. Millions of years have passed the atma will be there but you will not be there

kaumaram yauvanam jara
tatha dehantara—praptir

Now, from boyhood you have become youth, from youth you have become earning member and scientist or so and so. And after old age has come. And when old age comes you are unfit. The government says: "Now you are 60, you are unfit. You go up, you go up from the office". And we say: "No, sir, I have got capacity, I will do." "No. Though you have capacity you should go away". So he has to go. Rejected by the government. Yet he came aloud, says: "No, no. I can create children, I can purchase the house, I can do this, I can do that". Then the service goes. "I will do private." And now the burden was very little then. Now the burden is very, very heavy. He carries that burden. He carries that burden. Tomorrow will die, yet he thinks: "I am doing my duty". No duty. It is not duty. Now you will die. Whatever you have done throughout your life, 70 years or 80 years, that will be, in the subtle form, will follow you. This atma then leaves that body this decision will be held.

That, like computer. It will give, at the time of death, it will give the result. And that result will dictate you have to go to this body. You will be born as a dog. Because, you have got too much attachment towards the dog. At the time of death you always remember that dog. The affection towards a dog has made you dog.

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad—bhava—bhavitah

Because, now before the death of this fellow, the dog likes, "Many things have gone and so much the dog has served me. He is my life. Now he has gone I also go." So, out of last affection, now, he leaves this body. When leaves body, he remembers the dog only, nothing. God is not there. He never thinks of God. He thinks of that dog.

yam yam vapi smaran bhavam

At the time of death whatever you remember you will become that. If you remember a dog, you remember a cat, or you remember a donkey, or you remember a camel, or you remember a cow, or you remember a horse you will become the same. It is truth. As the body, you will never get It. The body, you have got attachment to this body, towards this body. So, you serve that body. You are serving your body.

You have to wash it daily, bathroom, hot water, wash it. With a soap, without a right soap... I see in your... what is that? Apartment house, that you go there... toilet, toilet. There many, many, many bottles are there. Take it, take bath. So many. Yes. They put little, they put little, they put little... So, they are serving whom? They are serving their body. And timely they must food, give food to the body. And timely rest to the body. And whatever the body wants they must give. So, throughout the life he is serving the whole body, none else. His body he serves. Unless you serve this body that body will decay. It will be useless. So we must be very careful. So he is very careful to preserve the body. But any such service will never allow this body to remain eternal. It will go. It will go. Though he embrace it, he does love touch, it will go away. That we are so much entangled with maya and this world, fanciful world.

Every moment we are thinking new, new, new, new, new so and so. But we never think of eternal atman. Never. In the schools and colleges nobody teaches them. In the house. And father and mother and grandfather they never teach. Because they never realized it. They never thought of it. What is? They teach only how could you earn after meal? You must do this, do that, do that. The ... yes. You have to form person in this society or you have to earn, you have to do this. But you never think of that atman.

(verse? 27:54 atmava hare drishtabhya, srotabhya, mantrabhya, nivritatitabhya)

But. All our vedic culture and all the vedas and ours religious scriptures. They say atmava hare drishtabhya. So wake up. You are sleeping. He says: "One month sleeping I want daily 18 hours." 18 hours. For whom? For none. For none. The result you will enjoy. Not in this birth. Next birth is ready. You will come to it. They never think. So if we tell this to faithful and simpleminded and ready and (?) person; he will hear. But now who has got fear complex and who has got strength, who has got capacity to earn and who has got capacity to enjoy. Those fellows say: "Sir, I have no time. Excuse, no time. We can not talk to you. No time. I have to go to the office now. Now it is already 7:30. I should leave thereby." We cannot teach. They don't time. Go. And he will do sometime, he will come. "I will ... no time for you." On Sunday. Sunday will be many, many. What? All this dance, (?) dance, picturework.

On sunday many young, strong, many work double or triple work. No time. He has no time to die. He will say: "I have no time to die." What he has done till now or what he will do he never thinks. Nothing. Nothing. Very busy for nothing. He is very busy for nothing. Nobody to teach them in schools and colleges. They must be thought by a

renunciated soul. A sannyasi who is roaming in this world and whose duty he thinks, to teach about the glories of the Lord, Supreme Lord. Others don't feel, time. They say: "No time." Ever we do our duty. What is your duty? What is your duty? He thinks: "I have got so much to, time, even short. Heart is long. I am always young. I cannot sick, die." But when the death doors commencing warrant, issues warrant: "You come." Then you can not appeal: "Sir, I have so money like. I could not able to complete then. Please allow me to one hour and towards." "No. No another second would be given. Come immediately!" He has to go. No appeal. But if you ask the person: "You come to the temple. Come to hear the subject from our saint has come." "Yes, I have desire, but no time, what shall I do? No time." This is the world.

They think that only intelligent people. Very intelligent people. What intelligence you have got? Yours intelligence is the death. And intelligence is lost, lost, (?) intelligence he will weep. Graveyard. You're marching towards graveyard.

So, now you are all fortunate. And, to have come here and two days he was enjoying mahaprasad and this mahaprasad and the Lord's glories, and with prasada also glories they have enjoyed. But we think that wherever we go, we think that we are responsible to teach the people. They may think that: "We are intelligent". But according to our sastras they are not intelligent. They are all ignorant. They do not know what is what. They do not know. So, just if they give from their busy, busy work. If they give us one, one hour we request, in that hour as far as possible we can able to explain them. And this is our duty. Unless we do that we are, we are not doing our duty. We sink. Because the sannyasi must go door to door. Mahaprabhu said to these westerners. One Haridas and another, another. Haridas Thakur and Nityananda

suno suno nityananda suno haridas
sarvatra amara agya koroha prakas
prati ghare ghare giya koro ei bhiksha
bolo krishna bhajo krishna koro krishna siksa

Now Mahaprabhu said: "My dear Nityananda and Haridasa, you go to every door and beg them: "Sir, we have come to take alms from you."" What is alms? Alms is biksya. "We want. We have come to beg you alms." "What alms do you want? You want money, or roti, or cloth? What do you want?" "We don't want anything. We have come to beg you to repeat namam." Bolo Krishna. "All of you kindly repeat namam."

What is that namam? Hare Krishna Govinda Acyuta Vamana Nrsimha. All the, all the names are, names are there. Many names, thousands of names are there. And out of it he said bolo Krishna. "You say Krishna." Bhajo Krishna. "You worship Krishna." Koro krishna siksa "You follow the teachings of Krishna. If you do this we will go to next door. That we have received alms. In kinds we don't want anything from you. We request you to repeat namam, and practice namam, and do service of the Lord, and follow the

teachings of the Lord Krishna. Then if you say: "Yes we will do it." So, many people, good people they said: "Good, I will do it". And those types of people are there. And they say: "You fellows you have no work. You have no work and you have come. Go! Don't disturb everyone. You are deceiving everyone." And some others said: "You fellows you have no food to eat. And it is late. We have no food. Close. Go!" Now Mahaprabhu has asked: "You go to every door and you will beg them. And the result in the evening you report to me, what the response was." So they had to report. One day Nityananda saw two big fellows. Very stout and strong fellows. They are the brothers. Madyhopadyaya(?), in the high class brahmin family.

They always drink full and they eat everything. Even the beast also they eat. And they will be fighting, wrestling on the road. With influence of that intoxication. They will be playing, they will be (?), they will be fighting. No other will come to them. If anybody comes, they take their heads and throw it in the rest. Because they were wonderful, wonderful, very strong. They never care for police, never care for the government. Now Nityananda told Haridas: "Haridas, why not we tell the message of our Lord Gauranga to these two fellows?" And Haridas says: "If you want to die, you do that. I will never go. These are drunkards. Why should you go? Are there no other people to whom you teach? They will never take your teachings. And doesn't have, they will kill you, either." Then they reported both matters to Chaitanya Mahaprabhu.

Chaitanya Mahaprabhu said: "No, No! Haridas! When Nityananda is anxious to refine those fellows, they will be refined within two or three days, within a week!" Actually, after three days, by this time when Nityananda was returning in one road. And he never expected these fellows are there. He has to pass very near to them. He was alone. So, when he was passing they said: "Who are you?" Then Nityananda said. What will you say? That I am a sadhu. "I'm a sadhu." So, they pick up that liqueur pot, very strong pot. Always they're drinking liqueur. And that pot, liqueur pot hits the head of Nityananda. Then Lord came out. And the news was, went to Mahaprabhu. Mahaprabhu was running. And after, Sudarsana has come to kill this fellow. And he has committed offense at the feet of Nityananda. He should be killed. But Nityananda Prabhu said: "No, you cannot kill. He is ignorant. We must excuse him."

And to fellow who has hit him, he said. "Boy, whatever you have done it is not your mistake. You are under the influence of this wine. So, now I cannot blame you though blood is coming. You repeat one Krishna namam." He embraced him and said: "Repeat Krishna namam, once!". When he said that, immediately, by his touch, repentance came to him. He got hold of his two feet of Nityananda. "You please excuse me. I have committed great offense. How can I be freed from this great offense, my dear sir?" And he was, he was crying, crying. He said that: "Not only I have done the sin, my brother also." So that brother. He got hold of the legs of Chaitanya Mahaprabhu and begged him, begged that: "My brother was helped by Nityananda, you please help." So, Mahaprabhu blessed him. He told that: "If you never repeat the sin, till now what you have done, we

have destroyed all your sins.

But you should not repeat." Then they said: "No! No sir. We will never." Then Mahaprabhu asked Nityananda Prabhu to: "Take these fellows to my house where we will do sankirtan." There they performed sankirtan for three hours. After three hours Mahaprabhu's color was changing. When he embraced, Nityananda's color, bodily form was changed. They became dark. Now, after three hours bhajan the original color has come to them. And they say: "You fellows, you should not go anywhere. You have to clean these ghats." Very big, very big ghats. Those who have gone to Navadvip parikrama might have seen. This Jagai ghat and Madhai ghat.

"There you... And to every man who comes there, daily thousands and thousands of people come to take bath. You have to prostrate before them: "Sir, we have committed offense at your feet. We never remember. But we have committed. Excuse us."". And food. Mahaprabhu used to send food daily. So, when this was done, the whole of Bengal and Nadia, all the people came to understand that Nityananda and Gauranga are not human beings. Otherwise who can take such fellows. They are demons. And those demons are changed in the minute. So it is not the human deed(?). So, they now become ideal vaisnavas, ideal vaisnavas.

So, that actually we are souls. We have got attraction, we have got affection, we have got devotion towards Paramatma. Atma and Paramatma. There are two birds. One is Paramatma, one is Atma. And this body is a tree. In this body, in the tree there are two birds. One bird is a paramatma. He never eats. Never does any action. Only he looks. He is a witness to the action of this atma. This atma enjoys the fruit. One is happiness and another is unhappiness. Two fruits. One is happiness; he will love, unhappiness; he will weep. (break of tape) Though he is dwelling here. He is here in me. I cannot see him. Because I always see the world of enjoyment. I never look back. If I see back, where there I can see this Paramatma. And he will see me. I will see him. Then all this suffering will go. I will be happy. Now atmava harer dristabhya You see atma in you. srotabhya To hear his glories. mantrabhya To remember him in your mind. nivritatitabhya You concentrate (?). And this:

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

This atma cannot be understood through argument. No argument can help it. Argument has no end. One says yes, other says no. Other says yes, he says no. So always there, under contrast. There will be fights, there will be no end. tarka pratishtanam, the logic has no end. So, through logic we cannot able to understand that paramatma. Then, na medhaya, if we have got intellect and through that intellect also we cannot understand.

Extraordinary intellect. Or a lingit or who has the knowledge of eastern and western philosophies. The philosopher? No. Then who can understand? One who surrenders. One who feels that through my knowledge, through my mind, or thorough my mental efforts, through my empiric knowledge, or through my ascending actions I cannot able to understand. I can understand him only through his blessings.

One is ascending, one is descending. Arohavada and avarohavada. Now if I surrender to him then he will bless me. And through his blessings I can understand. No other way. No other way. Because we are in the well. Suppose unfortunately you fall into well. How can you come out from the well? There must be some help to you from outside. Somebody must give a rope, or a ladder. Help you with the ladder and he will tie the ladder there and to some tree, and you get that ladder and climb and come out. If not... A rope is present from outside. Throws a rope. That rope you must tie your body or your waist, or your hands. Then he will lift. You will go. With the help of the outsider you can come up. But, through your own efforts you cannot come up. You come up to certain point, again you will fall down. And if from outside help comes then definitely you will catch it, you will go out. So, both are necessary. One must receive it. One must accept it. Receive it and accept it. Now you have to receive this truth explained in our revealed scriptures, revealed.

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

Now, you have to surrender to your spiritual master.

tad viddhi pranipatena pariprasna

Then you'd clear your doubts. And those doubts which are cleared. Why you ask? Only to serve. Not to argue sake you have put question. Because to serve you, to satisfy you, to please you. If any question is there, you can help. By renouncing the subject he cannot be proficient. Only he accepts it. But he is unable to follow it. There the spiritual master will help him and bless him so that through his blessings, yasya prasada bhagavat prasado, through his blessings he can understand the matter and he can follow. So, now:

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

Who knows tattva. Who knows the subject perfectly well. And if we surrender to him, he will explain us how to practice. How to clear our doubts. How to proceed in the path.

mahajano yena gantha sa pantha. He says: "It is not my discovery. This is the path which my ancestors have followed. So, you also follow this. You will be happy." Now, Hare Krishna.

Darshan with Gopal Prema after class, Janche, 18.8.2001.

Guru Maharaja: You took harinam. You are a disciple of somebody here in ISKCON(Harikesa) and you came to me.

Gopal Prema: Yes, I came to you.

GM: Do you remember?

GP: Yes I remember.

GM: And, now it seems. I saw your letter that you address, "I ,so and so, mahatma, om vishnupad, paramahamsa", so and so, long letter.

GP: Yes, because...

GM: I do not understand your language and your sadhana. Even these paramahamsas also never write like that. Haridas paramahamsa, our Bhaktisiddhanta Sarasvati, Swami Maharaja never write, paramahamsas, that "I vishnupad paramahamsa", they never write like in that letter.

GP: Yes, I understand what you are talking. The paramahamsa...

GM: Because, if it may be out of ignorance you have written this, but anyhow, no offence. If not it is the offence at the feet of all these vaisnavas, our paramahamsas. You should not write like that.

GP: Yes, but this is normal for a vaisnava. Because every vaisnava is paramahamsa who have contact with Krishna, because he can divide the milk from the water, and nectar from the, you know, from the something which is not nectar. This actually, is the meaning of paramahamsa, and that is normal stage for everybody who have contact with Krishna.

Vishnu Maharaja: Who told you this? How you say, parmahamsa means, what is the meaning?

GP: Swan. You know.

VM: Swan?

GP: High swan.

VM: And high swan means, ... only compared it to swan. There is four, sannyas ashram, four kinds. One kuticaka, bahudaka, hamsa, paramahamsa. Four types. First, bahudaka, kuticaka. What is bahudaki? Kuticaki? Who is only taking only one time for one man. They never go out. That is see, kuticaka. Another they are taking madhukari.....taking, everywhere going to get little, they take like this, madukari, they are see kuticaka and other see bahudaka. And hamsa who is free from material conflict. Then paramahamsa he is the topmost left. Tapas, but you don't compare like, it is ... swan. This is meaning of hamsa, paramahamsa, 4 kinds of sannyasis.

GM: Your face doesn't seem so cruel, yet heart....

VM: This is the meaning. You don't compare to this starting, you know.

GP: Because, since ten years, you know, I'm speaking all day, night with Lord Krishna

VM: OK, we are, I am 35(?25) years. I am brahmacari. I am also.

GP: No. I am speaking with Lord Krishna all the time.

VM: Yes. I also, we are also. I am also speaking but this is not...

GP: So, the goal, the goal of life is...

VM: The goal of life OK but..

GM: You are a vaisnava, so they offer you dandavats. Forgive and forget. Now, all of you be happy and do bhajan.

GP What you say? Didn't understand?

GM: I requested...

VM: All you are vaisnavas. We are offering to all, everybody respects. And don't you do like this and do bhajan and you don't pose one like this.

GM: At your letter. Don't talk like that.

GP: Yeah, I know what you mean. But when you have contact with Krishna, personally, you don't have to follow any material dharma from this material world.

VM: Therefore, we should not pose. Some pose.

GP: What means pose?

VM: Like some hamsa, paramahamsa, like this. This is not, maharaja which he's mentioned you, you should not pose like this. We write like this maybe after disappear, these disciples they are glorifying like this, but in presence nobody or no one demanding like this. This is, if you do, after day, tomorrow, anothers they will do also. You see it will be like this.

GP: But, what is the use of this worldly etiquette, you know, because I personally...

VM: This is spiritual, not worldly.

GP: But this is worldly etiquette.

Somebody: No see if it is worldly why you are making.. Maharaja see Krishna for last 90 years. You have experience? Then you ought to go up again? Why?

VM: Yes.

GP: I understand what he is talking. But you know, what I want to say, when you are speaking with Krishna all the time, you know, and I for example. These my disciples here...

GM: (laughs)

VM: No one is speaking with Krishna.

GP: No one? Than what are you thinking bhakti yoga?

GM: I have no, when he is asking...

Somebody: Ghost, the ghost, you are speaking with ghost.

GP: What is the meaning of bhakti–yoga if you don't speak with Krishna?

VM: No. No. Krishna's spoke in scriptures.

GP: Yes? What?

VM: To do. To follow.

GP: What?

VM: What he is, see. What he said in scriptures. Only scripture is the evidence. Sadhu, guru and sastra.

GP: Sastra. And Krishna. But Krishna spoke all that.

VM: No. Krishna already spoken. Not he is necessary to speak now. He's spoken in scriptures.

GP: But. Do you have contact with Krishna?

VM: I repeat your "Krishna is saying like this, Krishna is saying like this" according to my speculation. This is not proper. Krishna spoke in the scriptures. Scripture is the evidence full of our religion.

GM: They talk like this?

VM: I am talking with Krishna he says.

Somebody: For 10 years.

VM: Not 10 years, I am talking with Krishna he is saying like this.

GP: Since the beginning of life, but ten years I am talking with Krishna all the time, day and night.

GM: One who talks with Krishna will never reveal it to others. Others: Yes! Haribol! Bhakti vaibhava puri maharaja ki – jay!

GP: What he says?

GM: Who saw Krishna.....Krishna. They never explain it to others.

Somebody: It is very personal.

GM: I tell you that when Chaitanya Mahaprabhu was at Vrindavan, Akrura ghat he was staying, and there thousands of people were coming to Vrindavan. And all of them, to all of them he asked "where are you going?" "Now we are going to Kaliya ghat where

Krishna gives darsan night, at twelve o'clock".

GP: Then you think,...

VM: This is in Chaitanya Caritamrita.

GM: See, after hearing this, his attendant, Balabhadra Bhattacharya, he now said: "Mahaprabhu please bless me, please allow me to go and see Krishna." And then he put a slap on his cheeks. He said: "You are a fool. Krishna is giving darsan? You go tomorrow." Then tomorrow morning all of them returning. Everybody he asked: "Have you seen Krishna?" "No. No." Everybody says: "How can you see? We saw in the boat, at the end of that boat a lamp is there and that is, he is a fisherman, he has a fish net catching fish in it. And that boat dancing, it is Kaliya, and the boat is like this and it is hood and above his hood is a lamp." They imagined that. So, they are all fools. So, they offered that person. But throughout the night they had no sleep. They returned back early morning. Mahaprabhu asked: "Did you see Krishna?" They said: "No. I have never seen Krishna. None has seen Krishna." That is, ...: "In Kali-yuga Krishna giving darsan is impossible", my dear son.

GP: Impossible?

GM: And if Krishna talks to you and Krishna darsan gives to, very good, very good. We never. If you are actually, you have the vision of Krishna, then you are great soul. But Kali-yuga. What can we say? That we are not denying it, we are not denying it.

GP: Sorry, the teachings of bhakti-yoga is to meet Krishna...(end of recording)

Zagreb, Croatia 18.5.2003. evening

om ajnana–timirandhasya jnananjana–salakaya
caksur unmilitam yena tasmai sri–gurave namah

The meaning can be explained.

nama om vishnupadaya krsna–presthaya bhutale
srimate bhakti–siddhanta–sarasvatiti–namine
nama om vishnupadaya krsna–presthaya bhutale
srimate bhaktivedanta svami iti namine

vancha–kalpatarubhyas ca krpa–sindhubhya eva ca
patitanam pavanebhyo vaisnavebhyo namo namah
namo maha–vadanyaya krsna–prema–pradaya te
krsnaya krsna–chaitanya–namne gaura–twise namah

Respected vaisnavas and gentlemen, ladies. Today I feel happiness to be with you and talk to you. You are the devotees of Lord Gauranga who appeared in 15th century in India on the banks of Ganga. Travelled extensively throughout India and preached the gospel of devotion, devotional love.

Sorry we cannot speak to you in your language. So you have to excuse us. Anyhow our Gopikantha, great devotee of yours place and he is a scholar and he translates to you in your language.

Now, how to attain the devotional love? What is the meaning of love? Ordinarily, we know in this world love is in self entertainment. For self satisfaction we love. But regarding the love towards the Supreme Godhead. Should be dedicated first. We must dedicate ourselves to the Lord. And from whom we got the instructions and through the help of those instructions, if we follow the matter taught by Gauranga, Krishna Chaitanya. We have come here from India. Our Mission is Krishna Chaitanya Mission. Throughout India we have got our institution. And in Europe also we have got every state. Now Chaitanya Mahaprabhu says, to understand the reality and truthfulness of Godhead. What is God? And what can he do? And who is eligible to know it? These are the problems. Questions to be solved. Now, it is very good if people are anxious to know the truth. What is truth? Truth is truth. What is truth? Truth is truth! Truth has no future.

Truth has no past. It has only presence. No three tenses are there. Only present. Always present. And which has no future. The rest you see, all are material, transitory. And they are only for a moment. Just our bodies were born so much, now grown up six feet, seven feet high. So much weight.

And gradually we decay and we will perish. That is not our motto. Our motto is: we want that one should be eternal. There is the Creator. One who creates this whole universe. Under whose guidance we are now sitting here and talking to you. So, who is that? It is the truth. It is the most powerful. It cannot be understood to our puppy brain. Our knowledge is also limited knowledge. Strength, physical strength, limited. Mental strength, Intellectual strength, limited. Truth is limited sense. We cannot understand the truth. To understand the truth we have to surrender. Complete surrender. Our Bhagavat Gita, my dear friend says:

sarva dharman parityajya mam ekam saranam vraja
aham tvam sarva papebhyo moksaisyami ma sucah

"You give up the so called religion taught by human beings and you surrender to me. And surrender to me." If you are surrendered without no aim without no desires. If you follow the matter, the Lord will expose Himself. Then, when the truth is revealed to you, then you can understand what is truth. And for revealing purpose we require to submit. What is that submission? My body, my mind, my physical strength or intellectual strength – not competent to know the truth. To know the truth it is only that we should surrender. Dedicate. This body is not mine. I am not this body. Whatever organs I belong, they are not mine. And who are they? They are created. And that creation has got beginning and end. Young boy kaumaram yauvanam jara. Young boy becomes youth, and old, and gradually it decays and leaves off this world, disappears. This is the situation of the world. Whatever you think that must be: the building, the science development, lights. These were not here thousand years back. And we were not there and this cannot be there. Suppose any bombing comes. You will be lost. And we can not declare that we are permanent. We are not permanent. We are under the will of the Supreme Power. And that only through submission, nothing else. If you submit then it will be revealed.

How Sri Chaitanya Mahaprabhu says in Kali yuga harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatih anyatha. In Kali yuga the only process is to repeat Namam. This Nama, Divine Name, why it is called Divine Name? That divinity you find in the Name. It is eternal. There is no difference between the sound and the person. Now we are person. As long as the person is speaking he cannot identify himself with the sound. Sound is different, and he is different. So, if you want to see the truth, then the sound as well as the person, both are one. If you repeat the Divine Sound: Krishna, Rama, Hari, Govinda. These are the divinity. Divine Names, you go on repeating the moment will come to you that it will be revealed to you.

The sound perfectly revealed to you. In person. As a person he will give you darshan. You will see that. Then. Not before. The intelligent giants, they may discover everything of the nature. What is in the nature it can be discovered. And the greatest scientists say that there are so many things still to be revealed. It will take its own course. But those who are ignorant of science. Very little knowledge which they possess. They say no, no, no, no... What is no, no..? There is no, ever yes. The scientist will never say no. He will say yes. And if one can discover the divinity then you will find there is no difference between the sound as well as the person. It is small time or we can say that everybody says: "What is this?" "This is my hand." "Your hand? How long will you say it is your hand?" "As long as I am alive." When the life goes away there will be none to say "Oh, it is". So, that is only the ignorance. Out of ignorance and the power of the Lord, deluding potency.

That deluding potency deludes this fellow. So he is great scientist, he can not understand the truth. The truth is eternal. It has no beginning and no end. Truth is always truth. I am always here, in this world. As you see that we are sitting, but the scientist will say: "No, no. You are not sitting. You are sitting on this world globe and it is moving around the Sun, fast. So you are also moving around the sun. How can you sit? How can you sit without motion?" So that should be understood properly. So, if deeply you think then you can understand the truths. You can know the truths. Wait and see. And follow the dictations of our scriptures. Or Vaidhi culture. And people who practice it to realize it.

Therefore, through penance, through concentrating upon the subject. But it has got personality. That personality is not a dead one. Alive. It is always alive. We may pass away. One may go away. That personality will be always there. It has no beginning, no end. No young, no youth, no old. Always truth, truth, truth. Which has a beginning it has end. Our realized scholars of truth have established that this truth should be, should not be allowed to discuss it. With surrender, if we surrender the Lord will reveal himself. Whenever you go to a temple you see the stones or wood or a gle(?).

A form of a man or a woman. How can you believe it? That it is eternal? Somebody has constructed it. How can you say that it is eternal? Yes. But if we enforce all these things to surrenders, to submit ourselves at feet of the Lord. "Oh, Lord! Oh Lord! I am the blind boy. I am helpless boy. I have no ears to hear. And I have ears – I cannot hear. I have eyes – I cannot see. So, to see, to know, to hear – Yours blessing required." When the Lord blesses you then you can understand it, and realize it. Now to understand it they have selected some mantras. Some mantras. That is, they say in vedas

om tad vishnuh paramam padam sada pashyanti suraya

All the great devotees they see always the eternity of the Supreme Power, Supreme Godhead. They always, because when their heart is pure, clean, when they have no desire except to survive.

Or to enjoy, ought to give up all the, what they are not necessary.

This sort of conception, it is the conception of the mind. It is not the conception of the divinity, the spirit. That conception is Krishna. About it is told that Krishna is the Supreme Power. Krishna is the Supreme Godhead. Krishna is so powerful. He can do, and he can undo. It is through his guide persons of this world, they do hard penance and when they control their mind, control their anger, control their malice, and control the forgetfulness, and control I and mine. Everybody says I.

Who are you? I am. What are you? I am an astrologer. I am a scholar. I am the judge. So what is your duty? To give judgment? What judgment? Only it is not permanent judgment. It is only material judgment. Because in the matter you can. So, but he doesn't realize it, that I and mine. These are the two things. These are the two things. Always they deprive us to submit. Through them we never submit. No submission – no realization. Only where is submit. Helpless child, it is crying in the cradle. It has passed urine and stools. Now, there must be somebody. It cannot help.

Somebody must come and help it. If somebody comes it is alright. So, that one must always think that helpless. Even the great scientists, even the great warriors and who has conquered half of this world, like Alexander the great of Macedonia. Very near to your place. When he came to India he came to know that there are so many sincere and high ranked sadhus and there "I should go and see them. And if they when anything we can help them." But when he went there, swamiji asked "Who are you?" He said: "I am, people call me Alexander the Great". "What for you have come to this part of India? What for?" "Sir, I had a desire to conquer India." "When you could not able to satisfy yourself, your desires you could not fulfill, then how can you fulfill my desire? 'What the saint wants I will see.' Then what will you give?" 'Nothing I give.' The saint says that "You could not able to fulfill your desire. How can you fulfill others desires?" There he could not understand. "I taught everything you."

Because so many saints we find on the banks of Ganga, Yamuna, Sarasvati, Narmada, Sindhu, Kaveri. "Sindhu nadi, the Sindhu nadi river and you are sitting here, so anything wanted?" "I don't want anything." "You are standing before the Sun!. You please move the sunlight may fall upon me." "It is cold, cold period. Now I feel cold. The sunlight must come direct. Sun rays must right fall upon. You move little!" Then he was astonished. "I am Great. Alexander the Great. What greatness I possess? Greatness?" He went home. He gave up the desire of conquering any more.

And at the time of his death he stretched his hands. Two hands and two legs. And he told "Which is the Great here? When I was born I was born with two legs and two hands. And what is the greatness now I could gather? People call me Great. What is that Great? The same two legs, same two arms. If I die I will die with the same, I came with the same, so

what I possess? Nothing. It is only ignorance. Ignorance."

Now, if we really sit and devotee our time and life to a realized sadhu, a saint. Then he can inform me about my goal. About my cultivation – what shall I do – and what will he get. He must sit there, he must do the service and try to learn. It is not in one day or one month or one year he can understand. If he is sincere he must stay there as long as possible and try to learn it. So then, if the Alexander the Great in your country, he belongs to Europe. He got this name – nobody in the world could posses Great, except Alexander. But actually, he said "What is greatness in me? I don't feel." Yes. "No greatness."

Now, we are blind, we are blind of power. Power. Power. And blind. Everybody wants to be politician. Nobody wants religion. Politicians. But what happens after? Politicians, they cannot establish peace. No country you see now ever enjoys peace. In future one can not. They must come to sadhus. You will not fight sadhus who have no material desires. Who has only desire to know the spiritual. "What is that spirit? And how can I know it? And till I know it I must serve mahatma.

Or a saint. As long as I get a glimpse of the light." So, if we do that then we can understand. Our Chaitanya Mahaprabhu he says all of us to repeat Namam. It is maha–mantra. Not a mantra. Mantra with om beginning, bijam – root and svaha. At the beginning, at the end: om, svaha. It is mantra. But om – svaha, no. It is called maha–mantra Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. This is the transcendental sound. This transcendental sound can be realized by one who submits to that Divine Name. Who submits. What is the submission? That "I am helpless. Oh, Lord everything belongs to you. I don't want anything.

I never want power, I never want wealth, never want women and anything of this material world I don't want. I want only your blessing. Please bless me. I do not know what I can get or what will satisfy me. Really, tell the truth, what is that?" That truth is, I told you first, it is eternal. It is eternal. Truth is one. Untruth is many. Many, many. Many people, many sects, many. Ever they will, collectively, individually, they want to establish themselves. So saying they will go to wars. What the war brought us? Nothing. Now we see the war is going on. What result? Nothing. Nothing. So, we must try ourselves best to be in the ashram. In a place secluded from the havoc of this world where no, nothing of noise, you observe peace, silence, and you repeat Namam.

And, it was, after submission only you can understand. Hare Krishna, Hare Rama. So it is, this is a long subject. It has no end. Our subject has no end and no beginning. It is always there. Those who submit to it they get it. Those who doesn't submit they can not get it. Understand. So it is not necessary to speak these subjects elaborately, unless they demand it. Science, from the beginning till the end you please explain. Where is your

time and where is our m(?) time. But you cannot understand. Slowly. You have to believe first. You must have faith first. And then only you can cultivate it. And if you cultivate it you will get it. If not, there is no God. "You are a God, I am a God." Oh. Feelings. "But, if you say God, can you show me God?" Who can show them God? Who can show? It is not possible to show. None can show it, the God. God is not visible to all. God is visible to only to some who submits, surrenders. None else. I don't want to speak more about this subject. Our Maharaj may speak little. Our Vishnu Maharaj.

Vrindavan, India, 19 November 2001 – Krisna Balaram Mandir

Lecture given by His Divine Grace Bhakti Vaibhava Puri Goswami Maharaja
on Bhaktivedanta swami tirubhava

Vande ham sri guru sri yuta adakamalam sri gurum vaisnavam ca
Sri rupam sahagrajatam saha gana raghunatamvitams tam sa jivam
Sadvaita savadutam parijana sahitam Caitanya deam
Sri radha Krishna padam saha gana lalita sri vishakamvitams ca

I offer my satastang–dandavat to Srila Bhaktivedanta Swami Maharaja, the founder of this mission, Iskcon, then I offer my satastang–dandavat to Srila Bhaktisiddhanta Sarasvati Goswami who is the founder of this Gaudiya Mission.

Acaryas come to this world only to carry the message of their predecessor. In the slow process they will attract the public and make them Krishna conscious. Now the process of approaching a Vaisnava is that, there are different grades of Vaisnavas: kanishta, madhyama e uttama. We have to serve the uttama bhagavata. What for? For their mercy. What for their mercy? Only for devotion. What is that devotion? Devotion is eternal service. A person who is under the influence of maya, he serve only ordinary materially advanced people.

Suddha bhakata carana renu bajana anukula

Bhaktivinoda Thakur says that we must accept the dust of the Suddha Vaisnava, a pure Vaisnava. And how to get a pure Vaisnava? We must surrender to the Lord, then He will show the path as vartma pradarsaka, and again He will lead to perfection. Now, to know the subject, what is the subject we want? We want to know what? We want to know dadami buddhi yogam tam yena mam upayanti te. If you will surrender to the supreme

Lord, He will dictate us that buddhi yoga, that perfect buddhi will lead us always to perfection, and gradually to the process to reach the supreme Lord, through the blessings of a mahatma, or a suddha bhakta. Then we will follow suddha bhakata carana renu bajana anukula, bhakata seva parama siddhi prema latikara mula. To get prema we must do bhakta seva. We may say: "How can we know a bhakta to whom we can dedicate ourselves? If I am sincere, if I am honest, if I want to be pure, the Lord will show us the path.

If I am mischievous, if I don't follow the path of devotion, because our Bhagavatam says "dharma projito kaitava'tra paramo nirmat saranam satam vedyam". Who can understand the Absolute truth, the service to the Absolute truth? "Nirmat saranam". The sadhu must be "nirmat saranam", without malice. If he has got malice in him, he can not lead others, nor he can proceed in the proper way; he is cheated, he is deceived and he will deceive others. Dharma projito, what is our dharma? Dharma must be pure, and that purity will lead to devotion. That devotion can be had through the blessing of a mahatma. Dharma projito... a sadhu who is without malice, he can lead others. This is the beginning of the bhagavata, nirmat Saranam satam. Vaisnavas, they don't have malice, no matsarya; only those who are karmis and jnani, those who depend upon action, those who depend upon knowledge, they are of that category. That category will never give you purity. Devotion is pure and that pure devotion is that one does not want anything in return from the Lord, the Guru and the Vaisnavas.

This is the devotion of our Bhagavatam. We read Bhagavatam, we understand Bhagavatam, we practice bhakti, but without purita, we can not practice bhakti. Dharma projito kaitava'tra, What is Kaitava? It is cheating (kapatasaha); everybody want dharma, artha, kama, moksa. Kapatasaha, he will be deceived; if he stays in the wrong process, he can not have a glimpse of bhakti. Though he has the fortune of serving a great Vaisnava, a pure Vaisnava but his heart is not pure, he has malice and with that malice he can not understand the teaching of Bhagavatam or the teaching of the Guru and the Vaisnavas. If the Guru speak with malice, his teaching has no value. It may have some value for jnani or karmi, not for the bhaktas. The bhakta does not want anything from the beginning to the end. Nothing he wants, though the Lord wants to give him some boon, he says: "I'm not going to accept your boon" Who says this? Praladha, he was a pure bhakta. Though the Lord wanted to give some boon, he says: "No, I don't want". He never accepted. There are so many bhaktas in the Bhagavatam like Vrtasura. He says:

"Na naka prstham na ca paramestyam
Na sarva bhaumam na rasadhi patyam
Na yoga siddhir apunar bhavam va
Saman yasya tva virahayya kankse".

I want You, Sir, I don't want anything except devotion. I want your service. Once Hanuman was presented with a necklace of pearls. Now Hanuman starts to check and

crush every pearl and then threw it. Our Sitadevi thought: "It is a monkey, it is doing monkey action". Then he could understand: "Mother this is not a monkey action. I must test all the pearls whether in each pearl there is a view of Rama, Laksmana and Sita. If there is no Sita–Rama in that pearl, I give no value.. I don't want this necklace, I don't want, I don't want pearl, I want devotion. You can test me. Then he opened his chest and showed Sita Rama Laksmana. Then everybody could understand "he's not a monkey, but a great devotee of the Lord". What a devotee wants, he wants only devotion. Unless one wants devotion, he will fight, because he does not want devotion.

This institution, Iskcon, Sri Krishna–Caitanya philosophy is pure devotion. Nothing mixed, not even one per cent mixed. Pure. Pure devotion should be taught to others, pure devotion should be practiced, thereby we can be benefited. I come here every year by the mercy of all the Vaisnavas, not to speak but to have darsana of all the devotees. No, I can not speak. This gatherings is the cream. I want to see you all and take your blessings. Svami Maharaja Prabhupada, he blessed me; he was very kind toward me, and that can not be exposed, it is our matter. He is an ideal personality. He went to America, and I saw there in New York those places where he was sitting and doing bajans. We went to Los Angeles, very big palace.

We were very much fortunate to see that opulent place. Lokanath Swami was there to guide us. I'm glad how they are keeping Mahaprabhu and Prabhupada names nicely. Yes, Prabhupada is great, nobody can compete with him. He is great, nobody can become great like him. He is a mahatma, a single person went there without a single penny. He has published so many volumes of books. Thousand of volumes, and you see everywhere Iskcon can be maintained with a income of the books; so much service he has done. Wherever you go, everywhere there are books. Wherever we go, they ask "You are from Iskcon. Are you from Iskcon?" "Yes, we tell, afterward we may explain it." Now, he had the great ideal that all the people in the world should follow the message of Lord Gauranga. With that aim he has travelled all over the world at that old age.

He travelled all over the world. Now wherever we go everybody says "Hare Krishna". Everybody says "Hare Krishna", he does not know what is Hare Krishna. Yes, "Hare Krishna, Hare Krishna", everybody laughs. Now we also ask to them to stand and to repeat Hare Krishna. If one does not repeat Hare Krishna , then we ask again to repeat. On the end he will repeat definitely. Then we say: "You go!" Now they are purified and they will go. Since I am an old person, they will not speak or punish me. They can not punish me, they like to repeat nama.

That nama was preached by Swami Maharaja Prabhupada. He has single hand done. By the blessing of his Guru Bhaktisiddhanta Sarasvati Thakur and Gauranga he was able to do that. With their blessings he could do wonder in this world. Wherever you go, everybody knows Prabhupada and Harinama sankirtan. But we must be alert. See how it was the time of Prabhupada and how far it is grown up. That we have to see. Because the

first and second meeting I came here, there were hundreds of dandas. But gradually it is reducing, it is going down. Now you have to bring the message of Prabhupada door to door with bigger effort. This is necessary. As Nityananda Mahaprabhu says:

Suno suno nityanada suno haridasa
Sarvatra amara ajnaya koro he prakas
Prati ghare ghare ghiya koroye ei biksa
Bolo Krishna baja Krishna karo Krishna sikkha.

You go to every house and beg the householder "Sir we have come to you to beg you. You don't know. This western people does not know begging. But begging is a part of vedic culture. A brahmachary should beg and a Vaisnava also must beg. He must do to the householder "Sir, we have come to beg you" "What do you want?" Rice, clothes, money? What do you want?" "No, no, no, bolo Krishna baja Krishna karo Krishna sikkha. You repeat Krishna nama and baja Krishna, you serve Krishna and follow the teaching of Krishna. If you say that you will follow, we will go to the next door." This is how they were ordered by Mahaprabhu, Nityananda said to Haridasa "Mahaprabhu has ordered us just like a governor or a police officer", "you go, carry My command. If we go everywhere, some will say "yes, yes we will do". Others will say "you yellow, you have no money, nothing to eat, this is the way that you earn. No, you go!" In the evening Nityananda and Haridas were reporting to Mahaprabhu. Once Nityananda saw two great robbers, Jagai and Madhai. They were the terror. Now terrorists are the enemies of the world. At that time also terrorists were there.

So He thought (Nityananda): "Let me purify these two terrorists, they are brahmin brothers." And Haridasa said "From tomorrow I don't want to go with Nityananda to preach. He goes to the drunkards to make them repeat Harinama. They will never hear, instead today they could have taken away our lives. My Lord, You are here to save us. From tomorrow I will not go with him, let him go". But Mahaprabhu said: "Nityananda is determined to purify them. It will be done in three or four days. Just on the third day, in the evening, when he was coming alone on the way, He saw these two brothers, Jagai e Madhai, they were drunk and they were fighting. They asked Nityananda "Who are you?" Nityananda replied "I am avadhuta" "Ahhh!! Avadhuta!!". And with both hands they throw a pot full of liquor, that was like a coconut and broke the head of Nityananda. Then Mahaprabhu was coming running to punish this fellow, because he has committed offences at the feet of the Vaisnavas. "I must kill him" said Mahaprabhu and called the Sudarsana Cakra to come.

But Nityananda said: "In this yuga you can not call the Sudarsana, only nama sankirtana. You teach them nama sankirtana, they will be purified". So Mahaprabhu said "All right, you have beaten Nityananda. But I request you to repeat Krishna nama at least

once." Then they immediately say "Krishna!" And all their sins were gone. Then they catch hold the feet of Mahaprabhu requesting Him to bless them. And Mahaprabhu blessed them. Then they were brought to the house of Mahaprabhu. And these two and other Vaisnavas, they started sankirtana for three hours, dancing and singing for three hours. After three hours the colour of Mahaprabhu and Nityananda changed. Now Jagai and Madhai became pure. Then Mahaprabhu ordered to them that they should clean the ghat, Jagai ghat and Madhai ghat, and "food will be given to you daily. Clean the ghat and those who will come to take bath, you raise your hand and beg for excuse to those that you have committed offences."

So saying they did this service and this message was scattered through the world and all the people was coming there. Now sarvatra mara ajnaya koro he prakasa, Mahaprabhu says: "You carry to all the corners of the world my message." Swami Maharaja Prabhupada has done this and now we can not forget him. You must sing his glories, you must remember him, think of him always and speak of him always, then only you will be able to conquer maya. Daivi esa guna may mama maya duratiayah.

I have taken much of your valuable time, I beg to excuse me for anything wrong that I have committed. Vancha kalpa tarubhias ca.... (applause)

Dedication to Bhakti Siddhanta Saraswati Goswami Prabhupada

On February 12th 2001, in occasion of the latest Vyasa–Puja of his gurudeva
Srila Bhakti Siddhanta Saraswati Goswami Prabhupada,
Srila B. V. Puri Maharaj wrote the following dedication.

Let's reflect on these words, so that we may also understand the great value of a Spiritual Master.

"We believe that there is a personality of Godhead and that we are persons. We require our troublous situations to stop and to get a peaceful position where we can freely move and have everything. Whatever we are in need of and this has given a direction to the Absolute, who is represented as a personality.

But the Absolute reserves the right of not being exposed to human senses. The human senses are all prisoners. They are all blind fellows.

Thus there is nothing in this world, spiritual or material, which a human being can understand without the help of a guide. The importance of a guide is conspicuously felt in every field of knowledge.

The voice of Lord Sri Krishna has described in the Gita:

"Learn that Divine truth with submissive spirit, sincere inquiries and obedient services from those great persons who are not only erudite scholars, but Absolute realised souls."

This necessity of acceptance of Sad Guru is described in Hari Bhakti Bilasa that:

Kripasindhu susampumah sarva satvopakarah
nisprhah sarvatah siddhah sarva vidya visaradah
sarva samsaya sanccheta nalso gurur ahrtah

Such person is called Guru who is an ocean of mercy. Who feels pain on seeing the unhappiness of others, who is always satisfied and who works for the welfare of others, who does not desire sense gratification, who is perfect in all respect, who is expert in all scriptural knowledge, who removes the doubts of his followers and who is always busy in serving the Lord.

Sri Gurudeva is a window through which we can see Krishna and the spiritual world. He is the only nearest sweetness messenger of Lord Sri Krishna that is landing us home ... back to Godhead."

**By Srila Bhakti Vaibhava Puri Goswami Maharaja –
Sri Krishna Chaitanya Mission, Sri Mayapur**

All Glory to Sri Guru and Gauranga

SRIMAD BHAGAVAD–GITA



Edited and Translated

By

the beloved disciple of Jagad–guru

Om Visnupada Astottara–sata–sri
Srimad Bhakti Siddhanta Saraswati
Goswami Prabhupada

Om Visnupada Paramahansa Parivrajakacarya–varya
Astottara–sata–sri–
Srimad Bhakti Vaibhav Puri Goswami Maharaj

Published by

Bhakti Vigyan Nityananda Book Trust
Sri Krishna Chaitanya Mission (Regd.)
Sri Bhakti Vinod Ashram
Berhampur – 6 (Gm)
Orissa, India

First Edition:

3rd July 2000, Sri Gundica

WWW Edition:

12th March 2002, Siva–ratri

To be had at:

1. Sri Bhakti Vinod Ashram
Ananda Nagar, H.K. Road, Berhampur (Gm.)
Pin – 760 006, Phone – 208400
2. Sri Chaitanya Chandra Ashram,
Itota, Near Gundicha Mandir
Puri–752 002, Phone–24455
3. Sri Radha Vrindaban Chandra Mandir
208, Sevakunja, P.O.–Vrindavan,
Dist.–Mathura(U.P.)
Pin–281121, Phone–443603
4. Sri Gaura – Saraswata Ashram
Isodyan, P.O.–Mayapur, Dt.–Nadia(W.B.)
Pin–741 313, Phone–79444
5. New Nilacala Dham
S.S. 125 Kw. 19,600
GRUXI LILLIUS, QUARTUCCI
CAGLIARI, ITALY
TEL: 0337 815553

CONTENTS

Invocation
Preface
Arjuna's grief (<i>Ch.1</i>)
Distinction between soul and body (<i>Ch.2</i>)
The principle of action (<i>Ch.3</i>)
The path of divine knowledge (<i>Ch.4</i>)
Desireless action dedicated to the Supreme Lord (<i>Ch.5</i>)
The principle of meditation (<i>Ch.6</i>)
The transcendental knowledge of the Absolute (<i>Ch.7</i>)
Attaining the Supreme Lord (<i>Ch.8</i>)
The supreme secret knowledge (<i>Ch.9</i>)
The opulence of the Supreme Lord (<i>Ch.10</i>)
The universal form of the Supreme Lord (<i>Ch.11</i>)
The principle of devotion (<i>Ch.12</i>)
Nature, the Enjoyer and the Spirit (<i>Ch.13</i>)
Triple qualities of the material nature (<i>Ch.14</i>)
The Yoga of the Supreme Person (<i>Ch.15</i>)
Godly and demoniac qualities (<i>Ch.16</i>)
Division of threefold faiths (<i>Ch.17</i>)
The principle of salvation (<i>Ch.18</i>)
The glory of the Gita (Sri Gita Mahatmyam)

Invocation

Mangalacaranam

om parthaya pratibodhitam bhagavata narayanena svayam
vyasena grathitam purana munina madhye maha-bharate
advaitamrta-varsinim bhagavatim astadasadhyayinim
amba ! tvam anusandadhami bhagavad-gite bhavad-vesinim

namo 'stu te vyasa visala-buddhe
phull-aravindayata-patra-netra
yena tvaya bharata-taila-purnah
projvalito jnana-mayah pradipah

prapanna parijataya
totra-vetraika-panaye
jnana-mudraya krsnaya
gitamrta-duhe namah

sarvopanisado gavo
dogdha gopala-nandanah
partho vatsah sudhir bhokta
dugdham gitamrtam mahat

vasudeva–sutam devam
kamsa canura–mardanam
devaki–paramanandam
krsnam vande jagad–gurum

bhisma–drona–tata jayadratha–jala gandhara nilotpala
salya–grahavati krpena–vahani karnena–velakula
asvatthama–vikarna–ghora–makara duryodhanavartini
sottirna khalu pandavai rana–nadi kaivartakah kesavah

parasarya–vacah sarojam–amalam gitartha–gandhotkatam
nanakhyanaka kesaram hari–katha sambodhanabodhitam
loke sajjana sat–padair ahar–ahah pepiyamanam muda
bhuyad bharata pankajam kali–mala pradhvamsi nah sreyase

yam brahmavarunendra–rudra–maruta stuvanti divyaih stavair
vedaih sanga pada–kramopanisadair gayanti yah samagah
dhyanavasthita tad gatena manasa pasyanti yam yogino
yasyantam na viduh surasura–gana devaya tasmai namah

narayanam namaskrtya
naram caiva narottamam
devim sarasvatim vyasam
tato jayam udirayet

PREFACE

The Vedas are eulogised as "the breath of the Supreme Being" as they are eternal in nature and have not been created by anyone. The Bhagavad Gita refers to the vedas as 'Sastra'. When the Vedas are nurtured properly there will be all round wellbeing just as all parts of a tree get nourishment when the roots are watered.

All our revealed scriptures mentioned Karmayoga, Jnanayoga and Bhaktiyoga. The three types of yogas. Bhagavat Gita teaches us the above three yogas. From chapter one to chapter six Karmayoga, chapter seven to twelfth Bhaktiyoga and from thirteenth to eighteenth chapter Jnanayoga.

gita sugita kartavya
kim anyaih sastra vistaraih
ya swayam padmanabhasya
mukha–padmad vinihsrta

If one repeats Gita often and often there is no need of repeating other scriptures, as Gita was taught by the Supreme Lord Krishna to Arjuna in the battle field of Kurukshetra. Krishna in Bhagavata Gita 18th Chapter told Arjuna –

sarva–guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam (*Gita 18/64*)

The most important confidential knowledge I am speaking to You as you are my dear friend. Here this from me for your real benefit.

man–mana bhava mad–bhakto
mad–yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me (*Gita 18/65*)

Always think of Me and become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My dear friend.

sarva–dharman parityajya
mam ekam saranam vraja
aham tvam sarva–papebhyo
moksayisyami ma sucah (Gita 18/66)

Give up all varieties of religion and surrender unto Me, I shall deliver you from all sinful reactions, so do not fear.

Lord Krishna spoke to Uddhava even in Srimad Bhagavatam about complete surrender. O Uddhava! for the reason already explained to you, take absolute shelter in Me (pointing to Himself with His own finger) alone, the soul of all beings, with your heart and soul, discarding everything that the Srutis and Smritis expect one to perform and to reject and giving up the attachment to and the discontinuance of worldly affairs and be clean forgetting everything that you have so far heard, and giving up entirely any inclination to hear whatever yet remains to be heard. Be fearless as I am your protector. (*Bh.11/12/14–15*)

Surrender to Sri Krishna is the safest path. All our Sastras repeatedly insist on this course. Any observance devoid of the spirit of surrender fails to invoke Divine Mercy. Surrender should be pure and genuine, as it melts the heart of the Supreme Lord. It makes Him restless and He rushes to the rescue of a surrendered devotee.

Let us try to follow what Bhagavan Sri Krishna has mentioned in the Gita. "Learn that Divine Truth with a submissive spirit, sincere inquiries and obedient services from those great persons who are not only erudite scholars, but Absolute realised souls."

May the Jagat Guru Om Vishnupad Paramahansa Sreela Bhakti Siddhanta Saraswati Goswami Thakur and Lord Sri Krishna Chaitanya Mahaprabhu (Guru and Gauranga) bless the sincere reader of this Bhagavat Gita to destroy his ignorance and nescience.

CHAPTER ONE

Arjuna–Visada–Yoga

Arjuna's grief

TEXT 1

dhrtarastra uvaca
dharma–ksetre kuru–ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya

Dhrutarastra said: O Sanjaya, assembled on the sacred place at Kurukshetra with an intention to fight, what did my sons and the Pandavas do?

TEXT 2

sanjaya uvaca
drstva tu pandavanikam
vyudham duryodhanas tada
acaryam upasangamya
raja vacanam abravat

Sanjaya said: Having seen the Pandava army drawn up to the battle array, king Duryodhana approached his preceptor Dronacharya and said the following words

TEXT 3

pasyaitam pandu–putranam
acarya mahatim camum
vyudham drupada–putrena
tava sisyyena dhimata

O Master, behold this great army of the sons of Pandu, arrayed by your intelligent disciple, the son of Drupada.

TEXT 4

atra sura mahesv-asa
bhimarjuna-sama yudhi
yuyudhano viratas ca
drupadas ca maha-rathah

Here in this army, there are great heroes and mighty archers who are equal in fighting to Bhima and Arjuna, such as Satyaki, Virata and Drupada.

TEXT 5

dhrstaketus cekitanah
kasirajas ca viryavan
purujit kuntibhojas ca
saibyas ca nara-pungavah

There are also powerful fighters like Dhrustaketu, Chekitana, the brave king of Kashi, Purujit, Kuntibhoja and the great Saivya.

TEXT 6

yudhamanyus ca vikranta
uttamaujas ca viryavan
saubhadro draupadeyas ca
sarva eva maha-rathah

There are the brave Yudhamanyu, the heroic Uttamauja, the son of Subhadra and the sons of Draupadi. All of them are great chariot fighters.

TEXT 7

asmakam tu visista ye
tan nibodha dvijottama
nayaka mama sainyasya
samjnartham tan bravimi te

O best among Brahmanas, I shall now mention the names of the most distinguished leaders of my army, for your information.

TEXT 8

bhavan bhismas ca karnas ca
krpas ca samitim–jayah
asvatthama vikarnas ca
saumadattis tathaiva ca

There are great invincible personalities like yourself, Bhisma, Karna, ever victorious Krupa, Asvatthama, Vikarna and the son of Somadatta.

TEXT 9

anye ca bahavah sura
mad–arthe tyakta–jivitah
nana–sastra–praharanah
sarve yuddha–visaradah

There are many other heroes who are ready to sacrifice their lives for me. All of them are armed with various weapons and well experienced in military operation.

TEXT 10

aparyaptam tad asmakam
balam bhismaabhiraksitam
paryaptam tv idam etesam
balam bhimaabhiraksitam

And yet, our army protected by Bhisma appears to be inadequate and their army protected by Bhima appears to be adequate.

TEXT 11

ayanesu ca sarvesu
yatha–bhagam avasthitah
bhisma eva abhiraksantu
bhavantah sarva eva hi

Now all of you support grandfather Bhisma, standing at your respective positions in the phalanx of the army.

TEXT 12

tasya sanjanayan harsam
kuru–vrddhah pitamahah
simha–nadam vinadyoccaiḥ
sankham dadhmau pratapavan

In order to encourage Duryodhana, the great Bhisma, the aged grandfather of Kurus roared like a lion and blew his conchshell.

TEXT 13

tataḥ sankhaś ca bheryaś ca
panavanaka–gomukhaḥ
sahasāivabhyahanyanta
sa śabdāś tumulo 'bhavat

Then, all at once, conchshells, bugles, drums, cow–horns, etc. combinedly blared forth and the sound was the most tumultuous.

TEXT 14

tataḥ śvetair hayair yukte
mahatī śyandane śthitau
madhavah paṇḍavaś caiva
divyau sankhau pradaḍhmau

Thereupon Sri Krishna and Arjuna seated on an excellent chariot drawn by white horses, blew on their transcendental conchshells.

TEXT 15

pañcājanyaḥ hrīḥ
devadattam dhananjayaḥ
paṇḍram dadhmau mahā–sankham
bhīma–karma vrkoḍarah

Hrushikesa blew His conchshell, the Panchajanya; Dhananjaya blew his, the Devadatta and Vrukodara (Bhima, the performer of Herculean deeds) blew his mighty conchshell, the Paundra.

TEXT 16

anantavijayaḥ rāja
kuntī–putro yudhisṭhiraḥ

nakulah sahadevas ca
sughosa–manipuspakau

King Yudhisthira, the son of Kunti, blew his conchshell, the Anantavijaya; Nakula and Sahadeva blew their conchshells, the Sughosa and Manipuspaka respectively.

TEXT 17

kasyas ca paramesv–asah
sikhandi ca maha–rathah
dhrstadyumno viratas ca
satyakis caparajitah

The king of Kashi, the great archer, Sikhandi, the great chariot fighter, Dhrustadyumna, Virata and the unconquerable Satyaki blew their respective conchshells.

TEXT 18

drupado draupadeyas ca
sarvasah prthivi–pate
saubhadras ca maha–bahuh
sankhan dadhmuh prthak prthak

Drupada, the sons of Draupadi and the mighty armed son of Subhadra, all together blew their respective conchshells.

TEXT 19

sa ghoso dhartarastranam
hrdayani vyadarayat
nabhas ca prthivim caiva
tumulo 'bhyanunadayan

The terrible sounds from these conchshells echoed on the earth and in the sky and began to shatter the hearts of the sons of Dhritarastra.

TEXT 20

atha vyavasthitan drstva
dhartarastran kapi–dhvajah
pravrtte sastra–sampate
dhanur udyamya pandavah
hrsikesam tada vakyam

idam aha mahi–pate

Seeing the sons of Dhrutarastra in the battle array and when discharge of arrows was about to begin, Arjuna, the son of Pandu, who has the Hanuman–bannered chariot, took up his bow for shooting arrows and spoke to Hrushikesa the following words.

TEXT 21–22

arjuna uvaca
senayor ubhayor madhye
ratham sthapaya me 'cyuta
yavad etan nirikse 'ham
yoddhu–kaman avasthitan

kair maya saha yoddhavyam
asmin rana–samudyame

Arjuna said: O Achyuta (the infallible one), please place my chariot in between the two armies. I want to behold who is present here, who is desirous of fighting and with whom I have to fight in this battle which is about to begin.

TEXT 23

yotsyamanan avekse 'ham
ya ete 'tra samagatah
dhartarastrasya durbuddher
yuddhe priya–cikirsavah

I want to see the wicked persons who have assembled here to fight for and to please the son of Dhrutarastra.

TEXT 24

sanjaya uvaca
evam ukto hrsikeso
gudakesena bharata
senayor ubhayor madhye
sthapayitva rathottamam

Sanjaya said: O scion of Bharat, thus spoken by Gudakesa (Arjuna), Hrushikesa (Krishna) placed that excellent chariot in the midst of the two armies.

TEXT 25

bhisma–drona–pramukhatah
sarvesam ca mahi–ksitam
uvaca partha pasyaitan
samavetan kurun iti

Placing it in front of Bhisma, Drona and all other chieftains of the world, Krishna said to Arjuna, O Partha, just behold all the Kurus – who are assembled here.

TEXT 26

tatrapasyat sthitan parthah
pitrn atha pitamahan
acaryan matulan bhratr
putran pauTRAN sakhims tatha
svasuran suhrdas caiva
senayor ubhayor api

In the midst of both the armies Partha saw his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, fathers–in–law and well wishers.

TEXT 27

tan samiksya sa kaunteyah
sarvan bandhun avasthitan
krpaya parayavisto
visidann idam abravat

Seeing all the friends and relatives present in the battle field, Arjuna, the son of Kunti become overwhelmed with great compassion and spoke thus.

TEXT 28

arjuna uvaca
drstvemam sva–janam krsna
yuyutsum samupasthitam
sidanti mama gatrani
mukham ca parisusyati

Arjuna said: O Krishna, seeing all these friends and relatives present here with fighting spirit, my whole body is trembling and my mouth is parching too.

TEXT 29

vepathus ca sarire me
roma–harsas ca jayate
gandivam sramsate hastat
tvak caiva paridahyate

The hair of my trembling body stands upon end. The Gandiva (Arjuna's bow) slips away from my hand and the skin on my body is burning too.

TEXT 30

na ca saknomy avasthatum
bhramativa ca me manah
nimittani ca pasyami
viparitani kesava

I am unable to stand up and my mind is all in a whirl too. O Killer of the Kesi demon (Krishna), I also see the causes for adverse omens.

TEXT 31

na ca sreya 'nupasyami
hatva sva–janam ahave
na kankse vijayam krsna
na ca rajyam sukhani ca

I don't see any good in killing these people of mine. O Krishna, I don't desire the victory nor have any ambition for pleasure or kingdom.

TEXT 32

kim no rajyena govinda
kim bhogair jivitena va
yesam arthe kanksitam no
rajyam bhogah sukhani ca

O Govinda, what is the use of kingdom, pleasure and even the life itself, if the people be not in life for whom we are desiring a kingdom and happiness.

TEXT 33

ta ime 'vasthita yuddhe
pranams tyaktva dhanani ca
acaryah pitarah putras

tathaiva ca pitamahah

Those for whose sake we desire dominion, enjoyment, and pleasure are arrayed in the battle here and are ready to sacrifice their lives and riches. There are preceptors, fathers, sons, grandfathers in the battle.

TEXT 34

matulah svasurah pautrah
syalah sambandhinas tatha
etan na hantum icchami
ghnato 'pi madhusudana

O Madhusudana, I am unwilling to kill my maternal uncles, fathers-in-law, grandsons, brothers-in-law and all other relatives even if I may be killed.

TEXT 35

api trailokya-rajyasya
hetoh kim nu mahi-krte
nihatya dhartarastran nah
ka priti syaj janardana

O Janardana, there is no pleasure in killing the sons of Dhrutarastra, even in exchange of the three worlds, let alone this earth.

TEXT 36

papam evasrayed asman
hatvaitan atatayinah
tasman narha vayam hantum
dhartarastran sa-bandhavan
sva-janam hi katham hatva
sukhinah syama madhava

Sin must overcome us if we kill felons thus. O Madhava, we cannot become happy by slaying the sons of Dhrutarastra along with their friends and kinsmen, though they deserve killing.

TEXT 37

yady apy ete na pasyanti
lobhopahata-cetasah

kula–ksaya–krtam dosam
mitra–drohe ca patakam

As their minds are overpowered by greed, they feel no sin in ruining their own relatives and families, and no sin in treachery to friends too.

TEXT 38

katham na jneyam asmabhih
papad asman nivartitum
kula–ksaya–krtam dosam
prapasyadbhir janardana

O Janardan, why should we not refrain from such a sin though we know clearly the evil effects arising from the ruin of a dynasty?

TEXT 39

kula–ksaye pranasyanti
kula–dharmah sanatanah
dharme naste kulam krtsnam
adharmo 'bhibhavaty uta

Being a dynasty ruined, its eternal moral code dies out. When this moral code perishes the family succumbs to unrighteousness

TEXT 40

adharmabhibhavat krsna
pradusyanti kula–striyah
strisu dustasu varsneya
jayate varna–sankarah

O Krishna, when unrighteousness prevails, our family women become corrupt and there arises caste–confusion, O Varsneya.

TEXT 41

sankaro narakayaiva
kula–ghnanam kulasya ca
patanti pitaro hy esam
lupta–pindodaka–kriyah

This caste confusion leads into hell the members of the family as well as those who ruin the family. Because of such people, ancestors are deprived of their offerings of food and water.

TEXT 42

dosair etaih kula–ghnanam
varna–sankara–karakaih
utsadyante jati–dharmah
kula–dharmaś ca sasvatah

By these irreligious deeds of the destroyers of families, which causes confusion of castes, the eternal moral codes of caste and families will be destroyed.

TEXT 43

utsanna–kula–dharmanam
manusyanam janardana
narake niyatam vaso
bhavatity anususruma

O Janardana, I have heard by disciplic succession that the men of the families whose moral codes are subverted must dwell in hell.

TEXT 44

aho bata mahat papam
kartum vyavasita vayam
yad rajya–sukha–lobhena
hantum sva–janam udyatah

Alas, we are about to commit a great sin in trying to kill our own people by becoming greedy for the pleasure of ruling a kingdom.

TEXT 45

yadi mam apratikaram
asastram sastra–panayah
dhartarastra rane hanyus
tan me ksemataram bhavet

It would be far better if the sons of Dhrutarastra being well armed slay me in this battle when I am unarmed and unresting.

TEXT 46

sanjaya uvaca
evam uktvarjunah sankhye
rathopastha upavisat
visrjya sa-saram capam
soka-samvigna-manasah

Sanjaya said: Speaking thus Arjuna sat down on his chariot in the midst of the battle field, casting aside his bow and arrows, being overwhelmed with lamentation and distress.

om tatsditi srimalad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade arjuna-visada-yogo
nama prathamam 'dhyayah

Thus ends the First Chapter entitled, "Arjuna's grief" in the Upanisad of Srimad-Bhagavad-Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER TWO

Sankhya–Yoga

Distinction between soul and body

TEXT 1

sanjaya uvaca
tam tatha kṛpayavistam
asru–purnakuleksanam
visidantam idam vakyam
uvaca madhusudanah

Sanjaya: Seeing Arjuna, who was thus greatly dejected, overwhelmed with pity and sorrow, and whose eyes were filled with tears, Madhusudana spoke as follows.

TEXT 2

sri–bhagavan uvaca
kutas tva kasmalam idam
visame samupasthitam
anarya–justam asvargyam
akirti–karam arjuna

The Blessed Lord said: O Arjuna, whence has this despicable weakness, ignoble, infamous, debarring from heaven and disgraceful come upon you at this moment of peril?

TEXT 3

klaibyam ma sma gamah partha
naitat tvayy upapadyate
ksudram hrdaya–daurbalyam
tyaktvottistha parantapa

O Parantapa, don't yield to this impotence, O Partha, it does not befit you. Get rid of this sort of feeble heartdness and rise up to fight.

TEXT 4

arjuna uvaca
katham bhisam aham sankhye
dronam ca madhusudana
isubhih pratiyotsyami
pujarhav ari-sudana

Arjuna said: But, how can I fight with Bhisma and Drona with arrows, O slayer of Madhu? Worthy of worship are they, O slayer of foes.

TEXT 5

gurun ahatva hi mahanubhavan
sreyo bhoktum bhaiksyam apiha loke
hatvartha-kamams tu gurun ihaiva
bhunjiya bhogan rudhira-pradigdhan

For it is better indeed to live as a beggar in this world, slaying not these venerable teachers, though they are only out for their personal gains, yet they are my teachers, if I should slay them, I should feel all my jobs in life to be sullied with their blood.

TEXT 6

na caitad vidmah kataran no gariyo
yad va jayema yadi va no jayeyuh
yan eva hatva na jijivisamas
te 'vasthitah pramukhe dhartarastrah

We don't know which is better for us, nor do we know whether we shall conquer them or they will conquer us, here stand in battle army, against us, Dhritarastra's sons, and if we slay them, we should not care to live.

TEXT 7

karpanya-dosopahata-svabhavah
prcchami tvam dharma-sammudha-cetah
yac chreyah syan niscitam bruhi tan me
sisyas te 'ham sadhi mam tvam prapannam

My heart is stricken by the fault of weak compassion, my mind is perplexed, it does not know where my duty lies, and so, I ask you. Tell me for certainty which is better. Teach me, for I am Your disciple and surrendered unto You.

TEXT 8

na hi prapasyami mamapanudyad
yac chokam ucchosanam indriyanam
avapya bhumav asapatnam rddham
rajyam suranam api cadhipatyam

For even if I should obtain unrivaled sovereignty over this wide world, and the Lordship of the gods in heaven, I do not see anything that will dispel the grief that withers up my senses.

TEXT 9

sanjaya uvaca
evam uktva hrsikesam
gudakesah parantapah
na yotsya iti govindam
uktva tusnim babhuva ha

Sanjaya said: Having told Hrusikesa this, Gudakesa (the conqueror of sleep) said to Govinda, "I will not fight", and became silent.

TEXT 10

tam uvaca hrsikesah
prahasann iva bharata
senayor ubhayor madhye
visidantam idam vacah

Seeing Arjuna, thus stricken with grief and despair in between the two armies, Hrushikesa smilingly spoke these words.

TEXT 11

sri-bhagavan uvaca
asocyān anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah

The Blessed Lord said: You grieve for those who should not be grieved for by you, and yet you speak words of apparent wisdom. The truly wise lament neither for the dead nor for the living.

TEXT 12

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

Never was there a time when I did not exist, nor you, nor these kings of men. Never will there be a time hereafter when any of us shall cease to be.

TEXT 13

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

As the embodied soul in this body passes through childhood, youth and old age, even so does it pass to another body. A man of pure intelligence does not deplore these things.

TEXT 14

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titikshasva bharata

It is the senses, and their contact with objects, which give rise to heat and cold, pleasure and pain, O son of Kunti, these appear and disappear temporarily like winter and summer seasons. Endure them, O Bharata.

TEXT 15

yam hi na vyathayanty ete
purusam purusarsabha
sama-duhkha-sukham dhiram
so 'mrtatvaya kalpate

The man who is not affected by these, O chief among man, and who remains undisturbed in pleasure and pain is said to be the man of steadfast wisdom and is fit for immortality.

TEXT 16

nasato vidyate bhavo
nabhavo vidyate satah
ubhayor api drsto 'ntas
tv anayos tattva–darsibhih

There is no eternal existence of ephemeral things and there is no cessation of the eternal substance. So the knowers of the truth consider both of them separately.

TEXT 17

avinasi tu tad viddhi
yena sarvam idam tatam
vinasam avyayasyasya
na kascit kartum arhati

Know that the Jiva–soul which pervades the whole body is indestructible. No one is able to destroy this immortal soul.

TEXT 18

antavanta ime deha
nityasyoktah saririnah
anasino prameyasya
tasmad yudhyasva bharata

The material body of the eternal, indestructible and immeasurable soul is transient. Therefore, O scion of Bharata, get up to fight.

TEXT 19

ya enam vetti hantaram
yas cainam manyate hatam
ubhau tau na vijanito
nayam hanti na hanyate

He who thinks the (soul) slays, and who thinks he is slain, both of them know nothing at all, because the soul neither kills anybody nor is killed by anybody.

TEXT 20

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

The soul has neither birth nor death. He was present in the past, he is present now and he will remain in the future. He is unborn, eternal, undying, ancient but ever fresh. He is not destroyed even if the body is killed.

TEXT 21

vedavinasinam nityam
ya enam ajam avyayam
katham sa purusah partha
kam ghatayati hanti kam

O Partha, how can a person kill anyone or cause to kill anyone who knows that the soul is eternal, unborn, unchangeable and indestructible?

TEXT 22

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

As a man casts off worn-out garments and puts on new ones, similarly the embodied soul casts off worn-out bodies and puts on new ones.

TEXT 23

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

The soul cannot be cut into pieces by any weapon, nor can be burnt by fire, nor can be wet by water and nor can be dried by air.

TEXT 24

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca

nityah sarva–gatah sthanur
acalo 'yam sanatanah

The soul cannot be cleft, he cannot be burnt, he can not be wetted, and he cannot be dried. He is eternal, all pervading, unchangeable, immovable and ever lasting.

TEXT 25

avyakto 'yam acintyo 'yam
avikaryo 'yam ucyate
tasmad evam viditvainam
nanusocitum arhasi

The soul is inexpressible, inconceivable and immutable. Therefore, knowing the soul to be such, you should not grieve for the body.

TEXT 26–27

atha cainam nitya–jatam
nityam va manyase mrtam
tathapi tvam maha–baho
nainam socitum arhasi

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe
na tvam socitum arhasi

And even if you deem him to be ever born and everdying, yet, O mighty armed, you should not grieve for him. For whoever is born is sure to die and whoever dies is sure to be born again, and you should not grieve for the inevitable.

TEXT 28

avyaktadini bhutani
vyakta–madhyani bharata
avyakta–nidhanany eva
tatra ka paridevana

Beings are unmanifested in the beginning, O Bharata, they become manifest in the middle and are unmanifested again in their final state. So there is nothing for lamentation.

TEXT 29

ascarya—vat pasyati kascid enam
ascarya—vad vadati tathaiva canyah.
ascarya—vac cainam anyah srnoti
srutvapy enam veda na caiva kascit

But marvelous is one who sees him, marvelous likewise is one who speaks about him and even though one hears of him does not know him. For one sees him as a wonder, one speaks of him as a wonder, one hears of him as a wonder and though hearing, none understands him at all.

TEXT 30

dehi nityam avadhyo 'yam
dehe sarvasya bharata
tasmāt sarvāni bhūtāni
na tvam socitum arhasi

O Bharata, the soul which dwells in the body is eternal and can never be killed. So you should not lament for any living being.

TEXT 31

sva—dharmam api caveksya
na vikāpitum arhasi
dharmyad dhi yuddhac chreya 'nyat
ksatriyasya na vidyate

Further, if you consider your own duty, you should not waver because for a Kshatriya there is nothing nobler than fighting a righteous war.

TEXT 32

yadrcchaya copapannam
svarga—dvaram apavrtam
sukhinah ksatriyah partha
labhante yuddham idrsam

Happy are the Ksatriyas, O Partha, who find a righteous war on hand like this, which comes to them without their seeking and it opens the doors of the heavenly planets.

TEXT 33

atha cet tvam imam dharmyam
sangramam na karisyasi
tatah sva–dharmam kirtim ca
hitva papam avapsyasi

But if you do not wage this war, as your duty dictates, than you will be abandoning your duty and forfeiting your fame and will incur sins.

TEXT 34

akirtim capi bhutani
kathayisyanti te 'vyayam
sambhavitasya cakirtir
maranad atiricyate

People will always speak of your infamy and for a man of dignity, dishonour is worse than death.

TEXT 35

bhayad ranad uparatam
mamsyante tvam maha–rathah
yesam ca tvam bahu–mato
bhutva yasyasi laghavam

The great warriors will think that you withdrew from the battle out of fear, and those that held you in esteem, will think you a coward.

TEXT 36

avacya–vadams ca bahun
vadisyaniti tavahitah
nindantas tava samarthyam
tato duhkhataram nu kim

And many a vile word will your enemies speak, belittling your strength, to mock your prowess and to hurt you, what can be more painful than that?

TEXT 37

hato va prapsyasi svargam
jitva va bhoksyase mahim
tasmad uttistha kaunteya

yuddhaya kṛta–niscayah

If you are defeated and slain, you will go to heaven and if you come out victorious, you will enjoy the earth. Therefore, O son of Kunti, arise and determine to fight.

TEXT 38

sukha–duhkhe same kṛtvā
labhalabhau jayajayau
tato yuddhaya yujyasva
naivam papam avapsyasi

Consider pleasure and pain, gain and loss, victory and defeat to be equal and prepare yourself for the battle. Thus you will not incur sin.

TEXT 39

esa te 'bhihita sankhye
buddhir yoge tv imam srnu
buddhya yukto yaya partha
karma–bandham prahasyasi

O Partha, so far I have described to you about the true knowledge of self. Now listen to the knowledge of Bhakti–yoga i.e. the loving service to the Supreme Lord, with the help of which you will be able to free yourself completely from the bondage of action.

TEXT 40

nehabhikrama–naso 'sti
pratyavayo na vidyate
sv–alpam apy asya dharmasya
trayate mahato bhayat

In this Bhakti–yoga, no effort is ever lost and no harm is ever done. Even a little of this devotional service delivers a man from great fear.

TEXT 41

vyavasayatmika buddhir
ekeha kuru–nandana
bahu–sakha hy anantas ca
buddhayo 'vyavasayinam

O descendant of Kuru, those who have chosen this path of loving service, their intelligence is steadfast and their aim is one. But those who are irresolute, their intelligence is manifold.

TEXT 42–43

yam imam puspitam vacam
pravadanty avipascitah
veda–vada–ratah partha
nanyad astiti vadinah

kamatmanah svarga–para
janma–karma–phala–pradam
kriya–visesa–bahulam
bhogaisvarya–gatim prati

O Partha, the flowery words of the Vedas which promises various fruitive activities like elevation to heavenly planets, higher birth, power, etc. attract the less intelligent persons. Being desirous of sense gratification and opulence they say that there is nothing more than this in this world.

TEXT 44

bhogaisvarya–prasaktanam
ta yapahrta–cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

The foolish persons, who are very much attached to sense gratification and opulence, are deluded by those things, and due to lack of control over their mind, can never develop steadfast devotion to the Supreme Lord.

TEXT 45

traī–gunya–visaya veda
nistrai–gunyo bhavarjuna
nirdvandvo nitya–sattva–sthō
niryoga–ksema atmavan

O Arjuna, the Vedas mainly deal with the three modes of Maya (material nature). Be free from their influence and being freed from all sorts of dualities, be established in the self.

TEXT 46

yavan artha udapane
sarvatah samplutodake
tavan sarvesu vedesu
brahmanasya vijanatah

All the purposes served by the pools, are fully served by the great reservoir of water. Similarly, all the purposes of Vedas can be served by one who knows the real meaning behind them.

TEXT 47

karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango 'stv akarmani

Your concern is with work and not with its fruits. So never hanker after the fruit or desist from work.

TEXT 48

yoga-sthah kuru karmani
sangam tyaktva dhananjaya
siddhy-asiddhyoh samo bhutva
samatvam yoga ucyate

O Dhananjaya, being steadfast in devotional service discharge your ordained duties and cast aside all attachment for the fruits thereof. The evenness of mind in success or failure is called Yoga.

TEXT 49

durena hy avaram karma
buddhi-yogad dhananjaya
buddhau saranam anviccha
krpanah phala-hetavah

O Dhananjaya, give up all fruitive activities and follow the principle of unalloyed devotional service. Those who desire to enjoy the result of their deeds are misers.

TEXT 50

buddhi–yukto jahatiha
ubhe sukrta–duskrte
tasmad yogaya yujyasva
yogah karmasu kausalam

He who is engaged in devotional service gets rid of the fruits of both good and bad deeds in this life. Hence try to perform yoga (devotional service), which is the art of performing duties.

TEXT 51

karma–jam buddhi–yukta hi
phalam tyaktva manisinah
janma–bandha–vinirmuktah
padam gacchanty anamayam

So, the truly wise abandon the fruits of actions with the help of the knowledge of devotional service, take refuge in the Lord, and being freed from the cycle of birth and death attain the supreme position, which is free from all afflictions.

TEXT 52

yada te moha–kalilam
buddhir vyatitarisyati
tada gantasi nirvedam
srotavyasya srutasya ca

When your mind has crossed quagmire of delusion, you will become indifferent to what has been heard till now and what will be heard hereafter.

TEXT 53

sruti–vipratipanna te
yada sthasyati niscala
samadhav acala buddhis
tada yogam avapsyasi

When your mind, which is distracted by the Vedic texts rests on unmoved meditation on the Supreme Lord you will attain true devotion.

TEXT 54

arjuna uvaca
sthita–prajnasya ka bhasa
samadhi–sthasya kesava
sthita–dhih kim prabhaseta
kim asita vrajeta kim

Arjuna said: O Keshava, what are the symptoms of one who is fully established in perfect knowledge and deeply absorbed in transcendence? What does such a person say and what is his language? What does he do? How does he walk and how does he sit?

TEXT 55

sri–bhagavan uvaca
prajahati yada kaman
sarvan partha mano–gatan
atmany evatmana tustah.
sthita–prajnas tadocyate

The Supreme Lord Sri Krishna said: O Partha, when a man gives up all sorts of mental desires and becomes contented in self with the realisation of the soul, he is said to be well–founded in wisdom.

TEXT 56

duhkhesv anudvigna–manah
sukhesu vigata–sprhah
vita–raga–bhaya–krodhah
sthita–dhir munir ucyate

A Jiva who is not perturbed in mind by calamities, who is in pleasure devoid of longing and from whom desire, fear and anger have departed is called a sage of steadfast wisdom.

TEXT 57

yah sarvatranabhisnehas
tat tat prapya subhasubham
nabhinandati na dvesti
tasya prajna pratisthita

He who has no attachments to anything and who does not rejoice nor hate, whether he finds good or evil is fixed in perfect knowledge.

TEXT 58

yada samharate cayam
kurmo 'nganiva sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

When the wise man fully controls his senses from their objects as the tortoise withdraws its limbs, his knowledge is well-founded.

TEXT 59

visaya vinivartante
niraharasya dehinah
rasa-varjam raso 'py asya
param drstva nivartate

The sense-objects fall from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste disappears when the Supreme Lord is seen.

TEXT 60

yatato hy api kaunteya
purusasya vipascitah
indriyani pramathini
haranti prasabham manah

O son of Kunti, the senses are so powerful and violent that they forcibly overpower the mind of even a wise man who strives to control them.

TEXT 61

tani sarvani samyamya
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita

A man who has full control over his senses and has fixed his mind and knowledge upon Me, is known as a man of steadfast intelligence.

TEXT 62

dhyayato visayan pumsah
sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate

When a man dwells in his mind on the sense objects, an attachment for them arises. Desire is born of that attachment. From desire anger is born.

TEXT 63

krodhad bhavati sammohah
sammohat smrti-vibhramah
smrti-bhramsad buddhi-naso
buddhi-nasat pranasyati

From anger comes delusion, from delusion springs failure of memory. From wrecked memory results the ruin of the understanding and then he perishes.

TEXT 64

raga-dvesa-vimuktais tu
visayan indriyais caran
atma-vasyair vidheyatma
prasadam adhigacchati

A man who controls his senses by following the regulated principles of freedom, obtains complete mercy of the Supreme Lord and thus becomes free from all attachment and hatred.

TEXT 65

prasade sarva-duhkhanam
hanir asyopajayate
prasanna-cetaso hy asu
buddhih paryavatisthate

When that serenity and peace come, there is the end of all sorrows. For, when the mind has become serene and peaceful. He gets the steadfast wisdom.

TEXT 66

nasti buddhir ayuktasya
na cayuktasya bhavana

na cabhavayatah santir
asantasya kutah sukham

A man who has no self control has no comprehension. Nor can he have any power of contemplation and without contemplation he can have no peace. When he has no peace, how can he be happy?

TEXT 67

indriyanam hi caratam
yan mano 'nuvidhiyate
tad asya harati prajnam
vayur navam ivambhasi

For, when a man's mind is governed by his roving senses, it carries away his wisdom as a gale carries away a ship on the water.

TEXT 68

tasmad yasya maha-baho
nigrhitani sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

Therefore, O mighty armed, whose senses are restrained from their objects, his wisdom is firmly set.

TEXT 69

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

What is night for all beings is the time of awakening for the self-controlled and the period of awakening of general people is night for the sage.

TEXT 70

apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami

He whom all desires enter as the waters enter the ocean, which though ever full, remains firmly established within its bounds, wins peace, not so the desirer of desires.

TEXT 71

vihaya kaman yah sarvan
pumams carati nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

Only he who has given up all desires and lives quite indifferent to mundane affinities, regards nothing as his own and is devoid of egoism, attains bliss.

TEXT 72

esa brahmi sthitih partha
nainam prapya vimuhyati
sthitvASYAM anta-kale 'pi
brahma-nirvanam rcchati

O Partha (Arjuna), this is the way of transcendental life. Having attained this one does not get bewildered. Realizing this even at the time of death, one can enter into the abode of the Supreme Lord.

om tatsditi srīmad-bhagavad-gītasūpaniṣatsu brahma-
vidyāyam yoga-sāstre śrī-kṛṣṇarjuna-samvade
sankhya-yogo nama dvitīyo 'dhyāyah

Thus ends the Second Chapter entitled, "Distinction Between Soul and Body" in the Upanisad of Śrīmad-Bhagavad-Gīta, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

Chapter THREE

Karma–Yoga

The Principle of action

TEXT 1

arjuna uvaca
jyayasi cet karmanas te
mata buddhir janardana
tat kim karmani ghore mam
niyodayasi kesava

Arjuna said : O Janardana, O Keshava, if devotional intelligence is more excellent than fruitive action in Your opinion, then why do You urge me to engage in this horrible deed?

TEXT 2

vyamisreneva vakyena
buddhim mohayasiva me
tad ekam vada niscitya
yena sreya 'ham apnuyam

With such conflicting words, I think you confuse my mind, therefore, tell me clearly that single course by which I can win the highest good.

TEXT 3

sri–bhagavan uvaca
loke 'smin dvi–vidha nistha
pura prokta mayanagha
jnana–yogena sankhyanam
karma–yogena yoginam

The Supreme Lord said: O sinless Arjuna, I have already told that in this world there are two groups of men who realise the self. Some are trying to know Him through mental speculation and others are interested to understand Him through devotional service.

TEXT 4

na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhigacchati

No man can ever be free from Karma (action) and a life of action by merely avoiding work and no man can attain perfection by mere renunciation.

TEXT 5

na hi kascit ksanam api
jatu tisthaty akarma-krt
karyate hy avasah karma
sarvah prakrti-jair gunaih

None can refrain from doing something even for a moment, everyone is forced by the qualities of material nature to perform work.

TEXT 6

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate

He who restrains his organs of action but sits brooding in his mind over the objects of sense, deludes himself and is called a hypocrite.

TEXT 7

yas tv indriyani manasa
niyamyarabhate 'rjuna
karmendriyaih karma-yogam
asaktah sa visisyate

But, he who controls his senses, along with his mind, O Arjuna, and directs his organs of action to work without attachment, is indeed a superior.

TEXT 8

niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira—yatrapi ca te
na prasiddhyed akarmanah

Perform your daily duties, because action is better than inaction. Even the maintenance of your body is not possible without action.

TEXT 9

yajnarthat karmano 'nyatra
loko 'yam karma—bandhanah
tad—artham karma kaunteya
mukta—sangah samacara

Work performed for satisfaction of the Supreme Lord is known as sacrifice. All other activities are bondages of action. Therefore, O son of Kunti, perform your works for the satisfaction of the Supreme Lord without any desire for fruits and thus you will remain unattached and free from the bondages of action.

TEXT 10

saha—yajnah prajah srstva
purovaca prajapatih
anena prasavisyadhvam
esa vo 'stv ista—kama—dhuk

In the beginning, the creator created men along with sacrifice and said, 'By this shall you multiply. This shall be the Kamadhenu which will yield you the milk of your desires.'

TEXT 11

devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha

With this shall you cherish the gods, and the gods will cherish you. Thus cherishing one another you will obtain the highest good.

TEXT 12

istan bhogan hi vo deva
dasyante yajna–bhavitah
tair dattan apradayaibhyo
yo bhunkte stena eva sah

Being cherished by the sacrifice, the demigods will grant you the pleasures you desire. He is verily a thief who enjoys the gifts of the demigods without offering them anything in return.

TEXT 13

yajna–sistasinah santo
mucyante sarva–kilbisaih
bhunjate te tv agham papa
ye pacanty atma–karanat

Righteous persons who eat the remnants of sacrifices are freed from all sorts of sins. But those are sinners and eat sin, who cook for their ownself.

TEXT 14

annad bhavanti bhutani
parjanyaad anna–sambhavah
yajnad bhavati parjanyo
yajnah karma–samudbhavah

All living entities subsist on food, food is produced from rain, rain comes from sacrifice and sacrifice is sprung of work.

TEXT 15

karma brahmodbhavam viddhi
brahmaksara–samudbhavam
tasmāt sarva–gatam brahma
nityam yajne pratisthitam

Know that work is enjoined in the Vedas and the Vedas spring from the Absolute. Hence the All–pervading Absolute is eternally situated in sacrificial acts.

TEXT 16

evam pravartitam cakram
nanuvartayatiha yah
aghayur indriyaramo
mogham partha sa jivati

O Arjuna, a man who does not adhere to the prescribed vedic system of sacrifice leads a sinful life. As he gets pleasure only from sense gratification, he lives in vain.

TEXT 17

yas tv atma–ratir eva syad
atma–trptas ca manavah
atmany eva ca santustas
tasya karyam na vidyate

One who loves his soul, remains fully satisfied and contented with the soul only, he has no duty to perform.

TEXT 18

naiva tasya krtenartho
nakrteneha kascana
na casya sarva–bhutesu
kascid artha–vyapasrayah

For him there is nothing to be gained by things done or left undone in this world. Nor has he to depend on any created being for attainment of his goal.

TEXT 19

tasmad asaktah satatam
karyam karma samacara
asakto hy acaran karma
param apnoti purusah

Always perform your duties without being attached to the results thereof, for the person who performs his duties without any attachment attains the Supreme.

TEXT 20

karmanaiva hi samsiddhim
asthita janakadayah
loka-sangraham evapi
sampasyan kartum arhasi

The great souls like Janaka attained the highest goal, i.e. devotion, by performance of prescribed duties. Therefore, you should perform your duty in order to educate the people.

TEXT 21

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

Common people follow the work of a great man. They pursue what he accepts as standard of action.

TEXT 22

na me parthasti kartavyam
trisu lokesu kincana
nanavaptam avaptavyam
varta eva ca karmani

There is nothing at all in the three worlds, O Partha, for Me to achieve, nor is there anything to gain which I have not gained. Yet I continue to work.

TEXT 23

yadi hy aham na varteyam
jatu karmany atandritah
mama vartmanuvartante
manusyah partha sarvasah

O Partha, being idle, if I do not perform any work, then people will imitate My ways and abandon their duties.

TEXT 24

utsideyur ime loka
na kuryam karma ced aham

sankarasya ca karta syam
upahanyam imah prajah

If I do not perform work, then all these worlds will be ruined and I would be the cause of confusion of castes and thereby peace will be disturbed.

TEXT 25

saktah karmany avidvamso
yatha kurvanti bharata
kuryad vidvams tathasaktas
cikirsur loka-sangraham

As the ignorant act with attachment for their work, O scion of Bharata, the wise perform their duties without attachment in order to do good for the world.

TEXT 26

na buddhi-bhedam janayed
ajnanam karma-sanginam
josayet sarva-karmani
vidvan yuktah samacaran

The wise man should not disrupt the minds of the ignorant, who are attached to fruitive actions, but engage them in work, himself acting without any attachment.

TEXT 27

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara- vimudhatma
kartaham iti manyate

Works are fully influenced by the triple qualities of material nature, but a person bewildered by false egoism, thinks himself as the sole performer.

TEXT 28

tattva-vit tu maha-baho
guna-karma- vibhagayoh
guna gunesu vartanta
iti matva na sajjate

But, O Mighty armed Arjuna, he who possessed knowledge about the Absolute Truth, does not work for sense gratification as he is well aware of the difference between fruitive activities for sense gratification and devotional service to the Supreme Lord.

TEXT 29

prakrter guna–sammudhah
sajjante guna–karmasu
tan akrtsna–vido mandan
krtsna–vin na vicalayet

Ignorant persons being bewildered by the modes of material nature become attached to the senses and their objects. But the wise should not disturb these unfortunate ignorant people.

TEXT 30

mayi sarvani karmani
sannyasyadhyatma–cetasa
nirasir nirmamo bhutva
yudhyasva vigata–jvarah

Free from all anxieties, direct the mind towards the soul and surrendering all your actions unto Me, go on fighting without hankering for the results thereof and shaking off all sorts of egoism.

TEXT 31

ye me matam idam nityam
anutisthanti manavah
sraddhavanto 'nasuyanto
mucyante te 'pi karmabhih

One who performs his duties as per My instructions and follows My teachings faithfully, without malice, becomes free from the bondage of action.

TEXT 32

ye tv etad abhyasuyanto
nanutisthanti me matam
sarva–jnana–vimudhams tan
viddhi nastan acetasah

Those who do not follow these teachings, out of malice, are to be known as bereft of all knowledge, ruined and ignorant.

TEXT 33

sadrsam cestate svasyah
prakrter jnanavan api
prakrtim yanti bhutani
nigraha kim karisyati

Even a learned man acts according to his own nature, because all living beings follow their natural inclinations. What can restraining of the senses do?

TEXT 34

indriyasyendriyasyarthe
raga—dvesau vyavasthitau
tayo na vasam agacchet
tau hy asya paripanthinau

Love and hatred naturally arises towards the objects of each sense. But one should not fall under their sway for they are his enemies.

TEXT 35

sreyan sva—dharmo vigunah
para—dharma sv—anusthitat
sva—dharma nidhanam sreyah
para—dharmo bhayavahah

One should perform his own duties, though they may be defective, than the well performed duties of others. It is better to die for one's own duties, while the performance of duties prescribed for others is dangerous.

TEXT 36

arjuna uvaca
atha kena prayukto 'yam
papam carati purusah
anicchann api varsneya
balad iva ni yojitah

Arjuna said: O Krishna, why does a living entity commit sin, even unwillingly, as if impelled by force?

TEXT 37

sri-bhagavan uvaca
kama esa krodha esa
rajo-guna-samudbhavah
mahasano maha-papma
viddhy enam iha vairinam

The Supreme Lord said: It is lust which emanates from the material modes of passion and transforms into anger, and that is the all-devouring, formidable and sinful enemy of the living entity.

TEXT 38

dhumenavriyate vahnir
yathadarso malena ca
yatholbenavrto garbhas
tatha tenedam avrtam

As fire is covered by smoke, mirror is covered by dust, and as the embryo is enwrapped by the uterus, so also the living entity is enshrouded by different degrees of this lust.

TEXT 39

avrtam jnanam etena
jnanino nitya-vairina
kama-rupena kaunteya
duspurenanalena ca

O son of Kunti, the true knowledge is enveloped by the insatiable fire of desire, which is the constant foe of the wise.

TEXT 40

indriyani mano buddhir
asyadhisthanam ucyate
etair vimohayaty esa
jnanam avrtya dehinam

The senses, the mind and intelligence are the abode of lust. This lust enwraps the real knowledge of the living entity and deludes him.

TEXT 41

tasmat tvam indriyany adau
niyamyā bharatarsabha
papmanam prajahi hy enam
jnana– vijnana–nasanam

Therefore, O scion of Bharata, having controlled the senses from the very beginning, you should conquer this lust, the destroyer of real knowledge.

TEXT 42

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

The sense organs are said to be superior to matter, the mind is superior to the sense organs, intelligence is superior to the mind and he (the soul) is even superior to intelligence.

TEXT 43

evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha–baho
kama–rupam durasadam

O mighty armed Arjuna, thus knowing the soul to be superior to intelligence and making the mind steady with the knowledge of true self, conquer the invincible enemy known as lust.

om tatsditi srīmad.bhagavad–gītasūpaniṣatsu
brahma–vidyāyāṁ yoga–sāstre śrī–kṛṣṇārjuna–
samvade karma–yogo
nāma tṛtīyo 'dhyāyāḥ

Thus ends the Third Chapter entitled, "The Principle of Action" in the Upanisad of Śrīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER FOUR

Jnana–Yoga

The path of divine knowledge

TEXT 1

sri–bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

The Supreme Lord said: I taught this eternal Yoga to the Sun–god, Vivaswan. Vivaswan told it to Manu, the father of mankind, and Manu told it to Ikshwaku.

TEXT 2

evam parampara–praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa

O Parantapa, the royal saints received this supreme knowledge thus handed down in disciplic succession. This knowledge is lost in this world through long ages

TEXT 3

sa evayam maya te 'dya
yogah proktah puratanah
bhakto 'si me sakha ceti
rahasyam hy etad uttamam

Today I am telling you that ancient supreme knowledge, as you are my devotee and friend.

TEXT 4

arjuna uvaca
aparam bhavato janma
param janma vivasvatah
katham etad vijaniyam
tvam adau proktavan iti

Arjuna said: O Krishna, the birth of Vivaswan(Sun-god) was much earlier than Your birth. How can I believe that You instructed this Yoga to him at first?

TEXT 5

sri-bhagavan uvaca
bahuni me vyatitani
janmani tava carjuna
tany aham veda sarvani
na tvam vettha parantapa

The Supreme Lord said: O Arjuna, many many births of both you and I have passed. I can remember them all, but you can not.

TEXT 6

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya

Although I am unborn and unchangeable and although I am the Lord of all the universe, still then I appear in this world through the help of My own potency.

TEXT 7

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

O descendant of Bharata, whenever there is decline of religion and rise of irreligion, I manifest Myself.

TEXT 8

paritrānaya sadhunam
vīnāsaya ca duskṛtam
dharma-samsthāpanārthaya
sambhavamī yuge yuge

I descend Myself in all ages to deliver the devotees, to annihilate the miscreants and to re-establish the principles of religion.

TEXT 9

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktva deham punar janma
naiti mam eti so 'rjuna

O Arjuna, one who knows the transcendental nature of My birth and deeds does not take birth in this material world after his death and attains My eternal abode.

TEXT 10

vita-raga-bhaya-krodha
man-māya mam upasritāḥ
bahavo jnana-tapasa
puta mad-bhavam agataḥ

Being freed from passion, fear and anger, steadfastly attached to and having taken absolute shelter in Me, may a person be purified by My transcendental knowledge and thus attains My divine love.

TEXT 11

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyaḥ partha sarvasaḥ

O Partha, I reciprocate the worship of persons according to their submission unto Me. Everyone follows My path in all possible ways.

TEXT 12

kanksantāḥ karmanam siddhim
yajanta iha devataḥ

ksipram hi manuse loke
siddhir bhavati karma-ja

Those who desire success in their fruitive activities worship the demigods in this world, for success in fruitive actions is achieved very quickly.

TEXT 13

catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam

The system of fourfold caste is introduced by Me according to qualification and action. Though I am the creator of this system, know Me that I am the non-doer being unchangeable.

TEXT 14

na mam karmani limpanti
na me karma-phale sprha
iti mam yo 'bhijanati
karmabhir na sa badhyate

I am not bound by any action of this world nor do I desire to enjoy any fruit thereof. He who really knows Me as such, is also not entangled in the reactions of his worldly deed.

TEXT 15

evam jnatva krtam karma
purvair api mumuksubhih
kuru karmaiva tasmāt tvam
purvaih purvataram krtam

All the liberated souls of the past, knowing this truth performed desireless actions. Therefore, you should follow such actions which were done by the sages of ancient times.

TEXT 16

kim karma kim akarmeti
kavayo 'py atra mohitah
tat te karma pravaksyami

yaj jnatva moksyase 'subhat

Even the intelligent find it perplexing to determine what is action and what is inaction. Now I shall tell you about action, knowing which you will be liberated from all sins.

TEXT 17

karmano hy api boddhavyam
boddhavyam ca vikarmanah
akarmanas ca boddhavyam
gahana karmano gatih

It is very difficult to fathom the intricacies of action. So one has to clearly understand the distinctive characteristics of action, forbidden action and inaction.

TEXT 18

karmany akarma yah pasyed
akarmani ca karma yah
sa buddhiman manusyesu
sa yuktah krtsna-karma-krt

One who sees action in inaction and inaction in action, is intelligent among mankind. He is in the divine stage, though he is engaged in all types of activities.

TEXT 19

yasya sarve samarambhah
kama-sankalpa- varjitah
jnanagni-dagdha-karmanam
tam ahuh panditam budhah

The wise call him most knowledgeable whose desire for fruitive action has been burnt by the fire of spiritual knowledge and all whose actions are devoid of any desire for sense gratification.

TEXT 20

tyaktva karma-phalasangam
nitya-trpto nirasrayah
karmany abhipravrtto 'pi
naiva kincit karoti sah

Abandoning all attachments to the fruits of work, always contented and independent, he is ever engaged in action and yet he does not work at all.

TEXT 21

nirasir yata–cittatma
tyakta–sarva–parigraha
sariram kevalam karma
kurvan napnoti kilbisam

One who performs action for the maintenance of his livelihood, keeping his body, mind and senses under control of his intelligence, without desire for the fruits of his actions and hoping for nothing in this world, is free from all virtue and vice accruing from action.

TEXT 22

yadrccha–labha–santusto
dvandvatito vimatsarah
samah siddhav asiddhau ca
krtvapi na nibadhyate

He is quite satisfied with whatever he gets without trying for it, has transcended the pairs of opposites, is free from malice or hatred and is steady both in success and failure. Hence his actions, although he is completely engaged in them, do not entangle him in bondage.

TEXT 23

gata–sangasya muktasya
jnanavasthita–cetasah
yajnayacaratah karma
samagram praviliyate

One who is unattached to the triple qualities of material nature and is situated in divine knowledge his actions completely merge into transcendence.

TEXT 24

brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma–karma–samadhina

One who is completely absorbed in spiritual activities will definitely attain the spiritual kingdom, for he is fully surrendered to spiritual activities, where there is complete sacrifice and which is offered is also of same divine nature.

TEXT 25

daivam evapare yajnam
yoginah paryupasate
brahmagnav apare yajnam
yajnenaivopajuhvati

Some yogis offer sacrifices to the demigods and some of them offer sacrifices to the fire of the Supreme Brahman.

TEXT 26

srotradinindriyany anye
samyamagnisu juhvati
sabdadin visayan anya
indriyagnisu juhvati

Some of them perform sacrifice by offering their senses as sacrificial ghee to the fire of self-control, while others perform sacrifice by offering the objects of their senses, such as sound, to the fire of their senses.

TEXT 27

sarvanindriya-karmani
prana-karmani capare
atma-samyama-yogagnau
juhvati jnana-dipite

Those who are interested in self-realisation in terms of mind and sense control, offer the actions of the ten senses as well as the vital airs (breath), as sacrifices to the fire of the controlled mind.

TEXT 28

dravya-yajnas tapo-yajna
yoga-yajnas tathapare
svadhyaya-jnana-yajnas ca
yatayah samsita-vratah

All these sacrifices may be divided into four kinds, such as Dravya Yajna, Japa Yajna, Yoga Yajna and Swadhyaya Yajna. One who performs such yajnas are called ascetics of severe vows.

TEXT 29

apane juhvati pranam
prane 'panam tathapare
pranapana–gati ruddhva
pranayama–parayanah
apare niyataharah
pranan pranesu juhvati

Some people who advocate Hatha yoga, practice Pranayam by stopping the movement of Prana into Apana and vice versa, and gradually stop the movements of both by practicing Kumbhaka (stopping all breathing). Some others curtailing their eating, perform sacrifice offering their Pranas to the fire of Pranas.

TEXT 30

sarve 'py ete yajna–vido
yajna–ksapita–kalmasah
yajna–sistamrta–bhujo
yanti brahma sanatnam

All these performers are well versed in the principle of sacrifice and having destroyed their sins by performance of sacrifice, ultimately attain the eternal Brahman by testing the nectarine remnants of such sacrifice.

TEXT 31

nayam loko 'sty ayajnyasya
kuto 'nyah kuru–sattama

O Arjuna, the scion of Kuru, why speak of the next world, even this world is denied to the non–performers of sacrifice.

TEXT 32

evam bahu–vidha yajna
vitata brahmano mukhe
karma–jan viddhi tan sarvan
evam jnatva vimoksyase

Thus manifold are the sacrifices, which are described in the Vedas, and all of them spring from active work, know this clearly and you will be liberated.

TEXT 33

sreyan dravya–mayad yajnaj
jnana–yajnah parantapa
sarvam karmakhilam partha
jnane parisamapyate

O Parantapa (Arjuna), knowledge, as a sacrifice, is superior to all material sacrifice. Every work without exception, O Partha, culminates in transcendental knowledge.

TEXT 34

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tatt va–darsinah

Accept a spiritual master in order to know the truth. Enquire from him about the truth by humble submission and obedient temperament. He can enlighten you with that knowledge.

TEXT 35

yaj jnatva na punar moham
evam yasyasi pandava
yena bhutany asesani
draksyasy atmany atho mayi

Being enlightened with divine knowledge you will know that all living entities are part of Me, they are in Me and they are mine.

TEXT 36

api ced asi papebhyah
sarvebhyah papa–krt–tamah
sarvam jnana–plavenaiva
vrjinam santarisyasi

Even if you are considered as the most sinful of all sinners, still then you will cross over this ocean of miseries with the help of the boat of transcendental knowledge.

TEXT 37

yathaidhamsi samiddho 'gnir
bhasma—sat kurute 'rjuna
jnanagnih sarva—karmani
bhasma—sat kurute tatha

As blazing fire burns firewood to ashes, O Arjuna, similarly the fire of transcendental knowledge burns up all fruits of action.

TEXT 38

na hi jnanena sadrsam
pavitram iha vidyate
tat svayam yoga—samsiddhah
kalenatmani vindati

There is nothing as pure as transcendental knowledge in this world. This knowledge is the ripe fruit of all yogas. One who has attained success in Karma—yoga realises that knowledge in his own real self in due course.

TEXT 39

sraddhaval labhate jnanam
tat—parah samyatendriyah
jnanam labdhva param santim
acirenadhigacchati

A man who has firm faith and has subdued his senses, attains transcendental knowledge. By performing Niskama—Karma—Yoga, he quickly attains eternal bliss.

TEXT 40

ajnas casraddadhanas ca
samsayatma vinasyati
nayam loko sti na paro
na sukham samsayatmanah

But the man who is ignorant, has no faith in Niskama—Karma—Yoga and is full of doubts, perishes. Neither in this world nor in the next, there is happiness for the man who always doubts.

TEXT 41

yoga–sannyasta–karmanam
jnana–sanchinna–samsayam
atmavantam na karmani
nibadhnanti dhananjaya

O Dhananjaya, who has renounced the fruits of his action, whose doubts are expelled by divine knowledge and who is firmly situated in the self, is not bound by any work.

TEXT 42

tasmad ajnana–sambhutam
hrt–stham jnanasinatmanah
chittvainam samsayam yogam
atisthottistha bharata

Therefore, O Bharata, due to ignorance this scepticism has arisen in your mind. Slash it with the sword of transcendental knowledge and fight the battle, by following Niskama–Karma–Yoga.

om tatsditi srimad–bhagavad–gitasupanisatsu brahma–
vidyayam yoga–sastre sri krsnarjuna–samvade
jnana–yogo nama caturtho 'dhyayah

Thus ends the Fourth Chapter entitled, "The Path of Divine Knowledge" in the Upanisad of Srīmad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FIVE

Karma–Sannyasa–Yoga

Desireless action dedicated to the Supreme Lord

TEXT 1

arjuna uvaca
sannyasam karmanam krsna
punar yogam ca samsasi
yac chreya etayor ekam
tan me bruhi su–niscitam

Arjuna said: O Krishna, first of all You told me to renounce work, then You advised me to work with devotion. Now please tell me definitely which of these two paths is better for me.

TEXT 2

sri–bhagavan uvaca
sannyasah karma–yogas ca
nihsreyasa–karav ubhau
tayos tu karma–sannyasat
karma–yogo visisyate

The Supreme Lord said: Both the paths are beneficial for mankind. Out of these two, work in devotional service is better than abandonment of work.

TEXT 3

jneyah sa nitya–sannyasi
yo na dvesti na kanksati
nirdvandvo hi maha–baho
sukham bandhat pramucyate

He who has neither love nor hatred for the fruits of his deeds and is steady and free from the pairs of opposites of the relative world, is really renounced and having given up all, is easily released from all bonds of action.

TEXT 4

sankhya–yogau prthag balah
pravadanti na panditah
ekam apy asthitah samyag
ubhayor vindate phalam

It is only the child and not the wise men, that speak of action and their renunciation as different paths. He, who is firmly established in one, reaches the end of both.

TEXT 5

yat sankhyaiah prapyate sthanam
tad yogair api gamyate
ekam sankhyam ca yogam ca
yah pasyati sa pasyati

That goal which is attained by mere renunciation is also attainable by devotional service. He who recognises both renunciation and devotional service as one, sees things as they are.

TEXT 6

sannyasas tu maha–baho
duhkham aptum ayogatah
yoga–yukto munir brahma
na cirenadhigacchati

One cannot become happy only by renouncing his activities unless he is engaged in the devotional service of the Lord. Being engaged in the service of the Lord, the sages become pure and attain the Supreme Lord forthwith

TEXT 7

yoga–yukto visuddhatma
vijitatmajitendriyah
sarva–bhutatma–bhutatma
kurvann api na lipyate

A wise man engaged in devotional service of the Supreme Lord possesses pure intelligence, pure mind and self control, and is dear to all and all are dear to him. Even performing various activities, he is not entangled in them.

TEXT 8–9

naiva kincit karomiti
yukto manyeta tattva–vit
pasyan srnvan sprsanjighrann
asnan gacchan svapan svasan

pralapan visrjan grhnann
unmisan nimisann api
indriyanindriyarthesu
vartanta iti dharayan

"I do nothing at all" thinks the man of unattached action, knowing the truth, for in seeing, hearing, touching, smelling, tasting, walking, breathing and sleeping, speaking, grasping, releasing, in opening and closing his eyes, he is convinced that it is the action of the senses.

TEXT 10

brahmany adhaya karmani
sangam tyaktva karoti yah
lipyate na sa papena
padma–patram ivambhasa

He who acts without attachment, dedicating his actions to the Supreme Lord is untouched by sin, like a lotus leaf untouched by water.

TEXT 11

kayena manasa buddhya
kevalair indriyair api
yoginah karma kurvanti
sangam tyaktvatma–suddhaye

In order to purify themselves, those who are engaged in devotional service, perform their duties, with body, mind and intelligence and even with their senses, abandoning all attachments.

TEXT 12

yuktah karma–phalam tyaktva
santim apnoti naisthikim
ayuktah kama–karena
phale sakto nibadhyate

A wise man who has renounced the fruit of his actions, attains unadulterated peace.
But a fool is compelled by desire and attached to the fruit and is therefore entangled.

TEXT 13

sarva–karmani manasa
sannyasyaste sukham vasi
nava–dvare pure dehi
naiva kurvan na karayan

The wise man who has renounced all actions with a discerning mind dwells at ease,
self–subdued in the city of nine gates, neither working nor causing work to be done.

TEXT 14

na kartrtvam na karmani
lokasya srjati prabhuh
na karma–phala–samyogam
svabhas tu pravartate

The lord of this material body, i.e. Soul, is not responsible for any action, nor for the
fruits thereof. But all this emanates from ignorance of the living entity.

TEXT 15

nadatte kasyacit papam
na caiva sukrtam vibhuh
ajnanenavrtam jnanam
tena muhyantijantavah

The Supreme Lord does not accept anybody's virtue or vice. Since pure intelligence
is enveloped by nescience, people are apt to be bewildered by the triple qualities of
material nature.

TEXT 16

jnanena tu tad ajnanam
yesam nasitam atmanah

tesam aditya–vajjnanam
prakasayati tat param

But when one is enlightened with divine knowledge his ignorance disappears with sun rise, and this knowledge reveals everything to him.

TEXT 17

tad–buddhayas tad–atmanas
tan–nisthas tat–parayanah
gacchanty apunar–avrttim
jnana–nirdhuta–kalmasah

When one's intelligence, mind and steadfastness have focussed on the Supreme Lord, then one becomes cleaned of all sins through transcendental knowledge and attains the blissful realm from where there is no return. Those who develops divine relationship with Me, never enamours of material benefits.

TEXT 18

vidya–vinaya–sampanne
brahmane gavi hastini
suni caiva sva–pake ca
panditah sama–darsinah

Sages look upon all with an equal eye, whether it be a learned Brahmin endowed with humility or a cow or an elephant or a dog–eating outcaste.

TEXT 19

ihaiva tairjitah sargo
yesam samye sthitam manah
nirdosam hi samam brahma
tasmad brahmani te sthitah

Those whose minds are thus established in equality have even in this world, overcome their nature. They are being stainless on the same level with Brahman are established in Brahman.

TEXT 20

na prahrsyet priyam prapya
nodvijet prapya capriyam

sthira–buddhir asammudho
brahma–vid brahmani sthitah

He who knows Brahman and is established in Him, is not deluded and is firm in mind. He neither rejoices at what is pleasant, nor grieves at what is unpleasant.

TEXT 21

bahya–sparsesv asaktatma
vindaty atmani yat sukham
sa brahma–yoga–yuktatma
sukham aksayam asnute

Being unattached to external objects, he finds eternal happiness in his own real self and of Me as Brahman owing to his steadfast attachment for Me.

TEXT 22

ye hi samsparsa–ja bhoga
duhkha–yonaya eva te
ady–antavantah kaunteya
na tesu ramate budhah

An intelligent person never desires sensual pleasures which are the source of miseries. Human sufferings spring from association of the senses with the material world. They have their beginning and end, and are, therefore, not eternal.

TEXT 23

saknotihaiva yah sodhum
prak sarira–vimoksanat
kama–krodhodbhavam vegam
sa yuktah sa sukhi narah

He who is able to resist the force of desire and anger even here before quitting his body, is a wise man and he enjoys bliss.

TEXT 24

yo 'ntah–sukho 'ntar–aramas
tathantar–jyotir eva yah
sa yogi brahma–nirvanam
brahma–bhuto 'dhigacchati

He who is sincere aspirant for inner spiritual happiness, inner harmony and inner enlightenment is really in touch with Brahman, is a real Yogi and attains the Supreme.

TEXT 25

labhante brahma–nirvanam
rsayah ksina–kalmasah
chinna–dvaidha yatatmanah
sarva–bhuta–hite ratah

The sages who are free from all sins and doubts, are self–controlled and are busy for the betterment of everybody attain transcendental bliss.

TEXT 26

kama–krodha–vimuktanam
yatinam yata–cetasam
abhito brahma–nirvanam
vartate viditatmanam

Those sages who are free from all passions and wrath, are self–restrained and well–versed in the true knowledge of their real self and Me, will definitely be liberated in the near future.

TEXT 27–28

sparsan krtva bahir bahyams
caksus caivantare bhruvoh
pranapanau samau krtva
nasabhyantara–carinau

yatendriya–mano–buddhir
munir moksa–parayanah
vigateccha–bhaya–krodho
yah sada mukta eva sah

Avoiding all external sense objects, fixing his vision between the eyebrows, balancing the inward and outward breaths within the nostrils, controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who always remains in this stage, is certainly liberated.

TEXT 29

bhoktaram yajna–tapasam
sarva–loka–mahesvaram
suhrdam sarva–bhutanam
jnatva mam santim rcchati

Know Me as the enjoyer of the fruits of all sacrifices, the worshipable Lord of all sages and the benefactor of all living entities. Knowing Me as the Supreme Personality of Godhead, the sages attain liberation.

om tatsditi srimad–bhagavad–gitasupanisatsu brahma–
vidyayam yoga–sastre sri–krsnarjuna–samvade
karma–sannyasa–yogo nama pancamo 'dhyayah

Thus ends the Fifth Chapter entitled, "Desireless Action Dedicated to the Supreme Lord" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SIX

Dhyana–Yoga

The principle of meditation

TEXT 1

sri–bhagavan uvaca
anasritah karma–phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

The Supreme Lord said: He who performs his prescribed duties without attachment for fruits is a Sannyasi and a Yogi too, not he who has given up the sacrificial fire or has abandoned all works.

TEXT 2

yam sannyasam iti prahur
yogam tam viddhi pandava
na hy asannyasta–sankalpo
yogi bhavati kascana

O Pandava, know that, which is called sannyasa (renunciation) is verily the same as Yoga (self–less work). O son of Pandu, for no one who has not fully renounced his desire can ever become a Yogi.

TEXT 3

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyaiva
samah karanam ucyate

For the neophytes, performance of action for spiritual purification is the only aim and for those who have already attained yoga, attainment of eternal peace is the only aim.

TEXT 4

yada hi nendriyarthesu
na karmasv anusajiate
sarva–sankalpa–sannyasi
yogarudhas tadocyate

When one has no attachment for the objects of the senses and their actions, and when he has completely surrendered his will, he is said to have attained Yoga.

TEXT 5

uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah

A living entity, who is fallen into the well of worldliness can be liberated by a mind which is free from all sorts of material attachment. A living entity should not be depressed by worldly attractions. The mind is the friend as well as foe of a living entity at different circumstances.

TEXT 6

bandhur atmatmanas tasya
yenatmaivatmana jitah
anatmanas tu satrutve
vartetatmaiva satru–vat

The mind is a friend to a living entity who has full control of self and an enemy to him who has no control over it.

TEXT 7

jitatmanah prasantasya
paramatma samahitah
sitosna–sukha–duhkhesu
tatha manapamanayoh

One who is established in yoga, has conquered his mind, he is never perturbed by heat and cold, happiness and distress, honour and dishonour, and is deeply absorbed in meditation on the Supreme Lord.

TEXT 8

jnana–vijnana–trptatma
kuta–stho vijitendriyah
yukta ity ucyate yogi
sama–lostrasma–kancanah

He is self–content with acquired knowledge and transcendental self–realisation, and is self controlled. He considers everything whether it be clay, stone or gold – as the same.

TEXT 9

suhṛn–mītrāry–udāsina–
madhyastha–dvesya–bandhusu
sādhusv api ca pāpesu
sama–buddhir viśisyate

He is greatly honoured as he regards his well–wishers, friends, enemies, neutrals, mediators, the envious, relatives, the pious and the sinners alike.

TEXT 10

yogi yunjita satatam
atmanam rahasi sthitah
ekaki yata–cittatma
nirasir aparigrahaḥ

A transcendentalist remaining at a secluded place will concentrate his mind on the Supreme Lord and will try to become free from desires for fruitive actions.

TEXT 11–12

succau dese pratisthāpya
sthīram āsanam atmanah
naty–ucchritam nati–nicam
cailājina–kusottaram

tatraikāgram manah kṛtvā
yata–cittendriya–kriyāḥ

upavisyasane yunjyad
yogam atma–visuddhaye

In order to practice yoga, one should go to a secluded place and prepare a seat with kusa–grass (one type of grass) covering it with a deer–skin and a soft cloth, and place it in a sanctified place, neither too high nor too low. Then he has to sit on it and practice yoga for purification of his heart, by controlling his mind.

TEXT 13–14

samam kaya–siro–grivam
dharayann acalam sthirah
sampreksya nasikagram svam
disas canavalokayan

prasantatma vigata–bhir
brahmacari–vrate sthitah
manah samyamya mac–citto
yukta asitamat–parah

While practicing yoga, one should keep his body, neck and head in a straight line, fix his vision at the tip of his nose and meditate on the four–armed form of Vishnu, with a subdued mind, devoid of fear and being established in Brahmacharya.

TEXT 15

yunjann evam sadatmanam
yogi niyata–manasah
santim nirvana–paramam
mat–samstham adhigacchati

By constant and steadfast practice of yoga, a transcendentalist attains to the abode of the Lord by cessation of material existence.

TEXT 16

naty–asnatas tu yogo 'sti
na caikantam anasnatah
na cati–svapna–silasya
jagrato naiva carjuna

Yoga is not for him who eats too much, or too little, O Arjuna, nor is it for him who sleeps too much or who keeps too long a vigil.

TEXT 17

yuktahara–viharasya
yukta–cestasya karmasu
yukta–svapnavabodhasya
yogo bhavati duhkha–ha

One who is moderate in eating, sleeping, working and waking, and self–restrained in his enterprises can become free from all sorts of afflictions by practicing yoga.

TEXT 18

yada viniyatam cittam
atmany evavatisthate
nisprah sarva–kamebhyo
yukta ity ucyate tada

A yogi becomes situated in transcendence, when he is detached from all material desires and affinities and his thoughts are controlled and are fixed on the self and Godhead.

TEXT 19

yatha diyo nivata–stho
nengate sopama smṛta
yogino yata–cittasya
yunjato yogam atmanah

The mind of a yogi who is situated in transcendence is as steady and true as the unwavering flame of a lamp in a windless house.

TEXT 20

yatroparamate cittam
niruddham yoga–sevaya
yatra caivatmanatmanam
pasyann atmani tusyati

When one's mind becomes completely detached from material activities by practice of yoga, he is said to be situated in samadhi or trance. At this stage he is able to see the self by pure intelligence and feels pleasure within his own self.

TEXT 21

sukham atyantikam yat tad
buddhi–grahyam atindriyam
vetti yatra na caivayam
sthitā calati tattvataḥ

In that blissful state, he gets tremendous transcendental happiness and enjoys himself through divine senses. Being established in such a state he never departs from truth.

TEXT 22–23

yam labdhvā caparam labham
manyate nadhikam tataḥ
yasmin sthito na duḥkheṇa
gurunapi vicālyate

tam vidyād duḥkha–samyoga–
viyogam yoga–samjñitam
sa niscayena yoktavyo
yogo 'nirvinna–cetasa

When he attains such bliss, he thinks that nothing is superior to it and being established in that bliss, he is never shaken by any of the tribulations of the world, how great that may be. This is the real freedom from all sorts of miseries arising out of material contact.

TEXT 24–25

sankalpa–prabhavaṁ kāmāṁś
tyaktvā sarvaṁ aśeṣataḥ
manasaivendriya–grāmam
viniyamya samantataḥ

śanaiḥ śanair uparameḍ
buddhya dhṛti–grhita ya
atma–samsthām manāḥ kṛtvā
na kiñcid api cintayet

He completely abandons all his desires born of false ego, controls all his senses by mind, attains complete dispassion from sense–percepts, by virtue of his pure intelligence and ultimately realises his own self fully isolated from all worldly relatives.

TEXT 26

yato yato niscalati
manas cancaiam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

Mind is flickering and unsteady by nature. Although it inclines to wander unrestrained, one should carefully strive to bring it under control.

TEXT 27

prasanta—manasam hy enam
yoginam sukham uttamam
upaiti santa—rajasam
brahma—bhutam akalmasam

Overcoming all hurdles by such practice whose mind is fixed on Me, attains the highest bliss. He is liberated, peaceful and free from all sins.

TEXT 28

yunjann evam sadatmanam
yogi vigata—kalmasah
sukhena brahma—samsparsam
atyantam sukham asnute

Thus making the self ever steadfast, the yogi whose sins have disappeared, easily experiences the infinite joy of union with Godhead.

TEXT 29

sarva—bhuta—stham atmanam
sarva—bhutani catmani
iksate yoga—yuktatma
sarvatra sama—darsanah

A true yogi beholds the Supreme Lord in all beings and also sees all beings in Him, and thus realises the Supreme Lord everywhere.

TEXT 30

yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami

sa ca me na pranasyati

He who sees Me everywhere and everything in Me, I am never lost from him and he is never lost from Me.

TEXT 31

sarva—bhuta—sthitam yo mam
bhajaty ekatvam asthitah
sarvatha vartamano 'pi
sa yogi mayi vartate

The yogi, who knows Me as the All Pervading Super Soul, worships Me. He always dwells in Me in all circumstances.

TEXT 32

atmaupamyena sarvatra
samam pasyati yo 'rjuna
sukham va yadi va duhkham
sa yogi paramo matah

O Arjuna, one who considers all beings as dear as his own self, and shares their happiness and distress as his own, is a great yogi.

TEXT 33

arjuna uvaca
yo 'yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram

Arjuna said: O Madhusudana, I am unable to understand the principle of yoga system which you have just advised me. It appears impracticable and unbearable due to fickleness of mind.

TEXT 34

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva su—duskaram

O Krishna, the mind is restless, turbulent, obstinate and very strong, and I think to keep that mind under control is, as difficult as to control the wind.

TEXT 35

sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam
abhyasena tu kaunteya
vairagyena ca grhyate

The Supreme Lord said: O mighty-armed, no doubt the mind is fickle and hard to curb. But by constant practice and by detachment it can be controlled.

TEXT 36

asamyatatmana yogo
dusprapa iti me matih
vasyatmana tu yatata
sakyo 'vaptum upayatah

He who does not strive to control his mind through constant practice and asceticism, it is impossible on his part to practice yoga. But he, whose mind is controlled through proper means, attains perfection in that yoga system.

TEXT 37

arjuna uvaca
ayatih sraddhayopeto
yogac calita-manasah
aprapya yoga-samsiddhim
kam gatim krsna gacchati

Arjuna said: O Krishna, a man who has faith, but who is not steadfast and whose mind wanders away from yoga and fails to accomplish it, what is his fate?

TEXT 38

kaccin nobhaya-vibhrastas
chinnabhram iva nasyati
apratistho maha-baho
vimudho brahmanah pathi

O Mighty—armed Krishna, does he not perish like a riven cloud fallen from both and without any support, deluded in the path of Brahman?

TEXT 39

etan me samsayam krsna
chettum arhasy asesatah
tvad—anyah samsayasyasya
chetta na hy upapadyate

You should dispel this doubt of mine completely, O Krishna, for no one other than You can possibly dispel this doubt.

TEXT 40

sri—bhagavan uvaca
partha naiveha namutra
vinasas tasya vidyate
na hi kalyana—krt kascid
durgatim tata gacchati

The Supreme Lord said: O Partha, one who practices yoga never meets with destruction either in this world or in the next. One who does good for all, never overcomes by evil.

TEXT 41

prapya punya—krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga—bhrasto 'bhijayate

The defaulters of Astanga yoga are of two kinds, viz. (i) those of short timed practice, and (ii) those of long timed practice. Those who have fallen from short time practice of Astanga yoga, after enjoying heavenly bliss for a very long period take birth either in the family of a righteous Brahmin or in the family of a wealthy person.

TEXT 42

atha va yoginam eva
kule bhavati dhimatam
etad dhi durlabhataram—
loke janma yad idrsam

But those who have fallen after a long practice of Astanga yoga, take birth in the family of wise yogis. A birth in such a pious family is very rare.

TEXT 43

tatra tam buddhi–samyogam
labhate paurva–dehikam
yatate ca tato bhuyah
samsiddhau kuru–nandana

O son of Kuru, taking birth in such a family, he regains his previous divine intelligence and again strives to achieve perfection in that yoga.

TEXT 44

purvabhyasena tenaiva
hriyate hy avaso 'pi sah
jijnasur api yogasya
sabda–brahmativartate

Due to divine intelligence of his previous life, an inquisitive yogi easily overcomes the ritualistic principles prescribed in the Vedas.

TEXT 45

prayatnad yatamanas tu
yogi samsuddha–kilbisah
aneka–janma–samsiddhas
tato yati param gatim

Through constant and careful practice, the yogi gradually becomes free from all contaminations and after practicing this yoga for many, many births, he attains the supreme perfection.

TEXT 46

tapasvibhyo 'dhiko yogi
jnanibhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi
tasmad yogi bhavarjuna

A yogi is superior to an ascetic, superior even to a wiseman and is therefore far superior to a fruitive worker. Hence, O Arjuna, be a yogi.

TEXT 47

yoginam api sarvesam
mad–gatenantar–atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

The yogi who follows the path of unalloyed devotion, who worships Me with great faith, and is firmly attached to Me, is the best of all yogis.

om tatsditi srimad–bhagavad–gitasupanisatsu brahma–
vidyayam yoga–sastre sri–krsnarjuna–samvade
dhyana–yogo nama sastho 'dhyayah

Thus ends the Sixth Chapter entitled, "The Principle of Meditation" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER SEVEN

Jnana–Vijnana–Yoga

The transcendental knowledge of the Absolute

TEXT 1

sri–bhagavan uvaca
mayy asakta–manah partha
yogam yunjan mad–asrayah
asamsayam samagram mam–
yatha jnasyasi tac chrnu

The Supreme Lord said: O Partha, now listen how you can know Me completely by practicing yoga with mind steadfastly attached to Me.

TEXT 2

jnanam te 'ham sa–vijnanam
idam vaksyamy asesatah
yaj jnatva neha bhuyo 'nyaj
jnatavyam avasisyate

Now I shall tell you in detail, the principle of transcendental knowledge about My graceful personality, knowing which there shall remain nothing more in this world to be known by you.

TEXT 3

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

Out of hundreds and thousands of human beings one strives to attain perfection in eternal bliss and out of those who have attained perfection, hardly one knows Me in My

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

Earth, water, fire, air, ether, mind, intelligence and perverted ego these are the eight components of My external energy.

TEXT 5

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

O Mighty-armed Arjuna, besides My external energy (Apara Prakruti), I have another energy known as Jiva-potency which is superior to My external energy. All living entities come of this superior potency.

TEXT 6

etad-yonini bhutani
sarvanity upadharaya
aham krtsnas ya jagatah
prabhavah pralayas tatha

All the sentient and insentient worlds emanate from these two potencies of Mine. Hence, I am the root cause of creation and destruction of this world.

TEXT 7

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

O Dhananjaya, there is none greater than I. All the universes exist in Me, as gems are strung on a thread.

TEXT 8

raso 'ham apsu kaunteya
prabhasmi sasi—suryayoh
pranavah sarva—vedesu
sabdah khe paurusam nrsu

O son of Kunti, I am the taste of water, the light of the Sun and the Moon, the syllable 'Om' of all Vedas, the sound in the ether and the virility in mankind.

TEXT 9

punyo gandhah prthivya ca
tejas casmi vibhavasau
jivanam sarva—bhutesu
tapas casmi tapasvisu

I am the sanctified fragrance of the earth, the heat of the Sun and fire, the life of all living entities and the penances of the ascetics.

TEXT 10

bijam mam sarva—bhutanam
viddhi partha sanatana
buddhir buddhimatam asmi
tejas tejasvinam aham

O Partha, know Me that I am the eternal seed of all elements, the intelligence of the intelligent and the prowess of the powerful.

TEXT 11

balam balavatam caham
kama—raga—vivarjitam
dharmaviruddho bhutesu
kamo 'smi bharatarsabha

O Bharatarsabha(Arjuna), I am the strength of the strong, devoid of passion and wrath. I am the sex in the animals, not opposed to scriptural injunctions.

TEXT 12

ye caiva sattvika bhava
rajasas tamasas ca ye
matta eveti tan viddhi
na tv aham tesu te mayi

All Sattwika, Rajasa and Tamasa manifestations in the world are the results of the qualities and actions of My illusory potency. Hence, they are under My control but I am quite independent of them.

TEXT 13

tribhir guna–mayair bhavair
ebhih sarvam idam jagat
mohitam nabhijanati
mam ebhyah param avyayam

The whole world is deluded by the triple qualities(Sattwa, Raja and Tama) of My illusory potency. Therefore, people do not know Me, as I am inexhaustible, unchangeable and independent of these triple qualities.

TEXT 14

daivi hy esa guna–mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

It is extremely difficult to surmount My supernatural Maya consisting of the triple qualities. but those who surrender unto Me alone, can easily cross it.

TEXT 15

na mam duskrutino mudhah
prapadyante naradhamah
mayayapahrta–jnana
asuram bhavam asritah

The foolish miscreants, the lowest among mankind, those whose intelligence is stolen by illusion and those who are demoniac in nature, do not surrender unto Me.

TEXT 16

catur-vidha bhajante mam
janah sukrino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

O Arjuna, O best among the Bharatas, four kinds of righteous people worship Me. They are (i) the distressed, (ii) the inquisitive, (iii) the desirer of wealth, and (iv) the seekers of knowledge.

TEXT 17

tesam jnani nitya-yukta
eka-bhaktir visisyate
priyo hi jnanino 'tyartham
aham sa ca mama priyah

Among them, the wise becomes the best by obtaining pure knowledge through devotional service unto Me. He is very dear to Me and I am also very dear to him.

TEXT 18

udarah sarva evaite
jnani tv atmaiva me matam
asthitah sa hi yuktatma
mam evanuttamam gatim

The above four classes of devotees are all magnanimous souls. But one who is situated in My transcendental knowledge, he lives in Me. He is very dear to Me.

TEXT 19

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

After many births, the wise surrenders unto Me, knowing Me as the cause of all causes. Such a great devotee is indeed very rare.

TEXT 20

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah

tam tam niyamam asthaya
prakrtya niyatah svaya

The fruitive workers being deprived of My transcendental knowledge, worship the demigods for fulfilment of their material desires and follow different rules and regulations akin to their own nature.

TEXT 21

yo yo yam yam tanum bhaktah
sraddhayarcitum icchati
tasya tasyacalam sraddham
tam eva vidadhamy aham

As an indwelling guide of all living entities, I make their faith more steadfast in that particular god, whom they worship according to their choice.

TEXT 22

sa taya sraddhaya yuktas
tasyaradhanam ihate
labhate ca tatah kaman
mayaiva vihitan hi tan

By worshipping a particular demigod with firm faith, one fulfils his desires. But actually all benefits are granted by Me alone.

TEXT 23

antavat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api

Less intelligent people worship the demigods and the fruits they obtain from such worship are limited and transitory. The worshippers of demigods go to the planets of demigods, but My devotees ultimately attain Me.

TEXT 24

avyaktam vyaktim apannam
manyante mam abuddhayah
param bhavam ajananto

mamavyayam anuttamam

People who consider Me as unmanifest, are ignorant even studying the Vedic scriptures, as they do not know about My supreme, unchangeable and eternal form.

TEXT 25

naham prakasah sarvasya
yoga–maya–samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

My Shyamasundar human form is eternal. As it is enveloped by My creative potency(Yoga–Maya), it is unmanifest to the fallen souls. Therefore, the foolish and ignorant people do not know about My unchangeable form.

TEXT 26

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

O Arjuna, as the Supreme Lord, I know everything about the past, the present and the future. I also know all living entities, but due to their bewilderment, people do not know My eternal Shyamasundar form.

TEXT 27

iccha–dvesa–samutthena
dvandva–mohena bharata
sarva–bhutani sammoham
sarge yanti parantapa

O Parantapa(Arjuna), all living entities, when they come into this material world, are deluded by its dualities like pleasure and pain etc., born of love and hatred.

TEXT 28

yesam tv anta–gatam papam
jananam punya–karmanam
te dvandva–moha–nirmukta
bhajante mam drdha–vratah

Those who are purged of all sins by dint of their pious deeds, worship Me with steadfast determination, freed from the worldly opposites and delusion.

TEXT 29

jara–marana–moksaya
mam asritya yatanti ye
te brahma tad viduh krtsnam
adhyatmam karma cakham

Those who strive for liberation from old age and death, surrender unto Me in devotional service. They know everything about transcendental deeds and fruitive activities.

TEXT 30

sadhibhutadhidaivam mam
sadhiyajnam ca ye viduh
prayana–kale 'pi ca mam
te vidur yukta–cetasah

Those who know Me as the Supreme Personality of Godhead, as the governing principle of the material manifestation, as the controller of all the demigods and as the sustainer of all sacrifices, can know Me, even at the time of death.

om tatsditi srīmad–bhagavad–gītasūpaniṣatsu
brahma–vidyāyam yoga–sāstre śrī–kṛṣṇarjuna–
samvade jñāna–vijñāna–yogo
nama saptaṁ dhyāyah

Thus ends the Seventh Chapter entitled, "The Transcendental Knowledge of the Absolute" in the Upaniṣad of Śrīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER EIGHT

Taraka–Brahma–Yoga

Attaining the Supreme Lord

TEXT 1

arjuna uvaca
kim tad brahma kim adhyatmam
kim karma purusottama
adhibhutam ca kim proktam
adhidaivam kim ucyate

Arjuna said: O Purushottama, what is meant by each of the terms ‘Brahman’, ‘Adhyatma’, ‘Karma’, ‘Adhibhuta’, and ‘Adhidaiva’?

TEXT 2

adhiyajnah katham ko 'tra
dehe 'smin madhusudana
prayana–kale ca katham
jneyo 'si niyatatmabhih

O Madhusudana, what is Adhiyajna(Lord of sacrifice) in this body? How do the persons engaged in devotional service know You at the time of their death?

TEXT 3

sri–bhagavan uvaca
aksaram brahma paramam
svabhavo 'dhyatmam ucyate
bhuta–bhavodbhava–karo
visargah karma–samjnitah

The Supreme Lord said: the eternal, indestructible and unchangeable living entity is called Brahman, and his eternal nature is called Adhyatma. Activities performed for the

development of these material bodies are called karma.

TEXT 4

adhibhutam ksaro bhavah
purusas cadhidaivatam
adhiyajno 'ham evatra
dehe deha-bhrtam vara

The changeable and perishable is called Adhibhuta. Adhidaiba means the Universal Virata Purusa who is the Presiding Deity of the demigods and of the senses. I am known as Adhiyajna, the indwelling Super-soul in the heart of all living entities.

TEXT 5

anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mad-bhavam
yati nasty atra samsayah

He who recalls Me, at the time of death, is undoubtedly blessed with My divine knowledge and attains My nature.

TEXT 6

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

Whatever state of being one remembers when he passes away, definitely he will attain that state.

TEXT 7

tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaisyasy asamsayah

Therefore, always think of Me and fight the battle. When you will perform your duties by fixing your mind and intelligence on Me, definitely you will attain Me.

TEXT 8

abhyasa–yoga–yuktena
cetasa nanya–gamina
paramam purusam divyam
yati parthanucintayan

O Partha, the Supreme Lord is attainable by remembering Him with undeviated attention and constant practice of Yoga.

TEXT 9

kavim puranam anusasitaram
anor aniyamsam anusmared yah
sarvasya dhataram acintya–rupam
aditya– varnam tamasah parastat

The Supreme Lord is omniscient, eternal, the supreme controller, the smallest, the sustainer of all, eternally adolescent, inconceivable, self–revealed like the self–luminous Sun and beyond material conception.

TEXT 10

prayana–kale manasacalena
bhaktya yuktoyoga–balena caiva
bhruvor madhye pranam avesya samyak
sa tam param purusam upaiti divyam

One who remembers the Supreme Lord in devotion, at the time of death, by fixing his prana (vital air) between the two eyebrows due to previous practice of yoga, will definitely attain the Supreme Lord.

TEXT 11

yad aksaram veda–vido vadanti
visanti yad yatayo vita–ragah
yad icchanto brahmacaryam caranti
tat te padam sangraheṇa pravaksye

Now I shall tell you the process for attaining the ultimate goal, designated Akshara(Parama Purusa) by the vedic scholars, in Whom dwell the great sages detached from all worldly affinities and for Whom the Brahmacharis practise celibacy.

TEXT 12–13

sarva–dvarani samyamyā
mano hr̥di nirudhya ca
murdhny adhayatmanah pranam
asthito yoga–dharanam

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

Controlling all senses through practice of yoga, fixing the mind on the heart and the prana (vital air) between the two eyebrows and uttering the sacred syllable 'Om', if one quits his body, he will definitely attain My eternally blissful realm.

TEXT 14

ananya–cetah satatam
yo mam smarati nityasah
tasyaham sulabhah partha
nitya–yuktasya yoginah

O Partha (Arjuna), I am easily accessible to him who remembers Me without deviation.

TEXT 15

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

Pure devotees are not subject to rebirth which is transitory and full of miseries, because they have attained the highest perfection.

TEXT 16

a–brahma–bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

O Arjuna, beginning from the lowest planets to the highest planet in the material world (i.e. up to Brahmaloaka) all are subject to rebirth. But, O son of Kunti, one who takes shelter in Me through devotional service, is not liable to be reborn.

TEXT 17

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

As per human calculation, a period of thousand four-ages is the duration of a day of Brahma and such a period is also the duration of his night.

TEXT 18

avyaktad vyaktayah sarvah
prabhavanty ahar-agame
ratry-agame praliyante
tatraivavyakta-samjnake

All living entities are made manifest with the dawn of Brahma's day and they are annihilated with the beginning of Brahma's night.

TEXT 19

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratry-agame 'vasah partha
prabhavaty ahar-agame

Time and again, this multitude of living entities come into being at the dawn of the day of Brahma and dissolve at the beginning of the night of Brahma.

TEXT 20

paras tasmad tu bhavo 'nyo
'vyakto 'vyaktat sanatana
yah sa sarvesu bhutesu
nasyatsu na vinasyati

But there is another nature, which is eternal and superior to material nature. It is so excellent and eternal that when all in this world is destroyed, it remains as it is.

TEXT 21

avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama

My supreme abode is the ultimate destination of all living entities, which is unmanifested and infallible. When one attains it, he never comes back.

TEXT 22

purusah sa parah partha
bhaktya labhyas tv ananyaya
yasyantah—sthani bhutani
yena sarvam idam tatam

O Partha, that Supreme Personality of Godhead is the greatest of all and is attainable by unalloyed devotion. He is all pervading and everything exists in Him.

TEXT 23

yatra kale tv anavrttim
avrttim caiva yoginah
prayata yanti tam kalam
vaksyami bharatarsabha

O Bharatarsabha (Arjuna), now I shall tell you about the time when the yogis passing away from this world, will come back to this material world or not.

TEXT 24

agnir jyotir ahah suklah
san masa uttarayanam
tatra prayata gacchanti
brahma brahma—vido janah

Those who know the Supreme Brahman, breathe their last at the time of influence of Fire—god, in light, in an auspicious day, in the bright fortnight and during the six months period when the sun moves to the northern side of the equator.

TEXT 25

dhumo ratris tatha krsnah
san—masa daksinayanam
tatra candramasam jyotir
yogi prapya nivartate

Karma—yogis who pass away during smoke, night, dark fortnight, the six months when the sun moves to the southern side of the equator, or attain the moon planet, again come to this world.

TEXT 26

sukla—krsne gati hy ete
jagatah sasvate mate
ekaya yaty anavrttim
anyayavartate punah

There are two eternal paths for passing away from this world. One is the path of light and the other is darkness. Those who pass away during the path of light are not liable to come back but those who pass away during the path of darkness are bound to return.

TEXT 27

naite srti partha janan
yogi muhyati kascana
tasmāt sarvesu kalesu
yoga—yukto bhavarjuna

O Partha, a devotee knowing these two eternal paths of light and darkness is never bewildered by the triple qualities of material nature. Therefore, O Arjuna, always follow the cult of unalloyed devotion.

TEXT 28

vedesu yajnesu tapahsu caiva
danesu yat punya—phalam pradistam
atyeti tat sarvam idam viditva
yogi param sthanam upaiti cadyam

A pure devotee is not deprived of all the good results accruing from the study of the Vedas, the performance of sacrifices, austerities, giving charity and all other types of activities. Obtaining all those things through devotional service he attains the supreme blissful realm.

om tatsditi srīmad-bhagavad-gītasūpaniṣatsu
brahma-vidyayam yoga-sāstre śrī-kṛṣṇarjuna-
samvade taraka-brahma-yogo
namastamo 'dhyayah

Thus ends the Eight Chapter entitled, "Attaining the Supreme Lord" in the Upanishad of Śrīmad Bhagavad Gītā, the science of God, the scripture of yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER NINE

Raja-guhya-Yoga

The supreme secret knowledge

TEXT 1

sri-bhagavan uvaca
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yajjnatva moksyase 'subhat

The Supreme Lord said: O Arjuna, as you are free from malice, I will expound to you this profound secret knowledge and experience by understanding which you will be released from evil and cycle of births and deaths.

TEXT 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

It is a royal science, a sovereign secret, a supreme purifier. It is perceived by direct experience, it is the perfection of religion, it is easy to practise and it is eternal and imperishable.

TEXT 3

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

O Parantap(Arjuna), those who have no faith in Me, are unable to acquire the supreme knowledge of devotional service and hence are hurled into the vortex of birth and death in this material world.

TEXT 4

maya tatam idam sarvam
jagad avyakta–murtina
mat–sthani sarva–bhutani
na caham tesv avasthitah

The whole universe is pervaded by My unmanifested form. All beings exist in Me but I do not exist in them.

TEXT 5

na ca mat–sthani bhutani
pasya me yogam aisvaram
bhuta–bhrn na ca bhuta–stho
mamatma bhuta–bhavanah

And yet the beings do not really abide in Me. Behold, that is My divine mystery. My spirit which is the source of all beings sustains all things, but it does not abide in them.

TEXT 6

yathakasa–sthito nit yam
vayuh sarvatra–go mahan
tatha sarvani bhutani
mat–sthan ity upadhara ya

As air, which is all–pervading, ever exists in ether, similarly know that all beings exist in Me.

TEXT 7

sarva–bhutani kaunteya
prakrtim yanti mamikam
kalpa–ksaye punas tani
kalpadau visrjamy aham

O son of Kunti, every material manifestation enters into My nature at the end of the millennium and again I create them by My nature at the beginning of another millennium.

TEXT 8

prakrtim svam avastabhya
visrjami punah punah
bhuta—gramam imam krtsnam
avasam prakrter vasat

This material world is under My control. Therefore, it is manifested time and again by My will.

TEXT 9

na ca mam tani karmani
nibadhnanti dhananjaya
udasina—vad asinam
asaktam tesu karmasu

O Dhananjaya, those actions can not bind Me and I remain completely detached from those actions. But in reality I am not detached, I am always attached to eternal bliss.

TEXT 10

ma yadh yaksena prakrtih
su yate sa—caracaram
hetunanena kaunte ya
jagad viparivartate

O son of Kunti, the material nature produces all movable and immovable things in this world under My supervision. Thus, this manifestation comes into existence time and again.

TEXT 11

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta—mahesvaram

Foolish persons deride Me when I manifest Myself in a human form. They do not know that I am the Supreme Lord of the universe.

TEXT 12

moghasa mogha–karmano
mogha–jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

Those who are thus deluded, are attracted by demoniac and atheistic temperament. In that bewildered condition, their desire for liberation, fruitive action and to acquire knowledge are all defeated.

TEXT 13

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya–manaso
jnatva bhutadim avyayam

O Partha, the great souls being protected by divine nature worship Me, as the primeaval and inexhaustible source of everything, with unalloyed devotion.

TEXT 14

satatam kirtayanto mam
yatantas ca drdha–vratah
namasyantas ca mam bhaktya
nit ya–yukta upasate

Those great devotees always chant My divine Name, Form, Qualities and Pastimes. They worship Me with great determination in order to become My eternal servant.

TEXT 15

jnana–yajnena capy an ye
yajanto mam upasate
ekatvena prthaktvena
bahudha visvato–mukham

Others who are busy in acquiring knowledge, worship Me as the Supreme Lord, in different forms and as the Lord of the universe.

TEXT 16–19

aham kratu aham yajnah
svadhaham aham ausadham

mantra 'ham aham evajyam
aham agnir aham hutam

pitaham asya jagato
mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

gatir bharta prabhuh sakai
nivasah saranam suhrt
prabhavah pralayah sthanam
nidhanam bijam avyayam

tapamy aham aham varsam
nigrhnamy utsrjami ca
amrtam caiva mrtyus ca
sad asac caham arjuna

O Arjuna, I am the ritual, the sacrifice, the oblation, the medicine, the incantation, the ghee, the fire, the offering, the father of this universe, the mother, the supporter, and the grandfather; the knowable and the syllable 'Om', the Vedas viz., the Rig, the Sama and the Yajur; the highest goal of all, the sustainer, the master, the witness, the abode, the refuge, the friend, the creation, the annihilation, the cause of existence, the eternal seed; the heat in summer, the cold in winter, the rain in rainy season. I am the nectar, the death and the eternal truth. Such meditation is one type of worship of My universal form.

TEXT 20

traī-vidya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan

Those who perform fruitive actions become purged of all sins, by study of the Vedas and by drinking soma-juice. Gradually they implore for heavenly planets by worshipping Me through sacrifices and after taking birth in the heaven, they enjoy celestial pleasures.

TEXT 21

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti

evam trayi–dharmam anuprapanna
gatagatam kama–kama labhante

After enjoying celestial pleasures in the heaven, they return to this material world on the expiry of their virtue. Thus, the fruitive workers being loyal to the vedic injunctions, are thrown to the cycle of birth and death.

TEXT 22

anan yas cintayanto mam
ye janah paryupasate
tesam nit yabhi yuktanam
yoga–ksemam vahamy aham

But those who accept the path of devotional service and meditate on Me, they offer Me everything devoid of any desire and steadfastly attached to Me. I fulfil their requirements and preserve what they possess.

TEXT 23

ye 'py anya–devata–bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi–purvakam

O son of Kunti, whatever one offers to the demigods, is actually meant for Me. But due to lack of proper knowledge he offers it to them, which is contrary to prescribed rules.

TEXT 24

aham hi sarva–yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te

I am the sole enjoyer and Lord of all sacrifices. Those who are quite ignorant of My real transcendental nature, are bound to fall down.

TEXT 25

yanti deva–vrata devan
pitrn yanti pitr–vratah

bhutani yanti bhuteiya
yanti mad–yajino 'pi mam

The worshippers of demigods, of ancestors and of the ghosts and spirits take birth among them respectively; and My devotees attain Me.

TEXT 26

patram puspam phalam to yam
yo me bhakt ya prayacchati
tad aham bhakt y–upahrtam
asnami prayatatmanah

If a person offers Me even a leaf, a flower, a fruit or a drop of water with love, affection and devotion, I accept it.

TEXT 27

yat karosi yad asnasi
yajjuhosi dadasi yat
yat tapas yasi kaunteya
tat kurusva mad–arpanam

O son of Kunti, whatever you do, whatever you eat, whatever you sacrifice, whatever you donate and austerities that you perform, consecrate them all unto Me.

TEXT 28

subhasubha–phalair evam
moksya karma–bandhanaih
sann yasa–yoga–yuktatma
vimukto mam upaisyasi

O Arjuna, thus you will be freed from the good and evil impacts of fighting and by accepting this principle of renunciation you will be liberated and attain Me.

TEXT 29

samo ham sarva–bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhakt ya
mayi te tesu capy aham

I behave equally and in an impartial manner to all living entities. I have neither enemy nor friend. But those who worship Me in devotion, they dwell in Me and I dwell in them. This is My distinctive principle.

TEXT 30

api cet su—duracaro
bhajate mam ananya—bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

If a person is engaged in the devotional service of the Lord, even after committing the most heinous actions, he will be considered as a saint as he is properly situated.

TEXT 31

ksipram bhavati dharmatma
sasvac—chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

O son of Kunti, My devotee quickly becomes a righteous person and attains lasting peace. I proclaim it boldly that My devotee never perishes.

TEXT 32

mam hi partha vyapasrit ya
ye 'pi syuh papa—yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

O Partha, those who take absolute shelter in Me, though they be born of lower births women including the prostitutes, Vaisyas(Merchants) and Sudras(Lower class people), the untouchables attain the supreme destination. My devotees are not confined to a particular caste, creed, gender, colour, sect or community.

TEXT 33

kim punar brahmanah punya
bhakta rajarsayas tatha
anityam asukham lokam
imam prapya bhajasva mam

When the lowest class people become purged of all sins through devotional service, there is no doubt that the miseries of the pious Brahmins and Kshatriyas (Ruling/warrior class) will disappear quickly through devotional service.

TEXT 34

man–mana bhava mad–bhakto
mad–yaji mam namaskuru
mam evaisyasi yuktvaivam
atmamam mat–parayanah

O Arjuna, always think of Me, become My devotee, offer obeisances to Me and worship Me alone. Being totally absorbed in Me, you will definitely attain Me.

om tatsditi srimad–bhagavad–gitasupanisatsu
brahma–vidyayam yoga–sastre sri–krsnarjuna–
samvade raja–guhya–yogo
navamo 'dhyayah

Thus ends the Ninth Chapter entitled, "The Supreme Secret Knowledge" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER TEN

Vibhuti–Yoga

The opulence of the Supreme Lord

TEXT 1

sri–bhagavan uvaca
bhuya eva maha–baho
srnu me paramam vacah
yat te 'ham priyamanaya
vaks yami hita–kamyaya

The Supreme Lord said: O mighty armed Arjuna, hear My Supreme words once again which I am now going to impart you for your betterment, as you are very dear to Me and it will give you immense pleasure.

TEXT 2

ne me viduh sura–ganah
prabhavam na maharsayah
aham adir hi devanam
maharsinam ca sarvasah

I am the source of all the demigods and the great sages. Therefore, they do not know My transcendental deeds which I perform in a human form in this material world.

TEXT 3

yo mam ajam anadim ca
vetti loka–mahesvaram
asammudhah sa martyesu
sarva–papaih pramucyate

He who knows Me as unborn, beginningless and the Supreme Lord of all planets, is freed from delusion and is purged of all sins.

TEXT 4–5

buddhir jnanam asammohah
ksama satyam damah samah
sukham duhkham bhavo 'bhavo
bhayam cabhayam eva ca

ahimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag–vidhah

Intelligence, knowledge, non–delusion, forgiveness, truth, control of internal and external senses, pleasure and pain, birth and death, fear and courage, non–violence, equality, contentment, austerity, charity, fame, infamy – all these diverse qualities of human beings are created by Me.

TEXT 6

maharsayah sapta purve
catvaro manavas tatha
mad–bhava manasajata
yesam loka imah prajah

The seven sages, the four Brahmacharis and the fourteen Manus are all born of Me. All living entities in these worlds descend from them.

TEXT 7

etam vibhutim yogam ca
mama yo vetti tattvatah
so vikalpena yogena
yujyate natra samsayah

There is no doubt that he who knows about My opulence and power, engages in devotional service.

TEXT 8

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava–samanvitah

I am the fountain head of all spiritual and material worlds. Everything emanates from Me. The wise man who know it perfectly well, they engage in My devotional service and worship Me with love and with great attention.

TEXT 9

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca

With minds fixed on Me, with lives consecrated to Me, My pure devotees fully absorbed in Me, and they derive great pleasure enlightening one another and conversing on My glorious attributes and deeds.

TEXT 10

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

Those who worship Me with love and devotion, I give them unadulterated love born of pure intelligence, which enables them to attain My blissful realm.

TEXT 11

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava-stho
jnana-dipena bhasvata

Out of My causeless mercy for them, I dwelling in their hearts, destroy their darkness born of ignorance, with the lamp of pure knowledge.

TEXT 12-13

arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

Arjuna said: O Lord, all great sages such as Narada, Asita, Devala and Vyasa have all declared that you are the Supreme Brahman, the supreme abode, the Holiest, the Supreme Personality of Godhead, eternal divine person, unborn and sublime. Now You are declaring the same thing to me.

TEXT 14

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

O Kesava, all that You narrated to me, I believe that as true. Neither the demigods nor the demons can know You or Your divine personality.

TEXT 15

svayam evatmanatmanam
vettha tvam purusottama
bhuta–bhavana bhutesa
deva–deva jagat–pate

O Purushottama, the source of all living beings, the Lord of all elements, the Lord of all lords, the Lord of the universe, You know Yourself through Your own potency.

TEXT 16

vaktum arhasy asesena
divya hy atma–vibhutayah
yabhir vibhutibhir lokan
imams tvam vyapya tisthasi

Only You are competent to describe about Your divine powers by which You pervade all these universes. Please tell me all this in detail.

TEXT 17

katham vidyam aham yogims
tvam sada paricintayan
kesu kesu ca bhavesu
cintyo 'si bhagavan maya

O Lord of yoga, how shall I know You by constant contemplation? What are you different aspects in which I am to meditate?

TEXT 18

vistarenatmano yogam
vibhutim ca janardana
bhuyah kathaya trptir hi
srnvato nasti me 'mrtam

O Janardana(Krishna), please tell me again in detail about Your mighty potency and glory. Hearing your glories my thirst for listening Your ambrosial words increases instead of being quenched.

TEXT 19

sri–bhagavan uvaca
hanta te kathayisyami
divya hy atma–vibhutayah
pradhanyatah kuru–srestha
nasty anto vistarasya me

The Supreme Lord said: O best of Kurus, My opulences are limitless. Out of them I will tell you some prominent divine extensions.

TEXT 20

aham atma gudakesa
sarva–bhutasaya–sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

O Gudakesa(Arjuna), I am the soul – the indwelling guide of all living entities. I am the beginning, the middle and the end of al beings.

TEXT 21

adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

Of the twelve Adityas, I am Vishnu; of the luminaries, I am the radiant Sun; of the Maruts, I am Marichi; and among the stars, I am the Moon.

TEXT 22

vedanam sama–vedo 'smi
devanam asmi vasavah
indriyanam manas casmi
bhutanam asmi cetana

Of the Vedas, I am the Sama Veda; of the gods, I am Indra; of all senses, I am the mind; and among the living beings, I am knowledge.

TEXT 23

rudranam sankaras casmi
vitteso yaksa–raksasam
vasunam pavakas casmi
meruh sikharinam aham

Of Rudras, I am Sankara(Siva); of the Yakshas and Rakshasas, I am Kubera (the lord of wealth); of the Vasus, I am pavaka (fire); and of the mountains, I am Sumeru.

TEXT 24

purodhasam ca mukhyam mam
viddhi partha brhaspatim
senaninam aham skandah
sarasam asmi sagarah

O Arjuna, of priests I am Bruhaspati; of generals, I am Kartikeya, the Lord of battle; and among the water bodies, I am the ocean.

TEXT 25

maharsinam bhrigur aham
giram asmy ekam aksaram
yajnanam japa–yajno 'smi

sthavaranam himalayah

Of great sages, I am Bhrugu; of all words, I am the syllable 'Om'; of sacrifices, I am the Japa Yajna or the Nama yajna(chanting of the holy names); of immovable things I am the Himalayas.

TEXT 26

asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

Of trees, I am the Aswattha; of sages and demigods, I am Narada; of Gandharvas, I am Chitraratha; and among enlightened persons, I am the sage Kapila.

TEXT 27

uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

Of horses, know Me to be Uchaishrava; of elephants, know Me as Airavata; I am the king among mankind.

TEXT 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

Of weapons, I am the thunderbolt; of cows, I am the Kamadhenu; I am the Cupid, source of all creations; among serpents, I am Vasuki.

TEXT 29

anantas casmi naganam
varuno yadasam aham
pitnam aryama casmi
yamah samyamamatam aham

Of the Nagas, I am Ananta; among the aquatic creatures, I am Varuna; of ancestors, I am Aryama; and among the dispensers of justice, I am Yama, the Lord of death.

TEXT 30

prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

Of demons, know Me as the devoted Prahlada; of subduers, I am Time; of brutes, I am the forest king Lion; of birds, I am Garuda, the feathered carrier of Vishnu.

TEXT 31

pavanah pavatam asmi
ramah sastra–bhrtam aham
jhasanam makaras casmi
srotasam asmi jahnavi

Of purifiers, I am the wind; of armed warriors, I am Rama; of aquatic animals, I am Makara; and of rivers, I am the Ganges.

TEXT 32

sarganam adir antas ca
madhyam caivaham arjuna
adh yatma–vidya vidyanam
vadah pravadatam aham

O Arjuna, I am the beginning, the middle, and the end of all creations. Of all sciences, I am spiritual science or the self embodied knowledge; and of logicians I am the conclusive truth.

TEXT 33

aksaranam a–karo 'smi
dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato–mukhah

Of alphabets, I am the first vowel; of compound words, I am the dual–word; of the destructive agents, I am the Mahakala Rudra; and among creators, I am Brahma.

TEXT 34

mrtyuh sarva–haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

I am the all–devouring death, I am the source of all that is to come. Among women, I am fame, beauty, speech, memory, intelligence, faithfulness and forbearance.

TEXT 35

brhat–sama tatha samnam
gayatri chandasam aham
masanam marga–sirso 'ham
rtunam kusumakarah

Of hymns, I am the great Sama; of meters, I am the Gayatri; of months, I am Margashira(corresponding to November and December); and among seasons, I am Spring season.

TEXT 36

dyutam chalayatam asmi
teias teiasvinam aham
jayo 'smi vyavasayo 'smi
sattvam sattvavatam aham

Among the cheats, I am the gambling; among the splendid, I am the splendor; among the enterprising people, I am victory and adventure; and I am the strength of the strong.

TEXT 37

vrsninam vasudevo 'smi
pandavanam dhananjayah
muninam apy aham vyasah
kavinam usana kavih

Among the Vrusnis, I am Vasudeva; among the Pandavas, I am Dhananjaya (Arjuna); of sages, I am Vyasa; and among the poets, I am Sukracharya (the preceptor of the demons).

TEXT 38

dando damayatam asmi
nitir asmijigisatam
maunam caivasmi guhyanam
jnanam jnanavatam aham

Of punishments, I am the rod of chastisement; I am principle among those who seek victory; I am silence among secret things; and knowledge among the wise.

TEXT 39

yac capi sarva–bhutanam
bijam tad aham ariuna
na tad asti vina yat syan
maya bhutam caracaram

O Arjuna, I am the seed of all things. Nothing moving or inert can exist without Me.

TEXT 40

nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

O Parantapa (Arjuna), there is no end to My divine manifestations. What I have told you is a mere indication of My infinite opulences.

TEXT 41

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo–'msa–sambhavam

Know, O Arjuna, that all beautiful, glorious, sublime and mighty creations emanate from Me and are a spark of My divine splendour.

TEXT 42

atha va bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

But what need is there to know all these details, O Arjuna? I pervade and support the entire universe only with a single fragment of Myself.

om tatsditi srinad–bhagavad–gitasupanisatsu
brahma–vidyayam yoga–sastre sri–krshnarjuna–
samvade vibhuti–yogo
nama dasamo 'dhyayah

Thus ends the Tenth Chapter entitled, "The Opulence of the Supreme Lord" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER ELEVEN

Visva-rupa-darsana-Yoga

The universal form of the Supreme Lord

TEXT 1

arjuna uvaca
mad-anugrahaya paramam
guhyam adhyatma-samjnitam
yat tvayoktam vacas tena
moho 'yam vigato mama

Arjuna said: O Lord, now my delusion is dispelled by hearing Your most confidential transcendental advice, which You have delivered out of compassion for me.

TEXT 2

bhavapyayau hi bhutanam
srutau vistaraso maya
tvattah kamala-patraksa
mahatmyam api cavyayam

O Lotus-eyed, I have heard from You in detail about the creation and destruction of all living entities and also regarding Your inexhaustible glories.

TEXT 3

evam etad yathattha tvam
atmanam paramesvara
drastum icchami te rupam
aisvaram purusottama

O Best of beings, O Supreme Lord, though I am seeing Your actual position, still then I wish to see how You have entered into this cosmic manifestation. I want to behold that Universal Form of You.

TEXT 4

manyase yadi tac chakyam
maya drastum iti prabho
yogesvara tato me tvam—
darsayatmanam avyayam

O my Lord, O Lord of all mystic power, if you think that I am fit to visualise that Universal Form, then kindly show me that divine form.

TEXT 5

sri—bhagavan uvaca
pasya me partha rupani
sataso 'tha sahasrasah
nana—vidhani divyani
nana—varnakrtini ca

The Supreme Lord said; O Partha, behold My opulences, in hundreds of thousands of different divine forms and also in different colours and shapes.

TEXT 6

pasyadityan vasun rudran
asvinau marutas tatha
bahuny adrsta—purvani
pasyascaryani bharata

O Bharata, see the twelve Adityas, the eight Vasus, the eleven Rudras, the twin Aswins and the forty nine Maruts along with something which no one has ever seen or heard before.

TEXT 7

ihaika—stham jagat krtsnam
pasyadya sa—caracaram
mama dehe gudakesa
yac canyad drastum icchasi

The entire universe and whatever you want to behold, all are My opulences. Therefore, O Gudakesa, behold all those things in My body.

TEXT 8

na tu mam sakyase drastum
anenaiva sva-caksusa
divyam dadami te caksuh
pasya me yogam aisvaram

But you cannot behold My glorious form with your human eyes. Therefore, I give you divine vision by which you can behold My mystic opulence.

TEXT 9-11

sanjaya uvaca
evam uktva tato rajan
maha-yogesvaro harih
darsayam asa parthaya
paramam rupam aisvaram

aneka-vaktra-nayanam
anekadbhuta-darsanam
aneka-divyabharanam
divyanekodyatayudham

divya-malyambara-dharam
divya-gandhanulepanam
sarvascarya-mayam devam
anantam visvato-mukham

Sanjaya said: O king, saying thus, Hari, the Lord of Supreme Yoga displayed His Universal Form to Arjuna. That universal form was very wondrous, with many mouths and eyes, with many divine ornaments and with many divine weapons, decorated with divine garlands and garments and with sweet scented divine perfumes smeared all over His body, all wonderful, resplendent, unlimited and with faces all the world over.

TEXT 12

divi surya-sahasrasya
bhaved yugapad utthita
yadi bhah sadrsi sa syad
bhasas tasya mahatmanah

If hundreds of thousands of suns rise in the sky at once, they might slightly resemble the effulgence of that Mighty Form, Viswa-Rupa.

TEXT 13

tatraika—stham jagat krtsnam
pravibhaktam anekadha
apasyad deva—devasya
sarire pandavas tada

Arjuna beheld the unlimited universes although divided into many parts situated in one place in the body of the universal form of the Lord.

TEXT 14

tatah sa vismayavisto
hrsta—roma dhananjayah
pranamya sirasa devam
krtanjali abhasata

Then, Dhananjaya (Arjuna) became astonished and imotional, his hairs stood on end in ecstasy, offering obeisances to the Supreme Lord, he prayed the Lord with folded hands.



TEXT 15

arjuna uvaca
pasyami devams tava deva dehe
sarvams tatha bhuta-visesa-sanghan
brahmanam isam kamalasana-stham
rsims ca sarvan uragams ca divyan

Arjuna said: O Lord, in Your divine body, I behold all the demigods, all living entities, the Lord Brahma seated on lotus flower, Lord Siva, all the sages and all the divine serpents.

TEXT 16

aneka-bahudara-vaktra-netram
pasyami tvam sarvato 'nanta-rupam
nantam na madhyam na punas tavadim
pasyami visvesvara visva-rupa

O Lord of the universe, O Viswa-Rupa (Universal Form), in Your divine body I behold innumerable arms, bellies, mouths and eyes. I find no beginning, middle or end to all this.

TEXT 17

kiritinam gadinam cakrinam ca
tejo-rasim sarvato diptimantam
pasyami tvam durniriksyam samantad
diptanalarka-dyutim aprameyam

Your All-pervading Divine Form adorned with crowns, mace and discs, is difficult to behold for its resplendent as the radiant sun.

TEXT 18

tvam aksaram paramam veditavyam
tvam asya visvasya param nidhanam
tvam avyayah sasvata-dharma-gopta
sanatanas tvam puruso mato me

You are inexhaustible, the Supreme Being, worthy to be known, the best in all the universes; You are unchangeable, the maintainer of religion and the eternal personality of Godhead.

TEXT 19

anadi–madhyantam ananta–viryam
ananta–bahum sasi–surya–netram
pasyami tvam diota–hutasa–vaktram
sva–tejasa visvam idam tapantam

You have no beginning, middle or end. There is no end to Your glories. You have countless arms and the sun and the moon are Your eyes. You are illuminating this entire universe by Your own effulgence.

TEXT 20

dyav a–prthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam ugram tavedam
loka–trayam pravyathitam mahatman

The earth, the sky and the space in between are all pervaded by You alone. O Lord, I am seeing Your terrible and wonderful form. I see that all planets are perplexed.

TEXT 21

ami hi tvam sura–sangha visanti
kecid bhitah pranjalayo grnanti
svastity uktva maharsi–siddha–sanghah
stuvanti tvam stutibhih puskalabhih

The demigods are entering in Your divine frame; some are praying You in fear with folded hands. The great sages are beholding You by singing doxologies.

TEXT 22

rudraditya vasavo ye ca sadhya
visve 'svinau marutas cosmapas ca
gandharva–yaksasura–siddha–sangha
viksante tvam vismitas caiva sarve

The Rudras, the Adityas, the Vasus, the Sadhyas, the Viswadevas, the twin Aswinikumaras, the Maruts, the ancestors, the Gandharvas, the Yakshas, the demons and the siddhas – all are beholding You in wonder.

TEXT 23

rupam mahat te bahu–vaktra–netram
maha–baho bahu–bahuru–padam
bahudaram bahu–damstra–karalam
drstva lokah pravyathitas tathaham

O Mighty–Armed, just like me, all the planets with their inhabitants are perturbed by beholding You with innumerable faces, eyes, arms, thighs, feet, bellies and the dreadful teeth.

TEXT 24

nabhah–sprsam diptam aneka–varnam
vyattananam dipta–visala–netram
drstva hi tvam pravyathitantar–atma
dhrtim na vindami samam ca visno

O Lord Visnu, I am not getting peace and tranquillity by beholding You in this body which touches the sky, which is multicoloured, resplendent, with opened mouths and extensive eyes.

TEXT 25

damstra–karalani ca te mukhani
drstvaiva kalanala–sannibhani
diso najane na labhe ca sarma
prasida devesa jagan–nivasa

I am bewildered by seeing Your deathlike faces with terrible teeth. I am losing equilibrium. O Lord, O refuge of the universe, please be merciful to me.

TEXT 26–27

ami ca tvam dhrtarastrasya putrah
sarve sahaivavani pala–sanghaih
bhismo dronah suta–putras tathasau
sahasmadiyair api yodha–mukhyaih

vaktrani te tvaramana visanti
damstra–karalani bhayanakani
kecid vilagna dasanantaresu
sandrsyante curnitair uttamangaih

The sons of Dhrutarastra along with all the kings, Bhishma, Drona, Karna, and all the warriors on our side are rushing into Your mouths of terrible tooth. It is seen that some are smashed within the gaps of teeth for their heads crushed to powder.

TEXT 28

yatha nadinam bahavo 'mbu–vegah
samudram evabhimnukha dravanti
tatha tavami nara–loka–vira
visanti vaktrany abhivijvalanti

As the many torrents of rivers rush towards the ocean so do these heroes of the mortal world rush into Your flaming Mouths.

TEXT 29

yatha pradiptam jvalanam patanga
visanti nasaya samrddha–vegah
tathaiva nasaya visanti lokas
tavapi vaktrani samrddha–vegah

As mouths rush swiftly into a blazing fire to perish there, so do these men rush into Your Mouths with tremendous speed to their own destruction.

TEXT 30

lelihyase grasamanah samantal
lokan samagran vadanair jvaladbhih
tejobhir apuryajagat samagram
bhasas tavograh pratapanti visno

O Lord Vishnu, You are devouring all people from all directions through Your flaming mouths. You are manifested by covering all the universes with Your effulgence and terrible heat.

TEXT 31

akhyahi me ko bhavan ugra-rupo
namo 'stu te deva-vara prasida
vijnatum icchami bhavantam adyam
na hi prajanami tava pravrttim

O Lord, tell me who are You with this terrible form? I offer my obeisances unto You, have mercy on me. I am not aware of Your nature, and I wish to know You.

TEXT 32

sri-bhagavan uvaca
kalo 'smi loka-ksaya-krt pravrdhho
lokan samahartum iha pravrttah
rte 'pi tvam na bhavisyanti sarve
ye 'vasthitah pratyanyikesu yodhah

The Supreme Lord said: O Arjuna, I am time, that destroys the world and which is made manifest to destroy these enormous multitude of men. Except you (the Pandavas) all the warriors present here will be slain.

TEXT 33

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savya-sacin

Therefore, get up and prepare to fight, subdue your enemies and enjoy a flourishing kingdom. They have already been slain by Me. O Savyasachin (Arjuna), you are merely an instrument in this fight.

TEXT 34

dronam ca bhisam cajayadratham ca
karnam tathanyan api yodha-viran
maya hatams tvam jahi ma vyathistha
yudhyasva jetasi rane sapatnan

Fearlessly kill Drona, Bhishma, Jayadratha, Karna and all other great warriors who have been doomed by Me. Just fight and you shall conquer your enemies in the battle.

TEXT 35

sanjaya uvaca
etac chrutva vacanam kesavasya
krtanjalir vepamanah kiriti
namaskrtva bhuya evaha krsnam
sa-gadgadam bhita-bhitah pranamya

Sanjaya said: Having heard these words of Keshava (Krishna), Kiriti (Arjuna) trembled, folded his hands and prostrated himself, overwhelmed with fear, he then addressed Krishna again with a faltering voice.

TEXT 36

arjuna uvaca
sthane hrsikesa tava prakirtya
jagat prahrasyaty anurajyate ca
raksamsi bhitani diso dravanti
sarve namasyanti ca siddha-sanghah

Arjuna said: O Hrusikesha, the world rightly rejoices in Your glory. The demons fly in all quarters in fear and the enlightened persons offer their obeisances to You. Everything is going on perfectly.

TEXT 37

kasmac ca te na nameran mahatman
gariyase brahmano 'py adi-kartre
ananta devesa jagan-nivasa
tvam aksaram sad-asat tat param yat

O Lord, why should they not pay their homage to You, greater than Brahma's self, O limitless one, the God of all gods i.e. how could they act otherwise, O the primordial Cause, the Refuge of the universe, the Eternal, the Infallible, transcendental to this material manifestation.

TEXT 38

tvam adi-devah purusah puranas
tvam asya visvasya param nidhanam
vettasi vedyam ca param ca dhama
tvaya tatam visvam ananta-rupa

You are the primal personality, the most ancient Man, You are the Final Abode of all that lives, You are the Knower and the knowable, You are the Blissful Realm, O

limitless Lord, You have pervaded this whole cosmic manifestation.

TEXT 39

vayur yamo 'gnir varunah sasankah
prajapatis tvam prapitamahas ca
namo namas te 'stu sahasra-krtvah
punas ca bhuyo 'pi namo namas te

You are air, Yama (God of death), fire, Varuna (God of water), Moon, Prajapati (Lord of creation), and Prapitamaha (Grand-grand sire—Brahma). Therefore, I offer my devoted obeisances unto You a thousand times also time and again.

TEXT 40

namah purastad atha prsthatas te
namo 'stu te sarvata eva sarva
ananta-viryamita-vikramas tvam
sarvam samapnosi tato 'si sarvah

I prostrate, O Lord, from front, from behind, and from all sides to You. You are the most powerful. You are all pervading, hence You are everything.

TEXT 41–42

sakheti matva prasabham yad uktam
he krsna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si
vihara-sayyasana-bh ojanesu
eko 'tha vapy acyuta tat-samaksam
tat ksamaye tvam aham aprameyam

Being unaware of Your glories I have addressed You in the past as 'O Krishna', 'O Yadava', 'O my friend'. If due to madness or love for You, I showed irreverence to You at play, at rest, sitting and at meals, either alone or in the midst of friends, forgive me, O Lord, Thou Limitless.

TEXT 43

pitasi lokasya caracarasya
tvam asya pujyas ca gurur gariyan
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhava

You are the father of this universe, movable and immovable, the worshipable and the spiritual master. There is none equal or superior to You. Your power is immeasurable in all the three worlds.

TEXT 44

tasmat pranamya pranidhaya kayam
prasadaye tvam aham isam idyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum

In reality You are the Supreme Lord. I, therefore, offer my prostrated obeisances to You and implore Your mercy. Bless me as a father blesses his son, as a friend does his friend, and as a lover does his beloved.

TEXT 45

adrsta-purvam hrsito 'smi drstva
bhayena ca pravyathitam mano me
tad eva me darsaya deva rupam
prasida devesa jagan-nivasa

Here I saw Your Universal Form, which none had ever seen before. I am extremely happy, yet I am frightened out of fear. Hence, show me, O Lord, Your normal Form. Have mercy on me, O Lord of lords, O abode of the universe.

TEXT 46

kiritinam gadinam cakra-hastam
icchami tvam drastum aham tathaiva
tenaiva rupena catur-bhujena
sahasra-baho bhava visva-murte

Now I wish to behold Your four-armed form as before, with crown on head, mace and disc in hands, (from which your Universal Form is made manifest in the cosmic region). O Thousand-Armed, O Universal Form, assume again Your four-armed Vasudeva form.

TEXT 47

sri-bhagavan uvaca
maya prasannena tavarionedam
rupam param darsitam atma-yogat
tejo-mayam visvam anantam adyam
yan me tvad anyena na drsta-purvam

The Supreme Lord said: O Arjuna, you have seen this Superhuman Immanent Form made manifest in this mundane plane, by My internal potency. None has seen before you, this radiant, glorious and limitless form.

TEXT 48

na veda-yajnadhyayanair na danair
na ca kriyabhir na tapobhir ugraih
evam-rupah sakya aham nr-loke
drastum tvad anyena kuru-pravira

O greatest warrior among the Kurus, no amount of study of the Vedas, sacrifices, charities, works or even severe austerities can enable one to behold this Universal Form of Mine. None before you has ever seen this universal form, which, only you have seen.

TEXT 49

ma te vyatha ma ca vimudha-bhavo
drstva rupam ghoram idrn mamedam
vyapeta-bhiih prita-manah punas tvam
tad eva me rupam idam prapasya

Don't be afraid of or perturbed at this terrible form. Be free from all fear and let your heart rejoice and see again My eternal normal form.

TEXT 50

sanjaya uvaca
ity arjunam vasudevas tathoktva
svakam rupam darsayam asa bhuyah
asvasayam asa ca bhitam enam
bhutva punah saumya-vapur mahatma

Sanjaya said: O King (Dhrutarashtra), having thus said to Arjuna, the Supreme Lord Vasudeva showed him first His four-armed human form and then He showed His

two-armed human form (Krishna) to encourage the frightened Arjuna.

TEXT 51

arjuna uvaca
drstvedam manusam rupam
tava saumyam janardana
idanim asmi samvrttah
sa-cetah prakrtim gatah

Arjuna said: O Janardana (Krishna), beholding Your gentle human form my mind become balanced and I regained my original nature.

TEXT 52

sri-bhagavan uvaca
su-durdarsam idam rupam
drstavan asi yan mama
deva apy asya rupasya
nityam darsana-kanksinah

The Supreme Lord said: My eternal beautiful human form which you have seen is scarcely visible to anyone. Even the demigods like Brahma, Siva and others ever long for a glance of this beautiful human form.

TEXT 53

naham vedair na tapasa
na danena na cejyaya
sakya evam-vidho drastum
drstavan asi mam yatha

No amount of the study of the Vedas, performance of austerities, charities or sacrifices is of any avail in seeing this eternal beautiful human form of Mine, which You have seen.

TEXT 54

bhaktya tv ananyaya sakya
aham evam-vidho 'rjuna
jnatum drastum ca tattvena
pravestum ca parantapa

O Arjuna, O Parantapa, only by unalloyed devotional service one can perceive, observe and realise Me. Only true devotees can enter into My blissful realm.

TEXT 55

mat-karma-kṛn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava

O Pandava, he, who performs all actions for My sake, looks upon Me as the only supreme goal, cultivates unalloyed devotional service, avoids evil company by all means and is always compassionate to all living entities, attains to My Sri Krishna form.

om tatsditi śrīmad-bhagavad-gītasūpaniṣatsu
brahma-vidyayam yoga-sāstre śrī-kṛṣṇarjuna-
samvade viśva-rūpa-darsana-yogo
namaikadaśo 'dhyāyah

Thus ends the Eleventh Chapter entitled, "The Universal Form of the Supreme Lord" in the Upaniṣad of Śrīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER TWELVE

Bhakti–Yoga

The principle of devotion

TEXT 1

arjuna uvaca
evam satata–yukta ye
bhaktas tvam paryupasate
ye capy aksaram avyaktam
tesam ke yoga–vittamah

Arjuna inquired: O Lord, who among the Yogis, whether those who are engaged in Your devotional service or those who worship the unmanifested Brahman are the better?

TEXT 2

sri–bhagavan uvaca
mayy avesya mano ye mam
nitya–yukta upasate
sraddhaya parayopetas
te me yuktatama matah

The Supreme Lord said: Those who fix their minds on Me with great affection, being engaged in unalloyed devotional service, are the best of all yogis.

TEXT 3–4

ye tv aksaram anirdesyam
avyaktam paryupasate
sarvatra–gam acintyam ca
kuta–stham acalam dhruvam

sanniyamyendriya–gramam
sarvatra sama–buddhayah

te prapnuvanti mam eva
sarva–bhuta–hite ratah

Those who worship Me as the impersonal Brahman, the unmanifest, the all–pervading, inconceivable, unchangeable, immovable and eternal one, keeping the senses under control, and being equally disposed to everyone, engaged in the welfare of all beings, no doubt achieve Me but with much difficulty.

TEXT 5

kleso 'dhikataras tesam
avyaktasakta–cetasam
avyakta hi gatih duhkham
dehavadbhir avapyate

Advancement is very difficult for them whose minds are attached to the unmanifested and impersonal Brahman. It is very difficult on the part of the embodied souls to make advancement in that process.

TEXT 6–7

ye tu sarvani karmani
mayi sannyasya mat–parah
ananyenaiva yogena
mam dhyayanta upasate

tesam aham samuddharta
mrtyu–samsara–sagarat
bhavami na cirat partha
mayy avesita–cetasam

Those who worship Me consecrating all their actions unto Me through the process of devotional service and meditate upon me without deviation, are in no time, O Partha, delivered by Me from the ocean of birth and death.

TEXT 8

mayy eva mana adhatva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah

Concentrate, then your mind on My eternal beautiful human form. Fix your pure intelligence in My service. Then, undoubtedly you will live in Me for all times.

TEXT 9

atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya

But if you, O Dhananjaya, cannot concentrate on Me without deviation, then practice the principles of Bhakti-yoga, by which you can develop a desire to attain Me.

TEXT 10

abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi

Even if you are unable to follow Bhakti-yoga, then dedicate all your actions to me because by working for the gratification of My senses you will certainly gain perfection.

TEXT 11

athaitad apy asakto 'si
kartum mad-yogam asritah
sarva-karma-phala-tyagam
tatah kuru yatatmavan

If you are unable to act in this consciousness, then try to give up all fruits of your actions and try to be self-situated.

TEXT 12

sreyo hijnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas
tyagac chantir anantaram

If you are unable to follow this practice, then try to acquire knowledge. Certainly meditation is better than knowledge, and renunciation of the fruits of action is better than meditation, because by such renunciation one attains peace.

TEXT 13–14

advesta sarva–bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama–duhkha–sukhah ksami

santustah satatam yogi
yatatma drdha–niscayah
mayy arpita–mano–buddhir
yo mad–bhaktah sa me priyah

One who is free from malice, who is kind towards all living entities, who does not think himself a proprietor, who is free from false ego, who is equal in pleasure and pain, who is forbearing and forgiving, who is always content and engaged in devotional service with strong determination and whose mind and intelligence are attached to Me – he is very dear to Me.

TEXT 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa–bhayodvegair
mukto yah sa ca me priyah

One who does not put anybody in trouble and who is not disturbed by anxiety, who is equal in pleasure and pain, and who is free from wrath, fear and anxieties – he is very dear to Me.

TEXT 16

anapeksah sucir dakṣa
udasino gata–vyathah
sarvarambha–parityagi
yo mad–bhaktah sa me priyah

A devotee who is neutral, pure, efficient, indifferent, free from pain and who is not anxious for the fruits of his actions, is very dear to Me.

TEXT 17

yo na hrsyati na dvesti
na socati na kanksati

subhasubha–parityagi
bhaktiman yah sa me priyah

A devotee who neither becomes happy nor unhappy, who neither grieves nor desires anything, and who avoids auspicious and inauspicious things, is very dear to Me.

TEXT 18–19

samah satrau ca mitre ca
tatha manapamanayoh
sitosna–sukha–duhkhesu
samah sanga–vivarjitah

tulya–ninda–stutir mauni
santusto yena kenacit
aniketah sthira–matir
bhaktiman me priyo narah

One who is equal to friends and foes, who is equipoised in honour and dishonour, heat and cold, pleasure and pain, who avoids evil company, who is indifferent to praise and blame, who is silent and always satisfied, who is not attached to home, who is fixed in knowledge and engaged in devotional service, is very dear to me.

TEXT 20

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat–parama
bhaktas te 'tiva me priyah

Those who follow the path of devotional service with firm faith, by accepting Me as the Supreme goal, are very dear to Me.

om tatsditi srimad–bhagavad–gitasupanisatsu
brahma–vidyayam yoga–sastre sri–krsnarjuna–
samvade bhakti–yogo
nama dvadaso 'dhyayah

Thus ends the Twelfth Chapter entitled, "The Principle of Devotion" in the Upanisad of Srīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Krishna and Arjuna.

CHAPTER THIRTEEN

Prakṛti–Puruṣa–Viveka–Yoga

Nature, the Enjoyer and the Spirit

TEXT 1

arjuna uvaca
prakṛtim puruṣam caiva
kṣetram kṣetra–jñam eva ca
etaḍ veditum icchami
jñanam jñeyam ca keśava

Arjuna said: O Keshava, I wish to know about Prakṛti (nature), Puruṣa (the Enjoyer), Kṣetra (the field), Kṣetrajña (the Knower of the field), Jñana (Knowledge), and Jñeya (the object of knowledge).

TEXT 2

sri–bhagavan uvaca
idam sariram kaunteya
kṣetram ity abhidhiyate
etaḍ yo vetti tam prahuh
kṣetra–jña iti tad–vidah

The Supreme Lord said: O son of Kuntī, the human body is called the field and he who knows this truth, is called the knower of the field.

TEXT 3

kṣetra–jñam capi mam viddhi
sarva–kṣetresu bharata
kṣetra–kṣetrajñayor jñanam
yat taj jñanam matam mama

O Bharata, know Me as the knower of the field in all the fields. True knowledge is that which relates to the field as well as to the knower thereof. This is My opinion.

TEXT 4

tat ksetram yac ca yadrk ca
yad–vikari yatas ca yat
sa ca yo yat–prabhavas ca
tat samasena me srnu

What that field is, what it is like, how it is constituted, whence it is produced, and who that Knower of the field is and what His Power is – all these, O Arjuna, now hear from Me in brief.

TEXT 5

rsibhir bahudha gitam
chandobhir vividhaih prthak
brahma–sutra–padais caiva
hetumadbhir viniscitaih

The principle of Kshetra has been described in diverse ways by various sages in various Vedic writings and established as conclusive truth with perfect reasoning in the Brahma–Sutras.

TEXT 6–7

maha–bhutany ahankaro
buddhir avyaktam eva ca
indriyani dasaikam ca
panca cendriya–gocarah

iccha dvesah sukham duhkham
sanghatas cetana dhrtih
etat ksetram samasena
sa–vikaram udahrtam

The five great elements, perverted ego, intelligence, the unmanifested, the ten organs of sense, mind and the five objects of senses, desire, hatred, pleasure, pain, the aggregate, consciousness and firmness – all these, in brief, are considered to be the field of activities and its interactions.

TEXT 8–12

amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma–vinigraha

indriyarthesu vairagyam
anahankara eva ca
janma–mrtyu jara–vyadhi–
duhkha–dosanudarsanam

asaktir anabhisvanga
putra–dara–grhadisu
nityam ca sama–cittatvam
istanistopapattisu

mayi cananya–yogena
bhaktir avyabhicarini
vivikta–desa–sevitvam
aratir jana–samsadi

adhyatma–jnana–nityatvam
tattva–jnanartha–darsanam
etajjnanam iti proktam
ajnanam yad ato 'nyatha

Humility, absence of arrogance, non–violence, forgiveness, simplicity, service to spiritual master, cleanliness, steadfastness, self–restraint, dispassion for sense objects, absence of egotism, perception of the evils of birth, death, decrepitude and diseases, non–attachment to children, wife, house and the rest, constant balance of mind at the approach of favourable and unfavourable events, unalloyed and constant devotion to Me, resort to a secluded place, detachment from general public, emphasis on knowledge of the self, and search for the Absolute Truth – all these are to be regarded as true knowledge and all else as ignorance.

TEXT 13

jneyam yat tat pravaksyami
yajjnatvamrtam asnute
anadi mat–param brahma
na sat tan nasad ucyate

Now I tell you what is the principle of Jneya i.e., what ought to be known in full, knowing which a living entity can obtain immortal life. That knowable principle is

without a beginning, is subject to Me, is Brahman and is said to be beyond the region of cause and effect of this material world.

TEXT 14

sarvatah pani–padam tat
sarvato 'ksi–siro–mukham
sarvatah srutimal loke
sarvam avrtya tisthati

Everywhere are His hands, legs, eyes and faces, and He exists in the universe encompassing all that exists.

TEXT 15

sarvendriya–gunabhasam
sarvendriya–vivariitam
asaktam sarva–bhrc caiva
nirgunam guna–bhoktr ca

The Super soul manifests all the functions of the senses, is devoid of all mundane sense ever detached, is the main support of the universe, is Nirguna (i.e. devoid of all mundane qualities), and is the Enjoyer of all the six Supreme Qualities. (Vide Swetaswatar Upanisad III, 19, Apanipado Javano Grahita, etc.)

TEXT 16

bahir antas ca bhutanam
acaram caram eva ca
suksmatvat tad avijneyam
dura–stham cantike ca tat

The Supreme Truth dwells both within and without all beings, is both movable and immovable, by reason of His subtlety, is unintelligible and is simultaneously far and near. (Vide Isopanisd, 'Tat Dure Tadantike' etc.).

TEXT 17

avibhaktam ca bhutesu
vibhaktam iva ca sthitam
bhuta–bhartr ca tajjneyam
grasisnu prabhavisnu ca

Though undivided, yet He exists in all living entities distributed. he is known as the Prop of all, and at the same time is the creator and destroyer of all that exists in the world.

TEXT 18

jyotisam api tajjyotis
tamasah param ucyate
jnanam jneyam jnana–gamyam
hrdi sarvasya vishthitam

He is the source of light of all luminous objects. He transcends all darkness. He is knowledge, He is the goal of knowledge, and He is the indweller in everyone's heart.

TEXT 19

iti ksetram tatha jnanam
jneyam cuktam samasatah
mad–bhakta etad vijnaya
mad–bhavayopapadyate

O Arjuna, I have summarily described the principles of Kshetra, Jnana, Jneya, and Jnanagamyā beginning with 'Anadi' and ending in 'Adhithitam'. This is known as Jnana based on Vijnana. My devotees attain Nirguna–Prema by means of this science.

TEXT 20

prakrtim purusam caiva
viddhy anadi ubhav api
vikarams ca gunams caiva
viddhi prakrti–sambhavan

O Arjuna, know that material nature and the living entities are both beginningless and know also that their perversions and qualities are alike born of material nature.

TEXT 21

karya–karana–karttve
hetuh prakrtir ucyate
purusah sukha–duhkhanam
bhoktve hetur ucyate

Nature is the source of all mundane causes and effects, while the living entity is the prime principle of experiencing pleasure and pain.

TEXT 22

purusah prakrti–stho hi
bhunkte prakrti–jan gunan
karanam guna–sango 'sya
sad–asad–yoni–janmasu

A living entity enthralled in material nature enjoys the triple qualities born of nature. Attachment for those qualities is the cause of all his good and evil births.

TEXT 23

upadrastanumanta ca
bharta bhokta mahesvarah
paramatmeti capy ukto
dehe 'smin purusah parah

Krishna as Paramatman is the Knower, Monitor, Enjoyer etc. of our hearts. The Parama–Purusa or the Supreme self that dwells in this body is known as the Indwelling Monitor, the Looker–on, the Knower, Supporter, the Enjoyer and the Supreme Lord.

TEXT 24

ya evam vetti purusam
prakrtim ca gunaih saha
sarvatha vartamano 'pi
na sa bhuyo 'bhijayate

He who is thus conversant with the knowledge of the principle of the living entity and material nature with her qualities, shall never be born again, in whatever circumstances he may be placed in this world.

TEXT 25

dhyananatmani pasyanti
kecid atmanam atmana
anye sankhyena yogena
karma–yogena capare

Some behold the Supersoul with the help of harmonised intelligence, others find Him by practising Sankhya–Yoga and others by the Yoga of action.

TEXT 26

anye tv evam ajanantah
srutvanyebhya upasate
te 'pi catitaranty eva
mrtyum sruti–parayanah

Others, who, being ignorant of this transcendental knowledge, worship the Supreme Lord by hearing of Him from others, can cross over the region of death by adhering to what they have heard.

TEXT 27

yavat sanjayate kincit
sattvam sthavara–jangamam
ksetra–ksetrajna–samyogat
tad viddhi bharatarsabha

Know thou, O chief of the Bharatas, that the whole creation, movable or immovable, results from the combination of both Purusa and Prakruti, i.e. the field of activities and the knower of the field.

TEXT 28

samam sarvesu bhutesu
tisthantam paramesvaram
vinasyatsv avinasyantam
yah pasyati sa pasyati

He who knows the Supreme Lord, Paramatman as seated alike in all things that be, and as ever–existing in all things that are liable to perish is a seer, i.e. a jnani who knows the transcendental truth.

TEXT 29

samam pasyan hi sarvatra
samavasthitam isvaram
na hinasty atmanatmanam
tato yati param gatim

He who actually realises that the Supreme Lord dwells everywhere in all things alike, does not degrade himself by his mind. On the contrary, he approaches the transcendental destination.

TEXT 30

prakṛtyaiva ca karmani
kriyamanani sarvasah
yah paśyati tathatmanam
akartaram sa paśyati

He is a real knower, who deems himself as non-doer or unconcerned in his actions and realises that it is Prakṛiti that performs all actions.

TEXT 31

yada bhūta-prthag-bhavam
eka-stham anupaśyati
tata eva ca viśtaram
brahma sampadyate tada

He reaches the Supreme Goal Brahman who does really perceive that all living entities have their roots in nature and that from that nature have proceeded all the emanations of the world.

TEXT 32

anaditvan nirgunatvat
paramatmayam avyayah
sarira-stho 'pi kaunteya
na karoti na lipyate

Paramatma—Iswara who is without a beginning, and devoid of all mundane qualities, is imperishable, does nothing and is not affected by anything, though seated in the human heart.

TEXT 33

yatha sarva-gatam sauksmyad
akasaṁ nopaliṣyate
sarvatra va sthito dehe
tathatma nopaliṣyate

Just as ether, though all-pervasive, is not affected due to its subtle nature, so also seated everywhere in the human body, a Jiva (soul) is not affected by the triple qualities of material nature.

TEXT 34

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bharata

Just as the sun's light illumines the whole world so does, O son of Bharata, the living entity, one within the body, illuminate the whole body by consciousness.

TEXT 35

ksetra–ksetrajnayor evam
antaram jnana–caksusa
bhuta–prakrti–moksam ca
ye vidur yanti te param

Those who visualize this difference between the body and the owner of the body and can understand the process of liberation from this bondage, will certainly attain the Lotus Feet of the Supreme Lord Sri Krishna in His Blissful Abode.

om tatsditi srimad–bhagavad–gitasupanisatsu
brahma–vidyayam yoga–sastre sri–krsnarjuna–
samvade prakrti–purusa–viveka–yogo
nama trayodaso 'dhyayah

Thus ends the Thirteenth Chapter entitled, "Nature, the Enjoyer and the Spirit" in the Upanisad of Srīmad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

CHAPTER FOURTEEN

Gunatraya–vibhaga–Yoga

Triple qualities of material nature

TEXT 1

sri–bhagavan uvaca
param bhuyah pravaksyami
jnananam jnanam uttamam
yaj jnatva munayah sarve
param siddhimn ito gatah

The Supreme Lord said: Now I shall again tell you about the best of all knowledge, knowing which the sages have attained supreme perfection.

TEXT 2

idam jnanam upasritya
mama sadharmyam agatah
sarge 'pi nopajayante
pralaye na vyathanti ca

Being firm in that supreme knowledge, the devotees attain the transcendental stage like that of Me. They are no longer born on earth, nor are they perturbed by the final cataclysm.

TEXT 3

mama yonir mahad brahma
tasmin garbham dadhamy aham
sam bhavah sarva–bhutanam
tato bhavati bharata

The material nature called the great Brahman is the womb in which I impregnate the seed of all and thence, O scion of Bharata, is the birth of all living beings.

TEXT 4

sarva–yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham biia–pradah pita

In whatever womb they are born, O son of Kunti, material nature is their real womb, and being the impregnator of seed in the material nature, I am the father of all.

TEXT 5

sattvam rajas tama iti
gunah prakrti–sambhavah
nibadhnanti maha–baho
dehe dehinam avyayam

Goodness, passion and ignorance are the triple qualities of material nature. When the living entity comes in contact with this material nature, he becomes entangled by these qualities.

TEXT 6

tatra sattvam nirmalatvat
prakasakam anamayam
sukha–sangena badhnati
jnana–sangena canagha

O sinless Arjuna, out of these three qualities, goodness owing to its purity is illuminating and harmless. Hence it binds a living entity with attachment for mundane knowledge and happiness.

TEXT 7

rajo ragatmakam viddhi
trsna–sanga–samudbhavam
tan nibadhnati kaunteya
karma–sangena dehinam

O son of Kunti, passion emanates from unlimited desires and longings, and that's why a living entity becomes entangled t the fruitive actions of material nature.

TEXT 8

tamas tv ajnana—jam viddhi
mohanam sarva—dehinam
pramadalasya—nidrabhis
tan nibadhnati bharata

The mode of ignorance (Tamo—guna) causes infatuation in all living entities. It binds the living entity, O son of Bharata, with madness, indolence and sleep.

TEXT 9

sattvam sukhe sanjayati
rajah karmani bharata
jnanam avrtya tu tamah
pramade sanjayaty uta

The mode of goodness binds the living entity to attachment for happiness, passion binds him to the fruits of action, and ignorance binds him to madness, O scion of Bharata.

TEXT 10

rajas tamas cabhibhuya
sattvam bhavati bharata
rajah sattvam tamas caiva
tamah sattvam rajas tatha

O son of Bharata, sometimes the mode of goodness (Satwa—guna) prevails over the mode of passion and ignorance. Sometimes passion predominates over the mode of goodness and ignorance, and sometimes the mode of ignorance becomes prominent by defeating the mode of goodness and passion. This is the relationship with these three qualities and they always compete with each other for supremacy.

TEXT 11

sarva—dvaresu dehe 'smin
prakasa upajayate
jnanam yada tada vidyad
vivrdham sattvam ity uta

Increase of the mode of goodness is noticed when all the sense—organs of the body are enlightened by knowledge.

TEXT 12

lobhah pravrttir arambhah
karmanam asamah sprha
rajasy etanijayante
viv addeddhe bharatarsabha

O chief of the Bharatas, increase in the mode of passion is noticeable from the symptoms of greed, unlimited desire and intense endeavour.

TEXT 13

aprakaso 'pravrttis ca
pramado moha eva ca
tamasy etanijayante
viv addeddhe kuru–nandana

O son of Kuru, increase in the mode of ignorance can be noticeable from darkness, inertia, delusion and madness.

TEXT 14

yada sattve prav addeddhe tu
pralayam yati deha–bhrt
tadottama–vidam lokan
amalan pratipadyate

If one passes away in the mode of goodness, he attains to the blissful realm of the great sages.

TEXT 15

rajasi pralayam gatva
karma–sangisu jayate
tatha pralinas tamasi
mudha–yonisu jayate

If anybody dies in the mode of passion, he takes birth among those who are engaged in fruitive action. But if he dies in the mode of ignorance, he takes birth among the animals.

TEXT 16

karmanah sukrtasyahuh
sattvikam nirmalam phalam

rajasas tu phalam duhkham
ajnanam tamasah phalam

One becomes pure if he acts in the mode of goodness. Grief is the ultimate result of the mode of passion and foolishness is the result of the mode of ignorance.

TEXT 17

sattvat sanjayate jnanam
rajaso lobha eva ca
pramada–mohau tamaso
bhavato 'jnanam eva ca

Knowledge emanates from the mode of goodness, greed develops from the mode of passion and madness, delusion and foolishness are born of the mode of ignorance.

TEXT 18

urdhvam gacchanti sattva–stha
madhye tisthanti rajasah
jaghanya–guna–vrtti stha
adho gacchanti tamasah

Those who dwell in the mode of goodness rise upto Satyaloka, those in the mode of passion stay in the middle planets, and those in the mode of ignorance are doomed to hell.

TEXT 19

nanyam gunebhyah kartaram
yada drastanupasyati
gunebhyas ca param vetti
mad–bhavam so 'dhigacchati

When the seer finds nothing other than the triple qualities of material nature in all activities and the Supreme Lord is above all these qualities, then he can know My transcendental nature.

TEXT 20

gunan etan atitya trin
dehi deha–samudbhavan
janma–mrtyu jara–dukkhair
vimukto 'mrtam asnute

When the living entity embodied in human frame transcends these triple qualities of material nature, he is released from birth, death, decrepitude, diseases and other sorts of sufferings, and he enjoys nectar even in this birth.

TEXT 21

arjuna uvaca
kair lingais trin gunan etan
atito bhavati prabho
kim acarah katham caitams
trin gunan ativartate

Arjuna inquired: O Lord, what are his characteristic features, who has transcended the triple qualities? How does he behave and how does he get rid of these triple qualities?

TEXT 22

sri-bhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava
na dvesti sampravrttani
na nivrttani kanksati

The Supreme Lord said: O son of Pandu, he is said to transcend the triple qualities who does not hate illumination, attachment and ignorance, when they appear; nor hankers after them, when they disappear.

TEXT 23

udasina-vad asino
gunair yo na vicalyate
guna vartanta ity evam
yo 'vatisthati nengate

One is said to transcend the triple qualities of material nature, who remains indifferent and unconcerned, knowing that only these three qualities are at work.

TEXT 24

sama-duhkha-sukhah sva-sthah
sama-lostasma-kancanah
tulya-priyapriyo dhiras
tulya-nindatma-samstutih

He is undisturbed in pleasure and pain, he looks with equal eye upon clod, stone and gold, and being equipoised in his spiritual essence, he remains calm in praise and blame.

TEXT 25

manapamanayos tulyas
tulyo mitrari-paksayoh
sarvarambha-parityagi
gunatitah sa ucyate

He is said to transcend the triple qualities of material nature who looks upon honour and dishonour, friend and foe alike. He has abandoned all fruitive activities.

TEXT 26

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

He who is engaged in unflinching devotional service to Me, overcomes these three qualities of material nature and comes to the level of Brahman.

TEXT 27

brahmano hi pratisthaham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca

I am the Mainstay of Brahman, which is the final state of everlasting happiness, and which is immortal, infallible and eternal.

om tatsditi srimad-bhagavad-gitasupanisatsu
brahma-vidyayam yoga-sastre sri-krsnarjuna-
samvade gunatraya-vibhaga-yogo
nama caturdaso 'dhyayah

Thus ends the Fourteenth Chapter entitled, "Triple Qualities of Material Nature" in the Upanisad of Srīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Krishna and Arjuna.

CHAPTER FIFTEEN

Purusottama–Yoga

The Yoga of the Supreme Person

TEXT 1

sri–bhagavan uvaca
urdhva–mulam adhah–sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda–vit

The Supreme Lord said: There is a banyan tree with roots upward and branches down and its leaves are Vedic incantations. One who knows this tree is the knower of the Vedas.

TEXT 2

adhas cordhvam prasrtas tasya sakha
guna–pravrdha visaya–pravalah
adhas ca mulany anusantatani
karmanubandhini manusya–loke

Being nurtured by the triple qualities of material nature the branches of this tree are spread upwards and downwards. Sense objects are its twigs. Some roots of this tree are extended downwards and these are bound to the fruitive actions.

TEXT 3

na rupam asyeha tathopalabhyate
nanto na cadir na ca sampratistha
asvattham enam su–virudha–mulam
asanga–sastrena drdhena chittva

The real for of this tree is very difficult to perceive in this world. It has no beginning, no end and no support. This deep-rooted tree should be cut down by the sharp weapon of detachment.

TEXT 4

tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye
yatah pravrttih prasrta purani

So, one should search for the Absolute Truth, having realised Whom people do not return back to this world. One should surrender himself to the Supreme Lord there, who is the source of everything and since time immemorial all are abiding in Him.

TEXT 5

nirmana-mohajita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

That eternal state of bliss is attained by those who are free from false prestige, illusion and false association, who have conquered attachment for fruits of actions, who are purged of all desires and are unaffected by the dualities of pleasure and pain.

TEXT 6

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

Neither the sun nor the moon, nor the fire can illuminate that Blissful Abode of Mine. One who attains My abode never returns to this mundane planet.

TEXT 7

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti sthani karsati

In this material world all living entities are My eternal fragmental parts. Due to their entanglement, they are struggling hard with the six senses including the mind.

TEXT 8

sariram yad avapnoti
yac capy utkramatisvarah
grh itvaitani sam yati
vayur gandhan ivasayat

When the living entity gets into another body he carries with him the senses and their desires, as the air carries fragrance from the flowers.

TEXT 9

srotram caksuh sparsanam ca
rasanam ghranam eva ca
adhisthaya manas cayam
visayan upasevate

The living entity, after getting another body, enjoys the sense objects with the help of the ear, eye, tongue, nose, sense of touch and the mind.

TEXT 10

utkramantam sthitam vapi
bhunjanam va gunanvitam
vimudha nanupasyanti
pasyantijnana—caksusah

The deluded cannot perceive this living entity leaving a body, or dwelling in one, or enjoying with the aim of the senses or swayed away by the triple qualities; but the wise can perceive him with the eye of pure knowledge.

TEXT 11

yatanto yoginas cainam
pasyanty atmany avasthitam
yatanto 'py akrtatmano
nainam pasyanty acetasah

The enlightened transcendentalists can clearly perceive this plight through their endeavour but those who are not situated in self–realisation state cannot perceive it, though they strive hard.

TEXT 12

yad aditya–gatam tejo
jagad bhasayate 'khilam
yac candramasi yac cagnau
tat tejo viddhi mamakam

The splendor of the sun which illumines the whole world, the grandeur of the moon and that of fire, comes from Me.

TEXT 13

gam avisya ca bhutani
dharayamy aham ojasa
pusnami causadhih sarvah
somo bhutva rasatmakah

I am the Supporter of all living entities on earth by infusing My sovereign strength into the soil, and having become sapful moon, I nourish all the planets, crops and vegetables.

TEXT 14

aham vaisvanaro bhutva
praninam deham asritah
pranapana–samayuktah
pacamy annam catur–vidham

Transformed into the fire of life, I enter into the body of all living entities and with the help of the vital airs, I digest the fourfold food.

TEXT 15

sarvasya caham hrđi sannivisto
mattah smrtirjnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta–krd veda–vid eva caham

I am seated in the hearts of everyone. memory, knowledge and forgetfulness emanate from Me. I am the one to be known in the Vedas, indeed I am the Author of Vedanta and the knower of it as well.

TEXT 16

dvav imau purusau loke
ksaras caksara eva ca
ksarah sarvani bhutani
kuta–stho 'ksara ucyate

There are two types of living entities in the world. One is fallible (Kshara) and the other is infallible(Akshara). All living entities of this material world are fallible and all living entities of the spiritual world are infallible.

TEXT 17

uttamah purusas tv anyah
paramatmety udahrtah
yo loka–trayam avisya
bibharty avyaya isvarah

Besides these two types of living entities, there is the Supreme Lord. He is maintaining all the worlds being present in the,.

TEXT 18

yasmat ksaram atito 'ham
aksarad api cottamah
ato 'mi loke vede ca
prathitah purusottamah

As I am situated above both the fallible and infallible and as I am the greatest, I am famous as the Supreme Lord both in the material world and in the Vedas.

TEXT 19

yo mam evam asammudho
janati purusottamam
sa sarva–vid bhajati mam
sarva–bhavena bharata

Being free from delusion, he who knows Me as the Supreme Personality of Godhead, knows everything. O scion of Bharata, he, therefore, engages himself in My devotional service, whole heartedly.

TEXT 20

iti guhyatamam sastram
idam uktam mayanagha
etad buddhva buddhimnan syat
krta-kṛtyas ca bharata

O guileless one, I have revealed this most secret truth of the Vedic scriptures. One becomes at once illumined and blessed, when he fully understands this.

om tatsditi śrīmad-bhagavad-gītāsūpāniṣatsu
brahma-vidyāyāṁ yoga-sāstre śrī-kṛṣṇārjuna-
sāmvade puruṣottama-yogo
nāma pañcadaso 'dhyāyāḥ

Thus ends the Fifteenth Chapter entitled, "The Yoga of the Supreme Person" in the Upaniṣad of Śrīmad Bhagavad Gītā, the science of God, the scriptures of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER SIXTEEN

Daivasura–sampad–vibhaga–Yoga

Godly and demoniac qualities

TEXT 1–3

sri–bhagavan uvaca
abhayam sattva–samsuddhir
jnana–yoga–vyavasthitih
danam damas ca yajnas ca
svadhyayas tapa arjavam

ahimsa satyam akrodhas
tyagah santir apaisunam
daya bhutesv aloluptvam
mardavam hrir acapalam

tejah ksama dhrtih saucam
adroho nati–manita
bhavanti sampadam daivim
abhijatasya bharata

The Supreme Lord said: Fearlessness, purity of heart, spiritual knowledge, charity, sense control, sacrifice, austerity, study of the Vedas, simplicity, nonviolence, truthfulness, absence of anger, non–attachment to mundane relations, tranquility, magnanimity, kindness to animals, absence of avarice, mildness, bashfulness, steadfastness, forgiveness, vigour, forbearance, sanctity, compassion and humility – O Bharata, a man born in an auspicious moment is endowed with these godly qualities.

TEXT 4

dambho darpo 'bhimanas ca
krodhah parusyam eva ca
ajnanam cabhijatasya
partha sampadam asurim

O son of Prutha, Men born in an inauspicious moment have arrogance, pride, egotism, wrath, cruelty and ignorance. These are called demoniac qualities.

TEXT 5

daivi sampad vimoksaya
nibandhayasuri mata
ma sucah sampadam daivim
abhijato 'si pandava

The godly qualities are considered as leading to salvation while the demoniac qualities lead to worldly bondage. O Arjuna, you are born with godly qualities, therefore, do not mourn.

TEXT 6

dvau bhuta—sargau loke 'smin
daiva asura eva ca
daivo vistarasah prokta
asuram partha me srnu

O Partha, there are two kinds of creations in this world. One is godly and the other is demoniac. I have explained you in detail about the godly qualities. Now hear from Me about the demoniac qualities.

TEXT 7

pravrttim ca nivrttim ca
jana na vidur asurah
na saucam napi cacaro
na satyam tesu vidyate

The demoniac persons do not know what should be done and what should not be done. They have neither cleanliness nor good behaviour nor truthfulness.

TEXT 8

asatyam apratistham te
jagad ahur anisvaram
aparaspara—sambhutam
kim anyat kama—haitukam

The demoniac characters say that this world is unreal, baseless and there is no controlling Lord. It is produced from lust only and except lust there is no other reason behind it.

TEXT 9

etam drstim avastabhya
nastatmano 'lpa–buddhayah
prabhavanty ugra–karmanah
ksayaya jagato 'hitah

With such mentality, the demoniac, who have little intelligence and violent temper, live only for the destruction of the world.

TEXT 10

kamam asritya duspuram
dambha–mana–madanvitah
mohad grhitvasad–grahan
pravartante 'suci–vratah

Actuated by insatiable lust, these arrogant, boastful and self–assertive persons are engaged in heinous activities and due to their bewilderment they are attracted towards transient objects.

TEXT 11–12

cintam aparimeyam ca
pralayantam upasritah
kamopabhoga–parama
etavad iti niscitah

asa–pasa–satair baddhah
kama–krodha–parayanah
ihante kama–bhogartham
anyayenartha–sancayan

They believe that sense gratification is the prime necessity of human society till its end. There is no limit to their speculation. Being bound by hundreds and thousands of desires, lust and wrath, they accumulate money by illegal means for their sense gratification.

TEXT 13

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

They think that I have accumulated this wealth now and my hopes are fulfilled. I have this wealth and I shall get more in the future.

TEXT 14

asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi

I have killed this enemy, others shall be killed soon, I am the lord, I am the enjoyer, I am perfect, strong and happy.

TEXT 15

adhyo 'bhijanavan asmi
ko 'nyo 'ti sadrso maya
yaksye dasyami modisya
ity ajnana–vimohitah

I am the richest, I have many followers; who is as great as I? I shall perform the sacrifice, I shall offer charity and I shall enjoy. Such are the sayings of persons who are deluded by ignorance.

TEXT 16

aneka–citta–vibhranta
moha–jala–samavrtah
prasaktah kama–bhogesu
patanti narake 'sucrau

Addicted to sense gratification, they – within their minds distracted and enthralled by the shackles of allurements – are doomed to perdition.

TEXT 17

atma–sambhavitah stabdha
dhana–mana–madanvitah

yajante nama–yajnais te
dambhenavidhi–purvakam

Self–glorified, insolent, illusioned by wealth and false prestige, they pompously perform sacrifices only in name, without conforming to scriptural injunctions.

TEXT 18

ahankaram balam darpam
kamam krodham ca samsritah
mam atma–para–dehesu
pradvisanto 'bhyasuyakah

Deluded by false prestige, proud of their strenght and enslaved by lust and wrath, they are malicious against Me, the Supreme Lord, dwelling in their hearts of them as well as of others, and envy the saints.

TEXT 19

tan aham dvisatah kruran
samsaresu naradhaman
ksioamy ajasram asubhan
asurisv eva yonisu

Those who are envious, cruel and worsened human beings are always thrown by Me into the most ominous and abject devilish births in this world.

TEXT 20

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

Born in ignominious rank, these persons are quite incompetent to attain Me, and are destined to lower births.

TEXT 21

tri–vidham narakasyedam
dvaram nasanam atmanah
kamah krodhas tatha lobhas
tasmad etat trayam tyajet

There are three fatal doors leading to hell, viz.(i) lust, (ii) wrath, and (iii) greed. Therefore, every sane person should abandon these three, as they lead to the degradation of the soul.

TEXT 22

etair vimuktah kaunteya
tamo—dvarais tribhir narah
acaraty atmanah sreyas
tato yati param gatim

O son of Kunti, delivered from these three gates of hell, a man searches after his own eternal good and he will gradually attain eternal bliss, the supreme destination.

TEXT 23

yah sastra—vidhim utsrjya
vartate kama—karatah
na sa siddhim avapnoti
na sukham na param gatim

A person who does not follow the scriptural injunctions and acts according to his own will, he cannot attain perfection or happiness.

TEXT 24

tasmac chastram pramanam te
karyakarya—vyavasthitau
jnatva sastra—vidhanoktam
karma kartum iharhasi

Hence, scriptures are the guiding principles of duty and non-duty. Knowing devotional service to the Supreme Lord to be the purport of all scriptures, you should lead an active devotional life.

om tatsditi srimad—bhagavad—gitasupanisatsu
brahma vidyayam yoga—sastre sri—krsnarjuna—
samvade daivasura—sampad—vibhaga—yogo
nama sodaso 'dhyayah

Thus ends the Sixteenth Chapter entitled, "Godly and Demonic Qualities" in the Upanisad of Srīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER SEVENTEEN

Sraddhatraya–vibhaga–Yoga

Division of threefold faiths

TEXT 1

arjuna uvaca
ye sastra–vidhim utsrjya
yajante sraddhayanvitah
tesam nistha tu ka krsna
sattvam aho rajas tamah

Arjuna said: O Krishna, what is the situation of those who transgress the laws of scriptures but worship according to their own will? Are they in goodness, in passion or in ignorance?

TEXT 2

sri–bhagavan uvaca
tri–vidha bhavati sraddha
dehinam sa svabhava–ja
sattviki rajasi caiva
tamasi ceti tam srnu

The Supreme Lord said: There are three kinds of faith according to the nature of the living entity. These are goodness(Satwika), passion(Rajasa), and ignorance(Tamas). Now listen in detail about these faiths.

TEXT 3

sattvanurupa sarvasya
sraddha bhavati bharata
sraddha–mayo 'yam puruso
yo yac–chraddhah sa eva sah

O Bharat, the faith of all living entities are according to their nature. Every living entity has some kind of faith. A person is determined by the kind of faith he has.

TEXT 4

yajante sattvika devan
yaksa–raksamsi rajasah
pretan bhuta–ganams canye
yajante tamasajanah

Men in the mode of goodness worship the demigods, those in the mode of passion worship the demons and those in the mode of ignorance worship the spirits and devils.

TEXT 5–6

asastra–vihitam ghoram
tapyante ye tapo janah
dambhahankara–samyuktah
kama–raga–balanvitah

karsayantah sarira–stham
bhuta–gramam acetasah
mam caivantah sarira–stham
tan viddhy asura–niscayan

Know them to be possessed by demoniac faith who are unconscientious, self–conceited, proud, desirous of lust, attachment and power and who practice severe austerities not prescribed in the scriptures by tormenting the elements of the body and the inner–self which is My part.

TEXT 7

aharas tv api sarvasya
tri–vidho bhavati priyah
yajnas tapas tatha danam
tesam bhedom imam srnu

There are three kinds of foods according to the three modes of material nature. Similarly, there are three kinds of sacrifices, austerities and charity. Listen about the distinction among them.

TEXT 8

ayuh–sattva–balarogya–
sukha–priti vivardhanah
rasyah snigdhah sthira hrdaya
aharah sattvika–priyah

Food which enhances longevity, cheerful spirit, strength, health, happiness and delight are dear to a person who is in the mode of goodness. Such foods are sweet, juicy, fattening and palatable.

TEXT 9

katv–amla–lavanaty–usna–
tikсна–rukṣa–vidahinah
ahara rajasasyesta
duhkha–sokamaya–pradah

Foods that are too bitter, too sour, salty, very hot, very pungent and very dry; which causes sorrow, grief and disease, are dear to the persons who are in the mode of passion.

TEXT 10

yata–yamam gata–rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa–priyam

Foods which are cooked more than three hours before being eaten, tasteless, stale, remnants of others, decomposed, unclean and unholy (such as onion, garlic, fish, meat and intoxicants like liquor, opium, tobacco, hemp, tea, coffee etc.) are dear to the persons in the mode of ignorance.

TEXT 11

aphalakanksibhir yajno
vidhi–disto ya iḡyate
yastavyam eveti manah
samadhaya sa sattvikah

The sacrifice, which is performed with a sense of duty by one without any desire for fruit and in adherence to the scriptures, is of the nature of goodness.

TEXT 12

abhisandhaya tu phalam
dambhartham api caiva yat
ijyate bharata–srestha
tam yajnam viddhi rajasam

O chief of Bharata’s sons, that sacrifice which is performed with an ulterior motive and for some material benefit, is of the nature of passion.

TEXT 13

vidhi–hinam asrstannam
mantra–hinam adaksinam
sraddha–virahitam yajnam
tamasam paricaksate

A sacrifice which is done without following the scriptural injunctions, without offering of food, without any incantation, without any offering to the priest or without any faith, is of the nature of ignorance.

TEXT 14

deva–dvija–guru–prajna–
pujanam saucam ariavam
brahmacaryam ahimsa ca
sariram tapa ucyate

Worship of the Lord, Brahmanas, preceptors and superiors, the truly wise, purity, simplicity, chastity, and non–violence are said to be austerities of the body.

TEXT 15

anudvega–karam vakyam
satyam priya–hitam ca yat
svadhyayabhyasanam caiva
van–mayam tapa ucyate

Austerities that are not unpleasant to anybody, that are truthful, dear and full of beneficial words and conduct, and that include constant study and practice of the Vedas, relate to the austerities of speech.

TEXT 16

manah–prasadah saumyatvam
maunam atma–vinigraha
bhava–samsuddhir ity etat
tapo manasam ucyate

Serenity, placidity, silence, self–control and purification of heart are known as mental austerities.

TEXT 17

sraddhaya paraya taptam
tapas tat tri–vidham naraiḥ
aphalakanksibhir yuktaiḥ
sattvikam paricakṣate

These three kinds of austerities, performed by persons with devotional faith and without any desire for fruits thereof are of the nature of goodness.

TEXT 18

satkara–mana–pujārtham
tapo dambhena caiva yat
kriyate tad iha proktam
rajasam calam adhruvam

The austerities that are performed with great pomp for glory, honour and applause are transitory, uncertain and are said to be in the mode of passion.

TEXT 19

mudha–grāhenatmano yat
pidaya kriyate tapah
parasyotsadanārtham va
tat tamasam udahrtam

The austerities which are performed foolishly by torturing one's own–self or for the destruction of others are said to be in the mode of ignorance.

TEXT 20

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca

tad danam sattvikam smrtam

A gift given to a deserving person, at appropriate time, at appropriate place and without expecting anything in return, is considered charity in the mode of goodness.

TEXT 21

yat tu Pratyupakarartham
phalam uddisya va punah
diyate ca pariklistam
tad danam rajasam smrtam

A gift which is bestowed in anticipation of something in return or in a hesitant mood, is called charity in the mode of passion.

TEXT 22

adesa—kale yad danam
apatrebhyas ca diyate
asat—krtam avajnatam—
tat tamasam udahrta

That gift which is conferred in an improper place, time and on an undeserving person without respect and with hatred is said to be charity in the mode of ignorance.

TEXT 23

om tat sad iti nirdeso
brahmanas tri—vidhah smrtah
brahmanas tena vedas ca
yajnas ca vihitah pura

The three words ‘Om, Tat and Sat’ are mentioned in the scriptures to indicate Brahman, since the inception of this creation. Brahmins utter these words to chant Vedic hymns and while perform sacrifices, in order to please the Supreme Lord.

TEXT 24

tasmad om ity udahrtya
yajna—dana—tapah—kriyah
pravartante vidhanoktah
satatam brahma—vadinam

Therefore, in order to attain the Supreme Lord, the transcendentalists perform their sacrifices, charities and austerities with utterance of the word 'Om'.

TEXT 25

tad ity anabhisandhaya
phalam yajna–tapah–kriyah
dana–kriyas ca vividhah
kriyante moksa–kanksibhih

Various rites of sacrifices, austerities and charities should be performed with utterance of the word 'Tat'. The purpose of these pious activities is to become free from the bondage of material nature.

TEXT 26

sad–bhave sadhu–bhave ca
sad ity etat prayujyate
prasaste karmani tatha
sac–chabdah partha yujyate

O son of Prutha, the word 'Sat' (eternity) refers to Brahman, to the worshippers of Brahman, and also to the divine activities done in honour of them.

TEXT 27

yajne tapasi dane ca
sthitih sad iti cocyate
karma caiva tad–arthiyam
sad ity evabhidhiyate

Stability in the performance of sacrifices, austerities and charities is also called 'Sat'. And the activities performed for their sake are also called 'Sat'.

TEXT 28

asraddhaya hutam dattam
tapas taptam krtam ca yat
asad ity ucyate partha
na ca tat pretya no iha

O son of Prutha, the sacrifice which is performed, the charity that is given, the austerity that is observed and the deeds that are performed without any faith are all Asat,

i.e. not Sat. They neither yield any good in this birth nor in the next.

om tatsditi srīmad-bhagavad-gītāsupanīśatsu
brahma-vidyāyam yoga-sāstre śrī-kṛṣṇarjuna-
samvade śraddhātṛaya-vibhāga-yogo
nama sapta-daso 'dhyāyah

Thus ends the Seventeenth Chapter entitled, "Division of Threefold Faiths" in the Upanisad of Śrīmad Bhagavad Gītā, the science of God, the scripture of Yoga and the divine dialogue between Śrī Kṛṣṇa and Arjuna.

CHAPTER EIGHTEEN

Moksa–Yoga

The principle of salvation

TEXT 1

arjuna uvaca
sannyasasya maha–baho
tattvam icchami veditum
tyagasya ca hrsikesa
prthak kesi–nisudana

Arjuna said: O Mighty–armed one, O Hrusikesa, O Keshinisudana, I am eager to know the distinction between the terms Sannyasa (renounced order of life) and Tyaga (renunciation).

TEXT 2

sri–bhagavan uvaca
kamyanam karmanam nyasam
sannyasam kavayo viduh
sarva–karma–phala–tyagam
prahus tyagam vicaksanah

The Supreme Lord said: Wise men know the renunciation of obligatory and occasional duties as Sannyasa. They call the abandonment of the results of all fruitive activities as Tyaga.

TEXT 3

tyajyam dosa–vad ity eke
karma prahur manisinah
yajna–dana–tapah–karma
na tyajyam iti capare

The Sankhya pandits maintain that in view of its defective selfish nature, Karma must be avoided (by all means); while the Mimamsakas uphold that actions such as Yajna (sacrifice), Dana (gift), Tapasya (austerity) etc. must by no means be shunned.

TEXT 4

niscayam srnu me tatra
tyage bharata—sattama
tyago hi purusa—vyaghra
tri—vidhah samprakirtitah

O best of the Bharatas, listen from Me about renunciation (Tyaga). There are three kinds of renunciation mentioned in the scriptures.

TEXT 5

yajna—dana—tapah—karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

Performance of sacrifice, charity, penance etc., should by no means be shunned. They are the duties of all conditioned souls and therefore should certainly be performed. Even these activities purify the great souls.

TEXT 6

etany api tu karmani
sangam tyaktva phalani ca
kartavyaniti me partha
niscitam matam uttamam

O son of Prutha, even these duties should be performed without attachment and desire for fruits thereof. This is My final opinion.

TEXT 7

niyatasya tu sannyasah
karmano nopapadyate
mohat tasya parityagas
tamasah parikirtitah

Renouncement of prescribed duties is undesirable. If some people renounce them out of delusion, then that renunciation is said to be in the mode of ignorance.

TEXT 8

duhkham ity eva yat karma
kaya–klesa–bhayat tyajyt
sa krtva rajasam tyagam
naiva tyaga–phalam labhet

He, who abandons the daily duties, considering them troublesome and out of fear, his renunciation is said to be in the mode of passion. This sort of renunciation yields no result.

TEXT 9

karyam ity eva yat karma
niyatam kriyate 'rjuna
sangam tyaktva phalam caiva
sa tyagah sattviko matah

O Arjuna, that renunciation is called Satwika (in the mode of goodness) when the prescribed duties are performed out of a sense of duty, by giving up all attachment and also the desire for fruits thereof.

TEXT 10

na dvesty akusalam karma
kusale nanusajjate
tyagi sattva–samavisto
medhavi chinna–samsayah

Those who are endowed with the mode of goodness, have no doubts about action. They do not deride at unpleasant actions nor are attached to pleasant actions.

TEXT 11

na hi deha–bhrta sakyam
tyaktum karmany asesatah
yas tu karma–phala–tyagi
sa tyagity abhidhiyate

It is not possible on the part of a conditioned soul to give up all sorts of duties. So, who has abandoned all fruits of his actions, is indeed renounced.

TEXT 12

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

Those who have not abandoned the fruits of their actions have to get the triple results of their actions after death viz. undesirable, desirable and mixture of them. But those who are in the renounced order, are immune from these results.

TEXT 13

pancaitan maha-baho
karanani nibodha me
sankhye krtante proktani
siddhaye sarva-karmanam

O Mighty-armed, listen from Me about the five causes of success of all actions as mentioned in the Vedic scriptures.

TEXT 14

adhithanam tatha karta
karanam ca prthag-vidham
vividhas ca prthak cesta
daivam caivatra pancamam

The causes of success of actions are (i) Adhithana (body), (ii) Karta (subjective agent), (iii) five senses, (iv) cesta (various activities), and (v) the super soul.

TEXT 15

sarira-van-manobhir yat
karma prarabhate narah
nyayyam va viparitam va
pancaite tasya hetavah

Whatever a man does with his body, mind and speech; whether it be right or wrong, the above five are its causes.

TEXT 16

tatraivam sati kartaram
atmanam kevalam tu yah
pasyaty akṛta–buddhitvan
na sa pasyati durmatih

Such being the case, the evil–minded person, who out of uncultured intelligence, considers his own self to be the only subjective agent, is blind and ignorant.

TEXT 17

yasya nahankṛto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

He who has no spirit of egotism and whose mind has no attachment for the fruits of actions, does not kill anybody; although, he kills all, is not bound by his actions.

TEXT 18

jñanam jñeyam pariñnata
tri–vidha karma–codana
karanam karma karteti
tri–vidhah karma–sangrahaḥ

Knowledge, knowable and the knower are the three factors that motivate action, while the instrumentality of the senses for doing, the deed and the doer are the three basic instruments of action.

TEXT 19

jñanam karma ca karta ca
triḍhaiva guṇa–bhedaḥ
procyate guṇa–sankhyāṇa
yathavac chrnu tany api

Knowledge, action and performers of action are of three kinds, as per the triple qualities of material nature. Listen from Me about them.

TEXT 20

sarva–bhutesu yenaikam
bhavam avyayam iksate
avibhaktam vibhaktesu
taj jnanam viddhi sattvikam

Know that knowledge to be in the mode of goodness by which one unified eternal principle is realised in all divergent beings.

TEXT 21

prthaktvena tu yaj jnanam
nana–bhavan prthag–vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajasam

Know that knowledge to be in the mode of passion by which, being characteristically different, sees divergent principles in different beings.

TEXT 22

yat tu krtsna–vad ekasmin
karye saktam ahaitukam
atattvartha–vad alpam ca
tat tamasam udahrtam

That knowledge is known to be in the mode of ignorance which is attracted to a particular ephemeral object as to the perfect Eternal Being and is irrational, delusive, non–real and insignificant.

TEXT 23

niyatam sanga–rahitam
araga–dvesatah krtam
aphala–prepsuna karma
yat tat sattvikamn ucyate

That action is called Satwika which is eternal and is performed without any attachment, love or hatred by one who has no selfish desire.

TEXT 24

yat tu kamepsuna karma
sahankarena va punah

kriyate bahulayasam
tad rajasam udahrtam

While that action is known as Rajas which is performed with great exertion out of arrogance and selfish desires.

TEXT 25

anubandham ksayam himsam
anapeksya ca paurusam
mohad arabhyate karma
yat tat tamasam ucyate

That action is called Tamas, which is performed blindly without any consideration of consequences, loss, malice or might.

TEXT 26

mukta-sango 'naham-vadi
dhrty-utsaha-samanvitah
siddhy-asiddhyor nirvikarah
karta sattvika ucyate

One who is free from all material attachments, devoid of pride, full of patience and enthusiasm, and indifferent to success or failure, is a worker in the mode of goodness.

TEXT 27

ragi karma-phala-prepsur
lubdho himsatmako 'sucih
harsa-sokanvitah karta
rajasah parikirtitah

One who is given to passions, who hanker after the fruits of his actions, addicted to worldliness and fond of malice, and who is unholy and is subject to pleasure, pain and grief, is a worker in the mode of passion.

TEXT 28

ayuktah prakrtah stabdhah
satho naiskrtiko 'lasah
visadi dirgha-sutri ca
karta tamasa ucyate

One who is fond of unrighteous and improper acts, prone to mundane activities, whimsical and fraudulent, who speaks disparagingly of others and is indolent, always sulky or sullen and dilatory in habit, is a worker in the mode of ignorance.

TEXT 29

buddher bhedam dhrtes caiva
gunatas tri-vidham srnu
procyamanam asesena
prthaktvena dhananjaya

O Dhananjaya, now I explain you elaborately about the three kinds of intelligence and fortitude, according to the triple qualities of material nature.

TEXT 30

pravrttim ca nivrttim ca
karyakarye bhayabhaye
bandham moksam ca ya vetti
buddhih sa partha sattviki

That intelligence by which one can make clear distinction between inclination and disinclination, duty and non-duty, fear and safety, and bondage and freedom, is established in the mode of goodness.

TEXT 31

yaya dharmam adharmam ca
karyam cakaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

O Partha, the intelligence by which perfect distinction cannot be made between virtue and vice, duty and non-duty, etc. is in the mode of passion.

TEXT 32

adharmam dharmam iti ya
manyate tamasavrtta
sarvarthan viparitams ca
buddhih sa partha tamasi

O Partha, the intelligence which enveloped in foolishness confounds irreligion with religion and forms opposite idea about things, is in the mode of ignorance.

TEXT 33

dhṛtya yaya dharayate
manah—pranendriya—kriyah
yogenavyabhicarinya
dhṛtiḥ sa partha sattviki

O Partha, the fortitude in the mode of goodness is that which upholds the functions of mind, life, senses and actions with steadfast concentration.

TEXT 34

yaya tu dharma—kamarthan
dhṛtya dharayate 'rjuna
prasangena phalakankṣi
dhṛtiḥ sa partha rajasi

O Partha, the fortitude in the mode of passion is that which upholds religion, wealth and sense gratification with their fruitive desires.

TEXT 35

yaya svapnam bhayam sokam
visadam madam eva ca
na vimuncati durmedha
dhṛtiḥ sa partha tamasi

O Partha, the fortitude in the mode of ignorance is that which foolishly adheres to dream, fear, grief, sadness and inclination.

TEXT 36

sukham tv idanim tri—vidham
srnu me bharatarsabha
abhyasad ramate yatra
duḥkhantam ca nigacchati

O best of the Bharatas, hear Me now about the three kinds of happiness by repeated cultivation of which one finds pleasure in it and attains the end of misery.

TEXT 37

yat tad agre visam iva
pariname 'mrtopamam
tat sukham sattvikam proktam
atma–buddhi–prasada–jam

Satwika happiness is that which is born of selfapprobation or realisation, and which, though difficult and unpleasant at the beginning, is yet nectarine and wholesome in the end.

TEXT 38

visayendriya–samyogad
yat tad agre 'mrtopamam
pariname visam iva
tat sukham rajasam smrtam

Rajas happiness is that which arising from the union of the senses and the phenomenal objects appears to be ambrosial at the beginning, but is really poisonous in the long run.

TEXT 39

yad agre canubandhe ca
sukham mohanam atmanah
nidralasya–pramadottham
tat tamasam udahrtam

That happiness is mentioned a Tamasa which in the beginning as well as in the end causes infatuation of the soul and is born of sleep, indolence and inebriation.

TEXT 40

na tad asti prthivyam va
divi devesu va punah
sattvam prakrti–jair muktam
yad ebhih syat tribhir gunaih

There is no such being in the world, or demigods in the heaven that are possibly free from these triple qualities of material nature.

TEXT 41

brahmana–ksatriya–visam
sudranam ca parantapa
karmani pravibhaktani
svabhava–prabhavair gunaih

O Arjuna, the tormentor of enemies, the duties of Brahmanas, Kshatriyas, Vaisyas and Sudras are divided according to qualities innate in them.

TEXT 42

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma–karma svabhava–jam

Control of internal and external organs of senses, austerity, purity, forbearance, simplicity, knowledge of the self and of Godhead as interpreted in the scriptures, and firm conviction, or faith in the real interpretation of the self, Godhead and matter are the characteristic qualities and duties of a Brahmana.

TEXT 43

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara–bhavas ca
ksatram karma svabhava–jam

Heroism, pomp, patience, dexterity, not to turn away from the battle field, charity, governing the state, are the characteristic qualities and duties of a Kshatriya.

TEXT 44

krsti–go–raksya–vanijyam
vaisya–karma svabhava–jam
paricaryatmakam karma
sudrasyapi svabhava–jam

Farming, tending herds of cattle, and business are the characteristic occupations of a Vaisya, and servitude of the above three classes is the duty of a Sudra.

TEXT 45

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

A person who remains engaged in his prescribed duties attains success. Now listen how a person can attain success in life, by performing his ordained duties.

TEXT 46

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

By worshipping the Supreme Lord, who is the source of all beings and who is all pervading, through the performance of his prescribed duty, one can attain success.

TEXT 47

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam

Incomplete performance of one's own occupation is better than another's occupation though nicely performed. One does not commit any sin by performing the duties assigned to him, according to his innate nature.

TEXT 48

saha-jam karma kaunteya
sa-dosam api na tyajet
sarvarambha hi dosena
dhumenagnir ivavrtah

O Kaunteya, duties assigned according to nature and qualification, though faulty, should by no means be abandoned. Just as fire, though faulty, should by no means be abandoned. Just as fire, though sometimes, is enveloped by smoke, so also all enterprises are more or less tinged with shortcomings.

TEXT 49

asakta–buddhih sarvatra
jitatma vigata–sprhah
naiskarmya–siddhim paramam
sannyasenadhigacchati

A person, being detached from material things and happiness and by self control can obtain the results of renunciation. That is the last stage of renunciation.

TEXT 50

siddhim prapto yatha brahma
tathapnoti nibodha me
samasenaiva kaunteya
nistha jnanasya ya para

O son of Kunti, let Me now brief you, how the living entity attains Brahman, the highest perfectional stage.

TEXT 51–53

buddhya visuddhaya yukto
dhrtyatmanam niyamy ca
sabdadin visayams tyaktva
raga–dvesau vyudasya ca

vivikta–sevi laghv–asi
yata–vak–kaya–manasah
dhyana–yoga–paro nityam
vairagyam samupasritah

ahankaram balam darpam
kamam krodham parigraham
vimucya nirmamah santo
brahma–bhuyaya kalpate

A person who is purified by his intelligence, controlled his mind, completely detached from all sensual enjoyments, freed from attachment and hatred, who has aptitude for solitude, is temperate in diet, restrained in action, word and mind, is meditative, and is completely absolved from egotism, pomp, might, lust and wrath – he is a genuine ascetic and he can easily realise Brahman.

TEXT 54

brahma–bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad–bhaktim labhate param

A person, who is situated in such a divine state at once realises Brahman. He never laments or desires to acquire anything. He sees every living entity equally and in such a state he attains unalloyed devotion unto Me.

TEXT 55

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad–anantaram

Only through unalloyed devotional service one can understand the Supreme Lord and when one attains full consciousness in devotional service, then he can enter into the abode of the Supreme Lord.

TEXT 56

sarva–karmany api sada
kurvano mad–vyapasrayah
mat–prasadam avapnoti
sasvatam padam avyayam

My devotee, though engaged in all types of activities, attains the eternal and unchangeable realm, due to My mercy and protection.

TEXT 57

cetasa sarva–karmani
mayi sannyasya mat–parah
buddhi–yogam upasritya
mac–cittah satatam bhava

By consecrating all the duties to Me with all your heart and by submitting your intelligence to Me, apply always your mind and attention to Me.

TEXT 58

mac-cittah sarva-durgani
mat-prasadat tarisyasi
atha cet tvam ahankaran
na srosyasi vinanksyasi

If you pay your whole-hearted attention to Me, you will be able to surmount all the impediments by My mercy. If on the other hand, you do not hear Me out of false prestige, you will perish.

TEXT 59

yad ahankaram asritya
na yotsya iti manyase
mithyaisa vyavasayas te
prakrtis tvam niyoksyati

If you won't fight being influenced by that egotism, you will simply be a pretender. Your Kshatriya nature will surely give you an impetus to fight.

TEXT 60

svabhava-jena kaunteya
nibaddhah svena karmana
kartum necchasi yan mohat
karisyasy avaso 'pi tat

O son of Kunti, due to illusion you are unwilling to act according to My direction. But your nature will force you to do so.

TEXT 61

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhamayan sarva-bhutani
yantrarudhani mayaya

O Arjuna, the Supreme Lord is situated in the heart of every living entity. He is directing all living entities just like a puppeteer directs his puppets.

TEXT 62

tam eva saranam gaccha
sarva-bhavena bharata

tat–prasadat param santim
sthanam prapsyasi sasvatam

O scion of Bharata, take complete shelter in Him alone. You will attain transcendental peace, and the eternal and blissful abode by His mercy.

TEXT 63

iti te jnanam akhyatam
guhyad guhyataram maya
vimnrsyaitad asesena
yathecchasi tatha kuru

Thus I have told you the most confidential knowledge. By pondering over this minutely, do as you wish.

TEXT 64

sarva–guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

Just hear from Me the most confidential knowledge. As you are very dear to Me, I am imparting this most confidential knowledge to you for your betterment.

TEXT 65

man–mana bhava mad–bhakto
mad–yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

Think of Me, be My devotee, worship Me and offer homage to Me. Thus definitely you will attain Me. This is My solemn promise to you, as you are very dear to Me.

TEXT 66

sarva–dharman parityajya
mam ekam saranam vraja
aham tvam sarva–papebhyo
moksayisyami ma sucah

Abandon all religious practices and surrender completely unto Me alone. Don't fear, I shall deliver you from all sins.

TEXT 67

idam te natapaskaya
nabhaktaya kadacana
na casusrusave vacyam
na ca mam yo 'bhyasuyati

This secret knowledge may not be imparted to an irreligious person, or to a non-devotee or to one who is unwilling to serve the Supreme Lord or to him who is envious of Me.

TEXT 68

ya idam paramam guhyam
mad-bhaktessv abhidhasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah

Who imparts such confidential knowledge to My devotees definitely attains Me by pure devotion.

TEXT 69

na ca tasman manusyesu
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

In this world, none is or will be more dear and more serviceable to Me than he.

TEXT 70

adhyesyate ca ya imam
dharma-yam samvadam avayoh
jnana-yajnena tenaham
istah syam iti me matih

I declare that he who studies this sacred discourse between us, worships Me through intelligence.

TEXT 71

sraddhavan anasuyas ca
srnuyad api yo narah
so 'pi muktah subhal lokan
prapnuyat punya–karmanam

He too, who listens this conversation attentively, with interest and faith and without envy, attains the abode of pious beings, being freed from the reactions of all sins.

TEXT 72

kaccid etac chrutam partha
tvayaikagrena cetasa
kaccid ajnana–sammohah
pranastas te dhananjaya

O Dhananjaya, have you listened this with undivided attention? Have you been disillusioned from your ignorance?

TEXT 73

arjuna uvaca
nasto mohah smrtir labdha
tvat–prasadan mayacyuta
sthito 'mi gata–sandehah
karisye vacanam tava

Arjuna said: O Achyuta, by Your mercy, my illusion is disappeared, I have regained my memory, I am settled, my doubts are removed, and now I am ready to act according to Your directions.

TEXT 74

sanjaya uvaca
ity aham vasudevasya
parthasya ca mahatmanah
samvadam imam asrausam
adbhutam roma–harsanam

Sanjaya said: O king, thus I have heard this wonderful soul–stirring conversation between Arjuna and Krishna.

TEXT 75

vyasa–prasadaḥ chrutavan
etaḍ guhyam aham param
yogam yogesvarat kṛṣṇat
sakṣat kathayataḥ svayam

I have directly heard this most confidential knowledge expounded by Sri Krishna, the veritable Lord of all Yogas, by the mercy of Vyasadeva.

TEXT 76

rajan samsmṛtya samsmṛtya
samvadam imam adbhutam
keśavariuṇayoh puṇyam
hr̥ṣyami ca muhur muhuh

O king, whenever I recall this wonderful dialogue between Sri Krishna and Arjuna, I take great pleasure.

TEXT 77

tac ca samsmṛtya samsmṛtya
rūpam aty–adbhutam hareḥ
viśmayo me mahān rajan
hr̥ṣyami ca punaḥ punaḥ

O King, I am astounded and overwhelmed with joy time and again when I recall the wonderful form of the Supreme Lord Sri Krishna.

TEXT 78

yatra yogesvarah kṛṣṇo
yatra partho dhanur–dharah
tatra śrīr vijayo bhutir
dhruva nitir matir mama

Where there is Sri Krishna, the Lord of Yoga, and where there is Arjuna, the great archer, there must be opulence, victory, power, success and morality. This is my opinion.

om tatsditi śrīmad–bhagavad–gītāsūpāniṣatsu
brahma–vidyayam yoga–sāstre śrī–kṛṣṇarjuna–
samvade mokṣa–yogo

namastadaso 'dhyayah

Thus ends the Eighteenth Chapter entitled, "The Principle of Salvation" in the Upanisad of Srimad Bhagavad Gita, the science of God, the scripture of Yoga and the divine dialogue between Sri Krishna and Arjuna.

THE GLORY OF THE GITA

gita sastram idam punyam
yah pathet prayatah puman
visnoh padam avapnoti
bhaya sokadi varjitah

gitadhyayana–silasya
pranayama parasya ca
naiva santi hi papani
purva janma krtani ca

malanir mocanam pumsam
jala–snanam dine dine
sakrd–gitambhasi snanam
samsara–mala–nasanam

gita sugita kartavya
kim anyaih sastra vistaraih
ya svayam padmanabhasya
mukha–padmad vinihsrta

bharatamrta sarvasvam
visnor vaktrad–vinihsrtam
gita–gangodakam pitva
punar janma na vidyate

sarvopanisado gavo
dogdha gopala–nandanah
partho vatsah sudhir bhokta
dugdham gitamrtam mahat

ekam sastram devaki–putra–gitam
eko devo devaki–putra eva
eko mantras tasya namani yani
karmapy ekam tasya devasya seva



Bhagavad-gita As It Is



COMPLETE EDITION

with original Sanskrit text
Roman transliteration, English equivalents,
translation and elaborate purports

by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the Hare Krishna Movement

Foreword

by Professor Edward C. Dimock Jr.

The Bhagavad-gita is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Krsna are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question; should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Krsna demonstrates to Arjuna His cosmic form, It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the Bhagavata-purana, a long work from South India, the Gita is the text most frequently quoted in the philosophical writings of the Gaudiya Vaisnava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaisnavism was founded, or revived, by Sri Krsna-Caitanya Mahaprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gaudiya Vaisnava school, for whom Krsna is Himself the Supreme God, and not merely an incarnation of another deity, sees bhakti as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Krsna from the sacred texts, one chants Krsna's name, washes, bathes and dresses the murti of Krsna, feeds Him and takes the remains of food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Krsna, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the Gita from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gaudiya Vaisnava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings—although I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

The scholar, the student of Gaudiya Vaisnavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manifold; and arguments for understanding, in these days of estrangement, need not be made.

Professor Edward C. Dimock, Jr.

Department of South Asian Languages and Civilization

University of Chicago

To

SRILA BALADEVA VIDYABHUSANA

who presented so nicely

the "Govinda–bhasya" commentary

on

Vedanta philosophy

Preface

Originally I wrote Bhagavad-gita As It Is in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Srimad Bhagavad-gita. In all of my other books—Srimad-Bhagavatam, Sri Isopanisad, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for Bhagavad-gita As It Is considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book of knowledge with full parampara explanation in order to establish the Krsna consciousness movement more soundly and progressively.

Our Krsna consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on Bhagavad-gita As It Is. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Krsna consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Krsna consciousness movement in America. But actually the original father of this movement is Lord Krsna Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada.

If personally I have any credit in this matter, it is only that I have tried to present Bhagavad-gita as it is, without adulteration. Before my presentation of Bhagavad-gita As It Is, almost all the English editions of Bhagavad-gita were introduced to fulfill someone's personal ambition. But our attempt, in presenting Bhagavad-gita As It Is, is to

present the mission of the Supreme Personality of Godhead, Kṛṣṇa. Our business is to present the will of Kṛṣṇa, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Kṛṣṇa, despite all their other knowledge. When Kṛṣṇa says, *man–mana bhava mad–bhakto mad–yaji mam namaskuru*, etc., we, unlike the so–called scholars, do not say that Kṛṣṇa and His inner spirit are different. Kṛṣṇa is absolute, and there is no difference between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's pastimes, etc. This absolute position of Kṛṣṇa is difficult to understand for any person who is not a devotee of Kṛṣṇa in the parampara (disciplic succession). Generally the so–called scholars, politicians, philosophers, and svamis, without perfect knowledge of Kṛṣṇa, try to banish or kill Kṛṣṇa when writing commentary on Bhagavad–gita. Such unauthorized commentary upon Bhagavad–gita is known as Mayavada–bhāṣya, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand Bhagavad–gita from the Mayavadi point of view will commit a great blunder. The result of such a blunder will be that the misguided student of Bhagavad–gita will certainly be bewildered on the path of spiritual guidance and will not be able to go back to home, back to Godhead.

Our only purpose is to present this Bhagavad–gita As It Is in order to guide the conditioned student to the same purpose for which Kṛṣṇa descends to this planet once in a day of Brahma, or every 8,600,000,000 years. This purpose is stated in Bhagavad–gita, and we have to accept it as it is; otherwise there is no point in trying to understand the Bhagavad–gita and its speaker, Lord Kṛṣṇa. Lord Kṛṣṇa first spoke Bhagavad–gita to the sun–god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of Bhagavad–gita, without misinterpretation, on the authority of Kṛṣṇa. To interpret Bhagavad–gita without any reference to the will of Kṛṣṇa is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Kṛṣṇa's first disciple. Such understanding of Bhagavad–gita is really profitable and authorized for the welfare of human society in fulfilling the mission of life.

The Kṛṣṇa consciousness movement is essential in human society, for it offers the highest perfection of life. How this is so is explained fully in the Bhagavad–gita. Unfortunately, mundane wranglers have taken advantage of Bhagavad–gita to push forward their demonic propensities and mislead people regarding right understanding of the simple principles of life. Everyone should know how God, or Kṛṣṇa, is great, and everyone should know the factual position of the living entities. Everyone should know that a living entity is eternally a servant and that unless one serves Kṛṣṇa one has to serve illusion in different varieties of the three modes of material nature, and thus perpetually one has to wander within the cycle of birth and death; even the so–called liberated Mayavadi speculator has to undergo this process. This knowledge constitutes a great science, and each and every living being has to hear it for his own interest.

People in general, especially in this Age of Kali, are enamored by the external energy of Krsna, and they wrongly think that by advancement of material comforts every man will be happy. They have no knowledge that the material or external nature is very strong, for everyone is strongly bound by the stringent laws of material nature. A living entity is happily the part and parcel of the Lord, and thus his natural function is to render immediate service to the Lord. By the spell of illusion one tries to be happy by serving his personal sense gratification in different forms which will never make him happy. Instead of satisfying his own personal material senses, he has to satisfy the senses of the Lord. That is the highest perfection of life. The Lord wants this, and He demands it. One has to understand this central point of Bhagavad-gita. Our Krsna consciousness movement is teaching the whole world this central point, and because we are not polluting the theme of Bhagavad-gita As It Is, anyone seriously interested in deriving benefit by studying the Bhagavad-gita must take help from the Krsna consciousness movement for practical understanding of Bhagavad-gita under the direct guidance of the Lord. We hope, therefore, that people will derive the greatest benefit by studying Bhagavad-gita As It Is as we have presented it here, and if even one man becomes a pure devotee of the Lord, we shall consider our attempt a success.

A. C. Bhaktivedanta Swami

12 May, 1971

Sydney, Australia

Introduction

om ajnana–timirandhasya

jnananjana–salakaya

caksur unmilitam yena

tasmai sri–gurave namah

sri–caitanya–mano–'bhistam

sthapitam yena bhu–tale

svayam rupah kada mahyam

dadati sva–padantikam

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

vande 'ham sri–guroh sri–yuta–pada–kamalam sri–gurun vaisnavams ca

sri–rupam sagrajatam saha–gana–raghunathanvitam tam sa–jivam

sadvaitam savadhutam parijana–sahitam krsna–caitanya–devam

sri–radha–krsna–padan saha–gana–lalita–sri–visakhanvitams ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaisnavas. I offer my respectful obeisances unto the lotus feet of Srila Rupa Gosvami along with his elder brother Sanatana Gosvami, as well as Raghunatha Dasa and Raghunatha Bhatta, Gopala Bhatta, and Srila Jiva Gosvami. I offer my respectful obeisances to Lord Krsna Caitanya and Lord Nityananda along with Advaita Acarya, Gadadhara, Srivasa, and other associates. I offer my respectful obeisances to Srimati Radharani and Sri Krsna along with Their associates, Sri Lalita and Visakha.

he krsna karuna-sindho

dina-bandho jagat-pate

gopesa gopika-kanta

radha-kanta namo 'stu te

O my dear Krsna, You are the friend of the distressed and the source of creation. You are the master of the gopis and the lover of Radharani. I offer my respectful obeisances unto You.

tapta-kancana-gaurangi

radhe vrndavanesvari

vrsabhanu-sute devi

pranamami hari-priye

I offer my respects to Radharani whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna.

vancha-kalpatarubhyas ca

krpa-sindhubhya eva ca

patitanam pavanebhyo

vaisnavebhyo namo namah

I offer my respectful obeisances unto all the Vaisnava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.

sri-krsna-caitanya

prabhu-nityananda

sri-advaita gadadhara

srivasadi-gaura-bhakta-vrnda

I offer my obeisances to Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all others in the line of devotion.

hare krsna hare krsna

krsna krsna hare hare

hare rama hare rama

rama rama hare hare

Bhagavad-gita is also known as Gitopanisad. It is the essence of Vedic knowledge and one of the most important Upanisads in Vedic literature. Of course there are many commentaries in English on the Bhagavad-gita, and one may question the necessity for another one. This present edition can be explained in the following way. Recently an American lady asked me to recommend an English translation of Bhagavad-gita. Of course in America there are so many editions of Bhagavad-gita available in English, but as far as I have seen, not only in America but also in India, none of them can be strictly said to be authoritative because in almost every one of them the commentator has expressed his own opinions without touching the spirit of Bhagavad-gita as it is.

The spirit of Bhagavad-gita is mentioned in Bhagavad-gita itself. It is just like this: If we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own whim or the direction of a friend. It must be taken according to the directions on the label or the directions given by

a physician. Similarly, Bhagavad-gita should be taken or accepted as it is directed by the speaker Himself. The speaker of Bhagavad-gita is Lord Sri Krsna. He is mentioned on every page of Bhagavad-gita as the Supreme Personality of Godhead, Bhagavan. Of course the word bhagavan sometimes refers to any powerful person or any powerful demigod, and certainly here bhagavan designates Lord Sri Krsna as a great personality, but at the same time we should know that Lord Sri Krsna is the Supreme Personality of Godhead, as is confirmed by all great acaryas (spiritual masters) like Sankaracarya, Ramanujacarya, Madhvacarya, Nimbarka Svami, Sri Caitanya Mahaprabhu and many other authorities of Vedic knowledge in India. The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the Bhagavad-gita, and He is accepted as such in the Brahma-samhita and all the Puranas, especially the Srimad-Bhagavatam, known as the Bhagavata Purana (krsnas tu bhagavan svayam). Therefore we should take Bhagavad-gita as it is directed by the Personality of Godhead Himself. In the Fourth Chapter of the Gita (4.1-3) the Lord says:

imam vivasvate yogam

proktavan aham avyayam

vivasvan manave praha

manur iksvakave 'bravit

evam parampara-praptam

imam rajarsayo viduh

sa kaleneha mahata

yogo nastah parantapa

sa evayam maya te 'dya

yogah proktah puratanah

bhakto 'si me sakha ceti

rahasyam hy etad uttamam

Here the Lord informs Arjuna that this system of yoga, the Bhagavad-gita, was first spoken to the sun-god, and the sun-god explained it to Manu, and Manu explained it to Iksvaku, and in that way, by disciplic succession, one speaker after another, this yoga system has been coming down. But in the course of time it has become lost. Consequently the Lord has to speak it again, this time to Arjuna on the Battlefield of Kuruksetra.

He tells Arjuna that He is relating this supreme secret to him because he is His devotee and His friend. The purport of this is that Bhagavad-gita is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the jnani, the yogi and the bhakta, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna that He is making him the first receiver of a new parampara (disciplic succession) because the old succession was broken. It was the Lord's wish, therefore, to establish another parampara in the same line of thought that was coming down from the sun-god to others, and it was His wish that His teaching be distributed anew by Arjuna. He wanted Arjuna to become the authority in understanding the Bhagavad-gita. So we see that Bhagavad-gita is instructed to Arjuna especially because Arjuna was a devotee of the Lord, a direct student of Krsna, and His intimate friend. Therefore Bhagavad-gita is best understood by a person who has qualities similar to Arjuna's. That is to say he must be a devotee in a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. One may be a devotee as a conjugal lover.

Arjuna was in a relationship with the Lord as friend. Of course there is a gulf of difference between this friendship and the friendship found in the material world. This is transcendental friendship which cannot be had by everyone. Of course everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of

devotional service. But in the present status of our life, we have not only forgotten the Supreme Lord, but we have forgotten our eternal relationship with the Lord. Every living being, out of the many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called svarupa. By the process of devotional service, one can revive that svarupa, and that stage is called svarupa-siddhi—perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship.

How Arjuna accepted this Bhagavad-gita should be noted. His manner of acceptance is given in the Tenth Chapter (10.12–14):

arjuna uvaca

param brahma param dhama

pavitram paramam bhavan

purusam sasvatam divyam

adi-devam ajam vibhum

ahus tvam rsayah sarve

devarsir naradas tatha

asito devalo vyasah

svayam caiva bravisi me

sarvam etad rtam manye

yan mam vadasi kesava

na hi te bhagavan vyaktim

vidur deva na danavah

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal Divine Person. You are the primal God, transcendental and original, and you are the unborn and all-pervading beauty. All the great sages like Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me. O Krsna, I totally accept as truth all that You have told me. Neither the gods nor the demons, O Lord, know Thy personality."

After hearing Bhagavad-gita from the Supreme Personality of Godhead, Arjuna accepted Krsna as param brahma, the Supreme Brahman. Every living being is Brahman, but the supreme living being, or the Supreme Personality of Godhead, is the Supreme Brahman. Param dhama means that He is the supreme rest or abode of everything; pavitram means that He is pure, untainted by material contamination; purusam means that He is the supreme enjoyer; sasvatam, original; divyam, transcendental; adi-devam, the Supreme Personality of Godhead; ajam, the unborn; and vibhum, the greatest, the all-pervading.

Now one may think that because Krsna was the friend of Arjuna, Arjuna was telling Him all this by way of flattery, but Arjuna, just to drive out this kind of doubt from the minds of the readers of Bhagavad-gita, substantiates these praises in the next verse when he says that Krsna is accepted as the Supreme Personality of Godhead not only by himself but by authorities like the sage Narada, Asita, Devala, Vyasadeva and so on. These are great personalities who distribute the Vedic knowledge as it is accepted by all acaryas. Therefore Arjuna tells Krsna that he accepts whatever He says to be completely perfect. Sarvam etad rtam manye: "I accept everything You say to be true." Arjuna also says that the personality of the Lord is very difficult to understand and that He cannot be known even by the great demigods. This means that the Lord cannot even be known by personalities greater than human beings. So how can a human being understand Sri Krsna without becoming His devotee?

Therefore Bhagavad-gita should be taken up in a spirit of devotion. One should not think that he is equal to Krsna, nor should he think that Krsna is an ordinary personality or even a very great personality. Lord Sri Krsna is the Supreme Personality of Godhead, at least theoretically, according to the statements of Bhagavad-gita or the statements of Arjuna, the person who is trying to understand the Bhagavad-gita. We should therefore at least theoretically accept Sri Krsna as the Supreme Personality of Godhead, and with that submissive spirit we can understand the Bhagavad-gita. Unless one reads the Bhagavad-gita in a submissive spirit, it is very difficult to understand Bhagavad-gita because it is a great mystery.

Just what is the Bhagavad-gita? The purpose of Bhagavad-gita is to deliver mankind from the nescience of material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kuruksetra. Arjuna

surrendered unto Sri Krsna, and consequently this Bhagavad-gita was spoken. Not only Arjuna, but every one of us is full of anxieties because of this material existence. Our very existence is in the atmosphere of nonexistence. Actually we are not meant to be threatened by nonexistence. Our existence is eternal. But somehow or other we are put into *asat*. *Asat* refers to that which does not exist.

Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he doesn't want suffering but rather wants to make a solution to all suffering, then one is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind. In the *Brahma-sutra* this inquiry is called *brahma jijnasa*. Every activity of the human being is to be considered a failure unless he inquires about the nature of the Absolute. Therefore those who begin to question why they are suffering or where they came from and where they shall go after death are proper students for understanding Bhagavad-gita. The sincere student should also have a firm respect for the Supreme Personality of Godhead. Such a student was Arjuna.

Lord Krsna descends specifically to reestablish the real purpose of life when man forgets that purpose. Even then, out of many, many human beings who awaken, there may be one who actually enters the spirit of understanding his position, and for him this Bhagavad-gita is spoken. Actually we are all followed by the tigress of nescience, but the Lord is very merciful upon living entities, especially human beings. To this end He spoke the Bhagavad-gita, making His friend Arjuna His student.

Being an associate of Lord Krsna, Arjuna was above all ignorance, but Arjuna was put into ignorance on the Battlefield of Kuruksetra just to question Lord Krsna about the problems of life so that the Lord could explain them for the benefit of future generations of human beings and chalk out the plan of life. Then man could act accordingly and perfect the mission of human life.

The subject of the Bhagavad-gita entails the comprehension of five basic truths. First of all, the science of God is explained and then the constitutional position of the living entities, *jivas*. There is *isvara*, which means controller, and there are *jivas*, the living entities which are controlled. If a living entity says that he is not controlled but that he is free, then he is insane. The living being is controlled in every respect, at least in his conditioned life. So in the Bhagavad-gita the subject matter deals with the *isvara*, the supreme controller, and the *jivas*, the controlled living entities. *Prakrti* (material nature) and time (the duration of existence of the whole universe or the manifestation of material nature) and *karma* (activity) are also discussed. The cosmic manifestation is full of different activities. All living entities are engaged in different activities. From Bhagavad-gita we must learn what God is, what the living entities are, what *prakrti* is, what the cosmic manifestation is, how it is controlled by time, and what the activities of

the living entities are.

Out of these five basic subject matters in Bhagavad-gita it is established that the Supreme Godhead, or Krsna, or Brahman, or the supreme controller, or Paramatma—you may use whatever name you like—is the greatest of all. The living beings are in quality like the supreme controller. For instance, the Lord has control over the universal affairs, over material nature, as will be explained in the later chapters of Bhagavad-gita. Material nature is not independent. She is acting under the directions of the Supreme Lord. As Lord Krsna says, *mayadhyaksena prakrtih suyate sa-caracaram*: "This material nature is working under My direction." When we see wonderful things happening in the cosmic nature, we should know that behind this cosmic manifestation there is a controller. Nothing could be manifested without being controlled. It is childish not to consider the controller. For instance, a child may think that an automobile is quite wonderful to be able to run without a horse or other animal pulling it, but a sane man knows the nature of the automobile's engineering arrangement. He always knows that behind the machinery there is a man, a driver. Similarly, the Supreme Lord is a driver under whose direction everything is working. Now the jivas, or the living entities, have been accepted by the Lord, as we will note in the later chapters, as His parts and parcels. A particle of gold is also gold, a drop of water from the ocean is also salty, and similarly, we the living entities, being part and parcel of the supreme controller, isvara, or Bhagavan, Lord Sri Krsna, have all the qualities of the Supreme Lord in minute quantity because we are minute isvaras, subordinate isvaras. We are trying to control nature, as presently we are trying to control space or planets, and this tendency to control is there because it is in Krsna. But although we have a tendency to lord it over material nature, we should know that we are not the supreme controller. This is explained in Bhagavad-gita.

What is material nature? This is also explained in Gita as inferior prakrti, inferior nature. The living entity is explained as the superior prakrti. Prakrti is always under control, whether inferior or superior. Prakrti is female, and she is controlled by the Lord just as the activities of a wife are controlled by the husband. Prakrti is always subordinate, predominated by the Lord, who is the predominator. The living entities and material nature are both predominated, controlled by the Supreme Lord. According to the Gita, the living entities, although parts and parcels of the Supreme Lord, are to be considered prakrti. This is clearly mentioned in the Seventh Chapter, Fifth Verse of Bhagavad-gita: *Apareyam itas tv anyam*, "This prakrti is My lower nature," *prakrtim viddhi me param jiva-bhutam maha-baho yayedam dharyate jagat*. And beyond this there is another prakrti: *jiva-bhutam*, the living entity.

Prakrti itself is constituted by three qualities: the mode of goodness, the mode of passion and the mode of ignorance. Above these modes there is eternal time, and by a combination of these modes of nature and under the control and purview of eternal time there are activities which are called karma. These activities are being carried out from time immemorial, and we are suffering or enjoying the fruits of our activities. For

instance, suppose I am a businessman and have worked very hard with intelligence and have amassed a great bank balance. Then I am an enjoyer. But then say I have lost all my money in business; then I am a sufferer. Similarly, in every field of life we enjoy the results of our work, or we suffer the results. This is called karma.

Isvara (the Supreme Lord), jiva (the living entity), prakrti (nature), eternal time and karma (activity) are all explained in the Bhagavad-gita. Out of these five, the Lord, the living entities, material nature and time are eternal. The manifestation of prakrti may be temporary, but it is not false. Some philosophers say that the manifestation of material nature is false, but according to the philosophy of Bhagavad-gita or according to the philosophy of the Vaisnavas, this is not so. The manifestation of the world is not accepted as false; it is accepted as real, but temporary. It is likened unto a cloud which moves across the sky, or the coming of the rainy season which nourishes grains. As soon as the rainy season is over and as soon as the cloud goes away, all the crops which were nourished by the rain dry up. Similarly, this material manifestation takes place at a certain interval, stays for a while and then disappears. Such are the workings of prakrti. But this cycle is working eternally. Therefore prakrti is eternal; it is not false. The Lord refers to this as "My prakrti." This material nature is the separated energy of the Supreme Lord, and similarly the living entities are also the energy of the Supreme Lord, but they are not separated. They are eternally related. So the Lord, the living entity, material nature and time are all interrelated and are all eternal. However, the other item, karma, is not eternal. The effects of karma may be very old indeed. We are suffering or enjoying the results of our activities from time immemorial, but we can change the results of our karma, or our activity, and this change depends on the perfection of our knowledge. We are engaged in various activities. Undoubtedly we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all these activities, but this is also explained in the Bhagavad-gita.

The position of isvara is that of supreme consciousness. The jivas, or the living entities, being parts and parcels of the Supreme Lord, are also conscious. Both the living entity and material nature are explained as prakrti, the energy of the Supreme Lord, but one of the two, the jiva, is conscious. The other prakrti is not conscious. That is the difference. Therefore the jiva-prakrti is called superior because the jiva has consciousness which is similar to the Lord's. The Lord's is supreme consciousness, however, and one should not claim that the jiva, the living entity, is also supremely conscious. The living being cannot be supremely conscious at any stage of his perfection, and the theory that he can be so is a misleading theory. Conscious he may be, but he is not perfectly or supremely conscious.

The distinction between the jiva and the isvara will be explained in the Thirteenth Chapter of Bhagavad-gita. The Lord is ksetra-jna, conscious, as is the living being, but the living being is conscious of his particular body, whereas the Lord is conscious of all bodies. Because He lives in the heart of every living being, He is conscious of the psychic

movements of the particular jivas. We should not forget this. It is also explained that the Paramatma, the Supreme Personality of Godhead, is living in everyone's heart as isvara, as the controller, and that He is giving directions for the living entity to act as he desires. The living entity forgets what to do. First of all he makes a determination to act in a certain way, and then he is entangled in the actions and reactions of his own karma. After giving up one type of body, he enters another type of body, as we put on and take off old clothes. As the soul thus migrates, he suffers the actions and reactions of his past activities. These activities can be changed when the living being is in the mode of goodness, in sanity, and understands what sort of activities he should adopt. If he does so, then all the actions and reactions of his past activities can be changed. Consequently, karma is not eternal. Therefore we stated that of the five items (isvara, jiva, prakrti, time and karma) four are eternal, whereas karma is not eternal.

The supreme conscious isvara is similar to the living entity in this way: both the consciousness of the Lord and that of the living entity are transcendental. It is not that consciousness is generated by the association of matter. That is a mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the Bhagavad-gita. Consciousness may be pervertedly reflected by the covering of material circumstances, just as light reflected through colored glass may appear to be a certain color, but the consciousness of the Lord is not materially affected. Lord Krsna says, *mayadhyaksena prakrtih*. When He descends into the material universe, His consciousness is not materially affected. If He were so affected, He would be unfit to speak on transcendental matters as He does in the Bhagavad-gita. One cannot say anything about the transcendental world without being free from materially contaminated consciousness. So the Lord is not materially contaminated. Our consciousness, at the present moment, however, is materially contaminated. The Bhagavad-gita teaches that we have to purify this materially contaminated consciousness. In pure consciousness, our actions will be dovetailed to the will of isvara, and that will make us happy. It is not that we have to cease all activities. Rather, our activities are to be purified, and purified activities are called bhakti. Activities in bhakti appear to be like ordinary activities, but they are not contaminated. An ignorant person may see that a devotee is acting or working like an ordinary man, but such a person with a poor fund of knowledge does not know that the activities of the devotee or of the Lord are not contaminated by impure consciousness or matter. They are transcendental to the three modes of nature. We should know, however, that at this point our consciousness is contaminated.

When we are materially contaminated, we are called conditioned. False consciousness is exhibited under the impression that I am a product of material nature. This is called false ego. One who is absorbed in the thought of bodily conceptions cannot understand his situation. Bhagavad-gita was spoken to liberate one from the bodily conception of life, and Arjuna put himself in this position in order to receive this information from the Lord. One must become free from the bodily conception of life; that is the preliminary activity for the transcendentalist. One who wants to become free, who wants to become liberated,

must first of all learn that he is not this material body. Mukti or liberation means freedom from material consciousness. In the Srimad-Bhagavatam also the definition of liberation is given. Mukti hitvanyatha-rupam svarupena vyavasthitiḥ: mukti means liberation from the contaminated consciousness of this material world and situation in pure consciousness. All the instructions of Bhagavad-gita are intended to awaken this pure consciousness, and therefore we find at the last stage of the Gita's instructions that Kṛṣṇa is asking Arjuna whether he is now in purified consciousness. Purified consciousness means acting in accordance with the instructions of the Lord. This is the whole sum and substance of purified consciousness. Consciousness is already there because we are part and parcel of the Lord, but for us there is the affinity of being affected by the inferior modes. But the Lord, being the Supreme, is never affected. That is the difference between the Supreme Lord and the conditioned souls.

What is this consciousness? This consciousness is "I am." Then what am I? In contaminated consciousness "I am" means "I am the lord of all I survey. I am the enjoyer." The world revolves because every living being thinks that he is the lord and creator of the material world. Material consciousness has two psychic divisions. One is that I am the creator, and the other is that I am the enjoyer. But actually the Supreme Lord is both the creator and the enjoyer, and the living entity, being part and parcel of the Supreme Lord, is neither the creator nor the enjoyer, but a cooperator. He is the created and the enjoyed. For instance, a part of a machine cooperates with the whole machine; a part of the body cooperates with the whole body. The hands, feet, eyes, legs and so on are all parts of the body, but they are not actually the enjoyers. The stomach is the enjoyer. The legs move, the hands supply food, the teeth chew, and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes the body's organization. Therefore everything is given to the stomach. One nourishes the tree by watering its root, and one nourishes the body by feeding the stomach, for if the body is to be kept in a healthy state, then the parts of the body must cooperate to feed the stomach. Similarly, the Supreme Lord is the enjoyer and the creator, and we, as subordinate living beings, are meant to cooperate to satisfy Him. This cooperation will actually help us, just as food taken by the stomach will help all other parts of the body. If the fingers of the hand think that they should take the food themselves instead of giving it to the stomach, then they will be frustrated. The central figure of creation and of enjoyment is the Supreme Lord, and the living entities are cooperators. By cooperation they enjoy. The relation is also like that of the master and the servant. If the master is fully satisfied, then the servant is satisfied. Similarly, the Supreme Lord should be satisfied, although the tendency to become the creator and the tendency to enjoy the material world are there also in the living entities because these tendencies are there in the Supreme Lord who has created the manifested cosmic world.

We shall find, therefore, in this Bhagavad-gita that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time and karma, or activities, and all of these are explained in this text. All of these taken

completely form the complete whole, and the complete whole is called the Supreme Absolute Truth. The complete whole and the complete Absolute Truth are the Supreme Personality of Godhead, Sri Kṛṣṇa. All manifestations are due to His different energies. He is the complete whole.

It is also explained in the Gita that impersonal Brahman is also subordinate to the complete (brahmano hi pratishthaham). Brahman is more explicitly explained in the Brahma-sūtra to be like the rays of the sunshine. The impersonal Brahman is the shining rays of the Supreme Personality of Godhead. Impersonal Brahman is incomplete realization of the absolute whole, and so also is the conception of Paramatma in the Twelfth Chapter. There it shall be seen that the Supreme Personality of Godhead, Puruṣottama, is above both impersonal Brahman and the partial realization of Paramatma. The Supreme Personality of Godhead is called sac-cid-ananda-vigraha. The Brahma-saṁhita begins in this way: isvarah paramah kṛṣṇah sac-cid-ananda-vigrahaḥ. anadir adir govindah sarva-karana-karanam. "Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss." Impersonal Brahman realization is the realization of His sat (being) feature. Paramatma realization is the realization of cit (eternal knowledge). But realization of the Personality of Godhead, Kṛṣṇa, is realization of all the transcendental features: sat, cit and ananda (being, knowledge, bliss) in complete vigraha (form).

People with less intelligence consider the Supreme Truth to be impersonal, but He is a transcendental person, and this is confirmed in all Vedic literatures. Nityo nityanam cetanas cetananam. (Katha Upanisad 2.2.13) As we are all individual living beings and have our individuality, the Supreme Absolute Truth is also, in the ultimate issue, a person, and realization of the Personality of Godhead is realization of all of the transcendental features. The complete whole is not formless. If He is formless, or if He is less than any other thing, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise it cannot be complete. The complete whole, Personality of Godhead, has immense potencies (parasya saktir vividhaiva sruyate).

How Kṛṣṇa is acting in different potencies is also explained in Bhagavad-gita. This phenomenal world or material world in which we are placed is also complete in itself because the twenty-four elements of which this material universe is a temporary manifestation, according to Sāṅkhya philosophy, are completely adjusted to produce complete resources which are necessary for the maintenance and subsistence of this universe. There is nothing extraneous; nor is there anything needed. This manifestation has its own time fixed by the energy of the supreme whole, and when its time is complete, these temporary manifestations will be annihilated by the complete arrangement of the complete. There is complete facility for the small complete units, namely the living entities, to realize the complete, and all sorts of incompleteness are experienced due to incomplete knowledge of the complete. So Bhagavad-gita contains

the complete knowledge of Vedic wisdom.

All Vedic knowledge is infallible, and Hindus accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to smṛti, or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered to be a purifying agent. One might consider this to be contradictory, but it is accepted because it is Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains all antiseptic properties. So Vedic knowledge is complete because it is above all doubts and mistakes, and Bhagavad-gīta is the essence of all Vedic knowledge.

Vedic knowledge is not a question of research. Our research work is imperfect because we are researching things with imperfect senses. We have to accept perfect knowledge which comes down, as is stated in Bhagavad-gīta, by the parampara (disciplic succession). We have to receive knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters. Arjuna, the student who took lessons from Lord Śrī Kṛṣṇa, accepts everything that He says without contradicting Him. One is not allowed to accept one portion of Bhagavad-gīta and not another. No. We must accept Bhagavad-gīta without interpretation, without deletion and without our own whimsical participation in the matter. The Gīta should be taken as the most perfect presentation of Vedic knowledge. Vedic knowledge is received from transcendental sources, and the first words were spoken by the Lord Himself. The words spoken by the Lord are called *apauruṣeya*, meaning that they are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner is 1) is sure to commit mistakes, 2) is invariably illusioned, 3) has the tendency to cheat others and 4) is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge.

Vedic knowledge is not imparted by such defective living entities. It was imparted unto the heart of Brahma, the first created living being, and Brahma in his turn disseminated this knowledge to his sons and disciples, as he originally received it from the Lord. The Lord is *purnam*, all-perfect, and there is no possibility of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that the Lord is the only proprietor of everything in the universe and that He is the original creator, the creator of Brahma. In the Eleventh Chapter the Lord is addressed as *prapitamaha* because Brahma is addressed as *pitamaha*, the grandfather, and He is the creator of the grandfather. So no one should claim to be the proprietor of anything; one should accept only things which are set aside for him by the Lord as his quota for his maintenance.

There are many examples given of how we are to utilize those things which are set aside for us by the Lord. This is also explained in Bhagavad-gīta. In the beginning, Arjuna

decided that he should not fight in the Battle of Kuruksetra. This was his own decision. Arjuna told the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. This decision was based on the body because he was thinking that the body was himself and that his bodily relations or expansions were his brothers, nephews, brothers-in-law, grandfathers and so on. He was thinking in this way to satisfy his bodily demands. Bhagavad-gita was spoken by the Lord just to change this view, and at the end Arjuna decides to fight under the directions of the Lord when he says, *karisye vacanam tava*: "I shall act according to Thy word."

In this world man is not meant to toil like hogs. He must be intelligent to realize the importance of human life and refuse to act like an ordinary animal. A human being should realize the aim of his life, and this direction is given in all Vedic literatures, and the essence is given in Bhagavad-gita. Vedic literature is meant for human beings, not for animals. Animals can kill other living animals, and there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. In the Bhagavad-gita it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion and of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, passion and ignorance. All of this is clearly described, and if we properly utilize the instructions of Bhagavad-gita, then our whole life will become purified, and ultimately we will be able to reach the destination which is beyond this material sky.

That destination is called the sanatana sky, the eternal spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindles and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. This world consists of another nature, which is sanatana, eternal. Jiva is also described as sanatana, eternal, and the Lord is also described as sanatana in the Eleventh Chapter. We have an intimate relationship with the Lord, and because we are all qualitatively one—the sanatana-dhama, or sky, the sanatana Supreme Personality and the sanatana living entities—the whole purpose of Bhagavad-gita is to revive our sanatana occupation, or sanatana-dharma, which is the eternal occupation of the living entity. We are temporarily engaged in different activities, but all of these activities can be purified when we give up all these temporary activities and take up the activities which are prescribed by the Supreme Lord. That is called our pure life.

The Supreme Lord and His transcendental abode are both sanatana, as are the living entities, and the combined association of the Supreme Lord and the living entities in the sanatana abode is the perfection of human life. The Lord is very kind to the living entities because they are His sons. Lord Krsna declares in Bhagavad-gita, *sarva-yonisu... aham bija-pradah pita*: "I am the father of all." Of course there are all types of living entities

according to their various karmas, but here the Lord claims that He is the father of all of them. Therefore the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the sanatana eternal sky so that the sanatana living entities may regain their eternal sanatana positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or acaryas to reclaim the conditioned souls.

Therefore, sanatana–dharma does not refer to any sectarian process of religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. Sanatana–dharma refers, as stated previously, to the eternal occupation of the living entity. Ramanujacarya has explained the word sanatana as "that which has neither beginning nor end," so when we speak of sanatana–dharma, we must take it for granted on the authority of Sri Ramanujacarya that it has neither beginning nor end.

The English world religion is a little different from sanatana–dharma. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but sanatana–dharma refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity. Sanatana–dharma is eternally integral with the living entity. When we speak of sanatana–dharma, therefore, we must take it for granted on the authority of Sri Ramanujacarya that it has neither beginning nor end. That which has neither end nor beginning must not be sectarian, for it cannot be limited by any boundaries. Those belonging to some sectarian faith will wrongly consider that sanatana–dharma is also sectarian, but if we go deeply into the matter and consider it in the light of modern science, it is possible for us to see that sanatana–dharma is the business of all the people of the world—nay, of all the living entities of the universe.

Non–sanatana religious faith may have some beginning in the annals of human history, but there is no beginning to the history of sanatana–dharma because it remains eternally with the living entities. Insofar as the living entities are concerned, the authoritative sastras state that the living entity has neither birth nor death. In the Gita it is stated that the living entity is never born, and he never dies. He is eternal and indestructible, and he continues to live after the destruction of his temporary material body. In reference to the concept of sanatana–dharma, we must try to understand the concept of religion from the Sanskrit root meaning of the word. Dharma refers to that which is constantly existing with a particular object. We conclude that there is heat and light along with the fire; without heat and light, there is no meaning to the word fire. Similarly, we must discover the essential part of the living being, that part which is his constant companion. That constant companion is his eternal quality, and that eternal quality is his eternal religion.

When Sanatana Gosvami asked Sri Caitanya Mahaprabhu about the svarupa of every living being, the Lord replied that the svarupa or constitutional position of the living

being is the rendering of service to the Supreme Personality of Godhead. If we analyze this statement of Lord Caitanya's, we can easily see that every living being is constantly engaged in rendering service to another living being. A living being serves other living beings in two capacities. By doing so, the living entity enjoys life. The lower animals serve human beings as servants serve their master. A serves B master, B serves C master and C serves D master and so on. Under these circumstances, we can see that one friend serves another friend, the mother serves the son, the wife serves the husband, the husband serves the wife and so on. If we go on searching in this spirit, it will be seen that there is no exception in the society of living beings to the activity of service. The politician presents his manifesto for the public to convince them of his capacity for service. The voters therefore give the politician their valuable votes, thinking that he will render valuable service to society. The shopkeeper serves the customer, and the artisan serves the capitalist. The capitalist serves the family, and the family serves the state in the terms of the eternal capacity of the eternal living being. In this way we can see that no living being is exempt from rendering service to other living beings, and therefore we can safely conclude that service is the constant companion of the living being and that the rendering of service is the eternal religion of the living being.

Yet man professes to belong to a particular type of faith with reference to particular time and circumstance and thus claims to be a Hindu, Muslim, Christian, Buddhist or any other sect. Such designations are non-sanatana-dharma. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu, or a Christian may change his faith and so on. But in all circumstances the change of religious faith does not affect the eternal occupation of rendering service to others. The Hindu, Muslim or Christian in all circumstances is servant of someone. Thus, to profess a particular type of sect is not to profess one's sanatana-dharma. The rendering of service is sanatana-dharma.

Factually we are related to the Supreme Lord in service. The Supreme Lord is the supreme enjoyer, and we living entities are His servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, we become happy. We cannot become happy otherwise. It is not possible to be happy independently, just as no one part of the body can be happy without cooperating with the stomach. It is not possible for the living entity to be happy without rendering transcendental loving service unto the Supreme Lord.

In the Bhagavad-gita, worship of different demigods or rendering service to them is not approved. It is stated in the Seventh Chapter, twentieth verse:

kamais tais tair hrta-jnanah

prapadyante 'nya-devatah

tam tam niyamam asthaya

prakṛtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Here it is plainly said that those who are directed by lust worship the demigods and not the Supreme Lord Kṛṣṇa. When we mention the name Kṛṣṇa, we do not refer to any sectarian name. Kṛṣṇa means the highest pleasure, and it is confirmed that the Supreme Lord is the reservoir or storehouse of all pleasure. We are all hankering after pleasure. Ananda-mayo 'bhyasat (Vedānta-sūtra 1.1.12). The living entities, like the Lord, are full of consciousness, and they are after happiness. The Lord is perpetually happy, and if the living entities associate with the Lord, cooperate with Him and take part in His association, then they also become happy.

The Lord descends to this mortal world to show His pastimes in Vṛndāvana, which are full of happiness. When Lord Śrī Kṛṣṇa was in Vṛndāvana, His activities with His cowherd boyfriends, with His damsel friends, with the inhabitants of Vṛndāvana and with the cows were all full of happiness. The total population of Vṛndāvana knew nothing but Kṛṣṇa. But Lord Kṛṣṇa even discouraged His father Nanda Mahārāja from worshipping the demigod Indra because He wanted to establish the fact that people need not worship any demigod. They need only worship the Supreme Lord because their ultimate goal is to return to His abode.

The abode of Lord Śrī Kṛṣṇa is described in the Bhagavad-gītā, Fifteenth Chapter, sixth verse:

na tad bhasayate suryo

na sasanko na pavakah

yad gatva na nivartante

tad dhama paramam mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity and anyone who reaches it never comes back to this material world."

This verse gives a description of that eternal sky. Of course we have a material conception of the sky, and we think of it in relationship to the sun, moon, stars and so on, but in this verse the Lord states that in the eternal sky there is no need for the sun nor for the moon nor fire of any kind because the spiritual sky is already illuminated by the brahmajyoti, the rays emanating from the Supreme Lord. We are trying with difficulty to reach other planets, but it is not difficult to understand the abode of the Supreme Lord. This abode is referred to as Goloka. In the Brahma-samhita (5.37) it is beautifully described: *goloka eva nivasaty akhilatma-bhuta*. The Lord resides eternally in His abode Goloka, yet He can be approached from this world, and to this end the Lord comes to manifest His real form, *sac-cid-ananda-vigraha*. When He manifests this form, there is no need for our imagining what He looks like. To discourage such imaginative speculation, He descends and exhibits Himself as He is, as Syamasundara. Unfortunately, the less intelligent deride Him because He comes as one of us and plays with us as a human being. But because of this we should not consider that the Lord is one of us. It is by His omnipotency that He presents Himself in His real form before us and displays His pastimes, which are prototypes of those pastimes found in His abode.

In the effulgent rays of the spiritual sky there are innumerable planets floating. The brahmajyoti emanates from the supreme abode, Krsnaloka, and the anandamaya-cinmaya planets, which are not material, float in those rays. The Lord says, *na tad bhasayate suryo na sasanko na pavakah. yad gatva na nivartante tad dhama paramam mama*. One who can approach that spiritual sky is not required to descend again to the material sky. In the material sky, even if we approach the highest planet (Brahmaloka), what to speak of the moon, we will find the same conditions of life, namely birth, death, disease and old age. No planet in the material universe is free from these four principles of material existence. Therefore the Lord says in Bhagavad-gita, *abrahma-bhuvanal lokah punar avartino 'rjuna*. The living entities are traveling from one planet to another, not by a mechanical arrangement but by a spiritual process. This is also mentioned: *yanti deva-vrata devan pitrn yanti pitr-vratah*. No mechanical arrangement is necessary if we want interplanetary travel. The Gita instructs: *yanti deva-vrata devan*. The moon, the sun and higher planets are called Svargaloka. There are three different statuses of planets: higher, middle and lower planetary systems. The earth belongs to the middle planetary system. Bhagavad-gita informs us how to travel to the higher planetary systems (Devaloka) with a very simple formula: *yanti deva-vrata devan*. One need only worship the particular demigod of that particular planet and in that way go to the moon, the sun or any of the higher planetary systems.

Yet Bhagavad-gita does not advise us to go to any of the planets in this material world because even if we go to Brahmaloka, the highest planet, through some sort of mechanical contrivance by maybe traveling for forty thousand years (and who would live that long?), we will still find the material inconveniences of birth, death, disease and old age. But one who wants to approach the supreme planet, Krsnaloka, or any of the other planets within the spiritual sky, will not meet with these material inconveniences.

Amongst all of the planets in the spiritual sky there is one supreme planet called Goloka Vrndavana, which is the original planet in the abode of the original Personality of Godhead Sri Krsna. All of this information is given in Bhagavad-gita, and we are given through its instruction information how to leave the material world and begin a truly blissful life in the spiritual sky.

In the Fifteenth Chapter of the Bhagavad-gita, the real picture of the material world is given. It is said there:

urdhva-mulam adhah-sakham

asvattham prahur avyayam

chandamsi yasya parnani

yas tam veda sa veda-vit

"The Supreme Lord said: There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas." (Bg 15.1) Here the material world is described as a tree whose roots are upwards and branches are below. We have experience of a tree whose roots are upward: if one stands on the bank of a river or any reservoir of water, he can see that the trees reflected in the water are upside down. The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but from the shadow we can understand that there is substance and reality. In the desert there is no water, but the mirage suggests that there is such a thing as water. In the material world there is no water, there is no happiness, but the real water of actual happiness is there in the spiritual world.

The Lord suggests that we attain the spiritual world in the following manner (Bg. 15.5):

nirmana-moha jita-sanga-dosa

adhyatma-nitya vinivrtta-kamah

dvandvair vimuktah sukha-duhkha-samjnair

gacchanty amudhah padam avyayam tat

That padam avyayam or eternal kingdom can be reached by one who is nirmana–moha. What does this mean? We are after designations. Someone wants to become "sir," someone wants to become "lord," someone wants to become the president or a rich man or a king or something else. As long as we are attached to these designations, we are attached to the body because designations belong to the body. But we are not these bodies, and realizing this is the first stage in spiritual realization. We are associated with the three modes of material nature, but we must become detached through devotional service to the Lord. If we are not attached to devotional service to the Lord, then we cannot become detached from the modes of material nature. Designations and attachments are due to our lust and desire, our wanting to lord it over the material nature. As long as we do not give up this propensity of lording it over material nature, there is no possibility of returning to the kingdom of the Supreme, the sanatana–dhama. That eternal kingdom, which is never destroyed, can be approached by one who is not bewildered by the attractions of false material enjoyments, who is situated in the service of the Supreme Lord. One so situated can easily approach that supreme abode.

Elsewhere in the Gita (8.21) it is stated:

avyakto 'ksara ity uktas

tam ahuh paramam gatim

yam prapya na nivartante

tad dhama paramam mama

Avyakta means unmanifested. Not even all of the material world is manifested before us. Our senses are so imperfect that we cannot even see all of the stars within this material universe. In Vedic literature we can receive much information about all the planets, and we can believe it or not believe it. All of the important planets are described in Vedic literatures, especially Srimad–Bhagavatam, and the spiritual world, which is beyond this material sky, is described as avyakta, unmanifested. One should desire and hanker after that supreme kingdom, for when one attains that kingdom, he does not have to return to this material world.

Next, one may raise the question of how one goes about approaching that abode of the Supreme Lord. Information of this is given in the Eighth Chapter. It is said there:

anta–kale ca mam eva

smaran muktva kalevaram

yah prayati sa mad-bhavam

yati nasy atra samsayah

"Anyone who quits his body, at the end of life, remembering Me, attains immediately to My nature; and there is no doubt of this." (Bg. 8.5) One who thinks of Krsna at the time of his death goes to Krsna. One must remember the form of Krsna; if he quits his body thinking of this form, he approaches the spiritual kingdom. Mad-bhavam refers to the supreme nature of the Supreme Being. The Supreme Being is sac-cid-ananda-vigraha—eternal, full of knowledge and bliss. Our present body is not sac-cid-ananda. It is asat, not sat. It is not eternal; it is perishable. It is not cit, full of knowledge, but it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we even have perfect knowledge of this material world where there are so many things unknown to us. The body is also nirananda; instead of being full of bliss it is full of misery. All of the miseries we experience in the material world arise from the body, but one who leaves this body thinking of the Supreme Personality of Godhead at once attains a sac-cid-ananda body, as is promised in the fifth verse of the Eight Chapter where Lord Krsna says, "He attains My nature."

The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. Higher authorities, not the living entity himself, make this decision. According to our activities in this life, we either rise or sink. This life is a preparation for the next life. If we can prepare, therefore, in this life to get promotion to the kingdom of God, then surely, after quitting this material body, we will attain a spiritual body just like the Lord's.

As explained before, there are different kinds of transcendentalists, the brahma-vadi, paramatma-vadi, and the devotee, and, as mentioned, in the brahmajyoti (spiritual sky) there are innumerable spiritual planets. The number of these planets is far, far greater than all of the planets of this material world. This material world has been approximated as only one quarter of the creation (ekamsena sthito jagat). In this material segment there are millions and billions of universes with trillions of planets and suns, stars and moons. But this whole material creation is only a fragment of the total creation. Most of the creation is in the spiritual sky. One who desires to merge into the existence of the Supreme Brahman is at once transferred to the brahmajyoti of the Supreme Lord and thus attains the spiritual sky. The devotee, who wants to enjoy the association of the Lord, enters into the Vaikuntha planets, which are innumerable, and the Supreme Lord by His plenary expansions as Narayana with four hands and with different names like Pradyumna, Aniruddha, Govinda, etc., associates with him there. Therefore at the end of life the transcendentalists either think of the brahmajyoti, the Paramatma or the Supreme Personality of Godhead Sri Krsna. In all cases they enter into the spiritual sky, but only

the devotee, or he who is in personal touch with the Supreme Lord, enters into the Vaikuntha planets. The Lord further adds that of this "there is no doubt." This must be believed firmly. We should not reject that which does not tally with our imagination; our attitude should be that of Arjuna: "I believe everything that You have said." Therefore when the Lord says that at the time of death whoever thinks of Him as Brahman or Paramatma or as the Personality of Godhead certainly enters into the spiritual sky, there is no doubt about it. There is no question of disbelieving it.

The information on how to think of the Supreme Being at the time of death is also given in the Gita (8.6):

yam yam vapi smaran bhavam

tyajaty ante kalevaram

tam tam evaiti kaunteya

sada tad–bhava–bhavitah

"In whatever condition one quits his present body, in his next life he will attain to that state of being without fail." Material nature is a display of one of the energies of the Supreme Lord. In the Visnu Purana (6.7.61) the total energies of the Supreme Lord are delineated:

visnu–saktih para prokta

ksetra–jnakhya tatha para

avidya–karma–samjnanya

trtiya saktir isyate

The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of visnu–sakti, that is to say they are different potencies of Lord Visnu. That energy is para, transcendental. Living entities also belong to the superior energy, as has already been explained. The other energies, or material energies, are in the mode of ignorance. At the time of death we can either remain in the inferior energy of this material world, or we can transfer to the energy

of the spiritual world.

In life we are accustomed to thinking either of the material or the spiritual energy. There are so many literatures which fill our thoughts with the material energy—newspapers, magazines, novels, etc. Our thinking, which is now absorbed in these literatures, must be transferred to the Vedic literatures. The great sages, therefore, have written so many Vedic literatures such as the Puranas, etc. The Puranas are not imaginative; they are historical records. In the Caitanya-caritamṛta (Madhya 20.122) there is the following verse:

maya-mugdha jivera nahi svataḥ kṛṣṇa-jñāna

jivera kṛpaya kaila kṛṣṇa veda-purāṇa

The forgetful living entities or conditioned souls have forgotten their relationship with the Supreme Lord, and they are engrossed in thinking of material activities. Just to transfer their thinking power to the spiritual sky, Kṛṣṇa-dvaipayana Vyasa has given a great number of Vedic literatures. First he divided the Vedas into four, then he explained them in the Puranas, and for less capable people he wrote the Mahabharata. In the Mahabharata there is given the Bhagavad-gītā. Then all Vedic literature is summarized in the Vedānta-sūtra, and for future guidance he gave a natural commentary on the Vedānta-sūtra, called Śrīmad-Bhagavatam. We must always engage our minds in reading these Vedic literatures. Just as materialists engage their minds in reading newspapers, magazines and so many materialistic literatures, we must transfer our reading to these literatures which are given to us by Vyāsadeva; in that way it will be possible for us to remember the Supreme Lord at the time of death. That is the only way suggested by the Lord, and He guarantees the result: "There is no doubt."

tasmat sarvesu kalesu

mam anusmara yudhya ca

mayy arpita-mano-buddhir

mam evaisyasy asamsayah

"Therefore, Arjuna, you should always think of Me, and at the same time you should continue your prescribed duty and fight. With your mind and activities always fixed on Me and everything engaged in Me, you will attain to Me without any doubt." (Bg. 8.7)

He does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work. Human society is divided, according to work, into four divisions of social order—brahmana, ksatriya, vaisya, sudra. The brahmana class or intelligent class is working in one way, the ksatriya or administrative class is working in another way, and the mercantile class and the laborers are all tending to their specific duties. In the human society, whether one is a laborer, merchant, warrior, administrator, or farmer, or even if one belongs to the highest class and is a literary man, a scientist or a theologian, he has to work in order to maintain his existence. The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Krsna (mam anusmara). If he doesn't practice remembering Krsna while he is struggling for existence, then it will not be possible for him to remember Krsna at the time of death. Lord Caitanya also advises this. He says, kirtaniyah sada harih: one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Krsna's instructions to Arjuna to "remember Me" and Lord Caitanya's injunction to "always chant the names of Lord Krsna" are the same instruction. There is no difference, because Krsna and Krsna's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

How is this possible? The acaryas give the following example. If a married woman is attached to another man, or if a man has an attachment for a woman other than his wife, then the attachment is to be considered very strong. One with such an attachment is always thinking of the loved one. The wife who is thinking of her lover is always thinking of meeting him, even while she is carrying out her household chores. In fact, she carries out her household work even more carefully so her husband will not suspect her attachment. Similarly, we should always remember the supreme lover, Sri Krsna, and at the same time perform our material duties very nicely. A strong sense of love is required here. If we have a strong sense of love for the Supreme Lord, then we can discharge our duty and at the same time remember Him. But we have to develop that sense of love. Arjuna, for instance, was always thinking of Krsna; he was the constant companion of Krsna, and at the same time he was a warrior. Krsna did not advise him to give up fighting and go to the forest to meditate. When Lord Krsna delineates the yoga system to Arjuna, Arjuna says that the practice of this system is not possible for him.

arjuna uvaca

yo 'yam yogas tvaya proktah

samyena madhusudana

etasyaham na pasyami

"Arjuna said, O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady." (Bg. 6.33)

But the Lord says:

yoginam api sarvesam

mad-gatenantaratmana

sraddhavan bhajate yo mam

sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga, and is the highest of all." (Bg. 6.47) So one who thinks of the Supreme Lord always is the greatest yogi, the supermost jnani, and the greatest devotee at the same time. The Lord further tells Arjuna that as a ksatriya he cannot give up his fighting, but if Arjuna fights remembering Krsna, then he will be able to remember Him at the time of death. But one must be completely surrendered in the transcendental loving service of the Lord.

We work not with our body, actually, but with our mind and intelligence. So if the intelligence and the mind are always engaged in the thought of the Supreme Lord, then naturally the senses are also engaged in His service. Superficially, at least, the activities of the senses remain the same, but the consciousness is changed. The Bhagavad-gita teaches one how to absorb the mind and intelligence in the thought of the Lord. Such absorption will enable one to transfer himself to the kingdom of the Lord. If the mind is engaged in Krsna's service, then the senses are automatically engaged in His service. This is the art, and this is also the secret of Bhagavad-gita: total absorption in the thought of Sri Krsna.

Modern man has struggled very hard to reach the moon, but he has not tried very hard to elevate himself spiritually. If one has fifty years of life ahead of him, he should engage that brief time in cultivating this practice of remembering the Supreme Personality of Godhead. This practice is the devotional process of:

sravanam kirtanam visnoh

smaranam pada–sevanam

arcanam vandanam dasyam

sakhyam atma–nivedanam

(Srimad–Bhagavatam 7.5.23)

These nine processes, of which the easiest is sravanam, hearing Bhagavad–gita from the realized person, will turn one to the thought of the Supreme Being. This will lead to nisala, remembering the Supreme Lord, and will enable one, upon leaving the body, to attain a spiritual body which is just fit for association with the Supreme Lord.

The Lord further says:

abhyasa–yoga–yuktena

cetasa nanya–gamina

paramam purusam divyam

yati parthanucintayan

"By practicing this remembering, without being deviated, thinking ever of the Supreme Godhead, one is sure to achieve the planet of the Divine, the Supreme Personality, O son of Kunti." (Bg. 8.8)

This is not a very difficult process. However, one must learn it from an experienced person, from one who is already in the practice. The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord, Sri Krsna, or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Krsna. One must thus meditate on paramam purusam, the Supreme Person, and thus attain Him. The ways and the means for ultimate realization, ultimate attainment, are stated in the Bhagavad–gita, and the doors of this knowledge are open for everyone. No one is barred out. All classes of men can approach the Lord by thinking of Him, for hearing and thinking of Him is possible for everyone.

The Lord further says (Bg. 9.32–33):

mam hi partha vyapasritya

ye 'pi syuh papa–yonayah

striyo vaisyas tatha sudras

te 'pi yanti param gatim

kim punar brahmanah punya

bhakta rajarsayas tatha

anityam asukham lokam

imam prapya bhajasva mam

"O son of Prtha, anyone who will take shelter in Me, whether a woman, or a merchant, or one born in a low family, can yet approach the supreme destination. How much greater then are the brahmanas, the righteous, the devotees, and saintly Kings! In this miserable world, these are fixed in devotional service to the Lord."

Human beings even in the lower statuses of life (a merchant, a woman or a laborer) can attain the Supreme. One does not need highly developed intelligence. The point is that anyone who accepts the principle of bhakti–yoga and accepts the Supreme Lord as the summum bonum of life, as the highest target, the ultimate goal, can approach the Lord in the spiritual sky. If one adopts the principles enunciated in Bhagavad–gita, he can make his life perfect and make a perfect solution to all the problems of life which arise out of the transient nature of material existence. This is the sum and substance of the entire Bhagavad–gita.

In conclusion, Bhagavad–gita is a transcendental literature which one should read very carefully. It is capable of saving one from all fear.

nehabhikrama–naso 'sti pratyavayo na vidyate

svalpam apy asya dharmasya trayate mahato bhayat

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (Bg. 2.40) If one reads Bhagavad-gita sincerely and seriously, then all of the reactions of his past misdeeds will not react upon him. In the last portion of Bhagavad-gita (18.66), Lord Sri Krsna proclaims:

sarva-dharman parityajya

mam ekam saranam vraja

aham tvam sarva-papebhyo

moksayisyami ma sucah

"Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear." Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies all the reactions of sin.

One cleanses himself daily by taking a bath in water, but one who takes his bath only once in the sacred Ganges water of the Bhagavad-gita cleanses away all the dirt of material life. Because Bhagavad-gita is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gita. In the present age, mankind is so absorbed with mundane activities that it is not possible to read all of the Vedic literatures. But this is not necessary. This one book, Bhagavad-gita, will suffice because it is the essence of all Vedic literatures and because it is spoken by the Supreme Personality of Godhead. It is said that one who drinks the water of the Ganges certainly gets salvation, but what to speak of one who drinks the waters of Bhagavad-gita? Gita is the very nectar of the Mahabharata spoken by Visnu Himself, for Lord Krsna is the original Visnu. It is nectar emanating from the mouth of the Supreme Personality of Godhead, and the Ganges is said to be emanating from the lotus feet of the Lord. Of course there is no difference between the mouth and the feet of the Supreme Lord, but in our position we can appreciate that the Bhagavad-gita is even more important than the Ganges.

The Bhagavad-gita is just like a cow, and Lord Krsna, who is a cowherd boy, is milking this cow. The milk is the essence of the Vedas, and Arjuna is just like a calf. The wise men, the great sages and pure devotees, are to drink the nectarean milk of Bhagavad-gita.

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world—Bhagavad-gita. And let there be one God only for the whole world—Sri Krsna. And one mantra only—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And let there be one work only—the service of the Supreme Personality of Godhead.

THE DISCIPLIC SUCCESSION

Evam parampara—praptam imam rajarsayo viduh (Bhagavad—gita 4.2). This Bhagavad—gita As It Is is received through this disciplic succession:

- | | |
|-----------------|--|
| 1. Krsna | 17. Brahmanya Tirtha |
| 2. Brahma | 18. Vyasa Tirtha |
| 3. Narada | 19. Laksmipati |
| 4. Vyasa | 20. Madhavendra Puri |
| 5. Madhva | 21. Isvara Puri, (Nityananda, Advaita) |
| 6. Padmanabha | 22. Lord Caitanya |
| 7. Nrhari | 23. Rupa, (Svarupa, Sanatana) |
| 8. Madhava | 24. Raghunatha, Jiva |
| 9. Aksobhya | 25. Krsnadasa |
| 10. Jaya Tirtha | 26. Narottama |
| 11. Jnanasindhu | 27. Visvanatha |
| 12. Dayanidhi | 28. (Baladeva) Jagannatha |
| 13. Vidyanidhi | 29. Bhaktivinoda |
| 14. Rajendra | 30. Gaurakisora |
| 15. Jayadharma | 31. Bhaktisiddhanta Sarasvati |
| 16. Purusottama | 32. His Divine Grace A. C. |

Bhaktivedanta Swami Prabhupada

Chapter 1

Observing the Armies on the Battlefield of Kuruksetra

TEXT 1

dhrtarastra uvaca

dharma-ksetre kuru-ksetre

samaveta yuyutsavah

mamakah pandavas caiva

kim akurvata sanjaya

SYNONYMS

dhrtarastrah—King Dhrtarastra; uvaca—said; dharma-ksetre—in the place of pilgrimage; kuru-ksetre—in the place named Kuruksetra; samavetah—assembled; yuyutsavah—desiring to fight; mamakah—my party (sons); pandavah—the sons of Pandu; ca—and; eva—certainly; kim—what; akurvata—did they do; sanjaya—O Sanjaya.

TRANSLATION

Dhrtarastra said: O Sanjaya, after assembling in the place of pilgrimage at Kuruksetra, what did my sons and the sons of Pandu do, being desirous to fight?

PURPORT

Bhagavad-gita is the widely read theistic science summarized in the Gita-mahatmya (Glorification of the Gita). There it says that one should read Bhagavad-gita very scrutinizingly with the help of a person who is a devotee of Sri Kṛṣṇa and try to understand it without personally motivated interpretations. The example of clear understanding is there in the Bhagavad-gita itself, in the way the teaching is understood by Arjuna, who heard the Gita directly from the Lord. If someone is fortunate enough to understand Bhagavad-gita in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world. One will find in the Bhagavad-gita all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the Gita. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Sri Kṛṣṇa.

The topics discussed by Dhṛtarāṣṭra and Sanjaya, as described in the Mahabharata, form the basic principle for this great philosophy. It is understood that this philosophy evolved on the Battlefield of Kurukṣetra, which is a sacred place of pilgrimage from the immemorial time of the Vedic age. It was spoken by the Lord when He was present personally on this planet for the guidance of mankind.

The word dharma-kṣetra (a place where religious rituals are performed) is significant because, on the Battlefield of Kurukṣetra, the Supreme Personality of Godhead was present on the side of Arjuna. Dhṛtarāṣṭra, the father of the Kurus, was highly doubtful about the possibility of his sons' ultimate victory. In his doubt, he inquired from his secretary Sanjaya, "What did my sons and the sons of Pandu do?" He was confident that both his sons and the sons of his younger brother Pandu were assembled in that Field of Kurukṣetra for a determined engagement of war. Still, his inquiry is significant. He did not want a compromise between the cousins and brothers, and he wanted to be sure of the fate of his sons on the battlefield. Because the battle was arranged to be fought at Kurukṣetra, which is mentioned elsewhere in the Vedas as a place of worship—even for the denizens of heaven—Dhṛtarāṣṭra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna and the sons of Pandu favorably, because by nature they were all virtuous. Sanjaya was a student of Vyasa, and therefore, by the mercy of Vyasa, Sanjaya was able to envision the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. And so, Dhṛtarāṣṭra asked him about the situation on the battlefield.

Both the Pandavas and the sons of Dhrtarastra belong to the same family, but Dhrtarastra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pandu from the family heritage. One can thus understand the specific position of Dhrtarastra in his relationship with his nephews, the sons of Pandu. As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics that in the religious field of Kuruksetra where the father of religion, Sri Krsna, was present, the unwanted plants like Dhrtarastra's son Duryodhana and others would be wiped out and the thoroughly religious persons, headed by Yudhisthira, would be established by the Lord. This is the significance of the words dharma-ksetre and kuru-ksetre, apart from their historical and Vedic importance.

TEXT 2

sanjaya uvaca

drstva tu pandavanikam

vyudham duryodhanas tada

acaryam upasangamya

raja vacanam abravat

SYNONYMS

sanjaya—Sanjaya; uvaca—said; drstva—after seeing; tu—but; pandava-anikam—the soldiers of the Pandavas; vyudham—arranged in military phalanx; duryodhanah—King Duryodhana; tada—at that time; acaryam—the teacher; upasangamya—approaching nearby; raja—the king; vacanam—words; abravat—spoke.

TRANSLATION

Sanjaya said: O King, after looking over the army gathered by the sons of Pandu, King Duryodhana went to his teacher and began to speak the following words:

PURPORT

Dhrtarastra was blind from birth. Unfortunately, he was also bereft of spiritual vision. He knew very well that his sons were equally blind in the matter of religion, and he was sure that they could never reach an understanding with the Pandavas, who were all pious since birth. Still he was doubtful about the influence of the place of pilgrimage, and Sanjaya could understand his motive in asking about the situation on the battlefield. He wanted, therefore, to encourage the despondent king, and thus he warned him that his sons were not going to make any sort of compromise under the influence of the holy place. Sanjaya therefore informed the king that his son, Duryodhana, after seeing the military force of the Pandavas, at once went to the commander in chief, Dronacarya, to inform him of the real position. Although Duryodhana is mentioned as the king, he still had to go to the commander on account of the seriousness of the situation. He was therefore quite fit to be a politician. But Duryodhana's diplomatic veneer could not disguise the fear he felt when he saw the military arrangement of the Pandavas.

TEXT 3

pasyaitam pandu-putranam

acarya mahatim camum

vyudham drupada-putrena

tava sisyena dhimata

SYNONYMS

pasya—behold; etam—this; pandu—putranam—of the sons of Pandu; acarya—O teacher; mahatim—great; camum—military force; vyudham—arranged; drupada—putrena—by the son of Drupada; tava—your; sisyyena—disciple; dhi—mata—very intelligent.

TRANSLATION

O my teacher, behold the great army of the sons of Pandu, so expertly arranged by your intelligent disciple, the son of Drupada.

PURPORT

Duryodhana, a great diplomat, wanted to point out the defects of Dronacarya, the great brahmana commander in chief. Dronacarya had some political quarrel with King Drupada, the father of Draupadi, who was Arjuna's wife. As a result of this quarrel, Drupada performed a great sacrifice, by which he received the benediction of having a son who would be able to kill Dronacarya. Dronacarya knew this perfectly well, and yet, as a liberal brahmana, he did not hesitate to impart all his military secrets when the son of Drupada, Dhrstadyumna, was entrusted to him for military education. Now, on the Battlefield of Kuruksetra, Dhrstadyumna took the side of the Pandavas, and it was he who arranged for their military phalanx, after having learned the art from Dronacarya. Duryodhana pointed out this mistake of Dronacarya's so that he might be alert and uncompromising in the fighting. By this he wanted to point out also that he should not be similarly lenient in battle against the Pandavas, who were also Dronacarya's affectionate students. Arjuna, especially, was his most affectionate and brilliant student. Duryodhana also warned that such leniency in the fight would lead to defeat.

TEXT 4

atra sura mahesvasa

bhimarjuna—sama yudhi

yuyudhano viratas ca

drupadas ca maha—rathah

SYNONYMS

atra—here; surah—heroes; maha—isu—asah—mighty bowmen; bhima—arjuna—Bhima and Arjuna; samah—equal; yudhi—in the fight; yuyudhanah—Yuyudhana; viratah—Virata; ca—also; drupadah—Drupada; ca—also; maha—rathah—great fighter.

TRANSLATION

Here in this army there are many heroic bowmen equal in fighting to Bhima and Arjuna; there are also great fighters like Yuyudhana, Virata and Drupada.

PURPORT

Even though Dhrstadyumna was not a very important obstacle in the face of Dronacarya's very great power in the military art, there were many others who were the cause of fear. They are mentioned by Duryodhana as great stumbling blocks on the path of victory because each and every one of them was as formidable as Bhima and Arjuna. He knew the strength of Bhima and Arjuna, and thus he compared the others with them.

TEXT 5

dhrstaketus cekitanah

kasirajas ca viryavan

purujit kuntibhojas ca

saibyas ca nara–pungavah

SYNONYMS

dhrstaketuh—Dhrstaketu; cekitanah—Cekitana; kasirajah—Kasiraja; ca—also; virya–van—very powerful; purujit—Purujit; kuntibhojah—Kuntibhoja; ca—and; saibyah—Saibya; ca—and; nara–pungavah—heroes in human society.

TRANSLATION

There are also great, heroic, powerful fighters like Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja and Saibya.

TEXT 6

yudhamanyus ca vikranta

uttamaujas ca viryavan

saubhadro draupadeyas ca

sarva eva maha–rathah

SYNONYMS

yudhamanyuh—Yudhamanyu; ca—and; vikrantah—mighty; uttamaudah—Uttamaudah;
ca—and; virya—van—very powerful; saubhadrah—the son of Subhadra;
draupadeyah—the sons of Draupadi; ca—and; sarve—all; eva—certainly;
maha—rathah—great chariot fighters.

TRANSLATION

There are the mighty Yudhamanyu, the very powerful Uttamaudah, the son of Subhadra and the sons of Draupadi. All these warriors are great chariot fighters.

TEXT 7

asmakam tu visista ye

tan nibodha dvijottama

nayaka mama sainya

samjnartham tan bravimi te

SYNONYMS

asmakam—our; tu—but; visistah—especially powerful; ye—those; tan—them;
nibodha—just take note, be informed; dvija—uttama—the best of the brahmanas;
nayakah—captains; mama—my; sainya—of the soldiers; samjna—artham—for
information; tan—them; bravimi—I am speaking; te—your.

TRANSLATION

O best of the brahmanas, for your information, let me tell you about the captains who are especially qualified to lead my military force.

TEXT 8

bhavan bhismas ca karnas ca

krpas ca samitim-jayah

asvatthama vikarnas ca

saumadattis tathaiva ca

SYNONYMS

bhavan—your self; bhisma—Grandfather Bhishma; ca—also; karnah—Karna; ca—and; krpah—Krupa; ca—and; samitim-jayah—always victorious in battle; asvatthama—Asvatthama; vikarnah—Vikarna; ca—as well as; saumadattih—the son of Somadatta; tatha—and as; eva—certainly; ca—and.

TRANSLATION

There are personalities like yourself, Bhishma, Karna, Krpa, Asvatthama, Vikarna and the son of Somadatta called Bhurishrava, who are always victorious in battle.

PURPORT

Duryodhana mentions the exceptional heroes in the battle, all of whom are ever victorious. Vikarna is the brother of Duryodhana, Asvatthama is the son of Dronacarya, and Saumadatti, or Bhurisrava, is the son of the King of the Bahlikas. Karna is the half brother of Arjuna, as he was born of Kunti before her marriage with King Pandu. Kṛpacarya's twin sister married Dronacarya.

TEXT 9

anye ca bahavah sura

mat-arthe tyakta-jivitaḥ

nana-sastra-praharaṇaḥ

sarve yuddha-visaradāḥ

SYNONYMS

anye—many others; ca—also; bahavah—in great numbers; sura—heroes; mat-arthe—for my sake; tyakta-jivitaḥ—prepared to risk life; nana—many; sastra—weapons; praharaṇaḥ—equipped with; sarve—all of them; yuddha—battle; visaradāḥ—experienced in military science.

TRANSLATION

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

PURPORT

As far as the others are concerned—like Jayadratha, Krtavarma, Salya, etc.—all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that all of them would die in the Battle of Kuruksetra for joining the party of the sinful Duryodhana. Duryodhana was, of course, confident of his victory on account of the above-mentioned combined strength of his friends.

TEXT 10

aparyaptam tad asmakam

balam bhismaabhiraksitam

paryaptam tv idam etesam

balam bhimaabhiraksitam

SYNONYMS

aparyaptam—immeasurable; tat—that; asmakam—of ours; balam—strength;
bhisma—by Grandfather Bhishma; abhiraksitam—perfectly protected;
paryaptam—limited; tu—but; idam—all this; etesam—of the Pandavas;
balam—strength; bhima—by Bhima; abhiraksitam—carefully protected.

TRANSLATION

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhishma, whereas the strength of the Pandavas, carefully protected by Bhima, is limited.

PURPORT

Herein an estimation of comparative strength is made by Duryodhana. He thinks that the strength of his armed forces is immeasurable, being specifically protected by the most experienced general, Grandfather Bhishma. On the other hand, the forces of the Pandavas are limited, being protected by a less experienced general, Bhima, who is like a fig in the presence of Bhishma. Duryodhana was always envious of Bhima because he knew perfectly well that if he should die at all, he would only be killed by Bhima. But at the same time, he was confident of his victory on account of the presence of Bhishma, who was a far superior general. His conclusion that he would come out of the battle victorious was well ascertained.

TEXT 11

ayanesu ca sarvesu

yatha–bhagam avasthitah

bhismam evabhiraksantu

bhavantah sarva eva hi

SYNONYMS

ayanesu—in the strategic points; ca—also; sarvesu—everywhere; yatha—bhagam—as they are differently arranged; avasthitah—situated; bhisam—unto Grandfather Bhishma; eva—certainly; abhiraksantu—support may be given; bhavantah—all of you; sarve—respectively; eva—certainly; hi—and exactly.

TRANSLATION

Now all of you must give full support to Grandfather Bhishma, standing at your respective strategic points in the phalanx of the army.

PURPORT

Duryodhana, after praising the prowess of Bhishma, further considered that others might think that they had been considered less important, so in his usual diplomatic way, he tried to adjust the situation in the above words. He emphasized that Bhismadeva was undoubtedly the greatest hero, but he was an old man, so everyone must especially think of his protection from all sides. He might become engaged in the fight, and the enemy might take advantage of his full engagement on one side. Therefore, it was important that other heroes would not leave their strategic positions and allow the enemy to break the phalanx. Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhismadeva. He was confident of the full support of Bhismadeva and Dronacarya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadi, in her helpless condition, had appealed to them for justice while she was being forced to appear naked in the presence of all the great generals in the assembly. Although he knew that the two generals had some sort of affection for the Pandavas, he hoped that all such affection would now be completely given up by them, as was customary during the gambling performances.

TEXT 12

tasya sanjanayan harsam

kuru—vrddhah pitamahah

simha—nadam vinadyoccaiḥ

sankham dadhmau pratapavan

SYNONYMS

tasya—his; sanjanayan—increasing; harsam—cheerfulness; kuru—vrddhah—the grandsire of the Kuru dynasty (Bhisma); pitamahah—the grandfather; simha—nadam—roaring sound, like a lion; vinadya—vibrating; uccaiḥ—very loudly; sankham—conchshell; dadhmau—blew; pratapa—van—the valiant.

TRANSLATION

Then Bhisma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly, like the sound of a lion, giving Duryodhana joy.

PURPORT

The grandsire of the Kuru dynasty could understand the inner meaning of the heart of his grandson Duryodhana, and out of his natural compassion for him he tried to cheer him by blowing his conchshell very loudly, befitting his position as a lion. Indirectly, by the symbolism of the conchshell, he informed his depressed grandson Duryodhana that he had no chance of victory in the battle, because the Supreme Lord Kṛṣṇa was on the other side. But still, it was his duty to conduct the fight, and no pains would be spared in that connection.

TEXT 13

tatah sankhas ca bheryas ca

panavanaka—gomukhah

sahasaivabhyahanyanta

sa sabdas tumulo 'bhavat

SYNONYMS

tatah—thereafter; sankhah—conchshells; ca—also; bheryah—bugles; ca—and; panava—anaka—trumpets and drums; go—mukhah—horns; sahasa—all of a sudden; eva—certainly; abhyahanyanta—being simultaneously sounded; sah—that; sabdah—combined sound; tumulah—tumultuous; abhavat—became.

TRANSLATION

After that, the conchshells, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

TEXT 14

tatah svetair hayair yukte

mahati syandane sthitau

madhavah pandavas caiva

divyau sankhau pradadhmatuh

SYNONYMS

tatah—thereafter; svetaih—by white; hayaih—horses; yukte—being yoked; mahati—in a great; syandane—chariot; sthitau—so situated; madhavah—Krsna (the husband of the goddess of fortune); pandavah—Arjuna (the son of Pandu); ca—also; eva—certainly; divyau—transcendental; sankhau—conchshells; pradadhmauh—sounded.

TRANSLATION

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

PURPORT

In contrast with the conchshell blown by Bhismadeva, the conchshells in the hands of Krsna and Arjuna are described as transcendental. The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side because Krsna was on the side of the Pandavas. Jayas tu pandu-putranam yesam pakse janardanah. Victory is always with persons like the sons of Pandu because Lord Krsna is associated with them. And whenever and wherever the Lord is present, the goddess of fortune is also there because the goddess of fortune never lives alone without her husband. Therefore, victory and fortune were awaiting Arjuna, as indicated by the transcendental sound produced by the conchshell of Visnu, or Lord Krsna. Besides that, the chariot on which both the friends were seated was donated by Agni (the fire-god) to Arjuna, and this indicated that this chariot was capable of conquering all sides, wherever it was drawn over the three worlds.

TEXT 15

pancajanyam hrsikeso

devadattam dhananjayah

paundram dadhmau maha-sankham

bhima-karma vrkodarah

SYNONYMS

pancajanyam—the conchshell named Pancajanya; hrsika—isah—Hrsikesa (Krsna, the Lord who directs the senses of the devotees); devadattam—the conchshell named Devadatta; dhanam-jayah—Dhananjaya (Arjuna, the winner of wealth); paundram—the conch named Paundra; dadhmau—blew; maha-sankham—the terrific conchshell; bhima-karma—one who performs herculean tasks; vrka-udarah—the voracious eater (Bhima).

TRANSLATION

Then, Lord Krsna blew His conchshell, called Pancajanya; Arjuna blew his, the Devadatta; and Bhima, the voracious eater and performer of herculean tasks, blew his terrific conchshell called Paundra.

PURPORT

Lord Krsna is referred to as Hrsikesa in this verse because He is the owner of all senses. The living entities are part and parcel of Him, and, therefore the senses of the living entities are also part and parcel of His senses. The impersonalists cannot account for the senses of the living entities, and therefore they are always anxious to describe all living

entities as sense-less, or impersonal. The Lord, situated in the hearts of all living entities, directs their senses. But, He directs in terms of the surrender of the living entity, and in the case of a pure devotee He directly controls the senses. Here on the Battlefield of Kuruksetra the Lord directly controls the transcendental senses of Arjuna, and thus His particular name of Hrsikesa. The Lord has different names according to His different activities. For example, His name is Madhusudana because He killed the demon of the name Madhu; His name is Govinda because He gives pleasure to the cows and to the senses; His name is Vasudeva because He appeared as the son of Vasudeva; His name is Devaki-nandana because He accepted Devaki as His mother; His name is Yasoda-nandana because He awarded His childhood pastimes to Yasoda at Vrndavana; His name is Partha-sarathi because He worked as charioteer of His friend Arjuna. Similarly, His name is Hrsikesa because He gave direction to Arjuna on the Battlefield of Kuruksetra.

Arjuna is referred to as Dhananjaya in this verse because he helped his elder brother in fetching wealth when it was required by the king to make expenditures for different sacrifices. Similarly, Bhima is known as Vrkodara because he could eat as voraciously as he could perform herculean tasks, such as killing the demon Hidimba. So, the particular types of conchshell blown by the different personalities on the side of the Pandavas, beginning with the Lord's, were all very encouraging to the fighting soldiers. On the other side there were no such credits, nor the presence of Lord Krsna, the supreme director, nor that of the goddess of fortune. So, they were predestined to lose the battle—and that was the message announced by the sounds of the conchshells.

TEXTS 16–18

anantavijayam raja

kunti-putro yudhisthirah

nakulah sahadevas ca

sughosa-manipuspakau

kasyas ca paramesv-asah

sikhandi ca maha-rathah

dhrstadyumno viratas ca

satyakis caparajitah

drupado draupadeyas ca

sarvasah prthivi-pate

saubhadras ca maha-bahuh

sankhan dadhmuh prthak prthak

SYNONYMS

ananta-vijayam—the conch named Ananta-vijaya; raja—the king; kunti-putrah—the son of Kunti; yudhisthirah—Yudhisthira; nakulah—Nakula; sahadevah—Sahadeva; ca—and; sughosa-manipuspakau—the conches named Sughosa and Manipuspaka; kasyah—the King of Kasi (Varanasi); ca—and; parama-isu-asah—the great archer; sikhandi—Sikhandi; ca—also; maha-rathah—one who can fight alone against thousands; dhrstadyumnah—Dhrstadyumna (the son of King Drupada); viratah—Virata (the prince who gave shelter to the Pandavas while they were in disguise); ca—also; satyaki—Satyaki (the same as Yuyudhana, the charioteer of Lord Krsna); ca—and; aparajitah—who were never vanquished before; drupadah—Drupada, the King of Pancala; draupadeyah—the sons of Draupadi; ca—also; sarvasah—all; prthivi-pate—O King; saubhadrah—the son of Subhadra (Abhimanyu); ca—also; maha-bahuh—mighty-armed; sankhan—conchshells; dadhmuh—blew; prthak prthak—each separately.

TRANSLATION

King Yudhisthira, the son of Kunti, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughosa and Manipuspaka. That great archer the King of Kasi, the great fighter Sikhandi, Dhrstadyumna, Virata and the unconquerable Satyaki,

Drupada, the sons of Draupadi, and the others, O King, such as the mighty—armed son of Subhadra, all blew their respective conchshells.

PURPORT

Sanjaya informed King Dhrtarastra very tactfully that his unwise policy of deceiving the sons of Pandu and endeavoring to enthrone his own sons on the seat of the kingdom was not very laudable. The signs already clearly indicated that the whole Kuru dynasty would be killed in that great battle. Beginning with the grandsire, Bhishma, down to the grandsons like Abhimanyu and others—including kings from many states of the world—all were present there, and all were doomed. The whole catastrophe was due to King Dhrtarastra, because he encouraged the policy followed by his sons.

TEXT 19

sa ghoso dhartarastranam

hrdayani vyadarayat

nabhas ca prthivim caiva

tumulo 'bhyanunadayan

SYNONYMS

sah—that; ghosah—vibration; dhartarastranam—of the sons of Dhrtarastra;
hrdayani—hearts; vyadarayat—shattered; nabhas—the sky; ca—also; prthivim—the
surface of the earth; ca—also; eva—certainly; tumulah—uproarious;
abhyanunadayan—by resounding.

TRANSLATION

The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhrtarastra.

PURPORT

When Bhisma and the others on the side of Duryodhana blew their respective conchshells, there was no heart-breaking on the part of the Pandavas. Such occurrences are not mentioned, but in this particular verse it is mentioned that the hearts of the sons of Dhrtarastra were shattered by the sounds vibrated by the Pandavas' party. This is due to the Pandavas and their confidence in Lord Krsna. One who takes shelter of the Supreme Lord has nothing to fear, even in the midst of the greatest calamity.

TEXT 20

atha vyavasthitan drstva

dhartarastran kapi-dhvajah

pravrtte sastra-sampate

dhanur udyamya pandavah

hrsikesam tada vakyam

idam aha mahi-pate

SYNONYMS

atha—thereupon; vyavasthitan—situated; drstva—looking upon; dhartarastran—the sons of Dhrtarastra; kapi—dhvajah—one whose flag is marked with Hanuman; pravrtte—while about to engage; sastra—sarpate—the arrows released; dhanuh—bow; udyamya—after taking up; pandavah—the son of Pandu (Arjuna); hrsikesam—unto Lord Krsna; tada—at that time; vakyam—words; idam—these; aha—said; mahi—pate—O King.

TRANSLATION

O King, at that time Arjuna, the son of Pandu, who was seated in his chariot, bearing the flag marked with Hanuman, took up his bow and prepared to shoot his arrows, looking at the sons of Dhrtarastra. O King, Arjuna then spoke to Hrsikesa [Krsna] these words:

PURPORT

The battle was just about to begin. It is understood from the above statement that the sons of Dhrtarastra were more or less disheartened by the unexpected arrangement of military force by the Pandavas, who were guided by the direct instructions of Lord Krsna on the battlefield. The emblem of Hanuman on the flag of Arjuna is another sign of victory because Hanuman cooperated with Lord Rama in the battle between Rama and Ravana, and Lord Rama emerged victorious. Now both Rama and Hanuman were present on the chariot of Arjuna to help him. Lord Krsna is Rama Himself, and wherever Lord Rama is, His eternal servitor Hanuman and His eternal consort Sita, the goddess of fortune, are present. Therefore, Arjuna had no cause to fear any enemies whatsoever. And above all, the Lord of the senses, Lord Krsna, was personally present to give him direction. Thus, all good counsel was available to Arjuna in the matter of executing the battle. In such auspicious conditions, arranged by the Lord for His eternal devotee, lay the signs of assured victory.

TEXTS 21–22

arjuna uvaca

senayor ubhayor madhye

ratham sthapaya me 'cyuta

yavad etan nirikse 'ham

yoddhu—kaman avasthitan

kair maya saha yoddhavyam

asmin rana—samudyame

SYNONYMS

arjunah—Arjuna; uvaca—said; senayoh—of the armies; ubhayoh—of both the parties; madhye—in between them; ratham—the chariot; sthapaya—please keep; me—my; acyuta—O infallible one; yavat—as long as; etan—all these; nirikse—may look; aham—I; yoddhu—kaman—desiring to fight; avasthitan—arrayed on the battlefield; kaih—with whom; maya—by me; saha—with; yoddhavyam—to fight with; asmin—in this; rana—strife; samudyame—in the attempt.

TRANSLATION

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt.

PURPORT

Although Lord Kṛṣṇa is the Supreme Personality of Godhead, out of His causeless mercy He was engaged in the service of His friend. He never fails in His affection for His devotees, and thus He is addressed herein as infallible. As charioteer, He had to carry out the orders of Arjuna, and since He did not hesitate to do so, He is addressed as infallible. Although He had accepted the position of a charioteer for His devotee, His supreme position was not challenged. In all circumstances, He is the Supreme Personality of Godhead, Hṛṣīkeśa, the Lord of the total senses. The relationship between the Lord and His servitor is very sweet and transcendental. The servitor is always ready to render service to the Lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee. He takes greater pleasure in His pure devotee's assuming the advantageous position of ordering Him than He does in being the giver of orders. As master, everyone is under His orders, and no one is above Him to order Him. But when He finds that a pure devotee is ordering Him, He obtains transcendental pleasure, although He is the infallible master of all circumstances.

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousins and brothers, but he was forced to come onto the battlefield by the obstinacy of Duryodhana, who was never agreeable to any peaceful negotiation. Therefore, he was very anxious to see who the leading persons present on the battlefield were. Although there was no question of a peacemaking endeavor on the battlefield, he wanted to see them again and to see how much they were bent upon demanding an unwanted war.

TEXT 23

yotsyamanan avekse 'ham

ya ete 'tra samagatah

dhartarastrasya durbuddher

yuddhe priya—cikirsavah

SYNONYMS

yotsyamanan—those who will be fighting; avekse—let me see; aham—I; ye—who; ete—those; atra—here; samagatah—assembled; dhartarastrasya—the son of Dhrtarastra; durbuddheh—evil-minded; yuddhe—in the fight; priya—well; cikirsavah—wishing.

TRANSLATION

Let me see those who have come here to fight, wishing to please the evil-minded son of Dhrtarastra.

PURPORT

It was an open secret that Duryodhana wanted to usurp the kingdom of the Pandavas by evil plans, in collaboration with his father, Dhrtarastra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun, just to learn who they were, but he had no intention of proposing peace negotiations with them. It was also a fact that he wanted to see them to make an estimate of the strength which he had to face, although he was quite confident of victory because Krsna was sitting by his side.

TEXT 24

sanjaya uvaca

evam ukto hrsikeso

gudakesena bharata

senayor ubhayor madhye

sthapayitva rathottamam

SYNONYMS

sanjaya—Sanjaya; uvaca—said; evam—thus; uktah—addressed; hrsikesah—Lord Krsna; gudakesena—by Arjuna; bharata—O descendant of Bharata; senayoh—of armies; ubhayoh—of both; madhye—in the midst of; sthapayitva—by placing; ratha—uttamam—the finest chariot.

TRANSLATION

Sanjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Krsna drew up the fine chariot in the midst of the armies of both parties.

PURPORT

In this verse Arjuna is referred to as Gudakesa. Gudaka means sleep, and one who conquers sleep is called gudakesa. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance because of his friendship with Krsna. As a great devotee of Krsna, he could not forget Krsna even for a moment, because that is the nature of a devotee. Either in waking or in sleep, a devotee of the Lord can never be free from thinking of Krsna's name, form, qualities and pastimes. Thus a devotee of Krsna can conquer both sleep and ignorance simply by thinking of Krsna constantly. This is called Krsna consciousness, or samadhi. As Hrsikesa, or the director of the senses and mind of every living entity, Krsna could understand Arjuna's purpose in placing the chariot in the midst of the armies. Thus He did so, and spoke as follows.

TEXT 25

bhisma—drona—pramukhatah

sarvesam ca mahi—ksitam

uvaca partha pasyaitan

samavetan kurun iti

SYNONYMS

bhisma—Grandfather Bhisma; drona—the teacher Drona; pramukhatah—in front of; sarvesam—all; ca—also; mahi—ksitam—chiefs of the world; uvaca—said; partha—O Partha (son of Prtha); pasya—just behold; etan—all of them; samavetan—assembled; kurun—all the members of the Kuru dynasty; iti—thus.

TRANSLATION

In the presence of Bhisma, Drona and all other chieftains of the world, Hrsikesa, the Lord, said, Just behold, Partha, all the Kurus who are assembled here.

PURPORT

As the Supersoul of all living entities, Lord Krsna could understand what was going on in the mind of Arjuna. The use of the word Hrsikesa in this connection indicates that He knew everything. And the word Partha, or the son of Kunti or Prtha, is also similarly significant in reference to Arjuna. As a friend, He wanted to inform Arjuna that because Arjuna was the son of Prtha, the sister of His own father Vasudeva, He had agreed to be the charioteer of Arjuna. Now what did Krsna mean when He told Arjuna to "behold the Kurus"? Did Arjuna want to stop there and not fight? Krsna never expected such things from the son of His aunt Prtha. The mind of Arjuna was thus predicted by the Lord in friendly joking.

TEXT 26

tatrapasyat sthitan parthah

pitrn atha pitamahan

acaryan matulan bhratrñ

putran pautran sakhims tatha

svasuran suhrdas caiva

senayor ubhayor api

SYNONYMS

tatra—there; apasyat—he could see; sthitan—standing; parthah—Arjuna; pitrn—fathers; atha—also; pitamahan—grandfathers; acaryan—teachers; matulan—maternal uncles; bhratrñ—brothers; putran—sons; pautran—grandsons; sakhin—friends; tatha—too; svasuran—fathers-in-law; suhrdah—well-wishers; ca—also; eva—certainly; senayoh—of the armies; ubhayoh—of both parties; api—including.

TRANSLATION

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers—all present there.

PURPORT

On the battlefield Arjuna could see all kinds of relatives. He could see persons like Bhurisrava, who were his father's contemporaries, grandfathers Bhisma and Somadatta, teachers like Dronacarya and Krpacarya, maternal uncles like Salya and Sakuni, brothers like Duryodhana, sons like Laksmāna, friends like Asvatthama, well-wishers like Krtavarma, etc. He could see also the armies which contained many of his friends.

TEXT 27

tan samiksya sa kaunteyah

sarvan bandhun avasthitan

krpaya parayavisto

visidann idam abravīt

SYNONYMS

tan—all of them; samiksya—after seeing; sah—he; kaunteyah—the son of Kuntī; sarvan—all kinds of; bandhun—relatives; avasthitan—situated; krpaya—by compassion; paraya—of a high grade; avistah—overwhelmed by; visidan—while lamenting; idam—thus; abravīt—spoke.

TRANSLATION

When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus:

TEXT 28

arjuna uvaca

drstvemam sva-janam krsna

yuyutsum samupasthitam

sidanti mama gatrani

mukham ca parisusyati

SYNONYMS

arjunah—Arjuna; uvaca—said; drstva—after seeing; imam—all these; sva-janam—kinsmen; krsna—O Krsna; yuyutsum—all in fighting spirit; samupasthitam—all present; sidanti—quivering; mama—my; gatrani—limbs of the body; mukham—mouth; ca—also; parisusyati—drying up.

TRANSLATION

Arjuna said: My dear Krsna, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

PURPORT

Any man who has genuine devotion to the Lord has all the good qualities which are found in godly persons or in the demigods, whereas the nondevotee, however advanced he may be in material qualifications by education and culture, lacks in godly qualities. As such, Arjuna, just after seeing his kinsmen, friends and relatives on the battlefield, was at once overwhelmed by compassion for them who had so decided to fight amongst themselves. As far as his soldiers were concerned, he was sympathetic from the beginning, but he felt compassion even for the soldiers of the opposite party, foreseeing their imminent death. And so thinking, the limbs of his body began to quiver, and his mouth became dry. He was more or less astonished to see their fighting spirit. Practically the whole community, all blood relatives of Arjuna, had come to fight with him. This overwhelmed a kind devotee like Arjuna. Although it is not mentioned here, still one can easily imagine that not only were Arjuna's bodily limbs quivering and his mouth drying up, but that he was also crying out of compassion. Such symptoms in Arjuna were not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord. It is said therefore:

yasyasti bhaktir bhagavaty akincana

sarvair gunais tatra samasate surah

harav abhaktasya kuto mahad-guna

mano-rathenasati dhavato bahih

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhag. 5.18.12)

TEXT 29

vepathus ca sarire me

roma-harsas ca jayate

gandivam sramsate hastat

tvak caiva paridahyate

SYNONYMS

vepathuh—trembling of the body; ca—also; sarire—on the body; me—my; roma—harsah—standing of the hair on end; ca—also; jayate—is taking place; gandivam—the bow of Arjuna; sramsate—is slipping; hastat—from the hands; tvak—skin; ca—also; eva—certainly; paridahyate—burning.

TRANSLATION

My whole body is trembling, and my hair is standing on end. My bow Gandiva is slipping from my hand, and my skin is burning.

PURPORT

There are two kinds of trembling of the body, and two kinds of standings of the hair on end. Such phenomena occur either in great spiritual ecstasy or out of great fear under material conditions. There is no fear in transcendental realization. Arjuna's symptoms in this situation are out of material fear—namely, loss of life. This is evident from other symptoms also; he became so impatient that his famous bow Gandiva was slipping from his hands, and, because his heart was burning within him, he was feeling a burning sensation of the skin. All these are due to a material conception of life.

TEXT 30

na ca saknomy avasthatum

bhramativa ca me manah

nimittani ca pasyami

viparitani kesava

SYNONYMS

na—nor; ca—also; saknomi—am I able; avasthatum—to stay; bhramati—forgetting; iva—as; ca—and; me—my; manah—mind; nimittani—causes; ca—also; pasyami—I foresee; viparitani—just the opposite; kesava—O killer of the demon Kesi (Krsna).

TRANSLATION

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Kesi demon.

PURPORT

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was forgetting himself on account of the weakness of his mind. Excessive attachment for material things puts a man in a bewildering condition of existence. Bhayam dvitiyabhinivesatah syat (Bhag. 11.2.37): such fearfulness and loss of mental equilibrium take place in persons who are too affected by material conditions. Arjuna envisioned only unhappiness in the battlefield—he would not be happy even by gaining victory over the foe. The word nimitta is significant. When a man sees only frustration in his expectations, he thinks, "Why am I here?" Everyone is interested in himself and his own welfare. No one is interested in the Supreme Self. Arjuna is supposed to show disregard for self-interest by submission to the will of Krsna, who is everyone's real self-interest. The conditioned soul forgets this, and therefore suffers material pains. Arjuna thought that his victory in the battle would only be a cause of lamentation for him.

TEXT 31

na ca sreya 'nupasyami

hatva sva-janam ahave

na kankse vijayam krsna

na ca rajyam sukhani ca

SYNONYMS

na—nor; ca—also; sreya—good; anupasyami—do I foresee; hatva—by killing; sva-janam—own kinsmen; ahave—in the fight; na—nor; kankse—do I desire; vijayam—victory; krsna—O Krsna; na—nor; ca—also; rajyam—kingdom; sukhani—happiness thereof; ca—also.

TRANSLATION

I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krsna, desire any subsequent victory, kingdom, or happiness.

PURPORT

Without knowing that one's self-interest is in Visnu (or Krsna), conditioned souls are attracted by bodily relationships, hoping to be happy in such situations. Under delusion, they forget that Krsna is also the cause of material happiness. Arjuna appears to have

even forgotten the moral codes for a ksatriya. It is said that two kinds of men, namely the ksatriya who dies directly in front of the battlefield under Krsna's personal orders and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun globe, which is so powerful and dazzling. Arjuna is reluctant even to kill his enemies, let alone his relatives. He thought that by killing his kinsmen there would be no happiness in his life, and therefore he was not willing to fight, just as a person who does not feel hunger is not inclined to cook. He has now decided to go into the forest and live a secluded life in frustration. But as a ksatriya, he requires a kingdom for his subsistence, because the ksatriyas cannot engage themselves in any other occupation. But Arjuna has no kingdom. Arjuna's sole opportunity for gaining a kingdom lay in fighting with his cousins and brothers and reclaiming the kingdom inherited from his father, which he does not like to do. Therefore he considers himself fit to go to the forest to live a secluded life of frustration.

TEXTS 32–35

kim no rajyena govinda

kim bhogair jivitena va

yesam arthe kanksitam no

rajyam bhogah sukhani ca

ta ime 'vasthita yuddhe

pranams tyaktva dhanani ca

acaryah pitarah putras

tathaiva ca pitamahah

matulah svasurah pautrah

syalah sambandhinas tatha

etan na hantum icchami

ghnato 'pi madhusudana

api trailokya-rajyasya

hetoh kim nu mahi-krte

nihatya dhartarastran nah

ka pritih syaj janardana

SYNONYMS

kim—what use; nah—to us; rajyena—is the kingdom; govinda—O Krsna; kim—what; bhogaih—enjoyment; jivitena—by living; va—either; yesam—for whom; arthe—for the matter of; kanksitam—desired; nah—our; rajyam—kingdom; bhogah—material enjoyment; sukhani—all happiness; ca—also; te—all of them; ime—these; avasthitah—situated; yuddhe—in this battlefield; pranan—lives; tyaktva—giving up; dhanani—riches; ca—also; acaryah—teachers; pitarah—fathers; putrah—sons; tatha—as well as; eva—certainly; ca—also; pitamahah—grandfathers; matulah—maternal uncles; svasurah—fathers-in-law; pautrah—grandsons; syalah—brothers-in-law; sambandhinah—relatives; tatha—as well as; etan—all these; na—never; hantum—for killing; icchami—do I wish; ghnatah—being killed; api—even; madhusudana—O killer of the demon Madhu (Krsna); api—even if; trai-lokya—of the three worlds; rajyasya—of the kingdoms; hetoh—in exchange; kim—what to speak of; nu—only; mahi-krte—for the sake of the earth; nihatya—by killing; dhartarastran—the sons of Dhrtarastra; nah—our; ka—what; pritih—pleasure; syat—will there be; janardana—O maintainer of all living entities.

TRANSLATION

O Govinda, of what avail to us are kingdoms, happiness or even life itself when all those for whom we may desire them are now arrayed in this battlefield? O Madhusudana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are ready to give up their lives and properties and are standing before me, then why should I wish to kill them, though I may survive? O maintainer of all creatures, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth.

PURPORT

Arjuna has addressed Lord Kṛṣṇa as Govinda because Kṛṣṇa is the object of all pleasures for cows and the senses. By using this significant word, Arjuna indicates what will satisfy his senses. Although Govinda is not meant for satisfying our senses, if we try to satisfy the senses of Govinda then automatically our own senses are satisfied. Materially, everyone wants to satisfy his senses, and he wants God to be the order supplier for such satisfaction. The Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way—namely, when one tries to satisfy the senses of Govinda without desiring to satisfy one's own senses—then by the grace of Govinda all desires of the living entity are satisfied. Arjuna's deep affection for community and family members is exhibited here partly due to his natural compassion for them. He is therefore not prepared to fight. Everyone wants to show his opulence to friends and relatives, but Arjuna fears that all his relatives and friends will be killed in the battlefield, and he will be unable to share his opulence after victory. This is a typical calculation of material life. The transcendental life is, however, different. Since a devotee wants to satisfy the desires of the Lord, he can, Lord willing, accept all kinds of opulence for the service of the Lord, and if the Lord is not willing, he should not accept a farthing. Arjuna did not want to kill his relatives, and if there were any need to kill them, he desired that Kṛṣṇa kill them personally. At this point he did not know that Kṛṣṇa had already killed them before their coming into the battlefield and that he was only to become an instrument for Kṛṣṇa. This fact is disclosed in the following chapters. As a natural devotee of the Lord, Arjuna did not like to retaliate against his miscreant cousins and brothers, but it was the Lord's plan that they should all be killed. The devotee of the Lord does not retaliate against the wrongdoer, but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His own account, but He excuses no one who has done harm to His devotees. Therefore the Lord was determined to kill the miscreants, although Arjuna wanted to excuse them.

TEXT 36

papam evasrayed asman

hatvaitan atatayinah

tasman narha vayam hantum

dhartarastran sa-bandhavan

sva-janam hi katham hatva

sukhinah syama madhava

SYNONYMS

papam—vices; eva—certainly; asrayet—must take upon; asman—us; hatva—by killing; etan—all these; atatayinah—aggressors; tasmāt—therefore; na—never; arhah—deserving; vayam—we; hantum—to kill; dhartarastran—the sons of Dhrtarastra; sa-bandhavan—along with friends; sva-janam—kinsmen; hi—certainly; katham—how; hatva—by killing; sukhinah—happy; syama—become; madhava—O Kṛṣṇa, husband of the goddess of fortune.

TRANSLATION

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāstra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

PURPORT

According to Vedic injunctions there are six kinds of aggressors: 1) a poison giver, 2) one who sets fire to the house, 3) one who attacks with deadly weapons, 4) one who plunders riches, 5) one who occupies another's land, and 6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by killing such aggressors. Such killing of aggressors is quite befitting any ordinary man, but Arjuna was not an ordinary person. He was saintly by character, and therefore he wanted to deal with them in saintliness. This kind of saintliness, however, is not for a ksatriya. Although a responsible man in the administration of a state is required to be saintly, he should not be cowardly. For example, Lord Rama was so saintly that people were anxious to live in His kingdom (rama-rajya), but Lord Rama never showed any cowardice. Ravana was an aggressor against Rama because He kidnapped Rama's wife, Sita, but Lord Rama gave him sufficient lessons, unparalleled in the history of the world. In Arjuna's case, however, one should consider the special type of aggressors, namely his own grandfather, own teacher, friends, sons, grandsons, etc. Because of them, Arjuna thought that he should not take the severe steps necessary against ordinary aggressors. Besides that, saintly persons are advised to forgive. Such injunctions for saintly persons are more important than any political emergency. Arjuna considered that rather than kill his own kinsmen for political reasons, it would be better to forgive them on grounds of religion and saintly behavior. He did not, therefore, consider such killing profitable simply for the matter of temporary bodily happiness. After all, kingdoms and pleasures derived therefrom are not permanent, so why should he risk his life and eternal salvation by killing his own kinsmen? Arjuna's addressing of Krsna as "Madhava," or the husband of the goddess of fortune, is also significant in this connection. He wanted to point out to Krsna that, as husband of the goddess of fortune, He should not induce Arjuna to take up a matter which would ultimately bring about misfortune. Krsna, however, never brings misfortune to anyone, to say nothing of His devotees.

TEXTS 37–38

yady apy ete na pasyanti

lobhopahata–cetasah

kula–ksaya–krtam dosam

mitra–drohe ca patakam

katham na jneyam asmabhih

papad asman nivartitum

kula-ksaya-krtam dosam

prapasyadbhir janardana

SYNONYMS

yadi—if; api—certainly; ete—they; na—do not; pasyanti—see; lobha—greed; upahata—overpowered; cetasaḥ—the hearts; kula-ksaya—in killing the family; krtam—done; dosam—fault; mitra-drohe—quarreling with friends; ca—also; patakam—sinful reactions; katham—why; na—shall not; jneyam—know this; asmabhiḥ—by us; papat—from sins; asmat—ourselves; nivartitum—to cease; kula-ksaya—the destruction of a dynasty; krtam—by so doing; dosam—crime; prapasyadbhiḥ—by those who can see; janardana—O Kṛṣṇa.

TRANSLATION

O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

PURPORT

A ksatriya is not supposed to refuse to battle or gamble when he is so invited by some rival party. Under such obligation, Arjuna could not refuse to fight because he was challenged by the party of Duryodhana. In this connection, Arjuna considered that the

other party might be blind to the effects of such a challenge. Arjuna, however, could see the evil consequences and could not accept the challenge. Obligation is actually binding when the effect is good, but when the effect is otherwise, then no one can be bound. Considering all these pros and cons, Arjuna decided not to fight.

TEXT 39

kula—ksaye pranasyanti

kula—dharmah sanatanah

dharme naste kulam krtsnam

adharmo 'bhibhavaty uta

SYNONYMS

kula—ksaye—in destroying the family; pranasyanti—becomes vanquished;
kula—dharmah—the family traditions; sanatanah—eternal; dharme—in religion;
naste—being destroyed; kulam—family; krtsnam—wholesale; adharmah—irreligious;
abhibhavati—transforms; uta—it is said.

TRANSLATION

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice.

PURPORT

In the system of the varnasrama institution there are many principles of religious traditions to help members of the family grow properly and attain spiritual values. The elder members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elder members, such family traditions of purification may stop, and the remaining younger family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elder members of the family be slain.

TEXT 40

adharmabhibhavat krsna

pradusyanti kula–striyah

strisu dustasu varsneya

jayate varna–sankarah

SYNONYMS

adharma—irreligion; abhibhavat—having become predominant; krsna—O Krsna; pradusyanti—become polluted; kula–striyah—family ladies; strisu—of the womanhood; dustasu—being so polluted; varsneya—O descendant of Vrsni; jayate—it so becomes; varna–sankarah—unwanted progeny.

TRANSLATION

When irreligion is prominent in the family, O Krsna, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vrsni, comes

unwanted progeny.

PURPORT

Good population in human society is the basic principle for peace, prosperity and spiritual progress in life. The varnasrama religion's principles were so designed that the good population would prevail in society for the general spiritual progress of state and community. Such population depends on the chastity and faithfulness of its womanhood. As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require protection by the elder members of the family. By being engaged in various religious practices, women will not be misled into adultery. According to Canakya Pandita, women are generally not very intelligent and therefore not trustworthy. So, the different family traditions of religious activities should always engage them, and thus their chastity and devotion will give birth to a good population eligible for participating in the varnasrama system. On the failure of such varnasrama–dharma, naturally the women become free to act and mix with men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men also provoke adultery in society, and thus unwanted children flood the human race at the risk of war and pestilence.

TEXT 41

sankaro narakayaiva

kula–ghnanam kulasya ca

patanti pitaro hy esam

lupta–pindodaka–kriyah

SYNONYMS

sankarah—such unwanted children; narakaya—for hellish life; eva—certainly; kula-ghnanam—of those who are killers of the family; kulasya—of the family; ca—also; patanti—fall down; pitarah—forefathers; hi—certainly; esam—of them; lupta—stopped; pinda—offerings; udaka—water; kriyah—performances.

TRANSLATION

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.

PURPORT

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This offering is performed by worship of Visnu, because eating the remnants of food offered to Visnu can deliver one from all kinds of sinful actions. Sometimes the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of prasadam food are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life. Such help rendered to forefathers is a family tradition, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life is not required to perform such actions. Simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of misery. It is stated in the Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam

na kinkaro nayam rni ca rajan

sarvatmana yah saranam saranyam

gato mukundam parihrtya kartam

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers." Such obligations are automatically fulfilled by performance of devotional service to the Supreme Personality of Godhead.

TEXT 42

dosair etaih kula-ghnanam

varna-sankara-karakaih

utsadyante jati-dharmah

kula-dharmas ca sasvatah

SYNONYMS

dosaih—by such faults; etaih—all these; kula-ghnanam—of the destroyer of the family; varna-sankara—unwanted children; karakaih—by the doers; utsadyante—causes devastation; jati-dharmah—community projects; kula-dharmah—family traditions; ca—also; sasvatah—eternal.

TRANSLATION

Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated.

PURPORT

The four orders of human society, combined with family welfare activities as they are set forth by the institution of the sanatana-dharma or varnasrama-dharma, are designed to enable the human being to attain his ultimate salvation. Therefore, the breaking of the sanatana-dharma tradition by irresponsible leaders of society brings about chaos in that society, and consequently people forget the aim of life—Visnu. Such leaders are called blind, and persons who follow such leaders are sure to be led into chaos.

TEXT 43

utsanna-kula-dharmanam

manusyanam janardana

narake niyatam vaso

bhavatity anususruma

SYNONYMS

utsanna—spoiled; kula-dharmanam—of those who have the family traditions; manusyanam—of such men; janardana—O Krsna; narake—in hell; niyatam—always; vasah—residence; bhavati—it so becomes; iti—thus; anususruma—I have heard by disciplic succession.

TRANSLATION

O Krsna, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.

PURPORT

Arjuna bases his argument not on his own personal experience, but on what he has heard from the authorities. That is the way of receiving real knowledge. One cannot reach the real point of factual knowledge without being helped by the right person who is already established in that knowledge. There is a system in the varnasrama institution by which one has to undergo the process of atonement before death for his sinful activities. One who is always engaged in sinful activities must utilize the process of atonement called the prayascitta. Without doing so, one surely will be transferred to hellish planets to undergo miserable lives as the result of sinful activities.

TEXT 44

aho bata mahat papam

kartum vyavasita vayam

yad rajya-sukha-lobhena

hantum sva-janam udyatah

SYNONYMS

aho—alas; bata—how strange it is; mahat—great; papam—sins; kartum—to perform; vyavasitah—decided; vayam—we; yat—so that; rajya—kingdom; sukha-lobhena—driven by greed for royal happiness; hantum—to kill; sva-janam—kinsmen; udyatah—trying for.

TRANSLATION

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness.

PURPORT

Driven by selfish motives, one may be inclined to such sinful acts as the killing of one's own brother, father or mother. There are many such instances in the history of the world. But Arjuna, being a saintly devotee of the Lord, is always conscious of moral principles and therefore takes care to avoid such activities.

TEXT 45

yadi mam apratikaram

asastram sastra-panayah

dhartarastra rane hanyus

tan me ksemataram bhavet

SYNONYMS

yadi—even if; mam—unto me; apratikaram—without being resistant;
asastram—without being fully equipped; sastra-panayah—those with weapons in hand;
dhartarastrah—the sons of Dhrtarastra; rane—in the battlefield; hanyuh—may kill;

tat—that; me—mine; ksema—taram—better; bhavet—become.

TRANSLATION

I would consider it better for the sons of Dhrtarastra to kill me unarmed and unresisting, rather than to fight with them.

PURPORT

It is the custom—according to ksatriya fighting principles—that an unarmed and unwilling foe should not be attacked. Arjuna, however, in such an enigmatic position, decided he would not fight if he were attacked by the enemy. He did not consider how much the other party was bent upon fighting. All these symptoms are due to soft-heartedness resulting from his being a great devotee of the Lord.

TEXT 46

sanjaya uvaca

evam uktvarjunah sankhye

rathopastha upavisat

vistrjya sa—saram capam

soka—samvigna—manasah

SYNONYMS

sanjayah—Sanjaya; uvaca—said; evam—thus; uktva—saying; arjunah—Arjuna; sankhye—in the battlefield; ratha—chariot; upasthe—situated on; upavisat—sat down again; visrjya—keeping aside; sa-saram—along with arrows; capam—the bow; soka—by lamentation; samvigna—distressed; manasah—within the mind.

TRANSLATION

Sanjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

PURPORT

While observing the situation of his enemy, Arjuna stood up on the chariot, but he was so afflicted with lamentation that he sat down again, setting aside his bow and arrows. Such a kind and soft-hearted person, in the devotional service of the Lord, is fit to receive self-knowledge.

Thus end the Bhaktivedanta Purports to the First Chapter of the Srimad Bhagavad-gita in the matter of Observing the Armies on the Battlefield of Kuruksetra.

Chapter 2

Contents of the Gita Summarized

TEXT 1

sanjaya uvaca

tam tatha krpayavistam

asru-purnakuleksanam

visidantam idam vakyam

uvaca madhusudanah

SYNONYMS

sanjaya uvaca—Sanjaya said; tam—unto Arjuna; tatha—thus; krpayā—by compassion; avistam—overwhelmed; asru-purna—full of tears; akula—depressed; iksanam—eyes; visidantam—lamenting; idam—this; vakyam—words; uvaca—said; madhu-sudanah—the killer of Madhu.

TRANSLATION

Sanjaya said: Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusudana, Kṛṣṇa, spoke the following words.

PURPORT

Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word "Madhusudana" is significant in this verse. Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress—the gross material body. One who does not know this and laments for the outward dress is called a sudra, or one who laments unnecessarily. Arjuna was a ksatriya, and this conduct was not expected from him. Lord Kṛṣṇa, however, can dissipate the lamentation of the ignorant man, and for this purpose the Bhagavad-gīta was sung by Him. This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Sri Kṛṣṇa. This realization is made possible by working with the fruitive being situated in the fixed conception of the real self.

TEXT 2

sri-bhagavan uvaca

kutas tva kasmalam idam

visame samupasthitam

anarya-justam asvargyam

akirti-karam arjuna

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; kutah—wherefrom; tva—unto you; kasmalam—dirtiness; idam—this lamentation; visame—in this hour of crisis; samupasthitam—arrived; anarya—persons who do not know the value of life; justam—practiced by; asvargyam—that which does not lead to higher planets; akirti—infamy; karam—the cause of; arjuna—O Arjuna.

TRANSLATION

The Supreme Person [Bhagavan] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They lead not to higher planets, but to infamy.

PURPORT

Krsna and the Supreme Personality of Godhead are identical. Therefore Lord Krsna is referred to as "Bhagavan" throughout the Gita. Bhagavan is the ultimate in Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman, or the impersonal all-pervasive spirit; Paramatma, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavan, or the Supreme Personality of Godhead, Lord Krsna. In the Srimad-Bhagavatam (1.2.11) this conception of the Absolute Truth is explained thus:

vadanti tat tattva—vidas

tattvam yaj jnanam advayam

brahmeti paramatmeti

bhagavan iti sabdyate

"The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramatma, and Bhagavan."

These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun's surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun's surface is further advanced. And one who can enter into the sun planet is the highest. Ordinary students who are satisfied simply by understanding the sunshine—its universal pervasiveness and the glaring effulgence of its impersonal nature—may be compared to those who can realize only the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramatma feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the bhaktas, or the transcendentalists who have realized the Bhagavan feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

The Sanskrit word bhagavan is explained by the great authority, Parasara Muni, the father of Vyasadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavan. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Krsna can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahma, Lord Siva, or Narayana, can possess opulences as fully as Krsna. Therefore it is concluded in the Brahma-samhita by Lord Brahma himself that Lord Krsna is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavan, known as Govinda, and He is the supreme cause of all causes:

isvarah paramah krsnah

sac-cid-ananda-vigraha

anadir adir govindah

sarva-karana-karanam

"There are many personalities possessing the qualities of Bhagavan, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." (Brahma-saṁhita 5.1)

In the Bhagavatam also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

ete cāṁsa-kālāḥ pūṁsah

kṛṣṇas tu bhagavan svayam

īndrari-vyākūlam lokam

mṛdayanti yuge yuge

"All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself." (Bhag. 1.3.28)

Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Kṛṣṇa expressed His surprise with the word *kutas*, "wherefrom." Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as Aryans. The word Aryan is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Viṣṇu, or Bhagavan, and they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Aryans. Although Arjuna was a ksatriya, he was deviating from his prescribed duties by declining to fight. This act of cowardice is described as befitting the non-Aryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity to become famous in this world. Lord Kṛṣṇa did not

approve of the so-called compassion of Arjuna for his kinsmen.

TEXT 3

klaibyam ma sma gamah partha

naitat tvayy upadyate

ksudram hrdaya—daurbalyam

tyaktvottistha parantapa

SYNONYMS

klaibyam—impotence; ma—do not; sma—take it; gamah—go in; partha—O son of Prtha; na—never; etat—like this; tvayi—unto you; upadyate—is befitting; ksudram—very little; hrdaya—heart; daurbalyam—weakness; tyaktva—giving up; uttistha—get up; param—tapa—O chastiser of the enemies.

TRANSLATION

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

PURPORT

Arjuna was addressed as "the son of Prtha," who happened to be the sister of Kṛṣṇa's father Vasudeva. Therefore Arjuna had a blood relationship with Kṛṣṇa. If the son of a ksatriya declines to fight, he is a ksatriya in name only, and if the son of a brahmana acts impiously, he is a brahmana in name only. Such ksatriyas and brahmanas are unworthy sons of their fathers; therefore, Kṛṣṇa did not want Arjuna to become an unworthy son of a ksatriya. Arjuna was the most intimate friend of Kṛṣṇa, and Kṛṣṇa was directly guiding him on the chariot; but in spite of all these credits, if Arjuna abandoned the battle, he would be committing an infamous act; therefore Kṛṣṇa said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhīṣma and his relatives, but Kṛṣṇa considered that sort of magnanimity not approved by authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Kṛṣṇa.

TEXT 4

arjuna uvaca

katham bhisam aham sankhye

dronam ca madhusudana

isubhiḥ pratiyotsyami

pujarhav ari-sudana

SYNONYMS

arjunah uvaca—Arjuna said; katham—how; bhisam—unto Bhīṣma; aham—I; sankhye—in the fight; dronam—unto Drona; ca—also; madhu-sudana—O killer of Madhu; isubhiḥ—with arrows; pratiyotsyami—shall counterattack; puja-arhau—those who are worshipable; ari-sudana—O killer of the enemies.

TRANSLATION

Arjuna said: O killer of Madhu [Kṛṣṇa], how can I counterattack with arrows in battle men like Bhīṣma and Drona, who are worthy of my worship?

PURPORT

Respectable superiors like Bhīṣma the grandfather and Droṇācārya the teacher are always worshipable. Even if they attack, they should not be counterattacked. It is general etiquette that superiors are not to be offered even a verbal fight. Even if they are sometimes harsh in behavior, they should not be harshly treated. Then, how is it possible for Arjuna to counterattack them? Would Kṛṣṇa ever attack His own grandfather, Ugrasena, or His teacher, Sandipani Muni? These were some of the arguments by Arjuna to Kṛṣṇa.

TEXT 5

gurun ahatva hi mahanubhavan

sreyo bhoktum bhaiksyam apiha loke

hatvartha-kāmāṁs tu gurun ihaiva

bhunjiya bhogan rudhira-pradigdhan

SYNONYMS

gurun—the superiors; ahatva—not killing; hi—certainly; maha-anubhavan—great souls; sreyah—it is better; bhoktum—to enjoy life; bhaiksyam—begging; api—even;

iha—in this life; loke—in this world; hatva—killing; artha—gain; kaman—so desiring; tu—but; gurun—superiors; iha—in this world; eva—certainly; bhunjiya—has to enjoy; bhogan—enjoyable things; rudhira—blood; pradigdhan—tainted with.

TRANSLATION

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

PURPORT

According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhishma and Drona were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances, they have lost the respectability of teachers. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood.

TEXT 6

na caitad vidmah kataran no gariyo

yad va jayema yadi va no jayeyuh

yan eva hatva na jijivisamas

te 'vasthitah pramukhe dhartarastrah

SYNONYMS

na—nor; ca—also; etat—this; vidmah—do know; katarat—which; nah—us; gariyah—better; yat—what; va—either; jayema—conquer us; yadi—if; va—or; nah—us; jayeyuh—conquer; yan—those; eva—certainly; hatva—by killing; na—never; jijivisamah—want to live; te—all of them; avasthitah—are situated; pramukhe—in the front; dhartarastrah—the sons of Dhrtarastra.

TRANSLATION

Nor do we know which is better—conquering them or being conquered by them. The sons of Dhrtarastra, whom if we kill we should not care to live, are now standing before us on this battlefield.

PURPORT

Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the ksatriyas, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhrtarastra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be another kind of defeat for them. All these considerations by Arjuna definitely proved that he was not only a great devotee of the Lord but he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Sri Krsna (his spiritual master), indicate. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

TEXT 7

karpanya—dosopahata—svabhavah

prcchami tvam dharma—sammudha—cetaḥ

yac chreyaḥ syaṁ niscitam bruhi taṁ me

sisyaḥ te 'ham sadhi maṁ tvam praṇaṁ

SYNONYMS

karpanya—miserly; dosa—weakness; upahata—being inflicted by;
sva—bhavah—characteristics; prcchami—I am asking; tvam—unto You;
dharma—religion; sammudha—bewildered; cetaḥ—in heart; yat—what;
sreyaḥ—all-good; syat—may be; niscitam—confidently; bruhi—tell; tat—that;
me—unto me; sisyaḥ—disciple; te—Your; aham—I am; sadhi—just instruct;
maṁ—me; tvam—unto You; praṇaṁ—surrendered.

TRANSLATION

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

PURPORT

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach

a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse.

Who is the man in material perplexities? It is he who does not understand the problems of life. In the Garga Upanisad the perplexed man is described as follows: *yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah*. "He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization." This human form of life is a most valuable asset for the living entity who can utilize it for solving the problems of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the brahmana, or he who is intelligent enough to utilize this body to solve all the problems of life.

The *krpanas*, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of "skin disease." The *krpana* thinks that he is able to protect his family members from death; or the *krpana* thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of Bhagavad-gītā, and Arjuna is the first disciple for understanding the Gītā. How Arjuna understands the Bhagavad-gītā is stated in the Gītā itself. And yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person, but to "the unborn within Kṛṣṇa." There is no difference between Kṛṣṇa's within and without. And one who has no sense of this understanding is the greatest fool in trying to understand Bhagavad-gītā.

TEXT 8

na hi prapasyami mamapanudyad
yac chokam ucchosanam indriyanam
avapya bhumav asapatnam rddham
rajyam suranam api cadhipatyam

SYNONYMS

na—do not; hi—certainly; prapasyami—I see; mama—my; apanudyat—can drive away; yat—that; sokam—lamentation; ucchosanam—drying up; indriyanam—of the senses; avapya—achieving; bhumau—on the earth; asapatnam—without rival; rddham—prosperous; rajyam—kingdom; suranam—of the demigods; api—even; ca—also; adhipatyam—supremacy.

TRANSLATION

I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it even if I win an unrivaled kingdom on earth with sovereignty like the demigods in heaven.

PURPORT

Although Arjuna was putting forward so many arguments based on knowledge of the principles of religion and moral codes, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Sri Krsna. He could understand

that his so-called knowledge was useless in driving away his problems, which were drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Kṛṣṇa. Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can only be given by a spiritual master like Kṛṣṇa. Therefore, the conclusion is that a spiritual master who is one hundred percent Kṛṣṇa conscious is the bona fide spiritual master, for he can solve the problems of life. Lord Caitanya said that one who is master in the science of Kṛṣṇa consciousness, regardless of his social position, is the real spiritual master.

kiba vipra, kiba nyasi, sudra kene naya

yei kṛṣṇa-tattva-vetta, sei 'guru' haya

"It does not matter whether a person is a vipra [learned scholar in Vedic wisdom] or is born in a lower family, or is in the renounced order of life—if he is master in the science of Kṛṣṇa, he is the perfect and bona fide spiritual master." (Caitanya-caritamṛta, Mādhya 8.128) So without being a master in the science of Kṛṣṇa consciousness, no one is a bona fide spiritual master. It is also said in the Vedic literatures:

sat-karma-nipuno vipro

mantra-tantra-visaradah

avaishnavo gurur na syad

vaiṣṇavaḥ sva-pāco guruḥ

"A scholarly brahmana, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaiṣṇava, or expert in the science of Kṛṣṇa consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava, or Kṛṣṇa conscious." (Padma Purāṇa)

The problems of material existence—birth, old age, disease and death—cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth

and economically developed, yet the problems of material existence are still present. They are seeking peace in different ways, but they can achieve real happiness only if they consult Kṛṣṇa, or the Bhagavad-gīta and Srimad-Bhagavatam—which constitute the science of Kṛṣṇa—or the bona fide representative of Kṛṣṇa, the man in Kṛṣṇa consciousness.

If economic development and material comforts could drive away one's lamentations for family, social, national or international inebrieties, then Arjuna would not have said that even an unrivaled kingdom on earth or supremacy like that of the demigods in the heavenly planets would not be able to drive away his lamentations. He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation into a higher planetary situation, as men are now seeking a place on the moon planet, can also be finished at one stroke. The Bhagavad-gīta confirms this: *ksine punye martya-lokam visanti*. "When the results of pious activities are finished, one falls down again from the peak of happiness to the lowest status of life." Many politicians of the world have fallen down in that way. Such downfalls only constitute more causes for lamentation.

Therefore, if we want to curb lamentation for good, then we have to take shelter of Kṛṣṇa, as Arjuna is seeking to do. So Arjuna asked Kṛṣṇa to solve his problem definitely, and that is the way of Kṛṣṇa consciousness.

TEXT 9

sanjaya uvaca

evam uktva hrsikesam

gudakesah parantapah

na yotsya iti govindam

uktva tusnim babhuva ha

SYNONYMS

sanjayah uvaca—Sanjaya said; evam—thus; uktva—speaking; hrsikesam—unto Krsna, the master of the senses; gudakesah—Arjuna, the master at curbing ignorance; parantapah—the chastiser of the enemies; na yotsye—I shall not fight; iti—thus; govindam—unto Krsna, the giver of pleasure; uktva—saying; tusnim—silent; babhuva—became; ha—certainly.

TRANSLATION

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

PURPORT

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapah). Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

TEXT 10

tam uvaca hrsikesah

prahasann iva bharata

senayor ubhayor madhye

visidantam, idam vacah

SYNONYMS

tam—unto him; uvaca—said; hrsikesah—the master of the senses, Krsna; prahasan—smiling; iva—like that; bharata—O Dhrtarastra, descendant of Bharata; senayoh—of the armies; ubhayoh—of both parties; madhye—between; visidantam—unto the lamenting one; idam—the following; vacah—words.

TRANSLATION

O descendant of Bharata, at that time Krsna, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

PURPORT

The talk was going on between intimate friends, namely the Hrsikesa and the Gudakesa. As friends, both of them were on the same level, but one of them voluntarily became a student of the other. Krsna was smiling because a friend had chosen to become a disciple. As Lord of all, He is always in the superior position as the master of everyone, and yet the Lord accepts one who wishes to be a friend, a son, a lover or a devotee, or who wants Him in such a role. But when He was accepted as the master, He at once assumed the role and talked with the disciple like the master—with gravity, as it is required. It appears that the talk between the master and the disciple was openly exchanged in the presence of both armies so that all were benefited. So the talks of Bhagavad-gita are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them.

TEXT 11

sri-bhagavan uvaca

asocyan anvasocas tvam

prajna-vadams ca bhasase

gatasun agatasums ca

nanusocanti panditah

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; asocyan—that which is not worthy of lamentation; anvasocah—you are lamenting; tvam—you; prajna-vadan—learned talks; ca—also; bhasase—speaking; gata—lost; asun—life; agata—not past; asun—life; ca—also; na—never; anusocanti—lament; panditah—the learned.

TRANSLATION

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

PURPORT

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, "You are talking like a learned man, but you do not

know that one who is learned—one who knows what is body and what is soul—does not lament for any stage of the body, neither in the living nor in the dead condition." As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.

TEXT 12

na tv evaḥam jatu naśam

na tvam neme janadhipaḥ

na caiva na bhaviśyamah

sarve vāyam atah param

SYNONYMS

na—never; tu—but; eva—certainly; aham—I; jatu—become; na—never; aśam—existed; na—it is not so; tvam—yourself; na—not; ime—all these; jana—adhipaḥ—kings; na—never; ca—also; eva—certainly; na—not like that; bhaviśyamah—shall exist; sarve—all of us; vāyam—we; atah param—hereafter.

TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

PURPORT

In the Vedas, in the Katha Upanisad as well as in the Svetasvatara Upanisad, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reaction of work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace.

nityo nityanam cetanas cetananam

eko bahunam yo vidadhati kaman

tam atma–stham ye 'nupasyanti dhiras

tesam santih sasvati netaresam

The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge. The Lord says clearly that He Himself, Arjuna, and all the kings who are assembled on the battlefield, are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned as well as in their liberated situations. The Supreme Personality of Godhead is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual, eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

The Mayavadi theory that after liberation the individual soul, separated by the covering of maya or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Kṛṣṇa, the supreme authority. Nor is the theory

that we only think of individuality in the conditioned state supported herein. Krsna clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the Upanisads, will continue eternally. This statement of Krsna is authoritative because Krsna cannot be subject to illusion. If individuality is not a fact, then Krsna would not have stressed it so much—even for the future. The Mayavadi may argue that the individuality spoken of by Krsna is not spiritual, but material. Even accepting the argument that the individuality is material, then how can one distinguish Krsna's individuality? Krsna affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Krsna has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His Bhagavad-gita has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The Gita is above such literature. No mundane book compares with the Bhagavad-gita. When one accepts Krsna as an ordinary man, the Gita loses all importance. The Mayavadi argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Krsna to place a conventional proposition on the body again? Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great acaryas like Sri Ramanuja and others. It is clearly mentioned in many places in the Gita that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Krsna as the Supreme Personality of Godhead have no bona fide access to this great literature. The nondevotee's approach to the teachings of the Gita is something like bees licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the Bhagavad-gita can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the Gita be touched by persons who envy the very existence of the Lord. Therefore, the Mayavadi explanation of the Gita is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Mayavadis and warns that one who takes to such an understanding of the Mayavadi philosophy loses all power to understand the real mystery of the Gita. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and of the Lord is an eternal fact, and it is confirmed by the Vedas as above mentioned.

TEXT 13

dehino 'smin yatha dehe

kaumaram yauvanam jara

tatha dehantara—praptir

dhiras tatra na muhyati

SYNONYMS

dehinah—of the embodied; asmin—in this; yatha—as; dehe—in the body;
kaumaram—boyhood; yauvanam—youth; jara—old age; tatha—similarly;
deha—antara—transference of the body; praptih—achievement; dhirah—the sober;
tatra—thereupon; na—never; muhyati—deluded.

TRANSLATION

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A self-realized soul is not bewildered by such a change.

PURPORT

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamentation by Arjuna on account of death, neither for Bhishma nor for Drona, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhishma and Drona, being noble souls, were surely going to have either spiritual bodies in the next life,

or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul and nature—both material and spiritual—is called a dhira or a most sober man. Such a man is never deluded by the change of bodies. The Mayavadi theory of oneness of the spirit soul cannot be entertained on the ground that the spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable. As confirmed in the Gita, the fragmental portions of the Supreme exist eternally (sanatana) and are called ksara; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same—fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the Paramatma, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Sri Krsna. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Krsna, and Krsna is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (maya), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of maya, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Krsna is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgetful soul deluded by maya.

TEXT 14

matra—sparsas tu kaunteya

sitosna—sukha—duhkha—dah

agamapayino 'nityas

tams titiksasva bharata

SYNONYMS

matra—sensuous; sparsah—perception; tu—only; kaunteya—O son of Kunti; sita—winter; usna—summer; sukha—happiness; duhkha-dah—giving pain; agama—appearing; apayinah—disappearing; anityah—nonpermanent; tan—all of them; titikshasva—just try to tolerate; bharata—O descendant of the Bharata dynasty.

TRANSLATION

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

PURPORT

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning even during the month of Magha (January–February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the ksatriyas, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge because by knowledge and devotion only can one liberate himself from the clutches of maya (illusion).

The two different names of address given to Arjuna are also significant. To address him as Kaunteya signifies his great blood relations from his mother's side; and to address him

as Bharata signifies his greatness from his father's side. From both sides he is supposed to have a great heritage. A great heritage brings responsibility in the matter of proper discharge of duties; therefore, he cannot avoid fighting.

TEXT 15

yam hi na vyathayanty ete

purusam purusarsabha

sama-duhkha-sukham dhiram

so 'mrtatvaya kalpate

SYNONYMS

yam—one whom; hi—certainly; na—never; vyathayanti—are distressing; ete—all these; purusam—to a person; purusa-rsabha—O best among men; sama—unaltered; duhkha—distressed; sukham—happiness; dhiram—patient; sah—he; amrtatvaya—for liberation; kalpate—is considered eligible.

TRANSLATION

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

PURPORT

Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation. In the varnasrama institution, the fourth stage of life, namely the renounced order (sannyasa), is a painstaking situation. But one who is serious about making his life perfect surely adopts the sannyasa order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a ksatriya, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons. Lord Caitanya took sannyasa at the age of twenty-four, and His dependents, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took sannyasa and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

TEXT 16

nasato vidyate bhavo

nabhavo vidyate satah

ubhayor api drsto 'ntas

tv anayos tattva-darsibhih

SYNONYMS

na—never; asatah—of the nonexistent; vidyate—there is; bhavah—endurance;
na—never; abhavah—changing quality; vidyate—there is; satah—of the eternal;
ubhayoh—of the two; api—verily; drstah—observed; antah—conclusion; tu—but;
anayoh—of them; tattva—truth; darsibhih—by the seers.

TRANSLATION

Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.

PURPORT

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different cells is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite all changes of the body and the mind. That is the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. In the Visnu Purana (2.12.38) it is stated that Visnu and His abodes all have self-illuminated spiritual existence (jyotimsi visnur bhuvanani visnuh). The words existent and nonexistent refer only to spirit and matter. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the Vedanta-sutras, as well as in the Srimad-Bhagavatam, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature, as it will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as the Supreme, and energy or nature is accepted as the subordinate. The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the taught. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the Bhagavad-gita for the enlightenment of all living entities for all time.

TEXT 17

avinasi tu tad viddhi

yena sarvam idam tatam

vinasam avyayasyasya

na kascit kartum arhati

SYNONYMS

avinasi—imperishable; tu—but; tat—that; viddhi—know it; yena—by whom; sarvam—all of the body; idam—this; tatam—pervaded; vinasam—destruction; avyayasya—of the imperishable; asya—of it; na kascit—no one; kartum—to do; arhati—is able.

TRANSLATION

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

PURPORT

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of

an individual soul, and the symptom of the soul's presence is perceived as individual consciousness. This soul is described as one ten–thousandth part of the upper portion of the hair point in size. The Svetasvatara Upanisad (5.9) confirms this:

balagra–sata–bhagasya

satadha kalpitasya ca

bhago jivah vijneyah

sa canantyaya kalpate

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul." Similarly the same version is stated:

kesagra–sata–bhagasya

satamsah sadrsatmakah

jivah suksma–svarupo 'yam

sankhyatito hi cit–kanah

"There are innumerable particles of spiritual atoms, which are measured as one ten–thousandth of the upper portion of the hair."

Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are innumerable. This very small spiritual spark is the basic principle of the material body, and the influence of such a spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived in the body by any means of material administration.

Therefore, consciousness is not due to any amount of material combination, but to the spirit soul. In the Mundaka Upanisad (3.1.9) the measurement of the atomic spirit soul is further explained:

eso 'nur atma cetasa veditavyo

yasmin pranah pancadha samvivesa

pranais cittam sarvam otam prajanam

yasmin visuddhe vibhavaty esa atma

"The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [prana, apana, vyana, samana and udana], is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited."

The hatha–yoga system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures—not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere.

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all–pervading visnu–tattva.

The influence of the atomic soul can be spread all over a particular body. According to the Mundaka Upanisad, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body.

Such atomic particles of the spirit whole are compared to the sunshine molecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name prabha, or superior energy. Neither Vedic knowledge nor modern science denies the existence of the spirit soul in the body, and the science of the soul is explicitly described in the Bhagavad-gita by the Personality of Godhead Himself.

TEXT 18

antavanta ime deha

nityasyuktah saririnah

anasino 'prameyasya

tasmad yudhyasva bharata

SYNONYMS

anta-vantah—perishable; ime—all these; dehah—material bodies; nityasya—eternal in existence; uktah—it is so said; saririnah—the embodied soul; anasinah—never to be destroyed; aprameyasya—immeasurable; tasmad—therefore; yudhyasva—fight; bharata—O descendant of Bharata.

TRANSLATION

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

PURPORT

The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation because the living entity can neither be killed as he is, nor can the material body, which cannot be saved for any length of time, be permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the Vedānta-sūtras the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and sacrifice the material body for the cause of religion.

TEXT 19

ya enam veti hantaram

yaś cañam manyate hatam

ubhau tau na vijanito

na yam hanti na hanyate

SYNONYMS

yah—anyone; enam—this; veti—knows; hantaram—the killer; yah—anyone;
ca—also; enam—this; manyate—thinks; hatam—killed; ubhau—both of them;
tau—they; na—never; vijanitah—in knowledge; na—never; ayam—this; hanti—kills;

na—nor; hanyate—be killed.

TRANSLATION

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.

PURPORT

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. The spirit soul is so small that it is impossible to kill him by any material weapon, as is evident from the previous verses. Nor is the living entity killable, because of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is *ma himsyat sarva bhutani*: never commit violence to anyone. Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

TEXT 20

na jayate mriyate va kadacin

nayam bhutva bhavita va na bhuyah

ajō nityah sasvato 'yam purano

na hanyate hanyamane sarire

SYNONYMS

na—never; jayate—takes birth; mriyate—never dies; va—either; kadacit—at any time (past, present or future); na—never; ayam—this; bhutva—came into being; bhavita—will come to be; va—or; na—not; bhuyah—or has coming to be; ajah—unborn; nityah—eternal; sasvatah—permanent; ayam—this; puranah—the oldest; na—never; hanyate—is killed; hanyamane—being killed; sarire—by the body.

TRANSLATION

For the soul there is never birth nor death. Nor, having once been, does He ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

PURPORT

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or *kutastha*. The body is subject to six kinds of transformations. It takes its birth from the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. The soul is not born, but, because he takes on a material body, the body takes its birth. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing, and primeval—that is, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. The soul does not at any time become old, as the body does. The so-called old man, therefore, feels himself to be in the same spirit as in his childhood or youth. The changes of the body do not affect the soul. The soul does not deteriorate like a tree, nor anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls; and, owing to the body, they appear as children of a particular man. The body develops because of the soul's presence, but the soul has neither offshoots nor change. Therefore, the soul is

free from the six changes of the body.

In the Katha Upanisad (1.2.18) also we find a similar passage which reads:

na jayate mriyate va vipascin

nayam kutascin na babhuva kascit

ajo nityah sasvato 'yam purano

na hanyate hanyamane sarire

The meaning and purport of this verse is the same as in the Bhagavad-gita, but here in this verse there is one special word, vipascit, which means learned or with knowledge.

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little light in the sky early in the morning, we can understand that the sun is in the sky. Similarly, since there is some consciousness in all bodies—whether man or animal—we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge—past, present and future. The consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa's teachings of Bhagavad-gita would be useless.

There are two kinds of souls—namely the minute particle soul (anu-atma) and the Supersoul (vibhu-atma). This is also confirmed in the Katha Upanisad (1.2.20) in this way:

anor aniyam mahato mahiyan

atmasya jantor nihito guhayam

tam akratuh pasyati vita—soko

dhatuh prasadan mahimanam atmanah

"Both the Supersoul [Paramatma] and the atomic soul [jivatma] are situated on the same tree of the body within the same heart of the living being, and only one who has become free from all material desires as well as lamentations can, by the grace of the Supreme, understand the glories of the soul." Krsna is the fountainhead of the Supersoul also, as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature; therefore he requires to be enlightened by Krsna, or by His bona fide representative (the spiritual master).

TEXT 21

vedavinasinam nityam

ya enam ajam avyayam

katham sa purusah partha

kam ghatayati hanti kam

SYNONYMS

veda—in knowledge; avinasinam—indestructible; nityam—always; yah—one who; enam—this (soul); ajam—unborn; avyayam—immutable; katham—how; sah—he; purusah—person; partha—O Partha (Arjuna); kam—whom; ghatayati—hurts; hanti—kills; kam—whom.

TRANSLATION

O Partha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

PURPORT

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he orders violence to another person according to the codes of justice. In Manu-samhita, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king's punishment of hanging a murderer is actually beneficial. Similarly, when Krsna orders fighting, it must be concluded that violence is for supreme justice, and, as such, Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Krsna, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by Arjuna at the instruction of Krsna is with full knowledge, so there is no possibility of sinful reaction.

TEXT 22

vasamsi jirnani yatha vihaya

navani grhnati naro 'parani

tatha sarirani vihaya jirnany

anyani samyati navani dehi

SYNONYMS

vasamsi—garments; jirnani—old and worn out; yatha—as it is; vihaya—giving up; navani—new garments; grhnati—does accept; narah—a man; aparani—other; tatha—in the same way; sarirani—bodies; vihaya—giving up; jirnani—old and useless; anyani—different; samyati—verily accepts; navani—new sets; dehi—the embodied.

TRANSLATION

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

PURPORT

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in a previous verse.

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The Vedas, like the Mundaka Upanisad, as well as the Svetasvatara Upanisad, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. Of these two birds—although they are the same in quality—one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another or from one body to another. The jiva soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept

the other bird as the supreme spiritual master—as Arjuna agreed to do by voluntary surrender unto Kṛṣṇa for instruction—the subordinate bird immediately becomes free from all lamentations. Both the Mundaka Upaniṣad (3.1.2) and Svetasvatara Upaniṣad (4.7) confirm this:

samane vṛkṣe puruṣo nimagno

'nisaya socati muhyamanah

justam yada paśyaty anyam iṣam

aśya mahimanam iti vita-sokah

"Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties." Arjuna has now turned his face towards his eternal friend, Kṛṣṇa, and is understanding the Bhagavad-gītā from Him. And thus, hearing from Kṛṣṇa, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna's lamentation.

TEXT 23

nainam chindanti sastrāṇi

nainam dahati pavakah

na cainam kledayanty apo

na sosayati marutah

SYNONYMS

na—never; enam—this soul; chindanti—can cut to pieces; sastrani—all weapons;
na—never; enam—unto this soul; dahati—burns; pavakah—fire; na—never; ca—also;
enam—unto this soul; kledayanti—moistens; apah—water; na—never; sosayati—dries;
marutah—wind.

TRANSLATION

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

PURPORT

All kinds of weapons, swords, flames, rains, tornadoes, etc.—are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different kinds of material elements. Firearms were counteracted by water weapons, which are now unknown to modern science. Nor do modern scientists have knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces, nor annihilated by any number of weapons, regardless of scientific devices.

Nor was it ever possible to cut the individual souls from the original Soul. The Mayavadi, however, cannot describe how the individual soul evolved from ignorance and consequently became covered by illusory energy. Because they are atomic individual souls (sanatana) eternally, they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of the fire, although one in quality with the fire, are prone to be extinguished when out of the

fire. In the Varaha Purana, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the Bhagavad-gita also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

TEXT 24

acchedyo 'yam adahyo 'yam

akledyo 'sosya eva ca

nityah sarva-gatah sthanur

acalo 'yam sanatanah

SYNONYMS

acchedyah—unbreakable; ayam—this soul; adahyah—cannot be burned; ayam—this soul; akledyah—insoluble; asosyah—cannot be dried; eva—certainly; ca—and; nityah—everlasting; sarva-gatah—all-pervading; sthanuh—unchangeable; acalah—immovable; ayam—this soul; sanatanah—eternally the same.

TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

PURPORT

All these qualifications of the atomic soul definitely prove that the individual soul is eternally the atomic particle of the spirit whole, and he remains the same atom eternally, without change. The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously. After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead.

The word sarva-gata ("all-pervading") is significant because there is no doubt that living entities are all over God's creation. They live on the land, in the water, in the air, within the earth and even within fire. The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire. Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there. If the sun globe is uninhabited, then the word sarva-gata—"living everywhere"—becomes meaningless.

TEXT 25

avyakto 'yam acintyo 'yam

avikaryo 'yam ucyate

tasmad evam viditvainam

nanusocitum arhasi

SYNONYMS

avyaktah—invisible; ayam—this soul; acintyah—inconceivable; ayam—this soul; avikaryah—unchangeable; ayam—this soul; ucyate—is said; tasmad—therefore; evam—like this; viditva—knowing it well; enam—this soul; na—do not; anusocitum—may lament over; arhasi—you deserve.

TRANSLATION

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

PURPORT

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of sruti, or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no source of understanding the identity of the father except by the authority of the mother. Similarly, there is no source of understanding the soul except by studying the Vedas. In other words, the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious—that also is the statement of the Vedas, and we have to accept that. Unlike the bodily changes, there is no change in the soul. As eternally unchangeable, the soul remains atomic in comparison to the infinite Supreme Soul. The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the Vedas in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly, without error.

TEXT 26

atha cainam nitya-jatam

nityam va manyase mrtam

tathapi tvam maha-baho

nainam socitum arhasi

SYNONYMS

atha—if, however; ca—also; enam—this soul; nitya-jatam—always born; nityam—forever; va—either; manyase—so think; mrtam—dead; tatha api—still; tvam—you; maha-baho—O mighty-armed one; na—never; enam—about the soul; socitum—to lament; arhasi—deserve.

TRANSLATION

If, however, you think that the soul is perpetually born and always dies still, you still have no reason to lament, O mighty-armed.

PURPORT

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the Bhagavad-gītā, it appears that such philosophers existed, and they were known as the lokayatikas and vaibhasikas. These philosophers maintained that life symptoms, or soul, takes place at a certain mature condition of material combination. The modern material scientist and materialist philosophers also think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms develop by interaction of the physical body and chemical elements. The science of anthropology is based on this philosophy. Currently, many pseudo religions—now becoming fashionable in America—are also adhering to this philosophy, as well as to the nihilistic nondevotional Buddhist sects.

Even if Arjuna did not believe in the existence of the soul—as in the vaibhasika philosophy—there would still have been no cause for lamentation. No one laments the loss of a certain bulk of chemicals and stops discharging his prescribed duty. On the other hand, in modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the vaibhasika philosophy, the so-called soul or atma vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul, or whether he did not believe in the existence of the soul, he had no reason to lament. According to this theory, since there are so many living entities generating out of matter every moment, and so many of them are being vanquished at every moment, there is no need to grieve for such an incidence. However, since he was not risking rebirth of the soul, Arjuna had no reason to be afraid of being affected with sinful reactions due to his killing his grandfather and teacher. But at the same time, Kṛṣṇa sarcastically addressed Arjuna as maha-bahu, mighty-armed, because He, at least, did not accept the theory of the vaibhasikas, which leaves aside the Vedic wisdom. As a ksatriya, Arjuna belonged to the Vedic culture, and it behooved him to continue to follow its principles.

TEXT 27

jatasya hi dhruvo mrtyur

dhruvam janma mrtasya ca

tasmad apariharye 'rthe

na tvam socitum arhasi

SYNONYMS

jatasya—one who has taken his birth; hi—certainly; dhruvah—a fact; mrtyuh—death; dhruvam—it is also a fact; janma—birth; mrtasya—of the dead; ca—also; tasmad—therefore; apariharye—for that which is unavoidable; arthe—in the matter of; na—do not; tvam—you; socitum—to lament; arhasi—deserve.

TRANSLATION

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

PURPORT

One has to take birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kuruksetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a ksatriya. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

TEXT 28

avyaktadini bhutani

vyakta—madhyani bharata

avyakta—nidhanany eva

tatra ka paridevana

SYNONYMS

avyakta—adini—in the beginning unmanifested; bhutani—all that are created; vyakta—manifested; madhyani—in the middle; bharata—O descendant of Bharata; avyakta—nonmanifested; nidhanani—all that are vanquished; eva—it is all like that; tatra—therefore; ka—what; paridevana—lamentation.

TRANSLATION

All created beings are unmanifest in their beginnings, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

PURPORT

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if, for argument's sake, we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested—that is the difference. Then what cause is there for lamentation either in the stage of manifestation or in unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

And if we accept the Vedic conclusion as stated in the Bhagavad-gita (antavanta ime dehaḥ) that these material bodies are perishable in due course of time (nityasyoktaḥ

saririnah) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul, or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

TEXT 29

ascarya—vat pasyati kascid enam

ascarya—vad vadati tathaiva canyah

ascarya—vac cainam anyah srnoti

srutvapy enam veda na caiva kascit

SYNONYMS

ascarya—vat—amazing; pasyati—see; kascit—some; enam—this soul;
ascarya—vat—amazing; vadati—speak; tatha—there; eva—certainly; ca—also;
anyah—another; ascarya—vat—similarly amazing; ca—also; enam—this soul;
anyah—others; srnoti—hear; srutva—having heard; api—even; enam—this soul;
veda—do know; na—never; ca—and; eva—certainly; kascit—anyone.

TRANSLATION

Some look at the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

PURPORT

Since Gitopanisad is largely based on the principles of the Upanisads, it is not surprising to also find this passage in the Katha Upanisad (1.2.7):

sravanayapi bahubhir yo na labhyah

srnvanto 'pi bahavo yam na vidyuh

ascaryo vakta kusalo 'sya labdha

ascaryo 'sya jnata kusalanusistah

The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing. Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahma, the first living being in the universe. Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so engrossed in subject matter for sense gratification that they have very little time to understand the question of self–understanding, even though it is a fact that without this self–understanding all activities result in ultimate defeat in the struggle for existence. Perhaps one has no idea that one must think of the soul, and thus make a solution of the material miseries.

Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. It is very difficult to find a man who perfectly understands the position of the soul, the Supersoul, the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in

different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful. The easiest process for understanding the subject matter of self, however, is to accept the statements of the Bhagavad-gita spoken by the greatest authority, Lord Kṛṣṇa, without being deviated by other theories. But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to accept Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

TEXT 30

dehi nityam avadhyo 'yam

dehe sarvasya bharata

tasmat sarvani bhutani

na tvam socitum arhasi

SYNONYMS

dehi—the owner of the material body; nityam—eternally; avadhyah—cannot be killed; ayam—this soul; dehe—in the body; sarvasya—of everyone; bharata—O descendant of Bharata; tasmat—therefore; sarvani—all; bhutani—living entities (that are born); na—never; tvam—yourself; socitum—to lament; arhasi—deserve.

TRANSLATION

O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

PURPORT

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a ksatriya should not abandon his duty out of fear that his grandfather and teacher—Bhīṣma and Drōṇa—will die in the battle. On the authority of Sri Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

TEXT 31

sva-dharmam api caveksya

na vikampitum arhasi

dharmyat dhi yuddhat chreya 'nyat

ksatriyasya na vidyate

SYNONYMS

sva-dharmam—one's own religious principles; api—also; ca—indeed;
aveksya—considering; na—never; vikampitum—to hesitate; arhasi—you deserve;
dharmyat—from religious principles; hi—indeed; yuddhat—than fighting;
sreyah—better engagements; anyat—anything else; ksatriyasya—of the ksatriya;
na—does not; vidyate—exist.

TRANSLATION

Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

PURPORT

Out of the four orders of social administration, the second order, for the matter of good administration, is called ksatriya. Ksat means hurt. One who gives protection from harm is called ksatriya (trayate—to give protection). The ksatriyas are trained for killing in the forest. A ksatriya would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system is being followed even up to the present day by the ksatriya kings of the Jaipur state. The ksatriyas are specially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore, ksatriyas are never meant for accepting directly the order of sannyasa or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

ahavesu mitho 'nyonyam

jighamsanto mahi-ksitah

yuddhamanah param saktya

svargam yanty aparan-mukhah

yajnesu pasavo brahman

hanyante satatam dvijaih

samskrtah kila mantrais ca

te 'pi svargam avapnuvan

"In the battlefield, a king or ksatriya, while fighting another king envious of him, is eligible for achieving heavenly planets after death, as the brahmanas also attain the heavenly planets by sacrificing animals in the sacrificial fire." Therefore, killing on the battlefield on religious principles and the killing of animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefited by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the ksatriyas killed in the battlefield also attain the heavenly planets as do the brahmanas who attain them by offering sacrifice.

There are two kinds of sva–dharma, specific duties. As long as one is not liberated, one has to perform the duties of his particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one's sva–dharma—specific duty—becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the brahmanas and ksatriyas respectively, and such duties are unavoidable. Sva–dharma is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane sva–dharma is called varnasrama–dharma, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of varnasrama–dharma, or specific duties in terms of the specific modes of nature of the body obtained. Discharging one's specific duty in any field of action in accordance with varnasrama–dharma serves to elevate one to a higher status of life.

TEXT 32

yadrcchaya copapannam

svarga–dvaram apavrtam

sukhinah ksatriyah partha

labhante yuddham idrsam

SYNONYMS

yadrcchaya—by its own accord; ca—also; upapannam—arrived at; svarga—heavenly planet; dvaram—door; apavrtam—wide open; sukhinah—very happy; ksatriyah—the members of the royal order; partha—O son of Prtha; labhante—do achieve; yuddham—war; idrsam—like this.

TRANSLATION

O Partha, happy are the ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

PURPORT

As supreme teacher of the world, Lord Kṛṣṇa condemns the attitude of Arjuna who said, "I do not find any good in this fighting. It will cause perpetual habitation in hell." Such statements by Arjuna were due to ignorance only. He wanted to become nonviolent in the discharge of his specific duty. For a ksatriya to be in the battlefield and to become nonviolent is the philosophy of fools. In the Parasara-smṛti, or religious codes made by Parasara, the great sage and father of Vyāsadeva, it is stated:

ksatriyo hi praja raksan

sastra-panih pradandayan

nirjitya para-sainyadi

ksitim dharmena palayet

"The ksatriya's duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with religious principles, he should rule over the world."

Considering all aspects, Arjuna had no reason to refrain from fighting. If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets whose doors were wide open to him. Fighting would be for his benefit in either case.

TEXT 33

atha cet tvam imam dharmyam

sangramam na karisyasi

tatah sva-dharmam kirtim ca

hitva papam avapsyasi

SYNONYMS

atha—therefore; cet—if; tvam—you; imam—this; dharmyam—religious duty; sangramam—fighting; na—do not; karisyasi—perform; tatah—then; sva-dharmam—your religious duty; kirtim—reputation; ca—also; hitva—losing; papam—sinful reaction; avapsyasi—do gain.

TRANSLATION

If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

PURPORT

Arjuna was a famous fighter, and he attained fame by fighting many great demigods, including even Lord Siva. After fighting and defeating Lord Siva in the dress of a hunter, Arjuna pleased the lord and received as a reward a weapon called pasupata–astra. Everyone knew that he was a great warrior. Even Dronacarya gave him benedictions and awarded him the special weapon by which he could kill even his teacher. So he was credited with so many military certificates from many authorities, including his adopted father Indra, the heavenly king. But if he abandoned the battle, he would not only neglect his specific duty as a ksatriya, but he would lose all fame and good name and thus prepare his royal road to hell. In other words, he would go to hell, not by fighting, but by withdrawing from battle.

TEXT 34

akirtim capi bhutani

kathayisyanti te 'vyayam

sambhavitasya cakirtir

maranad atiricyate

SYNONYMS

akirtim—infamy; ca—also; api—over and above; bhutani—all people;
kathayisyanti—will speak; te—of you; avyayam—forever; sambhavitasya—for a
respectable man; ca—also; akirtih—ill fame; maranat—than death; atiricyate—becomes

more than.

TRANSLATION

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

PURPORT

Both as a friend and philosopher to Arjuna, Lord Kṛṣṇa now gives His final judgment regarding Arjuna's refusal to fight. The Lord says, "Arjuna, if you leave the battlefield, people will call you a coward even before your actual fight. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd better die in the battle. For a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better die in the battle. That will save you from the ill fame of misusing My friendship and losing your prestige in society."

So, the final judgment of the Lord was for Arjuna to die in the battle and not withdraw.

TEXT 35

bhayad ranad uparatam

mamsyante tvam maha-rathah

yesam ca tvam bahu-mato

bhutva yasyasi laghavam

SYNONYMS

bhayat—out of fear; ranat—from the battlefield; uparatam—ceased; mamsyante—will consider; tvam—unto you; maha-rathah—the great generals; yesam—of those who; ca—also; tvam—you; bahu-matah—in great estimation; bhutva—will become; yasyasi—will go; laghavam—decreased in value.

TRANSLATION

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

PURPORT

Lord Kṛṣṇa continued to give His verdict to Arjuna: "Do not think that the great generals like Duryodhana, Karna, and other contemporaries will think that you have left the battlefield out of compassion for your brothers and grandfather. They will think that you have left out of fear for your life. And thus their high estimation of your personality will go to hell."

TEXT 36

avacya-vadams ca bahun

vadisianti tavahitah

nindantas tava samarthyam

tato duhkhataṛam nu kim

SYNONYMS

avacya—unkind; vadan—fabricated words; ca—also; bahun—many; vadisyanti—will say; tava—your; ahitah—enemies; nindantah—while vilifying; tava—your; samarthyam—ability; tatah—thereafter; dukkha-taram—more painful; nu—of course; kim—what is there.

TRANSLATION

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

PURPORT

Lord Kṛṣṇa was astonished in the beginning at Arjuna's uncalled-for plea for compassion, and He described his compassion as befitting the non-Aryans. Now in so many words, He has proved His statements against Arjuna's so-called compassion.

TEXT 37

hato va prapsyasi svargam

jitva va bhoksyase mahim

tasmad uttistha kaunteya

yuddhaya kṛta-niscayah

SYNONYMS

hatah—being killed; va—either; prapsyasi—you will gain; svargam—the heavenly kingdom; jitva—by conquering; va—or; bhoksyase—you enjoy; mahim—the world; tasmāt—therefore; uttistha—get up; kaunteya—O son of Kunti; yuddhaya—to fight; kṛta—determined; niscayah—uncertainty.

TRANSLATION

O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination.

PURPORT

Even though there was no certainty of victory for Arjuna's side, he still had to fight; for, even being killed there, he could be elevated into the heavenly planets.

TEXT 38

sukha-duhkhe same kṛtvā

labhalabhau jayajayau

tato yuddhaya yujyasva

naivam papam avapsyasi

SYNONYMS

sukha—happiness; duhkhe—in distress; same—in equanimity; krtva—doing so; labha—alabhau—both in loss and profit; jaya—ajayau—both in defeat and victory; tatah—thereafter; yuddhaya—for the sake of fighting; yujyasva—do fight; na—never; evam—in this way; papam—sinful reaction; avapsyasi—you will gain.

TRANSLATION

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat—and, by so doing, you shall never incur sin.

PURPORT

Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities. He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. It is said:

devarsi—bhutapta—nrnam pitṛnam

na kinkaro nayam rñi ca rajan

sarvatmana yah saranam saranyam

gato mukundam parihrtya kartam

"Anyone who has completely surrendered unto Krsna, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone—not the demigods, nor the sages, nor the people in general, nor kinsmen, nor humanity, nor forefathers." (Bhag. 11.5.41) That is the indirect hint given by Krsna to Arjuna in this verse, and the matter will be more clearly explained in the following verses.

TEXT 39

esa te 'bhihita sankhye

buddhir yoge tv imam srnu

buddhya yukto yaya partha

karma-bandham prahasyasi

SYNONYMS

esa—all these; te—unto you; abhihita—described; sankhye—by analytical study; buddhih—intelligence; yoge—work without fruitive result; tu—but; imam—this; srnu—just hear; buddhya—by intelligence; yuktah—dovetailed; yaya—by which; partha—O son of Prtha; karma-bandham—bondage of reaction; prahasyasi—you can be released from.

TRANSLATION

Thus far I have declared to you the analytical knowledge of sankhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Prtha, when you act by such intelligence, you can free yourself from the bondage of works.

PURPORT

According to the Nirukti, or the Vedic dictionary, sankhya means that which describes phenomena in detail, and sankhya refers to that philosophy which describes the real nature of the soul. And yoga involves controlling the senses. Arjuna's proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease fighting because he thought by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom by conquering his cousins and brothers, the sons of Dhrtarastra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of personal sense gratification, for there is a sacrifice of wisdom and duty. Krsna, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our bodily dress in different manners. But, actually, we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Krsna. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as Sankhya, in terms of the Nirukti dictionary. This Sankhya has nothing to do with the Sankhya philosophy of the atheist Kapila. Long before the imposter Kapila's Sankhya, the Sankhya philosophy was expounded in the Srimad-Bhagavatam by the true Lord Kapila, the incarnation of Lord Krsna, who explained it to His mother, Devahuti. It is clearly explained by Him that the purusa, or the Supreme Lord, is active and that He creates by looking over the prakrti. This is accepted in the Vedas and in the Gita. The description in the Vedas indicates that the Lord glanced over the prakrti, or nature, and impregnated it with atomic individual souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of maya or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vasudeva, Lord Krsna, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *sisyas te 'ham sadhi mam tvam prapannam*. Consequently, Kṛṣṇa will now tell him about the working process in *buddhi-yoga*, or *karma-yoga*, or in other words, the practice of devotional service only for the sense gratification of the Lord. This *buddhi-yoga* is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as *Paramatma* in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of *buddhi-yoga* by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the *buddhi-yoga* mentioned in this verse is the devotional service of the Lord, and the word *Sankhya* mentioned herein has nothing to do with the atheistic *sankhya-yoga* enunciated by the imposter Kapila. One should not, therefore, misunderstand that the *sankhya-yoga* mentioned herein has any connection with the atheistic *Sankhya*. Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real *Sankhya* philosophy is described by Lord Kapila in the *Srimad-Bhagavatam*, but even that *Sankhya* has nothing to do with the current topics. Here, *Sankhya* means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of *buddhi-yoga*, or *bhakti-yoga*. Therefore, Lord Kṛṣṇa's *Sankhya* and Lord Kapila's *Sankhya*, as described in the *Bhagavatam*, are one and the same. They are all *bhakti-yoga*. He said, therefore, that only the less intelligent class of men make a distinction between *sankhya-yoga* and *bhakti-yoga*.

Of course, atheistic *sankhya-yoga* has nothing to do with *bhakti-yoga*, yet the unintelligent claim that the atheistic *sankhya-yoga* is referred to in the *Bhagavad-gita*.

One should therefore understand that *buddhi-yoga* means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of *buddhi-yoga* and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental qualities automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. *Buddhi-yoga* is therefore the transcendental quality of the work that we perform.

TEXT 40

nehabhikrama—nasō 'sti

pratyavayo na vidyate

sv—alpam apy asya dharmasya

trayate mahato bhayat

SYNONYMS

na—there is not; iha—in this world; abhikrama—endeavoring; nasah—loss; asti—there is; pratyavayah—diminution; na—never; vidyate—there is; su—alpam—a little; api—although; asya—of this; dharmasya—of this occupation; trayate—releases; mahatah—of very great; bhayat—danger.

TRANSLATION

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

PURPORT

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect,

even though not finished. The performer of such work is therefore not at a loss even if his work in Krsna consciousness is incomplete. One percent done in Krsna consciousness bears permanent results, so that the next beginning is from the point of two percent; whereas, in material activity, without a hundred percent success, there is no profit. Ajamila performed his duty in some percentage of Krsna consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in Srimad-Bhagavatam (1.5.17):

tyaktva sva-dharmam caranambujam harer

bhajann apakvo 'tha patet tato yadi

yatra kva vabhadram abhud amusya kim

ko vartha apto 'bhajatam sva-dharmatah

"If someone gives up self-gratificatory pursuits and works in Krsna consciousness and then falls down on account of not completing his work, what loss is there on his part? And, what can one gain if one performs his material activities perfectly?" Or, as the Christians say, "What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?"

Material activities and their results end with the body. But work in Krsna consciousness carries a person again to Krsna consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured brahmana or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Krsna consciousness.

TEXT 41

vyavasayatmika buddhir

ekeha kuru-nandana

bahu—sakha hy anantas ca

buddhayo 'vyavasayinam

SYNONYMS

vyavasaya—atmika—resolute Kṛṣṇa consciousness; buddhih—intelligence; eka—only one; iha—in this world; kuru—nandana—O beloved child of the Kurus; bahu—sakhah—various branches; hi—indeed; anantah—unlimited; ca—also; buddhayah—intelligence; avyavasayinam—of those who are not in Kṛṣṇa consciousness.

TRANSLATION

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

PURPORT

A strong faith in Kṛṣṇa consciousness that one shall be elevated to the highest perfection of life is called vyavasayatmika intelligence. The Caitanya-caritamṛta (Madhya 22.62) states:

'sraddha'—sabde—visvasa kahe sudrdha niscaya

kṛṣṇe bhakti kaile sarva-karma kṛta haya

Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities. When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛṣṇa consciousness. The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge, *Vasudevah sarvam iti sa mahatma su-durlabhah*, by which one comes to know perfectly that Vasudeva, or Kṛṣṇa is the root of all manifested causes. As water on the root of a tree is automatically distributed to the leaves and branches, in Kṛṣṇa consciousness one can render the highest service to everyone—namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one's actions, then everyone will be satisfied.

Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness. As such, to be well-versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Śrīla Viṣvanātha Cakravartī Thākura instructs us, in his famous prayers for the spiritual master as follows:

yasya prasadaḥ bhagavat-prasado

yasya prasadan na gatiḥ kuto 'pi

dhyāyan stuvāms tasya yasaḥ tri-sandhyam

vande guroḥ śrī-caranaravindam

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master."

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no longer a

chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

TEXTS 42–43

yam imam puspitam vacam

pravadanty avipascitah

veda–vada–ratah partha

nanyad astiti vadinah

kamatmanah svarga–para

janma–karma–phala–pradam

kriya–visesa–bahulam

bhogaisvarya–gatim prati

SYNONYMS

yam imam—all these; puspitam—flowery; vacam—words; pravadanti—say; avipascitah—men with a poor fund of knowledge; veda–vada–ratah—supposed followers of the Vedas; partha—O son of Prtha; na—never; anyat—anything else; asti—there is; iti—thus; vadinah—advocates; kama–atmanah—desirous of sense gratification; svarga–para—aiming to achieve heavenly planets; janma–karma–phala–pradam—resulting in fruitive actions, good birth, etc.; kriya–visesa—pompous ceremonies; bahulam—various; bhoga—sense enjoyment; aisvarya—opulence; gatim—progress; prati—towards.

TRANSLATION

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

PURPORT

People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the karma-kanda portions of the Vedas. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the jyotistoma sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof.

In the karma-kanda section of the Vedas it is said that those who perform the four monthly penances become eligible to drink the somarasa beverages to become immortal and happy forever. Even on this earth some are very eager to have somarasa to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called Nandana-kanana in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of somarasa wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to material, temporary happiness, as lords of the material world.

TEXT 44

bhogaisvarya–prasaktanam

tayapahrta–cetasam

vyavasaya–atmika buddhih

samadhau na vidhiyate

SYNONYMS

bhoga—material enjoyment; aisvarya—opulence; prasaktanam—those who are so attached; taya—by such things; apahrta–cetasam—bewildered in mind; vyavasaya–atmika—fixed determination; buddhih—devotional service of the Lord; samadhau—in the controlled mind; na—never; vidhiyate—does take place.

TRANSLATION

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

PURPORT

Samadhi means "fixed mind." The Vedic dictionary, the Nirukti, says, samyag adhiyate 'sminn atma–tattva–yathatmyam: "When the mind is fixed for understanding the self, it is called samadhi." Samadhi is never possible for persons interested in material sense enjoyment, nor for those who are bewildered by such temporary things. They are more or less condemned by the process of material energy.

TEXT 45

traī-guṇya-visaya veda

nīstrai-guṇyo bhavarjuna

nīrdvandvo nitya-sattva-stho

nīryoga-kṣema atmavan

SYNONYMS

traī-guṇya—pertaining to the three modes of material nature; visayah—on the subject matter; vedah—Vedic literatures; nīstrai-guṇyah—in a pure state of spiritual existence; bhava—be; arjuna—O Arjuna; nīrdvandvah—free from the pains of opposites; nitya-sattva-sthah—ever remaining in sattva (goodness); nīryoga-kṣemah—free from (the thought of) acquisition and preservation; atma-van—established in the self.

TRANSLATION

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

PURPORT

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The Vedas deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of Vedānta philosophy where, in the beginning, there is brahma-jijñāsa, or questions on the supreme transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the karma-kāṇḍa chapter, are finished, then the chance for spiritual realization is offered in the form of the Upaniṣads, which are part of different Vedas, as the Bhagavad-gītā is a part of the fifth Veda, namely the Mahābhārata. The Upaniṣads mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa.

TEXT 46

yavan artha udapane

sarvataḥ samplutodake

tavan sarvesu vedesu

brahmanasya vijanataḥ

SYNONYMS

yavan—all that; arthah—is meant; uda-pane—in a well of water; sarvataḥ—in all respects; sampluta-udake—in a great reservoir of water; tavan—similarly; sarvesu—in all; vedesu—Vedic literatures; brahmanasya—of the man who knows the Supreme

Brahman; vijanatah—of one who is in complete knowledge.

TRANSLATION

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

PURPORT

The rituals and sacrifices mentioned in the karma-kanda division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gita (15.15): the purpose of studying the Vedas is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of Bhagavad-gita (15.7). The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the Srimad-Bhagavatam (3.33.7) as follows:

aho bata sva-paco 'to gariyan

yaj-jihvagre vartate nama tubhyam

tepus tapas te juhuvuh sasnur arya

brahmanucur nama grnanti ye te

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a candala [dog-eater] is situated on the highest platform of self-realization.

Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Aryan family."

So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of Vedic rituals and the injunctions of the Vedanta and the Upanisads. It requires much time, energy, knowledge and resources to execute the purposes of the Vedas. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakasananda Sarasvati, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying Vedanta philosophy, the Lord replied that His spiritual master found Him to be a great fool and thus asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this Age of Kali, most of the population is foolish and not adequately educated to understand Vedanta philosophy; the best purpose of Vedanta philosophy is served by inoffensively chanting the holy name of the Lord. Vedanta is the last word in Vedic wisdom, and the author and knower of the Vedanta philosophy is Lord Kṛṣṇa; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

TEXT 47

karmany evadhikaras te

ma phalesu kadacana

ma karma-phala-hetur bhur

ma te sango 'stv akarmani

SYNONYMS

karmani—prescribed duties; eva—certainly; adhikarah—right; te—of you; ma—never; phalesu—in the fruits; kadacana—at any time; ma—never; karma-phala—in the result of the work; hetuh—cause; bhuh—become; ma—never; te—of you; sangah—attachment; astu—be there; akarmani—in not doing.

TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

PURPORT

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, is done without desire for results. As one has to do it, obligatory work is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

TEXT 48

yoga—sthah kuru karmani

sangam tyaktva dhananjaya

siddhy—asiddhyoh samo bhutva

samatvam yoga ucyate

SYNONYMS

yoga—sthah—steadfast in yoga; kuru—perform; karmani—your duties; sangam—attachment; tyaktva—having abandoned; dhananjaya—O Dhananjaya; siddhi—asiddhyoh—success and failure; samah—the same; bhutva—having become; samatvam—evenness of mind; yogah—yoga; ucyate—is called.

TRANSLATION

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

PURPORT

Kṛṣṇa tells Arjuna that he should act in yoga. And what is that yoga? Yoga means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna

to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of Kṛṣṇa. The following of Kṛṣṇa's dictation is real yoga, and this is practiced in the process called Kṛṣṇa consciousness. By Kṛṣṇa consciousness only can one give up the sense of proprietorship. One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa. That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in yoga.

Arjuna is a ksatriya, and as such he is participating in the varnasrama–dharma institution. It is said in the Viṣṇu Purāṇa that in the varnasrama–dharma, the whole aim is to satisfy Viṣṇu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Kṛṣṇa. So, unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of varnasrama–dharma. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

TEXT 49

durena hy avaram karma

buddhi–yogad dhananjaya

buddhau saranam anviccha

krpanah phala–hetavah

SYNONYMS

durena—by discarding it at a long distance; hi—certainly; avaram—abominable; karma—activities; buddhi–yogat—on the strength of Kṛṣṇa consciousness; dhananjaya—O conqueror of wealth; buddhau—in such consciousness; saranam—full surrender; anviccha—desire; krpanah—the misers; phala–hetavah—those desiring fruitive action.

TRANSLATION

O Dhananjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

PURPORT

One who has actually come to understand one's constitutional position as an eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness. As already explained, buddhi–yoga means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness, for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like the misers, unfortunate persons do not employ their human energy in the service of the Lord.

TEXT 50

buddhi–yukto jahatiha

ubhe sukrta–duskrte

tasmad yogaya yujyasva

yogah karmasu kausalam

SYNONYMS

buddhi—yuktah—one who is engaged in devotional service; jahati—can get rid of; iha—in this life; ubhe—in both; sukṛta—duṣkṛte—in good and bad results; tasmāt—therefore; yogaya—for the sake of devotional service; yujyasva—be so engaged; yogah—Kṛṣṇa consciousness; karmasu—in all activities; kausalam—art.

TRANSLATION

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.

PURPORT

Since time immemorial each living entity has accumulated the various reactions of his good and bad work. As such, he is continuously ignorant of his real constitutional position. One's ignorance can be removed by the instruction of the Bhagavad-gītā which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of action and reaction, birth after birth. Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

TEXT 51

karma—jam buddhi—yukta hi

phalam tyaktva manisinah

janma—bandha—vinirmuktah

padam gacchanty anamayam

SYNONYMS

karma-jam—because of fruitive activities; buddhi-yuktah—being done in devotional service; hi—certainly; phalam—results; tyaktva—giving up; manisinah—devotees who are great sages; janma-bandha—the bondage of birth and death; vinirmuktah—liberated soul; padam—position; gacchanti—reached; anamayam—without miseries.

TRANSLATION

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries.

PURPORT

The liberated living entities seek that place where there are no material miseries. The Bhagavatam (10.14.58) says:

samasrita ye pada-pallava-plavam

mahat-padam punya-yaso murareh

bhavambudhir vatsa-padam param padam

padam padam yad vipadam na tesam

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda or the giver of mukti, the ocean of the material world is like the water contained in a calf's hoofprint. param padam, or the place

where there are no material miseries, or Vaikuntha, is his goal, not the place where there is danger in every step of life."

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that the resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuntha planets, where there is neither material, miserable life nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. The one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikunthaloka. Service for the cause of the Lord is called karma-yoga or buddhi-yoga, or in plain words, devotional service to the Lord.

TEXT 52

yada te moha-kalilam

buddhir vyatitarisyati

tada gantasi nirvedam

srotavyasya srutasya ca

SYNONYMS

yada—when; te—your; moha—illusory; kalilam—dense forest;
buddhih—transcendental service with intelligence; vyatitarisyati—surpasses; tada—at
that time; ganta asi—you shall go; nirvedam—callousness; srotavyasya—all that is to be
heard; srutasya—all that is already heard; ca—also.

TRANSLATION

When your intelligence has passed out of the dense forest of delusion, you shall become
indifferent to all that has been heard and all that is to be heard.

PURPORT

There are many good examples in the lives of the great devotees of the Lord of those who
became indifferent to the rituals of the Vedas simply by devotional service to the Lord.
When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, he naturally
becomes completely indifferent to the rituals of fruitive activities, even though an
experienced brahmana. Śrī Madhavendra Puri, a great devotee and ācārya in the line of
the devotees, says:

sandhya—vandana bhadram astu bhavato bhoh snana tubhyam namo

bho devah pitaras ca tarpana—vidhau naham ksamah ksamyatam

yatra kvapi nisadya yadava—kulottamasya kamsa—dvisah

smaram smaram agham harami tad alam manye kim anyena me

"O Lord, in my prayers three times a day, all glory to you. Bathing, I offer my obeisances
unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my
respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty
[Kṛṣṇa], the enemy of Kamsa, and thereby I can free myself from all sinful bondage. I

think this is sufficient for me."

The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But, when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of *śabda-brahma*, or the range of the Vedas and Upaniṣads.

TEXT 53

śruti—vipratipanna te

yada sthasyati niscala

samadhav acala buddhiḥ

tada yogam avapsyasi

SYNONYMS

śruti—Vedic revelation; vipratipanna—without being influenced by the fruitive results of the Vedas; te—your; yada—when; sthasyati—remains; niscala—unmoved; samadhau—in transcendental consciousness, or Kṛṣṇa consciousness; acala—unflinching; buddhiḥ—intelligence; tada—at that time; yogam—self-realization; avapsyasi—you will achieve.

TRANSLATION

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

PURPORT

To say that one is in samadhi is to say that one has fully realized Krsna consciousness; that is, one in full samadhi has realized Brahman, Paramatma and Bhagavan. The highest perfection of self-realization is to understand that one is eternally the servitor of Krsna and that one's only business is to discharge one's duties in Krsna consciousness. A Krsna conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the Vedas nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Krsna consciousness, one comes directly into communion with Krsna, and thus all directions from Krsna may be understood in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Krsna or His representative, the spiritual master.

TEXT 54

arjuna uvaca

sthita-prajnasya ka bhasa

samadhi-sthasya kesava

sthita-dhik kim prabhaseta

kim asita vrajeta kim

SYNONYMS

arjunah uvaca—Arjuna said; sthita—prajnasya—of one who is situated in fixed Krsna consciousness; ka—what; bhasa—language; samadhi—sthasya—of one situated in trance; kesava—O Krsna; sthita—dhih—one fixed in Krsna consciousness; kim—what; prabhaseta—speak; kim—how; asita—does remain; vrajeta—walks; kim—how.

TRANSLATION

Arjuna said: O Krsna, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

PURPORT

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Krsna conscious has his particular nature—talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms, by which he is known as diseased, or as a learned man has his symptoms, so a man in transcendental consciousness of Krsna has specific symptoms in various dealings. One can know his specific symptoms from the Bhagavad-gita. Most important is how the man in Krsna consciousness speaks, for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Krsna conscious man is that he speaks only of Krsna and of matters relating to Him. Other symptoms then automatically follow, as stated below.

TEXT 55

sri-bhagavan uvaca

prajahati yada kaman

sarvan partha mano—gatan

atmany evatmana tustah

sthita—prajnas tadocyate

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; prajahati—gives up; yada—when; kaman—desires for sense gratification; sarvan—of all varieties; partha—O son of Prtha; manah—gatan—of mental concoction; atmani—in the pure state of the soul; eva—certainly; atmana—by the purified mind; tustah—satisfied; sthita—prajnah—transcendentally situated; tada—at that time; ucyate—is said.

TRANSLATION

The Blessed Lord said: O Partha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

PURPORT

The Bhagavatam affirms that any person who is fully in Krsna consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Krsna consciousness, then, automatically, sense desires subside without extraneous

efforts. Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

TEXT 56

duhkhesv anudvigna–manah

sukhesu vigata–sprhah

vita–raga–bhaya–krodhah

sthita–dhīr munir ucyate

SYNONYMS

duhkhesu— in the threefold miseries; anudvigna–manah— without being agitated in mind; sukhesu— in happiness; vigata–sprhah— without being too interested; vita— free from; raga— attachment; bhaya— fear; krodhah— anger; sthita–dhīh— one who is steady; munir— a sage; ucyate— is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

PURPORT

The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every muni has a different angle of vision, and unless a muni differs from other munis, he cannot be called a muni in the strict sense of the term. Nasav rsir yasya matam na bhinnam (Mahabharata, Vana-parva 313.117). But a sthita-dhir muni, as mentioned herein by the Lord, is different from an ordinary muni. The sthita-dhir muni is always in Krsna consciousness, for he has exhausted all his business of creative speculation. He has surpassed the stage of mental speculations and has come to the conclusion that Lord Sri Krsna, or Vasudeva, is everything (vasudevah sarvam iti sa mahatma su-durlabhah). He is called a muni fixed in mind. Such a fully Krsna conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Krsna consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Krsna conscious person is always steady in his determination.

TEXT 57

yah sarvatranabhisnehas

tat tat prapya subhasubham

nabhinandati na dvesti

tasya prajna pratisthita

SYNONYMS

yah—one who; sarvatra—everywhere; anabhisnehah—without affection; tat—that; tat—that; prapya—achieving; subha—good; asubham—evil; na—never; abhinandati—praise; na—never; dvesti—envies; tasya—his; prajna—perfect knowledge; pratisthita—fixed.

TRANSLATION

He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge.

PURPORT

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Krsna consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Krsna consciousness is not affected by good and evil, because he is simply concerned with Krsna, who is all-good absolute. Such consciousness in Krsna situates one in a perfect transcendental position called, technically, samadhi.

TEXT 58

yada samharate cayam

kurmo 'nganiva sarvasah

indriyanindriyarthebhyas

tasya prajna pratisthita

SYNONYMS

yada—when; samharate—winds up; ca—also; ayam—all these; kurmah—tortoise; angani—limbs; iva—like; sarvasah—altogether; indriyani—senses; indriya-arthebhyah—from the sense objects; tasya—his; prajna—consciousness; pratisthita—fixed up.

TRANSLATION

One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is to be understood as truly situated in knowledge.

PURPORT

The test of a yogi, devotee, or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the yogi is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The yogi, or the devotee, must be very strong to control the serpents—like a snake charmer. He never allows them to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up his senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

TEXT 59

visaya vinivartante

niraharasya dehinah

rasa-varjam raso 'py asya

param drstva nivartate

SYNONYMS

visayah—objects for sense enjoyment; vinivartante—are practiced to be refrained from; niraharasya—by negative restrictions; dehinah—for the embodied; rasa-varjam—giving up the taste; rasah—sense of enjoyment; api—although there is; asya—his; param—far superior things; drstva—by experiencing; nivartate—ceases from.

TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

PURPORT

Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something

like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables. Similarly, sense restriction by some spiritual process like astanga–yoga, in the matter of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, etc., is recommended for less intelligent persons who have no better knowledge. But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good if one actually has a taste for Kṛṣṇa consciousness. When one is actually Kṛṣṇa conscious, he automatically loses his taste for pale things.

TEXT 60

yatato hy api kaunteya

purusasya vipascitah

indriyani pramathini

haranti prasabham manah

SYNONYMS

yatatāḥ—while endeavoring; hi—certainly; api—in spite of; kaunteya—O son of Kuntī; puruṣasya—of the man; vipascitāḥ—full of discriminating knowledge; indriyani—the senses; pramathini—stimulated; haranti—throws forcefully; prasabham—by force; manah—the mind.

TRANSLATION

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

PURPORT

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Visvamitra, a great sage and perfect yogi, was misled by Menaka into sex enjoyment, although the yogi was endeavoring for sense control with severe types of penance and yoga practice. And, of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and senses without being fully Krsna conscious. Without engaging the mind in Krsna, one cannot cease such material engagements. A practical example is given by Sri Yamunacarya, a great saint and devotee, who says:

yad-avadhi mama cetah krsna-padaravinde

nava-nava-rasa-dhamany udyatam rantum asit

tad-avadhi bata nari-sangame smaryamane

bhavati mukha-vikarah susthu nisthivanam ca

"Since my mind has been engaged in the service of the lotus feet of Lord Krsna, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."

Krsna consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables. Maharaja Ambarisa also conquered a great yogi, Durvasa Muni, simply because his mind was engaged in Krsna consciousness (sa vai manah krsna-padaravindayor vacamsi vaikuntha-gunanuvarnane).

TEXT 61

tani sarvani samyamyā

yukta asita mat-parah

vase hi yasyendriyani

tasya prajna pratisthita

SYNONYMS

tani—those senses; sarvani—all; samyamyā—keeping under control; yukta—being engaged; asita—being so situated; mat-parah—in relationship with Me; vase—in full subjugation; hi—certainly; yasya—one whose; indriyani—senses; tasya—his; prajna—consciousness; pratisthita—fixed.

TRANSLATION

One who restrains his senses and fixes his consciousness upon Me, is known as a man of steady intelligence.

PURPORT

That the highest conception of yoga perfection is Kṛṣṇa consciousness is clearly explained in this verse. And, unless one is Kṛṣṇa conscious, it is not at all possible to control the senses. As cited above, the great sage Durvāsa Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsa Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the king, although not as

powerful a yogi as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The king was able to control his senses because of the following qualifications, as mentioned in the Srimad-Bhagavatam (9.4.18–20):

sa vai manah krsna–padaravindayor

vacamsi vaikuntha–gunanuvarnane

karau harer mandira–marjanadisu

srutim cakaracyuta–sat–kathodaye

mukunda–lingalaya–darsane drsau

tad–bhrtya–gatra–sparse 'nga–sangamam

ghranam ca tat–pada–saroja–saurabhe

srimat–tulasya rasanam tad–arpite

padau hareh ksetra–padanusarpane

siro hrsikesa–padabhivandane

kamam ca dasye na tu kama–kamyaya

yathottama–sloka–janasraya ratih

"King Ambarisa fixed his mind on the lotus feet of Lord Krsna, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the tulasi leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances

unto the Lord, and his desires in fulfilling the desires of the Lord... and all these qualifications made him fit to become a mat–para devotee of the Lord."

The word mat–para is most significant in this connection. How one can become mat–para is described in the life of Maharaja Ambarisa. Srila Baladeva Vidyabhusana, a great scholar and acarya in the line of the mat–para, remarks: mad–bhakti–prabhavena sarvendriya–vijaya–purvika svatma–drstih sulabheti bhavah. "The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa." Also, the example of fire is sometimes given: "As the small flames within burn everything within the room, similarly Lord Viṣṇu, situated in the heart of the yogi, burns up all kinds of impurities." The Yoga–sutra also prescribes meditation on Viṣṇu, and not meditation on the void. The so–called yogis who meditate on something which is not the Viṣṇu form simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa conscious—devoted to the Personality of Godhead. This is the aim of the real yoga.

TEXT 62

dhyayato visayan pumsah

sangas tesupajayate

sangat sanjayate kamah

kamat krodho 'bhijayate

SYNONYMS

dhyayatah—while contemplating; visayan—sense objects; pumsah—of the person; sangah—attachment; tesu—in the sense objects; upajayate—develops; sangat—attachment; sanjayate—develops; kamah—desire; kamat—from desire; krodhah—anger; abhijayate—becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

PURPORT

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Śiva and Lord Brahma—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deep in meditation, but when Parvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. When Haridāsa Thākura was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā-devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above-mentioned verse of Śrī Yāmunaācārya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

TEXT 63

krodhad bhavati sammohah

sammohat smṛti-vibhramah

smṛti-bhramasā buddhi-nāso

buddhi-nasat pranasyati

SYNONYMS

krodhat—from anger; bhavati—takes place; sammohah—perfect illusion; sammohat—from illusion; smṛti—of memory; vibhramah—bewilderment; smṛti-bhramasat—after bewilderment of memory; buddhi-nasah—loss of intelligence; buddhi-nasat—and from loss of intelligence; pranasati—falls down.

TRANSLATION

From anger, delusion arises, and from delusion bewilderment of memory. When the memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

PURPORT

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called prasadam. Thus everything becomes spiritualized and there is no danger of a downfall. The devotee takes prasadam in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

TEXT 64

raga—dvesa—vimuktais tu

visayan indriyais caran

atma—vasyair vidheyatma

prasadam adhigacchati

SYNONYMS

raga—attachment; dvesa—detachment; vimuktaih—by one who has been free from such things; tu—but; visayan—sense objects; indriyaih—by the senses; caran—acting; atma—vasyaih—one who has control over; vidheya-atma—one who follows regulated freedom; prasadam—the mercy of the Lord; adhigacchati—attains.

TRANSLATION

One who can control his senses by practicing the regulative principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

PURPORT

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious, he has no attachment to

sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

TEXT 65

prasade sarva-duḥkhanam

hanir asyopajayate

prasanna-cetaso hy asu

buddhiḥ paryavatisthate

SYNONYMS

prasade—on achievement of the causeless mercy of the Lord; sarva—of all;
duḥkhanam—material miseries; hanir—destruction; asya—his; upajayate—takes place;
prasanna-cetasah—of the happy-minded; hi—certainly; asu—very soon;
buddhiḥ—intelligence; pari—sufficiently; avatisthate—established.

TRANSLATION

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady.

TEXT 66

nasti buddhir ayuktasya

na cayuktasya bhavana

na cabhavayatah santir

asantasya kutah sukham

SYNONYMS

na asti—there cannot be; buddhih—transcendental intelligence; ayuktasya—of one who is not connected (with Kṛṣṇa consciousness); na—neither; ca—and; ayuktasya—of one devoid of Kṛṣṇa consciousness; bhavana—mind fixed in happiness; na—neither; ca—and; abhavayatah—one who is not fixed; santih—peace; asantasya—of the unpeaceful; kutah—where is; sukham—happiness.

TRANSLATION

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

PURPORT

Unless one is in Kṛṣṇa consciousness there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, and that He is the proprietor of all universal

manifestations, that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Krsna consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Krsna is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Krsna is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Krsna consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Krsna.

TEXT 67

indriyanam hi caratam

yan mano 'nuvidhiyate

tad asya harati prajnam

vayur navam ivambhasi

SYNONYMS

indriyanam—of the senses; hi—certainly; caratam—while herding over; yat—that; manah—mind; anuvidhiyate—becomes constantly engaged; tat—that; asya—his; harati—takes away; prajnam—intelligence; vayuh—wind; navam—a boat; iva—like; ambhasi—on the water.

TRANSLATION

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence.

PURPORT

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Maharaja Ambarisa, all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

TEXT 68

tasmad yasya maha-baho

nighritani sarvasah

indriyanindriyarthebhyas

tasya prajna pratisthita

SYNONYMS

tasmat—therefore; yasya—of one's; maha-baho—O mighty-armed one; nighritani—so curbed down; sarvasah—all around; indriyani—the senses; indriya-arthebhyah—for the sake of sense objects; tasya—his; prajna—intelligence; pratisthita—fixed.

TRANSLATION

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

PURPORT

As enemies are curbed by superior force, similarly the senses, can be curbed not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this—that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master—is called *sādhaka*, or a suitable candidate for liberation.

TEXT 69

ya nisa sarva-bhutanam

tasyam jagarti samyami

yasyam jagrati bhutani

sa nisa pasyato muneh

SYNONYMS

ya—what; nisa—is night; sarva—all; bhutanam—of living entities; tasyam—in that; jagarti—wakeful; samyami—the self-controlled; yasyam—in which; jagrati—awake; bhutani—all beings; sa—that is; nisa—night; pasyatah—for the introspective; muneh—sage.

TRANSLATION

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

PURPORT

There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the "night" of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reactions.

TEXT 70

apuryamanam acala-pratistham

samudram apah pravisanti yadvat

tadvat kama yam pravisanti sarve

sa santim apnoti na kama-kami

SYNONYMS

apuryamanam—always filled; acala-pratistham—steadily situated; samudram—the ocean; apah—water; pravisanti—enter; yadvat—as; tadvat—so; kamah—desires;

yam—unto one; pravisanti—enter; sarve—all; sah—that person; santim—peace; apnoti—achieves; na—not; kama—kami—one who desires to fulfill desires.

TRANSLATION

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

PURPORT

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same—steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Kṛṣṇa consciousness. As long as one has the material body, the demands of the body for sense gratification will continue. The devotee, however, is not in need of anything because the Lord fulfills all his material necessities. Therefore he is like the ocean—always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Kṛṣṇa conscious man—one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the yogis who are after mystic powers, are all unhappy because of unfulfilled desires. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

TEXT 71

vihaya kaman yah sarvan

pumams carati nihsprhah

nirmamo nirahankarah

sa santim adhigacchati

SYNONYMS

vihaya—after giving up; kaman—all material desires for sense gratification; yah—the person; sarvan—all; puman—a person; carati—lives; nihsprhah—desireless; nirmamah—without a sense of proprietorship; nirahankarah—without false ego; sah—all; santim—perfect peace; adhigacchati—attains.

TRANSLATION

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

PURPORT

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, therefore everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted

him to fight. For himself there was no desire to fight, but for Krsna the same Arjuna fought to his best ability. Desire for the satisfaction of Krsna is really desirelessness; it is not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Krsna (isavasyam idam sarvam), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is the eternal part and parcel of Krsna in spiritual identity, and therefore the eternal position of the living entity is never on the level of Krsna or greater than Him. This understanding of Krsna consciousness is the basic principle of real peace.

TEXT 72

esa brahmi sthitih partha

nainam prapya vimuhyati

sthitvasyam anta-kale 'pi

brahma-nirvanam rcchati

SYNONYMS

esa—this; brahmi—spiritual; sthitih—situation; partha—O son of Prtha; na—never; enam—this; prapya—achieving; vimuhyati—bewilders; sthitva—being so situated; asyam—being so; anta-kale—at the end of life; api—also; brahma-nirvanam—spiritual (kingdom of God); rcchati—attains.

TRANSLATION

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated even at the hour of death, one can enter into the kingdom of God.

PURPORT

One can attain Kṛṣṇa consciousness or divine life at once, within a second—or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khatvanga Maharaja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa. Nirvana means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but Bhagavad-gīta teaches differently. Actual life begins after the completion of this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of brahma-nirvana. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God.

Brahman is just the opposite of matter. Therefore brahmi sthiti means "not on the platform of material activities." Devotional service of the Lord is accepted in the Bhagavad-gīta as the liberated stage (sa gunan samatityaitan brahma-bhuyaya kalpate). Therefore, brahmi sthiti is liberation from material bondage.

Srila Bhaktivinoda Thakura has summarized this Second Chapter of the Bhagavad-gīta as being the contents for the whole text. In the Bhagavad-gīta, the subject matters are karma-yoga, jñāna-yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given, as the contents for the complete text.

Thus end the Bhaktivedanta Purports to the Second Chapter of the Srimad Bhagavad-gīta in the matter of its Contents.

Chapter 3

Karma-yoga

TEXT 1

arjuna uvaca

jyayasi cet karmanas te

mata buddhir janardana

tat kim karmani ghore mam

niyojayasi kesava

SYNONYMS

arjunah—Arjuna; uvaca—said; jyayasi—speaking very highly; cet—although; karmanah—than fruitive action; te—Your; mata—opinion; buddhih—intelligence; janardana—O Krsna; tat—therefore; kim—why; karmani—in action; ghore—ghastly; mam—me; niyojayasi—engaging me; kesava—O Krsna.

TRANSLATION

Arjuna said: O Janardana, O Kesava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?

PURPORT

The Supreme Personality of Godhead Sri Kṛṣṇa has very elaborately described the constitution of the soul in the previous chapter, with a view to deliver His intimate friend Arjuna from the ocean of material grief. And the path of realization has been recommended: buddhi-yoga, or Kṛṣṇa consciousness. Sometimes Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious by chanting the holy name of Lord Kṛṣṇa. But without being trained in the philosophy of Kṛṣṇa consciousness, it is not advisable to chant the holy name of Kṛṣṇa in a secluded place, where one may acquire only cheap adoration from the innocent public. Arjuna also thought of Kṛṣṇa consciousness or buddhi-yoga, or intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place. In other words, he wanted to skillfully avoid the fighting by using Kṛṣṇa consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Kṛṣṇa as to his best course of action. In answer, Lord Kṛṣṇa elaborately explained karma-yoga, or work in Kṛṣṇa consciousness, in this Third Chapter.

TEXT 2

vyamisreneva vakyena

buddhim mohayasiva me

tad ekam vada niscitya

yena sreya 'ham apnuyam

SYNONYMS

vyamisrena—by equivocal; iva—as; vakyena—words; buddhim—intelligence; mohayasi—bewildering; iva—as; me—my; tat—therefore; ekam—only one; vada—please tell; niscitya—ascertaining; yena—by which; sreyah—real benefit; aham—I; apnuyam—may have it.

TRANSLATION

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me.

PURPORT

In the previous chapter, as a prelude to the Bhagavad-gita, many different paths were explained, such as sankhya-yoga, buddhi-yoga, control of the senses by intelligence, work without fruitive desire, and the position of the neophyte. This was all presented unsystematically. A more organized outline of the path would be necessary for action and understanding. Arjuna, therefore, wanted to clear up these apparently confusing matters so that any common man could accept them without misinterpretation. Although Krsna had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Krsna consciousness—either by inertia or active service. In other words, by his questions he is clearing the path of Krsna consciousness for all students who seriously want to understand the mystery of the Bhagavad-gita.

TEXT 3

sri-bhagavan uvaca

loke 'smin dvi-vidha nistha

pura prokta mayanagha

jnana-yogena sankhyanam

karma-yogena yoginam

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; loka—in the world; asmin—this; dvi-vidha—two kinds of; nistha—faith; pura—formerly; prokta—were said; maya—by Me; anagha—O sinless one; jnana-yogena—by the linking process of knowledge; sankhyanam—of the empiric philosophers; karma-yogena—by the linking process of devotion; yoginam—of the devotees.

TRANSLATION

The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

PURPORT

In the Second Chapter, verse 39, the Lord explained two kinds of procedures—namely sankhya-yoga and karma-yoga, or buddhi-yoga. In this verse, the Lord explains the same more clearly. Sankhya-yoga, or the analytical study of the nature of spirit and matter, is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Krsna consciousness, as it is explained in the 61st verse of the Second Chapter. The Lord has explained, also in the 39th verse, that by working by the principles of buddhi-yoga, or Krsna consciousness, one can be relieved from the bonds of action; and, furthermore, there is no flaw in the process. The same principle is more clearly explained in the 61st verse—that this buddhi-yoga is to depend entirely on the Supreme (or more specifically,

on Kṛṣṇa), and in this way all the senses can be brought under control very easily. Therefore, both the yogas are interdependent, as religion and philosophy. Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Kṛṣṇa, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Kṛṣṇa consciousness. This is also stated in the Bhagavad-gītā. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation, by which, gradually, one may come to the point of Kṛṣṇa consciousness; and the other process is directly connecting with everything in Kṛṣṇa consciousness. Of these two, the path of Kṛṣṇa consciousness is better because it does not depend on purifying the senses by a philosophical process. Kṛṣṇa consciousness is itself the purifying process, and by the direct method of devotional service it is simultaneously easy and sublime.

TEXT 4

na karmanam anārambhaṇaḥ

naiskarmyam puruṣo 'śnute

na ca saṁnyasanād eva

siddhim samādhigacchati

SYNONYMS

na—without; karmanam—of the prescribed duties; anārambhaṇaḥ—nonperformance; naiskarmyam—freedom from reaction; puruṣaḥ—man; aśnute—achieve; na—nor; ca—also; saṁnyasanāt—by renunciation; eva—simply; siddhim—success; samādhigacchati—attain.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT

The renounced order of life can be accepted upon being purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyasa). According to the empirical philosophers, simply by adopting sannyasa, or retiring from fruitive activities, one at once becomes as good as Narayana. But Lord Kṛṣṇa does not approve this principle. Without purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (buddhi-yoga). *Sv-alpam apy asya dharmasya trayate mahato bhayat*. Even a slight performance of such a principle enables one to overcome great difficulties.

TEXT 5

na hi kascit ksanam api

jatu tisthaty akarma-kṛt

karyate hy avasah karma

sarvāḥ prakṛti-jair guṇaiḥ

SYNONYMS

na—nor; hi—certainly; kascit—anyone; ksanam—even a moment; api—also; jatu—even; tisthati—stands; akarma—krt—without doing something; karyate—forced to work; hi—certainly; avasah—helplessly; karma—work; sarvah—everything; prakrti—jaih—out of the modes of material nature; gunaih—by the qualities.

TRANSLATION

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

PURPORT

It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Kṛṣṇa consciousness, otherwise it will be engaged in occupations dictated by illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinities it is necessary to engage in the prescribed duties enjoined in the sastras. But if the soul is engaged in his natural function of Kṛṣṇa consciousness, whatever he is able to do is good for him. The Srimad-Bhagavatam (1.5.17) affirms this:

tyaktva sva-dharmam caranambujam harer

bhajann apakvo 'tha patet tato yadi

yatra kva vabhadram abhud amusya kim

ko vartha apto 'bhajatam sva-dharmatah

"If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the sastras nor execute the devotional service properly, and even though he may fall down from the standard, there is no loss or evil for him. But if he carries out all the injunctions for purification in the sastras, what does it avail him if he is not Kṛṣṇa conscious?" So the purificatory process is necessary for reaching this point of Kṛṣṇa consciousness. Therefore, sannyasa, or any purificatory process, is to help reach the ultimate goal of becoming Kṛṣṇa conscious, without which everything is considered a failure.

TEXT 6

karmendriyani samyamya

ya aste manasa smaran

indriyarthan vimudhatma

mithyacaraḥ sa ucyate

SYNONYMS

karma—indriyani—the five working sense organs; samyamya—controlling; yah—anyone who; aste—remains; manasa—by mind; smaran—thinking; indriya—arthan—sense objects; vimudha—foolish; atma—soul; mithya—acaraḥ—pretender; sah—he; ucyate—is called.

TRANSLATION

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

PURPORT

There are many pretenders who refuse to work in Kṛṣṇa consciousness but make a show of meditation, while actually dwelling within the mind upon sense enjoyment. Such pretenders may also speak on dry philosophy in order to bluff sophisticated followers, but according to this verse these are the greatest cheaters. For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. But he who makes a show of being a yogi, while actually searching for the objects of sense gratification, must be called the greatest cheater, even though he sometimes speaks of philosophy. His knowledge has no value because the effects of such a sinful man's knowledge are taken away by the illusory energy of the Lord. Such a pretender's mind is always impure, and therefore his show of yogic meditation has no value whatsoever.

TEXT 7

yas tv indriyani manasa

niyamyaṁrabhate 'rjuna

karmendriyaiḥ karma-yogam

asaktah sa viśisyate

SYNONYMS

yah—one who; tu—but; indriyani—senses; manasa—by the mind; niyamya—regulating; arabhate—begins; arjuna—O Arjuna; karma-indriyaiḥ—by the active sense organs; karma-yogam—devotion; asaktah—without attachment; sah—he; viśisyate—by far the better.

TRANSLATION

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

PURPORT

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime *svārtha-gati*, or goal of self-interest, is to reach Visnu. The whole institution of *varṇa* and *āśrama* is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization, one can live a controlled life, as prescribed in the *śāstras*, and continue carrying out his business without attachment, and in that way make progress. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living.

TEXT 8

niyatam kuru karma tvam

karma jyayo hy akarmanah

sarira-yatrapi ca te

na prasiddhyed akarmanah

SYNONYMS

niyatam—prescribed; kuru—do; karma—duties; tvam—you; karma—work;
jyayah—better; hi—than; akarmanah—without work; sarira—bodily;
yatra—maintenance; api—even; ca—also; te—your; na—never; prasiddhyet—effected;
akarmanah—without work.

TRANSLATION

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

PURPORT

There are many pseudo-meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Kṛṣṇa did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for ksatriyas. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder ksatriya. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture. After all, one has to maintain one's body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.

TEXT 9

yajnarthat karmano 'nyatra

loko 'yam karma-bandhanah

tad-artham karma kaunteya

mukta-sangah samacara

SYNONYMS

yajna—arthat—only for the sake of Yajna, or Visnu; karmanah—work done; anyatra—otherwise; lokah—this world; ayam—this; karma-bandhanah—bondage by work; tat—Him; artham—for the sake; karma—work; kaunteya—O son of Kunti; mukta-sangah—liberated from association; samacara—do perfectly.

TRANSLATION

Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

PURPORT

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. Yajna means Lord Visnu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Visnu. The Vedas enjoin: yajno vai visnuh. In other words, the same purpose is served whether one performs prescribed yajnas or directly serves Lord Visnu. Krsna consciousness is therefore performance of yajna as it is

prescribed in this verse. The varnasrama institution also aims at this for satisfying Lord Visnu. Varnasramacaravata purusena parah puman. visnur aradhyate (Visnu Purana 3.8.8). Therefore one has to work for the satisfaction of Visnu. Any other work done in this material world will be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. Therefore, one has to work in Krsna consciousness to satisfy Krsna (or Visnu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Krsna, or under the direct instruction of Lord Krsna Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Krsna. This practice will not only save one from the reaction of work, but will also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

TEXT 10

saha—yajnah prajah srstva

purovaca prajapatih

anena prasavisyadhvam

esa vo 'stv ista—kama—dhuk

SYNONYMS

saha—along with; yajnah—sacrifices; prajah—generations; srstva—creating; pura—anciently; uvaca—said; praja—patih—the Lord of creatures; anena—by this; prasavisyadhvam—be more and more prosperous; esah—certainly; vah—your; astu—let it be; ista—all desirable; kama—dhuk—bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

PURPORT

The material creation by the Lord of creatures (Visnu) is a chance offered to the conditioned souls to come back home—back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Krsna, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relation, as it is stated in the Bhagavad-gita: *vedais ca sarvair aham eva vedyah*. The Lord says that the purpose of the Vedas is to understand Him. In the Vedic hymns it is said: *patim visvasyatmesvaram*. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Visnu. In the Srimad-Bhagavatam also (2.4.20) Srila Sukadeva Gosvami describes the Lord as *pati* in so many ways:

sriyah patir yajna-patih praja-patir

dhiyam patir loka-patir dhara-patih

patir gatis candhaka-vrsni-satvatam

prasidatam me bhagavan satam patih

The praja-pati is Lord Visnu, and He is the Lord of all living creatures, all worlds, and all beauties, and the protector of everyone. The Lord created this material world for the conditioned souls to learn how to perform yajnas (sacrifices) for the satisfaction of Visnu, so that while in the material world they can live very comfortably without anxiety and after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of yajna, the conditioned souls gradually become Krsna conscious and become godly in all respects. In the Age of Kali, the sankirtana-yajna (the chanting of the names of God) is recommended by the

Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Sankirtana–yajna and Krsna consciousness go well together. Lord Krsna in His devotional form (as Lord Caitanya) is mentioned in the Srimad–Bhagavatam (11.5.32) as follows, with special reference to the sankirtana–yajna:

krsna–varnam tvisakrsnam

sangopangastra–parsadam

yajnaih sankirtana–prayair

yajanti hi su–medhasah

"In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana–yajna." Other yajnas prescribed in the Vedic literatures are not easy to perform in this Age of Kali, but the sankirtana–yajna is easy and sublime for all purposes.

TEXT 11

devan bhavayatanena

te deva bhavayantu vah

parasparam bhavayantah

sreyah param avapsyatha

SYNONYMS

devan—demigods; bhavayata—having pleased; anena—by this sacrifice; te—those; devah—the demigods; bhavayantu—will please; vah—you; parasparam—mutual; bhavayantah—pleasing one another; sreyah—benediction; param—the supreme; avapsyatha—do you achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

PURPORT

The demigods are empowered administrators of material affairs. The supply of air, light, water and all other benedictions for maintaining the body and soul of every living entity are entrusted to the demigods, who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependent on the performance of yajnas by the human being. Some of the yajnas are meant to satisfy particular demigods; but even in so doing, Lord Visnu is worshiped in all yajnas as the chief beneficiary. It is stated also in the Bhagavad-gita that Krsna Himself is the beneficiary of all kinds of yajnas: bhoktaram yajna-tapasam. Therefore, ultimate satisfaction of the yajna-pati is the chief purpose of all yajnas. When these yajnas are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products.

Performance of yajnas has many side benefits, ultimately leading to liberation from the material bondage. By performance of yajnas, all activities become purified, as it is stated in the Vedas:

ahara-suddhau sattva-suddhih sattva-suddhau

dhruva smrtih smrti-lambhe sarvagrathinam vipramoksah

As it will be explained in the following verses, by performance of yajna one's eatables become sanctified, and by eating sanctified foodstuffs one's very existence becomes purified; by the purification of existence, finer tissues in memory become sanctified, and when memory is sanctified, one can think of the path of liberation, and all these combined together lead to Krsna consciousness, the great necessity of present-day society.

TEXT 12

istan bhogan hi vo deva

dasyante yajna-bhavitah

tair dattan apradayaibhyo

yo bhunkte stena eva sah

SYNONYMS

istan—desired; bhogan—necessities of life; hi—certainly; vah—unto you; devah—the demigods; dasyante—award; yajna-bhavitah—being satisfied by the performance of sacrifices; tair—by them; dattan—things given; apradaya—without offering; ebhyah—to the demigods; yah—he who; bhunkte—enjoys; stena—thief; eva—certainly; sah—is he.

TRANSLATION

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], supply all necessities to man. But he who enjoys these gifts without offering them to the demigods in return is certainly a thief.

PURPORT

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Visnu. Therefore, they must be satisfied by the performance of prescribed yajnas. In the Vedas, there are different kinds of yajnas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajnas are recommended in the Vedas. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kali, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those who are in the mode of goodness, the transcendental worship of Visnu is recommended. But ultimately, all yajnas are meant for gradual promotion to the transcendental position. For ordinary men, at least five yajnas, known as panca-maha-yajna, are necessary.

One should know, however, that all the necessities of life that the human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Take, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk, sugar, etc., for persons in the mode of goodness, and also eatables for the non-vegetarians, like meats, etc., none of which can be manufactured by men. Then again, take for example heat, light, water, air, etc., which are also necessities of life—none of them can be manufactured by the human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall, breeze, etc., without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese, and so many essentials—all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajnas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy because they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform yajnas. Lord Caitanya, however, inaugurated the easiest performance of yajna, namely the sankirtana-yajna, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

TEXT 13

yajna—sistasinah santo

mucyante sarva—kilbisaih

bhunjate te tv agham papa

ye pacanty atma—karanat

SYNONYMS

yajna—sista—food taken after performance of yajna; asinah—eaters; santah—the devotees; mucyante—get relief from; sarva—all kinds of; kilbisaih—from sins; bhunjate—enjoy; te—they; tu—but; agham—grievous sins; papah—sinners; ye—those; pacanti—prepare food; atma—karanat—for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

PURPORT

The devotees of the Supreme Lord, or the persons who are in Kṛṣṇa consciousness, are called santas, and they are always in love with the Lord as it is described in the

Brahma-samhita (5.38): premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. The santas, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Krsna (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore, such devotees always perform yajnas in different modes of devotional service, such as sravanam, kirtanam, smaranam, arcanam, etc., and these performances of yajnas keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare food for self or sense gratification, are not only thieves, but are also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? It is not possible. Therefore, in order for people to become happy in all respects, they must be taught to perform the easy process of sankirtana-yajna, in full Krsna consciousness. Otherwise, there can be no peace or happiness in the world.

TEXT 14

annad bhavanti bhutani

parjanyaad anna-sambhavah

yajnad bhavati parjanyo

yajnah karma-samudbhavah

SYNONYMS

annat—from grains; bhavanti—grow; bhutani—the material bodies; parjanyaat—from rains; anna—of food grains; sambhavah—are made possible; yajnat—from the performance of sacrifice; bhavati—becomes possible; parjanyaah—rains; yajnah—performance of yajna; karma—prescribed duties; samudbhavah—born of.

TRANSLATION

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties.

PURPORT

Srila Baladeva Vidyabhusana, a great commentator on the Bhagavad-gita, writes as follows: ye indradya-angatayavasthitam yajnam sarvesvaram visnum abhyarcya tac-chesam asnanti tena tad deha-yatram sampadayanti, te santah sarvesvarasya yajna-purusasya bhaktah sarva-kilbisair anadi-kala-vivrddhair atmanubhava-prati bandhakair nikhilaih papair vimucyante. The Supreme Lord, who is known as the yajna-purusa, or the personal beneficiary of all sacrifices, is the master of all demigods, who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra, Varuna, etc., are appointed officers who manage material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Krsna is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the demigods. For this reason, the devotees of the Lord, who are in Krsna consciousness, offer food to Krsna and then eat—a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Visnu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Krsna consciousness, who eats only food offered to Krsna, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting prasadam of the Lord (food offered to Visnu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of

big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity—that is the law of nature. Yajna, specifically the sankirtana–yajna prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

TEXT 15

karma brahmodbhavam viddhi

brahmaksara–samudbhavam

tasmat sarva–gatam brahma

nityam yajne pratisthitam

SYNONYMS

karma—work; brahma—Vedas; udbhavam—produced from; viddhi—one should know; brahma—the Vedas; aksara—the Supreme Brahman (Personality of Godhead); samudbhavam—directly manifested; tasmat—therefore; sarva–gatam—all–pervading; brahma—transcendence; nityam—eternally; yajne—in sacrifice; pratisthitam—situated.

TRANSLATION

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all–pervading Transcendence is eternally situated in acts of sacrifice.

PURPORT

Yajnārtha-karma, or the necessity of work for the satisfaction of Kṛṣṇa only, is more expressly stated in this verse. If we have to work for the satisfaction of the yajna-purusa, Viṣṇu, then we must find out the direction of work in Brahman, or the transcendental Vedas. The Vedas are therefore codes of working directions. Anything performed without the direction of the Vedas is called vikarma, or unauthorized or sinful work. Therefore, one should always take direction from the Vedas to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, similarly, one has to work under the direction of the supreme state of the Lord. Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said: *asya mahato bhutasya nisvasitam etad yad rg-vedo yajur-vedah samavedo 'tharvangirasah*. "The four Vedas—namely the Rg Veda, Yajur Veda, Sama Veda and Atharva Veda—are all emanations from the breathing of the great Personality of Godhead." (Bṛhad-āraṇyaka Upaniṣad 4.5.11) The Lord, being omnipotent, can speak by breathing air, as it is confirmed in the Brahma-saṁhita, for the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material nature and thus fathered all living entities. After creating or impregnating the conditioned souls in the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of yajna by becoming Kṛṣṇa conscious. Even those who cannot follow the Vedic injunctions may adopt the principles of Kṛṣṇa consciousness, and that will take the place of performance of Vedic yajnas, or karmas.

TEXT 16

evam pravartitam cakram

nanuvartayatiha yah

aghayur indriyaramo

mogham partha sa jivati

SYNONYMS

evam—thus prescribed; pravartitam—established by the Vedas; cakram—cycle; na—does not; anuvartayati—adopt; iha—in this life; yah—one who; agha-ayuh—life full of sins; indriya-aramah—satisfied in sense gratification; mogham—useless; partha—O son of Prtha (Arjuna); sah—one who does so; jivati—lives.

TRANSLATION

My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life full of sin, for a person delighting only in the senses lives in vain.

PURPORT

The mammonist philosophy of work very hard and enjoy sense gratification is condemned herein by the Lord. Therefore, for those who want to enjoy this material world, the above-mentioned cycle of performing yajnas is absolutely necessary. One who does not follow such regulations is living a very risky life, being condemned more and more. By nature's law, this human form of life is specifically meant for self-realization, in either of the three ways—namely karma-yoga, jnana-yoga or bhakti-yoga. There is no necessity of rigidly following the performances of the prescribed yajnas for the transcendentalists who are above vice and virtue; but those who are engaged in sense gratification require purification by the above-mentioned cycle of yajna performances. There are different kinds of activities. Those who are not Krsna conscious are certainly engaged in sensory consciousness; therefore they need to execute pious work. The yajna system is planned in such a way that sensory conscious persons may satisfy their desires without becoming entangled in the reactions of sense-gratificatory work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore, the yajnas are directly

aimed at the particular demigod mentioned in the Vedas. Indirectly, it is the practice of Kṛṣṇa consciousness, because when one masters the performance of yajnas, one is sure to become Kṛṣṇa conscious. But if by performing yajnas one does not become Kṛṣṇa conscious, such principles are counted as only moral codes. One should not, therefore, limit his progress only to the point of moral codes, but should transcend them, to attain Kṛṣṇa consciousness.

TEXT 17

yaś tv atma-ratir eva syad

atma-trptas ca manavaḥ

atmany eva ca santuṣṭaḥ

taśya karyam na vidyate

SYNONYMS

yaḥ—one who; tu—but; atma-ratih—takes pleasure; eva—certainly; syat—remains; atma-trptah—self-illuminated; ca—and; manavaḥ—a man; atmani—in himself; eva—only; ca—and; santuṣṭah—perfectly satiated; taśya—his; karyam—duty; na—does not; vidyate—exist.

TRANSLATION

One who is, however, taking pleasure in the self, who is illuminated in the self, who rejoices in and is satisfied with the self only, fully satiated—for him there is no duty.

PURPORT

A person who is fully Kṛṣṇa conscious, and is fully satisfied by his acts in Kṛṣṇa consciousness, no longer has any duty to perform. Due to his being Kṛṣṇa conscious, all impiety within is instantly cleansed, an effect of many, many thousands of yajña performances. By such clearing of consciousness, one becomes fully confident of his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the grace of the Lord, and therefore he no longer has any obligations to the Vedic injunctions. Such a Kṛṣṇa conscious person is no longer interested in material activities and no longer takes pleasure in material arrangements like wine, women and similar infatuations.

TEXT 18

naiva tasya kṛtenartha

nakṛteneha kascana

na casya sarva-bhutesu

kascid artha-vyapasrayah

SYNONYMS

na—never; eva—certainly; tasya—his; kṛtena—by discharge of duty; arthah—purpose; na—nor; akṛtena—without discharge of duty; iha—in this world; kascana—whatever; na—never; ca—and; asya—of him; sarva-bhutesu—in all living beings; kascit—any; artha—purpose; vyapasrayah—taking shelter of.

TRANSLATION

A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

PURPORT

A self-realized man is no longer obliged to perform any prescribed duty, save and except activities in Kṛṣṇa consciousness. Kṛṣṇa consciousness is not inactivity either, as will be explained in the following verses. A Kṛṣṇa conscious man does not take shelter of any person—man or demigod. Whatever he does in Kṛṣṇa consciousness is sufficient in the discharge of his obligation.

TEXT 19

tasmad asaktah satatam

karyam karma samacara

asakto hy acaran karma

param apnoti purusah

SYNONYMS

tasmad—therefore; asaktah—without attachment; satatam—constantly; karyam—as duty; karma—work; samacara—perform; asaktah—nonattached; hi—certainly; acaran—performing; karma—work; param—the Supreme; apnoti—achieves; purusah—a man.

TRANSLATION

Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment one attains the Supreme.

PURPORT

The Supreme is the Personality of Godhead for the devotees, and liberation for the impersonalist. A person, therefore, acting for Krsna, or in Krsna consciousness, under proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Arjuna is told that he should fight in the Battle of Kuruksetra for the interest of Krsna because Krsna wanted him to fight. To be a good man or a nonviolent man is a personal attachment, but to act on behalf of the Supreme is to act without attachment for the result. That is perfect action of the highest degree, recommended by the Supreme Personality of Godhead, Sri Krsna.

Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities that were performed in the field of sense gratification. But action in Krsna consciousness is transcendental to the reactions of good or evil work. A Krsna conscious person has no attachment for the result but acts on behalf of Krsna alone. He engages in all kinds of activities, but is completely nonattached.

TEXT 20

karmanaiva hi samsiddhim

asthita janakadayah

loka-sangraham evapi

sampasyan kartum arhasi

SYNONYMS

karmana—by work; eva—even; hi—certainly; samsiddhim—perfection;
asthitah—situated; janaka—adayah—Janaka and other kings;
loka—sangraham—educating the people in general; eva—also; api—for the sake of;
sampasyan—by considering; kartum—to act; arhasi—deserve.

TRANSLATION

Kings such as Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

PURPORT

Kings like Janaka and others were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sita and father-in-law of Lord Sri Rama. Being a great devotee of the Lord, he was transcendently situated, but because he was the king of Mithila (a subdivision of Bihar province in India), he had to teach his subjects how to fight righteously in battle. He and his subjects fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kuruksetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Kṛṣṇa consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Kṛṣṇa consciousness can act in such a way that others will follow, and this is explained in the following verse.

TEXT 21

yad yad acarati sresthas

tat tad evetaro janah

sa yat pramanam kurute

lokas tad anuvartate

SYNONYMS

yat—whatever; yat—and whichever; acarati—does he act; sresthah—a respectable leader; tat—that; tat—and that alone; eva—certainly; itarah—common; janah—person; sah—he; yat—whichever; pramanam—evidence; kurute—does perform; lokah—all the world; tat—that; anuvartate—follow in the footsteps.

TRANSLATION

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

PURPORT

People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly even before he begins teaching. One who teaches in that way is called acarya, or the ideal teacher. Therefore, a teacher must follow the principles of sastra (scripture) to reach the common man. The teacher cannot

manufacture rules against the principles of revealed scriptures. The revealed scriptures, like Manu–samhita and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of such standard rules as they are practiced by the great teachers. The Srimad–Bhagavatam also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes.

TEXT 22

na me parthasti kartavyam

trisu lokesu kincana

nanavaptam avaptavyam

varta eva ca karmani

SYNONYMS

na—no; me—Mine; partha—O son of Prtha; asti—there is; kartavyam—any prescribed duty; trisu—in the three; lokesu—planetary systems; kincana—anything; na—no; anavaptam—in want; avaptavyam—to be gained; varte—engaged; eva—certainly; ca—also; karmani—in one's prescribed duty.

TRANSLATION

O son of Prtha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything—and yet I am engaged

in work.

PURPORT

The Supreme Personality of Godhead is described in the Vedic literatures as follows:

tam isvaranam paramam mahesvaram

tam devatanam paramam ca daivatam

patim patinam paramam parastad

vidama devam bhuvanesam idyam

na tasya karyam karanam ca vidyate

na tat-samas cabhyadhikas ca drsyate

parasya saktir vividhaiva sruyate

svabhaviki jnana-bala-kriya ca

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore no one is greater than Him or equal to Him. His potencies are multifarious, and

thus His deeds are automatically performed as a natural sequence." (Svetasvatara Upanisad 6.7–8)

Since everything is in full opulence in the Personality of Godhead and is existing in full truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive the results of work has some designated duty, but one who has nothing to achieve within the three planetary systems certainly has no duty. And yet Lord Kṛṣṇa is engaged on the Battlefield of Kurukṣetra as the leader of the ksatriyas because the ksatriyas are duty-bound to give protection to the distressed. Although He is above all the regulations of the revealed scriptures, He does not do anything that violates the revealed scriptures.

TEXT 23

yadi hy aham na varteyam

jatu karmany atandritah

mama vartmanuvartante

manusyah partha sarvasah

SYNONYMS

yadi—if; hi—certainly; aham—I; na—do not; varteyam—thus engage; jatu—ever; karmani—in the performance of prescribed duties; atandritah—with great care; mama—My; vartma—path; anuvartante—would follow; manusyah—all men; partha—O son of Prtha; sarvasah—in all respects.

TRANSLATION

For if I did not engage in work, O Partha, certainly all men would follow My path.

PURPORT

In order to keep the balance of social tranquillity for progress in spiritual life, there are traditional family usages meant for every civilized man. Although such rules and regulations are for the conditioned souls and not Lord Kṛṣṇa, because He descended to establish the principles of religion, He followed the prescribed rules. Otherwise, common men would follow in His footsteps, because He is the greatest authority. From the *Srimad-Bhagavatam* it is understood that Lord Kṛṣṇa was performing all the religious duties at home and out of home, as required of a householder.

TEXT 24

utsideyur ime loka

na kuryam karma ced aham

sankarasya ca karta syam

upahanyam imah prajah

SYNONYMS

utsideyuh—put into ruin; ime—all these; lokah—worlds; na—do not; kuryam—perform; karma—prescribed duties; cet—if; aham—I; sankarasya—of unwanted population; ca—and; karta—creator; syam—shall be; upahanyam—destroy; imah—all these; prajah—living entities.

TRANSLATION

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.

PURPORT

Varna–sankara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance, there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Kṛṣṇa descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is general disregard of regulative principles, the Lord Himself descends and corrects the society. We should, however, note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level. We cannot imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him at any time. The Srimad–Bhagavatam (10.33.30–31) affirms:

naitat samacareḥ jatu

manasapi hy anisvarah

vinasyaty acaran maudhyad

yatha 'rudro 'bdhi–jam visam

isvaranam vacah satyam

tathaivacaritam kvacit

tesam yat sva–vaco–yuktam

"One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Siva."

We should always consider the position of the isvaras, or those who can actually control the movements of the sun and moon, as superior. Without such power, one cannot imitate the isvaras, who are superpowerful. Lord Siva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison, he will be killed. There are many pseudo-devotees of Lord Siva who want to indulge in smoking ganja (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Siva they are calling death very near. Similarly, there are some pseudo-devotees of Lord Kṛṣṇa who prefer to imitate the Lord in His rasa-līla, or dance of love, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many "incarnations" of God without the power of the Supreme Godhead.

TEXT 25

saktah karmany avidvamsa

yatha kurvanti bharata

kuryad vidvams tathasaktas

cikirsur loka-sangrahaṁ

SYNONYMS

saktah—being attached; karmani—prescribed duties; avidvamsah—the ignorant; yatha—as much as; kurvanti—do it; bharata—O descendant of Bharata; kuryat—must do; vidvan—the learned; tatha—thus; asaktah—without attachment; cikirsuh—desiring to; loka-sangraha—leading the people in general.

TRANSLATION

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading the people on the right path.

PURPORT

A person in Kṛṣṇa consciousness and a person not in Kṛṣṇa consciousness are differentiated by different desires. A Kṛṣṇa conscious person does not do anything which is not conducive to development of Kṛṣṇa consciousness. He may even act exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, whereas the other is engaged for the satisfaction of Kṛṣṇa. Therefore, the Kṛṣṇa conscious person is required to show the people how to act and how to engage the results of action for the purpose of Kṛṣṇa consciousness.

TEXT 26

na buddhi-bhedam janayed

ajñānam karma-saṅginam

joṣayet sarva-karmani

vidvan yuktaḥ samācāraṇ

SYNONYMS

na—do not; buddhi-bhedam—disrupt the intelligence; janayet—do; ajnanam—of the foolish; karma-sanginam—attached to fruitive work; josayet—dovetailed; sarva—all; karmani—work; vidvan—learned; yukta—all engaged; samacaran—practicing.

TRANSLATION

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action, they should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

PURPORT

Vedais ca sarvair aham eva vedyah: That is the end of all Vedic rituals. All rituals, all performances of sacrifices, and everything that is put into the Vedas, including all direction for material activities, are meant for understanding Kṛṣṇa, who is the ultimate goal of life. But because the conditioned souls do not know anything beyond sense gratification, they study the Vedas to that end. Through sense regulations, however, one is gradually elevated to Kṛṣṇa consciousness. Therefore a realized soul in Kṛṣṇa consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Kṛṣṇa. The learned Kṛṣṇa conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, still, a slightly developed Kṛṣṇa conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For this fortunate man there is no need to follow the Vedic rituals, because in direct Kṛṣṇa consciousness one can have all the results simply by following the prescribed duties of a particular person.

TEXT 27

prakrteh kriyamanani

gunaih karmani sarvasah

ahankara-vimudhatma

kartaham iti manyate

SYNONYMS

prakrteh—of material nature; kriyamanani—all being done; gunaih—by the modes; karmani—activities; sarvasah—all kinds of; ahankara-vimudha—bewildered by false ego; atma—the spirit soul; karta—doer; aham—I; iti—thus; manyate—thinks.

TRANSLATION

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

PURPORT

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that

ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

TEXT 28

tattva—vit tu maha—baho

guna—karma—vibhagayoh

guna gunesu vartanta

iti matva na sajjate

SYNONYMS

tattva—vit—the knower of the Absolute Truth; tu—but; maha—baho—O mighty—armed one; guna—karma—works under material influence; vibhagayoh—differences; gunah—senses; gunesu—in sense gratification; vartante—being engaged; iti—thus; matva—thinking; na—never; sajjate—becomes attached.

TRANSLATION

One who is in knowledge of the Absolute Truth, O mighty—armed, does not engage himself in the senses and sense gratification, knowing well the differences between work

in devotion and work for fruitive results.

PURPORT

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa, and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he realizes that somehow or other he is entrapped in the material conception of life. In his pure state of existence he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. He therefore engages himself in the activities of Kṛṣṇa consciousness and becomes naturally unattached to the activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to Srimad-Bhagavatam, one who knows the Absolute Truth in three different features—namely Brahman, Paramatma, and the Supreme Personality of Godhead—is called tattva-vit, for he knows also his own factual position in relationship with the Supreme.

TEXT 29

prakṛter guṇa-sammudhah

sajjante guṇa-karmasu

tan akṛtsna-vido mandan

kṛtsna-vin na vicalayet

SYNONYMS

prakrteh—impelled by the material modes; guna—sammudhah—befooled by material identification; sajjante—become engaged; guna—karmasu—in material activities; tan—all those; akrtsna—vidah—persons with a poor fund of knowledge; mandan—lazy to understand self-realization; krtsna—vit—one who is in factual knowledge; na—may not; vicalayet—try to agitate.

TRANSLATION

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

PURPORT

Persons who are unknowledgeable falsely identify with gross material consciousness and are full of material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness is called mandan, or a lazy person without understanding of spirit soul. Ignorant men think of the body as the self; bodily connections with others are accepted as kinsmanship, the land in which the body is obtained is the object of worship; and the formalities of religious rituals are considered ends in themselves. Social work, nationalism, and altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field; for them spiritual realization is a myth and so they are not interested. Such bewildered persons may even be engaged in such primary moral principles of life as nonviolence and similar materially benevolent work. Those who are, however, enlightened in spiritual life, should not try to agitate such materially engrossed persons. Better to prosecute one's own spiritual activities silently.

Men who are ignorant cannot appreciate activities in Krsna consciousness, and therefore Lord Krsna advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Krsna consciousness, which are absolutely necessary for the human being.

TEXT 30

mayi sarvani karmani

sannyasyadhyatma—cetasa

nirasir nirmamo bhutva

yudhyasva vigata—jvarah

SYNONYMS

mayi—unto Me; sarvani—all sorts of; karmani—activities; sannyasya—giving up completely; adhyatma—with full knowledge of the self; cetasa—consciousness; nirasih—without desire for profit; nirmamah—without ownership; bhutva—so being; yudhyasva—fight; vigata—jvarah—without being lethargic.

TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

PURPORT

This verse clearly indicates the purpose of the Bhagavad-gita. The Lord instructs that one has to become fully Krsna conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out,

with dependence on Kṛṣṇa, because that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Supreme Lord because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was, therefore, ordered by Śrī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called *adhyatma-cetasa*. *Nirasiḥ* means that one has to act on the order of the master. Nor should one ever expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of *mayi*, or "unto Me." And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called *nirmama*, or "nothing is mine." And, if there is any reluctance to execute such a stern order which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become *vigata-jvara* or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation.

TEXT 31

ye me matam idam nityam

anutisthanti manavah

sraddhavanto 'nasuyanto

mucyante te 'pi karmabhih

SYNONYMS

ye—those; me—My; matam—injunctions; idam—this; nityam—eternal function; anutisthanti—execute regularly; manavah—humankind; sraddha—vanta—with faith and devotion; anasuyantah—without envy; mucyante—become free; te—all of them; api—even; karmabhih—from the bondage of the law of fruitive action.

TRANSLATION

One who execute his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

PURPORT

The injunction of the Supreme Personality of Godhead, Kṛṣṇa, is the essence of all Vedic wisdom, and therefore is eternally true without exception. As the Vedas are eternal, so this truth of Kṛṣṇa consciousness is also eternal. One should have firm faith in this injunction, without envying the Lord. There are many philosophers who write comments on the Bhagavad-gītā but have no faith in Kṛṣṇa. They will never be liberated from the bondage of fruitive action. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness.

TEXT 32

ye tv etad abhyasuyanto

nanutisthanti me matam

sarva-jnana-vimudhams tan

viddhi nastan acetasaḥ

SYNONYMS

ye—those; tu—however; etat—this; abhyasuyantaḥ—out of envy; na—do not; anutisthanti—regularly perform; me—My; matam—injunction; sarva-jñāna—all sorts of knowledge; vimudhaḥ—perfectly befooled; taṁ—they are; viddhi—know it well; nastan—all ruined; acetasaḥ—without Kṛṣṇa consciousness.

TRANSLATION

But those who, out of envy disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

PURPORT

The flaw of not being Kṛṣṇa conscious is clearly stated herein. As there is punishment for disobedience to the order of the supreme executive head, so there is certainly punishment for the disobedience of the order of the Supreme Personality of Godhead. A disobedient person, however great he may be, is ignorant of his own self, of the Supreme Brahman, and Paramatma and the Personality of Godhead, due to a vacant heart. Therefore there is no hope of perfection of life for him.

TEXT 33

sadṛśam cestate svasyaḥ

prakrter jnanavan api

prakrtim yanti bhutani

nigrahah kim karisyati

SYNONYMS

sadrsam—accordingly; cestate—tries; svasyah—in one's own nature; prakrteh—modes; jnana—van—learned; api—although; prakrtim—nature; yanti—undergo; bhutani—all living entities; nigrahah—suppression; kim—what; karisyati—can do.

TRANSLATION

Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

PURPORT

Unless one is situated on the transcendental platform of Kṛṣṇa consciousness he cannot get free from the influence of the modes of material nature, as it is confirmed by the Lord in the Seventh Chapter (7.14). Therefore, even for the most highly educated person on the mundane plane, it is impossible to get out of the entanglement of *māyā* simply by theoretical knowledge, or by separating the soul from the body. There are many so-called spiritualists who outwardly pose to be advanced in the science, but inwardly or privately are completely under the particular modes of nature which they are unable to surpass. Academically, one may be very learned, but because of his long association with material nature, he is in bondage. Kṛṣṇa consciousness helps one to get out of the material entanglement, even though one may be engaged in his prescribed duties. Therefore, without being fully in Kṛṣṇa consciousness, no one should suddenly give up his prescribed duties and become a so-called yogi or transcendentalist artificially. It is better

to be situated in one's position and try to attain Kṛṣṇa consciousness under superior training. Thus one may be freed from the clutches of *maya*.

TEXT 34

indriyasyendriyasyarthe

raga—dvesau vyavasthitau

tayor na vasam agacchet

tau hy asya paripanthinau

SYNONYMS

indriyasya—of the senses; indriyasya arthe—in the sense objects; raga—attachment; dvesau—also detachment; vyavasthitau—put under regulations; tayoh—of them; na—never; vasam—control; agacchet—one should come; tau—those; hi—certainly; asya—his; paripanthinau—stumbling blocks.

TRANSLATION

Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization.

PURPORT

Those who are in Kṛṣṇa consciousness are naturally reluctant to engage in material sense gratification. But those who are not in such consciousness should follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material encagement, but one who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. For example, according to scriptural injunctions, one is forbidden to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But, in spite of such injunctions, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. And yet, we should not rely upon the control of such allowances. One has to follow these rules and regulations, unattached to them, because practice of sense gratification under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down; therefore any attachment for regulated sense enjoyment must also be avoided by all means. But action in the loving service of Kṛṣṇa detaches one from all kinds of sensory activities. Therefore, no one should try to be detached from Kṛṣṇa consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately to become situated on the platform of Kṛṣṇa consciousness.

TEXT 35

sreyan sva-dharmo vigunah

para-dharmat sv-anusthitat

sva-dharme nidhanam sreyah

para-dharmo bhayavahah

SYNONYMS

sreyan—far better; sva-dharmah—one's prescribed duties; vigunah—even faulty; para-dharmat—from duties mentioned for others; su-anusthitat—than perfectly done; sva-dharme—in one's prescribed duties; nidhanam—destruction; sreyah—better; para-dharmah—duties prescribed for others; bhaya-avahah—dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though they may be faultily, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

PURPORT

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Kṛṣṇa. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. For example, a brahmana, who is in the mode of goodness, is nonviolent, whereas a ksatriya, who is in the mode of passion, is allowed to be violent. As such, for a ksatriya it is better to be vanquished following the rules of violence than to imitate a brahmana who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Kṛṣṇa consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Kṛṣṇa consciousness, the ksatriya may act as a brahmana, or a brahmana may act as a ksatriya. In the transcendental stage, the distinctions of the material world do not apply. For example, Viśvāmitra was originally a ksatriya, but later on he acted as a brahmana, whereas Paraśurama was a brahmana, but later on he acted as a ksatriya. Being

transcendentally situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Kṛṣṇa consciousness.

TEXT 36

arjuna uvaca

atha kena prayukto 'yam

papam carati purusah

anicchann api varsneya

balad iva niyojitah

SYNONYMS

arjunah uvaca—Arjuna said; atha—hereafter; kena—by what; prayuktah—impelled; ayam—one; papam—sins; carati—acts; purusah—a man; anicchan—without desiring; api—although; varsneya—O descendant of Vṛṣṇi; balat—by force; iva—as if; niyojitah—engaged.

TRANSLATION

Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

PURPORT

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. As such, Arjuna's question to Kṛṣṇa is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

TEXT 37

sri-bhagavan uvaca

kama esa krodha esa

rajo-guna-samudbhavah

mahasano maha-papma

viddhy enam iha vairinam

SYNONYMS

sri-bhagavan uvaca—the Personality of Godhead said; kamah—lust; esah—all these; krodhah—wrath; esah—all these; rajah-guna—the mode of passion; samudbhavah—born of; maha-asanah—all-devouring; maha-papma—greatly sinful; viddhi—know; enam—this; iha—in the material world; vairinam—greatest enemy.

TRANSLATION

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Krsna is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the mode of ignorance, is elevated to the mode of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give a facility to the conditioned souls to fulfill these lustful propensities, and when they are completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

This inquiry is the beginning of the Vedanta-sutras, wherein it is said, *athato brahma-jijnasa*: one should inquire into the Supreme. And the Supreme is defined in the Srimad-Bhagavatam as *janmady asya yato 'nvayad itaratas ca*, or, "The origin of everything is the Supreme Brahman." Therefore, the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Krsna consciousness—or, in other words, desiring everything for Krsna—then both lust and wrath can be spiritualized. Hanuman, the greatest servitor of Lord Rama, engaged his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Krsna consciousness, become our friends instead of our enemies.

TEXT 38

dhumenavriyate vahnir

yathadarso malena ca

yatholbenavrto garbhas

tatha tenedam avrtam

SYNONYMS

dhumena—by smoke; avriyate—covered; vahnih—fire; yatha—just as;
adarsah—mirror; malena—by dust; ca—also; yatha—just as; ulbena—by the womb;
avrtah—is covered; garbhah—embryo; tatha—so; tena—by that lust; idam—this;
avrtam—is covered.

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of this lust.

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words when the living entity exhibits his Krsna consciousness slightly, he may be likened to the

fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Kṛṣṇa consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Kṛṣṇa consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Kṛṣṇa consciousness under able guidance.

TEXT 39

avrtam jnanam etena

jnanino nitya-vairina

kama-rupena kaunteya

duspurenanalena ca

SYNONYMS

avrtam—covered; jnanam—pure consciousness; etena—by this; jnaninah—of the knower; nitya-vairina—eternal enemy; kama-rupena—in the form of lust; kaunteya—O son of Kuntī; duspurena—never to be satisfied; analena—by the fire; ca—also.

TRANSLATION

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

PURPORT

It is said in the Manu-smṛti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called maithunya-āgara, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

TEXT 40

indriyani mano buddhir

asyadhisthanam ucyate

etair vimohayaty esa

jnanam avṛtya dehinam

SYNONYMS

indriyani—the senses; manah—the mind; buddhih—the intelligence; asya—of the lust;
adhithanam—sitting place; ucyate—called; etaih—by all these;
vimohayati—bewilders; esah—of this; jnanam—knowledge; avrtya—covering;
dehinam—the embodied.

TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him.

PURPORT

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus the mind is the reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and the senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the Srimad-Bhagavatam (10.84.13):

yasyatma–buddhih kunape tri–dhatuke

sva–dhih kalatradisu bhauma ijya–dhih

yat–tirtha–buddhih salile na karhicij

janesv abhijnesu sa eva go–kharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow.

TEXT 41

tasmat tvam indriyany adau

niyamya bharatarsabha

papmanam prajahi hy enam

jnana-vijnana-nasanam

SYNONYMS

tasmat—therefore; tvam—you; indriyani—senses; adau—in the beginning; niyamya—by regulating; bharata-rsabha—O chief amongst the descendants of Bharata; papmanam—the great symbol of sin; prajahi—curb; hi—certainly; enam—this; jnana—knowledge; vijnana—scientific knowledge of the pure soul; nasanam—the destroyer.

TRANSLATION

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

PURPORT

The Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy, lust, which destroys the urge for self-realization and specifically knowledge of the self. Jnana refers to knowledge of self as distinguished from non-self, or, in other words, knowledge that the spirit soul is not the body. Vijnana refers to specific knowledge of the spirit soul and knowledge of one's constitutional position and his relationship to the Supreme Soul. It is explained thus in the Srimad-Bhagavatam (2.9.31):

jnanam parama-guhyam me

yad vijnana-samanvitam

sa-rahasyam tad-angam ca

grhana gaditam maya

"The knowledge of the self and the Supreme Self is very confidential and mysterious, being veiled by maya, but such knowledge and specific realization can be understood if it is explained by the Lord Himself." Bhagavad-gita gives us that knowledge, specifically knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Krsna consciousness. So, from the very beginning of life one has to learn this Krsna consciousness, and thereby one may become fully Krsna conscious and act accordingly.

Lust is only the perverted reflection of love of God which is natural for every living entity. But if one is educated in Krsna consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Krsna consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Krsna consciousness, devotional service of the Lord, and turn the lust into love of Godhead—the highest perfectional stage of human life.

TEXT 42

indriyani parany ahur

indriyebhyah param manah

manasas tu para buddhir

yo buddheh paratas tu sah

SYNONYMS

indriyani—senses; parani—superior; ahuh—is said; indriyebhyah—more than the senses; param—superior; manah—the mind; manasah—more than the mind; tu—also; para—superior; buddhih—intelligence; yah—one who; buddheh—more than the intelligence; paratah—superior; tu—but; sah—he.

TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

PURPORT

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a

whole. These outlets are not in use when there is superior consciousness, or Kṛṣṇa consciousness. In Kṛṣṇa consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act—as it does during dreaming. But, above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and the senses, will be automatically engaged. In the Katha Upaniṣad there is a passage, in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the Katha Upaniṣad the soul has been described as mahān, the great. Therefore the soul is above all—namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem.

With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Kṛṣṇa consciousness. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of the senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one's mind in Kṛṣṇa consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthened by association with Kṛṣṇa in Kṛṣṇa consciousness, there is every chance of falling down due to the agitated mind.

TEXT 43

evam buddheḥ param buddhva

samstabhyatmanam atmana

jahi satrum mahā-baho

kama—rupam durasadam

SYNONYMS

evam—thus; buddheh—of intelligence; param—superior; buddhva—so knowing; samstabhya—by steadying; atmanam—of the mind; atmana—by deliberate intelligence; jahi—conquer; satrum—the enemy; maha-baho—O mighty-armed one; kama-rupam—the form of lust; durasadam—formidable.

TRANSLATION

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus—by spiritual strength—conquer this insatiable enemy known as lust.

PURPORT

This Third Chapter of the Bhagavad-gita is conclusively directive to Kṛṣṇa consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness as the ultimate end. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material nature. Desire for overlordship and sense gratification are the greatest enemies of the conditioned soul; but by the strength of Kṛṣṇa consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing Kṛṣṇa consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind—by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Kṛṣṇa consciousness by higher intelligence.

Thus end the Bhaktivedanta Purports to the Third Chapter of the Srimad Bhagavad-gita in the matter of Karma-yoga, or the Discharge of One's Prescribed Duty in Krsna Consciousness.

Chapter 4

Transcendental Knowledge

TEXT 1

sri-bhagavan uvaca

imam vivasvate yogam

proktavan aham avyayam

vivasvan manave praha

manur iksvakave 'bravit

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; imam—this; vivasvate—unto the sun-god; yogam—the science of one's relationship to the Supreme; proktavan—instructed; aham—I; avyayam—imperishable; vivasvan—Vivasvan (the sun-god's name); manave—unto the father of mankind (of the name Vaivasvata); praha—told; manuh—the father of mankind; iksvakave—unto King Ikshvaku; abravit—said.

TRANSLATION

The Blessed Lord said: I instructed this imperishable science of yoga to the sun—god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku.

PURPORT

Herein we find the history of the Bhagavad-gita traced from a remote time when it was delivered to the royal order, the Kings of all planets. This science is especially meant for the protection of the inhabitants, and therefore the royal order should understand it in order to be able to rule the citizens and protect them from the material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Kṛṣṇa consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun—god is known as Vivasvan, the king of the sun, which is the origin of all planets within the solar system. In the Brahma-saṁhita (5.52) it is stated:

yac-cakṣur esa savita sakala-grahanam

raja samasta-sura-murtir asesa-tejah

yasyajñaya bhramati sambhṛta-kala-cakro

govindam adi-purusam tam aham bhajami

"Let me worship," Lord Brahma said, "the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person and under whose order the sun, which is the king of all planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order."

The sun is the king of the planets, and the sun—god (at present of the name Vivasvan) rules the sun planet, which is controlling all other planets by supplying heat and light. He

is rotating under the order of Krsna, and Lord Krsna originally made Vivasvan His first disciple to understand the science of Bhagavad-gita. The Gita is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial.

In the Mahabharata (Santi-parva 348.51–52) we can trace out the history of the Gita as follows:

treta-yugadau ca tato

vivasvan manave dadau

manus ca loka-bhrty-artham

sutayeksvakave dadau

iksvakuna ca kathito

vyapya lokan avasthitah

"In the beginning of the Treta-yuga [millennium] this science of the relationship with the Supreme was delivered by Vivasvan to Manu. Manu, being the father of mankind, gave it to his son Maharaja Ikshvaku, the king of this earth planet and forefather of the Raghu dynasty in which Lord Ramacandra appeared." Therefore, Bhagavad-gita existed in the human society from the time of Maharaja Ikshvaku.

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was the Dvapara-yuga (800,000 years), and before that there was Treta-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the Bhagavad-gita to his disciple and son Maharaja Ikshvaku, the king of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu the Gita was spoken by the Lord to His disciple the sun-god Vivasvan, a rough estimate is that the Gita was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the Gita, according to the Gita itself and according to the version of the speaker, Lord Sri Krsna. It was spoken to the sun-god

Vivasvan because he is also a ksatriya and is the father of all ksatriyas who are descendants of the sun-god, or the surya-vamsa ksatriyas. Because Bhagavad-gita is as good as the Vedas, being spoken by the Supreme Personality of Godhead, this knowledge is apauruseya, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the Gita must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the Gita in their own ways, but that is not Bhagavad-gita as it is. Therefore, Bhagavad-gita has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikshvaku.

TEXT 2

evam parampara-praptam

imam rajarsayo viduh

sa kaleneha mahata

yogo nastah parantapa

SYNONYMS

evam—thus; parampara—disciplic succession; praptam—received; imam—this science; raja-rsayah—the saintly kings; viduh—understood; sah—that knowledge; kalena—in the course of time; iha—in this world; mahata—by great; yogah—the science of one's relationship with the Supreme; nastah—scattered; parantapa—O Arjuna, subduer of the enemies.

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

PURPORT

It is clearly stated that the Gita was especially meant for the saintly kings because they were to execute its purpose in ruling over the citizens. Certainly Bhagavad-gita was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the original purpose was scattered by the motives of the unscrupulous commentators, there arose the need to reestablish the disciplic succession. Five thousand years ago it was detected by the Lord Himself that the disciplic succession was broken, and therefore He declared that the purpose of the Gita appeared to be lost. In the same way, at the present moment also there are so many editions of the Gita (especially in English), but almost all of them are not according to authorized disciplic succession. There are innumerable interpretations rendered by different mundane scholars, but almost all of them do not accept the Supreme Personality of Godhead, Kṛṣṇa, although they make a good business on the words of Śrī Kṛṣṇa. This spirit is demonic, because demons do not believe in God but simply enjoy the property of the Supreme. Since there is a great need of an edition of the Gita in English, as it is received by the parampara (disciplic succession) system, an attempt is made herewith to fulfill this great want. Bhagavad-gita—accepted as it is—is a great boon to humanity; but if it is accepted as a treatise of philosophical speculations, it is simply a waste of time.

TEXT 3

sa evayam maya te 'dya

yogah proktah puratanah

bhakto 'si me sakha ceti

rahasyam hy etad uttamam

SYNONYMS

sah—the same ancient; eva—certainly; ayam—this; maya—by Me; te—unto you; adya—today; yogah—the science of yoga; proktah—spoken; puratanah—very old; bhaktah—devotee; asi—you are; me—My; sakha—friend; ca—also; iti—therefore; rahasyam—mystery; hi—certainly; etat—this; uttamam—transcendental.

TRANSLATION

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

PURPORT

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his being a devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge, and some of them have commentaries by the devotees and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demon is useless. Arjuna accepts Sri Kṛṣṇa as the Supreme Personality of Godhead, and any commentary on the Gita following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demonic, however, concoct something about Kṛṣṇa and mislead the public and the general readers from the path of Kṛṣṇa's instructions. One should try to follow the disciplic succession from Arjuna, and thus be benefited.

TEXT 4

arjuna uvaca

aparam bhavato janma

param janma vivasvatah

katham etad vijaniyam

tvam adau proktavan iti

SYNONYMS

arjunah uvaca—Arjuna said; aparam—junior; bhavatah—Your; janma—birth; param—superior; janma—birth; vivasvatah—of the sun-god; katham—how; etad—this; vijaniyam—shall I understand; tvam—You; adau—in the beginning; proktavan—instructed; iti—thus.

TRANSLATION

Arjuna said: The sun-god Vivasvan is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

PURPORT

Arjuna is an accepted devotee of the Lord, so how could he not believe Krsna's words? The fact is that Arjuna is not inquiring for himself but for those who do not believe in the Supreme Personality of Godhead or for the demons who do not like the idea that Krsna should be accepted as the Supreme Personality of Godhead; for them only Arjuna inquires on this point, as if he were himself not aware of the Personality of Godhead, or

Krsna. As it will be evident from the Tenth Chapter, Arjuna knew perfectly well that Krsna is the Supreme Personality of Godhead, the fountainhead of everything and the last word in transcendence. Of course, Krsna also appeared as the son of Devaki on this earth. How Krsna remained the same Supreme Personality of Godhead, the eternal original person, is very difficult for an ordinary man to understand. Therefore, to clarify this point, Arjuna put this question before Krsna so that He Himself could speak authoritatively. That Krsna is the supreme authority is accepted by the whole world, not only at present, but from time immemorial, and the demons alone reject Him. Anyway, since Krsna is the authority accepted by all, Arjuna put this question before Him in order that Krsna would describe Himself without being depicted by the demons who always try to distort Him in a way understandable to the demons and their followers. It is necessary that everyone, for his own interest, know the science of Krsna. Therefore, when Krsna Himself speaks about Himself, it is auspicious for all the worlds. To the demons, such explanations by Krsna Himself may appear to be strange because the demons always study Krsna from their own standpoint, but those who are devotees heartily welcome the statements of Krsna when they are spoken by Krsna Himself. The devotees will always worship such authoritative statements of Krsna because they are always eager to know more and more about Him. The atheists, who consider Krsna an ordinary man, may in this way come to know that Krsna is superhuman, that He is sac-cid-ananda-vigraha—the eternal form of bliss and knowledge—that He is transcendental, and that He is above the domination of the modes of material nature and above the influence of time and space. A devotee of Krsna, like Arjuna, is undoubtedly above any misunderstanding of the transcendental position of Krsna. Arjuna's putting this question before the Lord is simply an attempt by the devotee to defy the atheistic attitude of persons who consider Krsna to be an ordinary human being, subject to the modes of material nature.

TEXT 5

sri-bhagavan uvaca

bahuni me vyatitani

janmani tava carjuna

tany aham veda sarvani

na tvam vettha parantapa

SYNONYMS

sri—bhagavan uvaca—the Personality of Godhead said; bahuni—many; me—of Mine; vyatitani—have passed; janmani—births; tava—of yours; ca—and also; arjuna—O Arjuna; tani—all those; aham—I; veda—do know; sarvani—all; na—not; tvam—yourself; vettha—know; parantapa—O subduer of the enemy.

TRANSLATION

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

PURPORT

In the Brahma-samhita (5.33) we have information of many, many incarnations of the Lord. It is stated there:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is the original person—absolute, infallible, without beginning. Although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually understood by

the best Vedic scholars, but they are always manifest to pure, unalloyed devotees."

It is also stated in Brahma-samhita (5.39):

ramadi-murtisu kala-niyamena tisthan

nanavataram akarod bhuvanesu kintu

krsnah svayam samabhavat paramah puman yo

govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is always situated in various incarnations such as Rama, Nrsimha and many subincarnations as well, but who is the original Personality of Godhead known as Krsna, and who incarnates personally also."

In the Vedas also it is said that the Lord, although one without a second, manifests Himself in innumerable forms. He is like the vaidurya stone, which changes color yet still remains one. All those multiforms are understood by the pure, unalloyed devotees, but not by a simple study of the Vedas (vedesu durlabham adurlabham atma-bhaktau). Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of these devotees, and in this verse it is understood that some millions of years ago when Lord Krsna spoke the Bhagavad-gita to the sun-god Vivasvan, Arjuna, in a different capacity, was also present. But the difference between the Lord and Arjuna is that the Lord remembered the incident whereas Arjuna could not remember. That is the difference between the part-and-parcel living entity and the Supreme Lord. Although Arjuna is addressed herein as the mighty hero who could subdue the enemies, he is unable to recall what had happened in his various past births. Therefore, a living entity, however great he may be in the material estimation, can never equal the Supreme Lord. Anyone who is a constant companion of the Lord is certainly a liberated person, but he cannot be equal to the Lord. The Lord is described in the Brahma-samhita as infallible (acyuta), which means that He never forgets Himself, even though He is in material contact. Therefore, the Lord and the living entity can never be equal in all respects, even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord, but by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee or a demon cannot understand this transcendental nature. Consequently these

descriptions in the Gita cannot be understood by demonic brains. Krsna remembered acts which were performed by Him millions of years before, but Arjuna could not, despite the fact that both Krsna and Arjuna are eternal in nature. We may also note herein that a living entity forgets everything due to his change of body, but the Lord remembers because He does not change His sac-cid-ananda body. He is advaita, which means there is no distinction between His body and Himself. Everything in relation to Him is spirit—whereas the conditioned soul is different from his material body. And, because the Lord's body and self are identical, His position is always different from the ordinary living entity, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, which the Lord Himself explains in the following verse.

TEXT 6

ajo 'pi sann avyayatma

bhutanam isvaro 'pi san

prakrtim svam adhisthaya

sambhavamy atma-mayaya

SYNONYMS

ajah—unborn; api—although; san—being so; avyaya—without deterioration; atma—body; bhutanam—all those who are born; isvarah—the Supreme Lord; api—although; san—being so; prakrtim—transcendental form; svam—of Myself; adhisthaya—being so situated; sambhavami—I do incarnate; atma-mayaya—by My internal energy.

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

PURPORT

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past "births," whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His prakṛti, or His form. Prakṛti means nature, as well as svarūpa, or one's own form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Kṛṣṇa grows from childhood to boyhood and from boyhood to youth, astonishingly enough He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation—past, present, and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance is like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because His appearance and disappearance are completely different from that of any ordinary, common living entity, it

is evident that He is eternal, blissful knowledge by His internal potency—and He is never contaminated by material nature. The Vedas also confirm that the Supreme Personality of Godhead is unborn, yet He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the Bhagavatam, He appears before His mother as Narayana, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the Visva-kosa dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

TEXT 7

yada yada hi dharmasya

glanir bhavati bharata

abhyutthanam adharmasya

tadatmanam srjamy aham

SYNONYMS

yada—whenever; yada—wherever; hi—certainly; dharmasya—of religion; glanir—discrepancies; bhavati—manifested, becomes; bharata—O descendant of Bharata; abhyutthanam—predominance; adharmasya—of irreligion; tada—at that time; atmanam—self; srjami—manifest; aham—I.

TRANSLATION

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

PURPORT

The word *srjami* is significant herein. *Srjami* cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore, *srjami* means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of the Dvapara-yuga of the twenty-eighth millennium of the seventh Manu in one day of Brahma, still He has no obligation to adhere to such rules and regulations, because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the Vedas, and any discrepancy in the matter of properly executing the rules of the Vedas makes one irreligious. In the Bhagavatam it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The Vedas are also accepted as originally spoken by the Lord Himself to Brahma, from within his heart. Therefore, the principles of dharma, or religion, are the direct orders of the Supreme Personality of Godhead (*dharmam tu saksad bhagavat-pranitam*). These principles are clearly indicated throughout the Bhagavad-gita. The purpose of the Vedas is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the Gita, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards complete surrender unto Him; and, whenever such principles are disturbed by the demoniac, the Lord appears. From the Bhagavatam we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when materialism was rampant and materialists were using the pretext of the authority of the Vedas. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the Vedas, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every avatara, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an avatara unless he is referred to by scriptures. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same—to lead people

to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of Bhagavad-gita were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true both in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Kṛṣṇa consciousness everywhere. Such consciousness is manifest and nonmanifest only under different circumstances.

TEXT 8

paritrāṇaya sādhuṇam

vināśaya ca dūṣṛtaṁ

dharma-samsthāpanārthaya

sambhavamī yuge yuge

SYNONYMS

paritrāṇaya—for the deliverance; sādhuṇam—of the devotees; vināśaya—for the annihilation; ca—also; dūṣṛtaṁ—of the miscreants; dharma—principles of religion; samsthāpana—arthaya—to reestablish; sambhavamī—I do appear; yuge—millennium; yuge—after millennium.

TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after millennium.

PURPORT

According to Bhagavad-gita, a sadhu (holy man) is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualifications of Kṛṣṇa consciousness wholly and fully, he is to be understood to be a sadhu. And duskṛtam applies to one who doesn't care for Kṛṣṇa consciousness. Such miscreants, or duskṛtam, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education; whereas another person, who is one hundred percent engaged in Kṛṣṇa consciousness, is accepted as a sadhu, even though such a person may be neither learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Ravana and Kamsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demoniac. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlada Maharaja was the son of Hiranyakasipu, he was nonetheless persecuted by his father; although Devaki, the mother of Kṛṣṇa, was the sister of Kamsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be born of them. So Lord Kṛṣṇa appeared primarily to deliver Devaki, rather than kill Kamsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the Caitanya-caritamṛta of Kṛṣṇadāsa Kavirāja, the following verses (Madhya 20.263–264) summarize these principles of incarnation:

srsti—hetu yei murti prapance avatare

sei isvara—murti 'avatara' nama dhare

mayatita paravyome sabara avasthana

visve avatari' dhare 'avatara' nama

"The avatara, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or avatara. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name avatara."

There are various kinds of avatars, such as purusavatars, gunavatars, lilavatars, sakti-avesa avatars, manvantara-avatars and yugavatars—all appearing on schedule all over the universe. But Lord Kṛṣṇa is the primeval Lord, the fountainhead of all avatars. Lord Śrī Kṛṣṇa descends for the specific purpose of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vṛndavana pastimes. Therefore, the prime purpose of the Kṛṣṇa avatara is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the Age of Kali. As stated in the Srimad-Bhagavatam, the incarnation in the Age of Kali is Lord Caitanya Mahāprabhu, who spread the worship of Kṛṣṇa by the sankīrtana movement (congregational chanting of the holy names) and spread Kṛṣṇa consciousness throughout India. He predicted that this culture of sankīrtana would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Kṛṣṇa, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the Upanisads, Mahābhārata, Bhagavatam, etc. The devotees of Lord Kṛṣṇa are much attracted by the sankīrtana movement of Lord Caitanya. This avatara of the Lord does not kill the miscreants, but delivers them by His causeless mercy.

TEXT 9

janma karma ca me divyam

evam yo vetti tattvatah

tyaktva deham punar janma

naiti mam eti so 'rjuna

SYNONYMS

janma—birth; karma—work; ca—also; me—of Mine; divyam—transcendental; evam—like this; yah—anyone who; vetti—knows; tattvatah—in reality; tyaktva—leaving aside; deham—this body; punah—again; janma—birth; na—never; eti—does attain; mam—unto Me; eti—does attain; sah—he; arjuna—O Arjuna.

TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

PURPORT

The Lord's descent from His transcendental abode is already explained in the 6th verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the yogis attain liberation only after much trouble and many, many births. Even then, the liberation they achieve—merging into the impersonal brahmajyoti of the Lord—is only partial, and there is the risk of returning again to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord after ending this body and does not run the risk of returning again to this material world. In the *Brahma-samhita* (5.33) it is stated that the Lord has many, many forms and incarnations: *advaitam acyutam anadim ananta-rupam*. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction, although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the *Vedas* (*Purusa-bodhini Upanisad*):

eko devo nitya–lilanurakto

bhakta–vyapi hr̥dy antar–atma

"The one Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees." This Vedic version is confirmed in this verse of the Gita personally by the Lord. He who accepts this truth on the strength of the authority of the Vedas and of the Supreme Personality of Godhead and who does not waste time in philosophical speculations attains the highest perfectional stage of liberation. Simply by accepting this truth on faith, one can, without a doubt, attain liberation. The Vedic version, tat tvam asi, is actually applied in this case. Anyone who understands Lord Kṛṣṇa to be the Supreme, or who says unto the Lord "You are the same Supreme Brahman, the Personality of Godhead," is certainly liberated instantly, and consequently his entrance into the transcendental association of the Lord is guaranteed. In other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion:(Svetasvatara Upanisad 3.8)

tam eva viditvati mṛtyum eti

nanyah pantha vidyate 'yanaya

One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no alternative because anyone who does not understand Lord Kṛṣṇa as the Supreme Personality of Godhead is surely in the mode of ignorance. Consequently he will not attain salvation simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the Bhagavad–gita according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed–up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should therefore cultivate Kṛṣṇa consciousness with faith and knowledge, and in this way attain perfection.

TEXT 10

vita—raga—bhaya—krodha

man—maya mam upasritah

bahavo jnana—tapasa

puta mad—bhavam agatah

SYNONYMS

vita—freed from; raga—attachment; bhaya—fear; krodhah—anger; mat—maya—fully in Me; mam—unto Me; upasritah—being fully situated; bahavah—many; jnana—knowledge; tapasa—by penance; putah—being purified; mat—bhavam—transcendental love for Me; agatah—attained.

TRANSLATION

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me.

PURPORT

As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in

general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of attachment to the material world, negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the frustration of life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called bhava, or transcendental love of Godhead.

According to Bhakti-rasamrta-sindhu (1.4.15–16), the science of devotional service:

adau sraddha tatah sadhu—

sango 'tha bhajana—kriya

tato 'narta—nivrttih syat

tato nistha rucis tatah

athasaktis tato bhavas

tatah premabhyudancati

sadhakanam ayam premnah

pradurbhave bhavet kramah

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Sri Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love for God is called prema, the highest perfectional stage of life." In the prema stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations resulting from void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

TEXT 11

ye yatha mam prapadyante

tams tathaiva bhajamy aham

mama vartmanuvartante

manusyah partha sarvasah

SYNONYMS

ye—all of them; yatha—as; mam—unto Me; prapadyante—surrender; tan—unto them; tatha—so; eva—certainly; bhajami—do I reward; aham—I; mama—My; vartma—path; anuvartante—do follow; manusyah—all men; partha—O son of Prtha; sarvasah—in all respects.

TRANSLATION

All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

PURPORT

Everyone is searching for Kṛṣṇa in the different aspects of His manifestations. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Kṛṣṇa is only fully realized by His pure devotees. Consequently, Kṛṣṇa is the object of everyone's realization, and thus anyone and everyone is satisfied according to one's desire to have Him. In the transcendental world also, Kṛṣṇa reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Kṛṣṇa as supreme master, another as his personal friend, another as his son, and still another as his lover. Kṛṣṇa rewards all the devotees equally, according to their different intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted into the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the *yajñesvara*; and those who are

yogis seeking mystic powers are awarded such powers. In other words, everyone is dependent for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all attempts remain imperfect, as is stated in the Srimad-Bhagavatam (2.3.10):

akamah sarva-kamo va

moksa-kama udara-dhih

tivrena bhakti-yogena

yajeta puruṣam param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness."

TEXT 12

kanksantah karmanam siddhim

yajanta iha devatah

ksipram hi manuse loke

siddhir bhavati karma-ja

SYNONYMS

kanksantah—desiring; karmanam—of fruitive activities; siddhim—perfection; yajante—worship by sacrifices; iha—in the material world; devatah—the demigods; ksipram—very quickly; hi—certainly; manuse—in human society; loke—within this world; siddhih bhavati—becomes successful; karma-ja—the fruitive worker.

TRANSLATION

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

PURPORT

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are God's different parts and parcels. God is one, and the parts and parcels are many. The Vedas say, *nityo nityanam*: God is one. *Isvarah paramah krsnah*. The Supreme God is one—Krsna—and the demigods are delegated with powers to manage this material world. These demigods are all living entities (*nityanam*) with different grades of material power. They cannot be equal to the Supreme God—Narayana, Visnu, or Krsna. Anyone who thinks that God and the demigods are on the same level is called an atheist, or *pasandi*. Even the great demigods like Brahma and Siva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahma and Siva (*siva-virinci-nutam*). Yet curiously enough there are many human leaders who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. *Iha devatah* denotes a powerful man or demigod of this material world. But Narayana, Visnu, or Krsna, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Sripada Sankaracarya, the leader of the impersonalists, maintains that Narayana, or Krsna, is beyond this material creation. However, foolish people (*hrta-jnana*) worship the demigods because they want immediate results. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons. The intelligent person is in Krsna consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. The

boons of the demigods are material and temporary. Both the material worlds and their inhabitants, including the demigods, and their worshipers, are bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, they worship the demigods or powerful men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Kṛṣṇa consciousness for the permanent solution to the hardships of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. This verse indicates that people are rarely interested in Kṛṣṇa consciousness. They are mostly interested in material enjoyment, and therefore they worship some powerful living entity.

TEXT 13

catur-varṇyam maya sṛṣṭam

guṇa-karma-vibhagaśaḥ

tasya kartāram api māṁ

viddhy akartāram avyayam

SYNONYMS

catur-varṇyam—the four divisions of human society; maya—by Me; sṛṣṭam—created; guṇa—quality; karma—work; vibhagaśaḥ—in terms of division; tasya—of that; kartāram—the father; api—although; māṁ—Me; viddhi—you may know; akartāram—as the non-doer; avyayam—being unchangeable.

TRANSLATION

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

PURPORT

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called brahmanas due to their being situated in the mode of goodness. Next is the administrative class, technically called the ksatriyas due to their being situated in the mode of passion. The mercantile men, called the vaisyas, are situated in the mixed modes of passion and ignorance, and the sudras, or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Krsna does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the above-mentioned divisions are created by the Lord for the systematic development of Krsna consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Krsna consciousness, however, is above even the brahmanas, because a brahmana by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them approach the impersonal Brahman manifestation of Lord Krsna, but only a man who transcends the limited knowledge of a brahmana and reaches the knowledge of the Supreme Personality of Godhead, Lord Sri Krsna, becomes a person in Krsna consciousness—or, in other words, a Vaisnava. Krsna consciousness includes knowledge of all different plenary expansions of Krsna, namely Rama, Nrsimha, Varaha, etc. However, as Krsna is transcendental to this system of the four divisions of human society, a person in Krsna consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

TEXT 14

na mam karmani limpanti

na me karma-phale sprha

iti mam yo 'bhijanati

karmabhir na sa badhyate

SYNONYMS

na—never; mam—unto Me; karmani—all kinds of work; limpanti—do affect; na—nor; me—My; karma-phale—in fruitive action; sprha—aspiration; iti—thus; mam—unto Me; yah—one who; abhijanati—does know; karmabhih—by the reaction of such work; na—never does; sah—he; badhyate—becomes entangled.

TRANSLATION

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

PURPORT

As there are constitutional laws in the material world stating that the king can do no wrong, or that the king is not subject to the state laws, similarly the Lord, although He is the creator of this material world, is not affected by the activities of the material world. He creates and remains aloof from the creation, whereas the living entities are entangled in the fruitive results of material activities because of their propensity for lording it over material resources. The proprietor of an establishment is not responsible for the right and wrong activities of the workers, but the workers are themselves responsible. The living entities are engaged in their respective activities of sense gratification, and these activities

are not ordained by the Lord. For advancement of sense gratification, the living entities are engaged in the work of this world, and they aspire to heavenly happiness after death. The Lord, being full in Himself, has no attraction for so-called heavenly happiness. The heavenly demigods are only His engaged servants. The proprietor never desires the low-grade happiness such as the workers may desire. He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth. Vedic smṛti confirms this fact as follows:

nimitta–matram evasau

srjyanam sarga–karmani

pradhana–karani–bhuta

yato vai srjya–saktayah

"In the material creations, the Lord is only the supreme cause. The immediate cause is material nature by which the cosmic manifestation is visible." The created beings are of many varieties, such as the demigods, human beings and lower animals, and all of them are subject to the reactions of their past good or bad activities. The Lord only gives them the proper facilities for such activities and the regulations of the modes of nature, but He is never responsible for their past and present activities. In the Vedānta–sūtra (2.1.34) it is confirmed, *vaiśamya–nairghrnye na sapekṣatvat*: the Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives him facilities, through the agency of material nature, the external energy. Anyone who is fully conversant with all the intricacies of this law of karma, or fruitive activities, does not become affected by the results of his activities. In other words, the person who understands this transcendental nature of the Lord is an experienced man in Kṛṣṇa consciousness, and thus he is never subjected to the laws of karma. One who does not know the transcendental nature of the Lord and who thinks that the activities of the Lord are aimed at fruitive results, as are the activities of the ordinary living entities, certainly becomes entangled himself in fruitive reaction. One who knows the Supreme Truth is a liberated soul fixed in Kṛṣṇa consciousness.

TEXT 15

evam jnatva krtam karma

purvair api mumuksubhih

kuru karmaiva tasmāt tvam

purvaih purvataram krtam

SYNONYMS

evam—thus; jnatva—knowing well; krtam—performed; karma—work; purvaih—by past authorities; api—although; mumuksubhih—who attained liberation; kuru—just perform; karma—prescribed duty; eva—certainly; tasmāt—therefore; tvam—you; purvaih—by the predecessors; purva-taram—ancient predecessors; krtam—as performed.

TRANSLATION

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness.

PURPORT

There are two classes of men. Some of them are full of polluted material things within their hearts, and some of them are materially free. Kṛṣṇa consciousness is equally beneficial for both of these persons. Those who are full of dirty things can take to the line of Kṛṣṇa consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may

continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefited. Foolish persons or neophytes in Kṛṣṇa consciousness often want to retire from activities without having knowledge of Kṛṣṇa consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from the activities of Kṛṣṇa consciousness and to sit aloof making a show of Kṛṣṇa consciousness, is less important than actually engaging in the field of activities for the sake of Kṛṣṇa. Arjuna is here advised to act in Kṛṣṇa consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvan, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

TEXT 16

kim karma kim akarmeti

kavayo 'py atra mohitah

tat te karma pravakṣyami

yaj jnatva mokṣyase 'subhat

SYNONYMS

kim—what is; karma—action; kim—what is; akarma—inaction; iti—thus;
kavayah—the intelligent; api—also; atra—in this matter; mohitah—bewildered;
tat—that; te—unto you; karma—work; pravakṣyami—I shall explain; yat—which;
jnatva—knowing; mokṣyase—be liberated; asubhat—from ill fortune.

TRANSLATION

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is knowing which you shall be liberated from all sins.

PURPORT

Action in Kṛṣṇa consciousness has to be executed in accord with the examples of previous bona fide devotees. This is recommended in the 15th verse. Why such action should not be independent will be explained in the text to follow.

To act in Kṛṣṇa consciousness, one has to follow the leadership of authorized persons who are in a line of disciplic succession as explained in the beginning of this chapter. The system of Kṛṣṇa consciousness was first narrated to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikṣvaku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Kṛṣṇa consciousness. For this reason, the Lord decided to instruct Arjuna in Kṛṣṇa consciousness directly. Because of the direct instruction of the Lord to Arjuna, anyone who follows in the footsteps of Arjuna is certainly not bewildered.

It is said that one cannot ascertain the ways of religion simply by imperfect experimental knowledge. Actually the principles of religion can only be laid down by the Lord Himself. *Dharmam tu saksad bhagavat-pranitam* (Bhag. 6.3.19). No one can manufacture a religious principle by imperfect speculation. One must follow in the footsteps of great authorities like Brahma, Siva, Narada, Manu, the Kumaras, Kapila, Prahlada, Bhisma, Sukadeva Gosvami, Yamaraja, Janaka, Bali Maharaja, etc. By mental speculation one cannot ascertain what is religion or self-realization. Therefore, out of causeless mercy to His devotees, the Lord explains directly to Arjuna what action is and what inaction is. Only action performed in Kṛṣṇa consciousness can deliver a person from the entanglement of material existence.

TEXT 17

karmano hy api boddhavyam

boddhavyam ca vikarmanah

akarmanas ca boddhavyam

gahana karmano gatih

SYNONYMS

karmanah—working order; hi—certainly; api—also; boddhavyam—should be understood; boddhavyam—to be understood; ca—also; vikarmanah—forbidden work; akarmanah—inaction; ca—also; boddhavyam—should be understood; gahana—very difficult; karmanah—working order; gatih—to enter in to.

TRANSLATION

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

PURPORT

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Kṛṣṇa consciousness and action according to the modes, one has to learn one's relationship with the Supreme; i.e., one who has learned perfectly knows that every living entity is the eternal servitor of the Lord and that consequently one has to act in Kṛṣṇa consciousness. The entire Bhagavad-gītā is directed toward this conclusion. Any other conclusions, against this consciousness and its attendant reactions, are vikarmas, or prohibited actions. To understand all this one has to associate with

authorities in Kṛṣṇa consciousness and learn the secret from them; this is as good as learning from the Lord directly. Otherwise, even the most intelligent person will be bewildered.

TEXT 18

karmany akarma yah pasyed

akarmani ca karma yah

sa buddhiman manusyesu

sa yuktah kṛtsna-karma-kṛt

SYNONYMS

karmani—in action; akarma—inaction; yah—one who; pasyet—observes;
akarmani—in inaction; ca—also; karma—fruitive action; yah—one who; sah—he;
buddhi-man—is intelligent; manusyesu—in human society; sah—he; yuktah—in the
transcendental position; kṛtsna-karma-kṛt—although engaged in all activities.

TRANSLATION

One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

PURPORT

A person acting in Kṛṣṇa consciousness is naturally free from the bonds of karma. His activities are all performed for Kṛṣṇa; therefore he does not enjoy or suffer any of the effects of work. Consequently he is intelligent in human society, even though he is engaged in all sorts of activities for Kṛṣṇa. Akarma means without reaction to work. The impersonalist ceases fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realization, but the personalist knows rightly his position as the eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Kṛṣṇa consciousness. Because everything is done for Kṛṣṇa, he enjoys only transcendental happiness in the discharge of this service. Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal servitorship to Kṛṣṇa makes one immune to all sorts of reactionary elements of work.

TEXT 19

yasya sarve samarambhah

kama-sankalpa-varjitah

jnanagni-dagdha-karmanam

tam ahuh panditam budhah

SYNONYMS

yasya—one whose; sarve—all sorts of; samarambhah—in all attempts; kama—desire for sense gratification; sankalpa—determination; varjitah—are devoid of; jnana—of perfect knowledge; agni—fire; dagdha—being burnt by; karmanam—the performer; tam—him; ahuh—declare; panditam—learned; budhah—of those who know.

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker for whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Kṛṣṇa consciousness. Because the person in Kṛṣṇa consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by perfect knowledge of his constitutional position as the eternal servitor of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of the eternal servitorship to the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

TEXT 20

tyaktva karma-phalasangam

nitya-trpto nirasrayaḥ

karmany abhipravṛtto 'pi

naiva kincit karoti saḥ

SYNONYMS

tyaktva—having given up; karma-phala-asangam—attachment for fruitive results; nitya—always; trptah—being satisfied; nirasrayaḥ—without any shelter; karmani—in activity; abhipravṛttah—being fully engaged; api—in spite of; na—does not; eva—certainly; kincit—anything; karoti—do; saḥ—he.

TRANSLATION

Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

PURPORT

This freedom from the bondage of actions is possible only in Kṛṣṇa consciousness when one is doing everything for Kṛṣṇa. A Kṛṣṇa conscious person acts out of pure love for the Supreme Personality of Godhead, and therefore he has no attraction for the results of the action. He is not even attached to his personal maintenance, for everything is left to Kṛṣṇa. Nor is he anxious to secure things, nor to protect things already in his possession. He does his duty to his best ability and leaves everything to Kṛṣṇa. Such an unattached person is always free from the resultant reactions of good and bad; it is as though he were not doing anything. This is the sign of akarma, or actions without fruitive reactions. Any other action, therefore, devoid of Kṛṣṇa consciousness, is binding upon the worker, and that is the real aspect of vikarma, as explained hereinbefore.

TEXT 21

nirasir yata—cittatma

tyakta—sarva—parigrahaḥ

sariram kevalam karma

kurvan naṇoti kilbisam

SYNONYMS

nirasih—without desire for the result; yata—controlled; citta—atma—mind and intelligence; tyakta—giving up; sarva—all; parigraha—sense of proprietorship over all possessions; sariram—in keeping body and soul together; kevalam—only; karma—work; kurvan—doing so; na—never; apnoti—does acquire; kilbisam—sinful reactions.

TRANSLATION

Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

PURPORT

A Kṛṣṇa conscious person does not expect good or bad results in his activities. His mind and intelligence are fully controlled. He knows that because he is part and parcel of the Supreme and therefore the part played by him, as a part and parcel of the whole, is not by his choice but is chosen for him by the Supreme and is done only through His agency. When the hand moves, it does not move out of its own accord, but by the endeavor of the whole body. A Kṛṣṇa conscious person is always dovetailed with the supreme desire, for he has no desire for personal sense gratification. He moves exactly like a part of a machine. As a machine part requires oiling and cleaning for maintenance, similarly, a Kṛṣṇa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors. Like an animal, he has no proprietorship even over his own body. A cruel proprietor of an animal sometimes kills the animal in his possession, yet the animal does not protest. Nor does it have any real independence. A Kṛṣṇa conscious person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining body and soul, he does not require unfair means of accumulating money. He does not, therefore, become contaminated by such material sins. He is free from all reactions to his actions.

TEXT 22

yadrccha-labha-santusto

dvandvatito vimatsarah

samah siddhav asiddhau ca

krtvapi na nibadhyate

SYNONYMS

yadrccha—out of its own accord; labha—gain; santustah—satisfied; dvandva—duality; atitah—surpassed; vimatsarah—free from envy; samah—steady; siddhau—in success; asiddhau—failure; ca—also; krtva—doing; api—although; na—never; nibadhyate—is affected.

TRANSLATION

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing actions.

PURPORT

A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor. He is therefore independent in his livelihood. He does not allow

anyone's service to hamper his own service in Kṛṣṇa consciousness. However, for the service of the Lord he can participate in any kind of action without being disturbed by the duality of the material world. The duality of the material world is felt in terms of heat and cold, or misery and happiness. A Kṛṣṇa conscious person is above duality because he does not hesitate to act in any way for the satisfaction of Kṛṣṇa. Therefore he is steady both in success and in failure. These signs are visible when one is fully in transcendental knowledge.

TEXT 23

gata—sangasya muktasya

jñānavasthita—cetasah

yajñayacarataḥ karma

samagram praviliyate

SYNONYMS

gata—sangasya—unattached to the modes of material nature; muktasya—of the liberated; jñāna—avasthita—situated in transcendence; cetasah—of such wisdom; yajñaya—for the sake of Yajña (Kṛṣṇa); acarataḥ—so active; karma—work; samagram—in total; praviliyate—merges entirely.

TRANSLATION

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

PURPORT

Becoming fully Kṛṣṇa conscious, one is freed from all dualities and thus is free from the contaminations of the material modes. He can become liberated because he knows his constitutional position in relationship with Kṛṣṇa; and thus his mind cannot be drawn from Kṛṣṇa consciousness. Consequently, whatever he does, he does for Kṛṣṇa who is the primeval Viṣṇu. Therefore, all his works are technically sacrifices because sacrifice involves satisfying the Supreme Person, Kṛṣṇa. The resultant reactions to all such work certainly merge into transcendence, and one does not suffer material effects.

TEXT 24

brahmarpanam brahma havir

brahmagnau brahmana hutam

brahmaiva tena gantavyam

brahma—karma—samadhina

SYNONYMS

brahma—spiritual in nature; arpanam—contribution; brahma—the Supreme; havir—butter; brahma—spiritual; agnau—in the fire of consummation; brahmana—by the spirit soul; hutam—offered; brahma—spiritual kingdom; eva—certainly; tena—by him; gantavyam—to be reached; brahma—spiritual; karma—activities; samadhina—by complete absorption.

TRANSLATION

A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

PURPORT

How activities in Kṛṣṇa consciousness can lead one ultimately to the spiritual goal is described here. There are various activities in Kṛṣṇa consciousness, and all of them will be described in the following verses. But, for the present, just the principle of Kṛṣṇa consciousness is described. A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as set forth here in the Gita. This process is generally known as *yajna*, or activities (sacrifices) simply meant for the satisfaction of Viṣṇu, or Kṛṣṇa. The more the activities of the material world are performed in Kṛṣṇa consciousness, or for Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. Brahman means spiritual. The Lord is spiritual, and the rays of His transcendental body are called *brahmajyoti*, His spiritual effulgence. Everything that exists is situated in that *brahmajyoti*, but when the *jyoti* is covered by illusion (*maya*) or sense gratification, it is called material. This material veil can be removed at once by Kṛṣṇa consciousness; thus the offering for the sake of Kṛṣṇa consciousness, the consuming agent of such an offering or contribution, the process of consumption, the contributor, and the result are—all combined together—Brahman, or the Absolute Truth. The Absolute Truth covered by *maya* is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality. Kṛṣṇa consciousness is the process of converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in Kṛṣṇa consciousness, it is said to be in *samadhi*, or trance. Anything done in such transcendental consciousness is called *yajna*, or sacrifice for the Absolute. In that condition of spiritual consciousness, the contributor, the contribution, the consumption, the performer or leader of the performance, and the result or ultimate gain—everything—becomes one in the Absolute, the Supreme Brahman. That is the method of Kṛṣṇa consciousness.

TEXT 25

daivam evapare yajnam

yoginah paryupasate

brahmagnav apare yajnam

yajnenaivopajuhvati

SYNONYMS

daivam—in worshiping the demigods; eva—like this; apare—some; yajnam—sacrifices; yoginah—the mystics; paryupasate—worship perfectly; brahma—the Absolute Truth; agnau—in the fire of; apare—others; yajnam—sacrifice; yajnena—by sacrifice; eva—thus; upajuhvati—worship.

TRANSLATION

Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

PURPORT

As described above, a person engaged in discharging duties in Kṛṣṇa consciousness is also called a perfect yogi or a first-class mystic. But there are others also, who perform similar sacrifices in the worship of demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers only superficially demark varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Viṣṇu, who is also known as Yajna. All the

different varieties of sacrifice can be placed within two primary divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Kṛṣṇa consciousness sacrifice all material possessions for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions to satisfy demigods such as Indra, the sun-god, etc. And others, who are impersonalists, sacrifice their identity by merging into the existence of impersonal Brahman. The demigods are powerful living entities appointed by the Supreme Lord for the maintenance and supervision of all material functions like the heating, watering and lighting of the universe. Those who are interested in material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called *bahv-isvara-vadi*, or believers in many gods. But others, who worship the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary, sacrifice their individual selves in the supreme fire and thus end their individual existences by merging into the existence of the Supreme. Such impersonalists spend their time in philosophical speculation to understand the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyment, whereas the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist, the fire altar of sacrifice is the Supreme Brahman, and the offering is the self being consumed by the fire of Brahman. The Kṛṣṇa conscious person, like Arjuna, however, sacrifices everything for the satisfaction of Kṛṣṇa, and thus all his material possessions as well as his own self—everything—is sacrificed for Kṛṣṇa. Thus, he is the first-class yogi; but he does not lose his individual existence.

TEXT 26

srotradinindriyany anye

samyamagnisu juhvati

sabdadin visayan anyā

indriyagnisu juhvati

SYNONYMS

srotra—adini—hearing process; indriyani—senses; anye—others; samyama—of restraint; agnisu—in the fire; juhvati—offers; sabda—adin—sound vibration, etc.; visayan—objects of sense gratification; anye—others; indriya—of sense organs; agnisu—in the fire; juhvati—sacrifice.

TRANSLATION

Some sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of the sacrifice.

PURPORT

The four divisions of human life, namely the brahmacari, the grhastha, the vanaprastha, and the sannyasi, are all meant to become perfect yogis or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The brahmacaris, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A brahmacari hears only words concerning Kṛṣṇa consciousness; hearing is the basic principle for understanding, and therefore the pure brahmacari engages fully in harer namanukirtanam—chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted, unattached sex life is also a kind of yajna because the restricted householder sacrifices his general tendency toward sense gratification for higher transcendental life.

TEXT 27

sarvanindriya–karmani

prana–karmani capare

atma–samyama–yogagnau

juhvati jnana–dipite

SYNONYMS

sarvani—all; indriya—senses; karmani—functions; prana–karmani—functions of the life breath; ca—also; apare—others; atma–samyama—controlling the mind; yoga—linking process; agnau—in the fire of; juhvati—offers; jnana–dipite—because of the urge for self–realization.

TRANSLATION

Those who are interested in self–realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

PURPORT

The yoga system conceived by Patanjali is referred to herein. In the Yoga–sutra of Patanjali, the soul is called pratyag–atma and parag–atma. As long as the soul is attached to sense enjoyment, it is called parag–atma. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system. The Patanjali system of yoga instructs one on how to control the functions of the body's air in a technical manner so that ultimately all the functions of the air within become

favorable for purifying the soul of material attachment. According to this yoga system, pratyag-atma is the ultimate goal. This pratyag-atma is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the prana-vayu. The apana-vayu goes downwards, vyana-vayu acts to shrink and expand, samana-vayu adjusts equilibrium, udana-vayu goes upwards—and when one is enlightened, one engages all these in searching for self-realization.

TEXT 28

dravya-yajnas tapo-yajna

yoga-yajnas tathapare

svadhyaya-jnana-yajnas ca

yatayah samsita-vratah

SYNONYMS

dravya-yajnah—sacrificing one's possessions; tapah-yajnah—sacrifice in austerities; yoga-yajnah—sacrifice in eightfold mysticism; tatha—thus; apare—others; svadhyaya—sacrifice in the study of the Vedas; jnana-yajnah—sacrifice in advancement of transcendental knowledge; ca—also; yatayah—enlightened; samsita—taken to strict; vratah—vows.

TRANSLATION

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study

the Vedas for the advancement of transcendental knowledge.

PURPORT

These sacrifices may be fitted into various divisions. There are persons who are sacrificing their possessions in the form of various kinds of charities. In India, the rich mercantile community or princely orders open various kinds of charitable institutions like dharma-sala, anna-ksetra, atithi-sala, anathalaya, vidya-pitha, etc. In other countries, too, there are many hospitals, old age homes and similar charitable foundations meant for distributing food, education and medical treatment free to the poor. All these charitable activities are called dravyamaya-yajna. There are others who, for higher elevation in life or for promotion to higher planets within the universe, voluntarily accept many kinds of austerities such as candrayana and caturmasya. These processes entail severe vows for conducting life under certain rigid rules. For example, under the caturmasya vow the candidate does not shave for four months during the year (July to October), he does not eat certain foods, does not eat twice in a day and does not leave home. Such sacrifice of the comforts of life is called tapomaya-yajna. There are still others who engage themselves in different kinds of mystic yogas like the Patanjali system (for merging into the existence of the Absolute), or hatha-yoga or astanga-yoga (for particular perfections). And some travel to all the sanctified places of pilgrimage. All these practices are called yoga-yajna, sacrifice for a certain type of perfection in the material world. There are others who engage themselves in the studies of different Vedic literatures, specifically the Upanisads and Vedanta-sutras, or the Sankhya philosophy. All of these are called svadhyaya-yajna, or engagement in the sacrifice of studies. All these yogis are faithfully engaged in different types of sacrifice and are seeking a higher status of life. Krsna consciousness, is, however, different from these because it is the direct service of the Supreme Lord. Krsna consciousness cannot be attained by any one of the above-mentioned types of sacrifices but can be attained only by the mercy of the Lord and His bona fide devotee. Therefore, Krsna consciousness is transcendental.

TEXT 29

apane juhvati pranam

prane 'panam tathapare

pranapana—gati ruddhva

pranayama—parayanah

apare niyataharah

pranan pranesu juhvati

SYNONYMS

apane—air which acts downward; juhvati—offers; pranam—air which acts outward; prane—in the air going outward; apanam—air going downward; tatha—as also; apare—others; prana—air going outward; apana—air going downward; gati—movement; ruddhva—checking; prana-ayama—trance induced by stopping all breathing; parayanah—so inclined; apare—others; niyata—controlled; aharah—eating; pranan—outgoing air; pranesu—in the outgoing air; juhvati—sacrifices.

TRANSLATION

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

PURPORT

This system of yoga for controlling the breathing process is called pranayama, and in the beginning it is practiced in the hatha-yoga system through different sitting postures. All of these processes are recommended for controlling the senses and for advancement in spiritual realization. This practice involves controlling the air within the body to enable

simultaneous passage in opposite directions. The apana air goes downward, and the prana air goes up. The pranayama–yogi practices breathing the opposite way until the currents are neutralized into puraka, equilibrium. Similarly, when the exhaled breathing is offered to the inhaled breathing, it is called recaka. When both air currents are completely stopped, it is called kumbhaka–yoga. By practice of kumbhaka–yoga, the yogis increase the duration of life by many, many years. A Krsna conscious person, however, being always situated in the transcendental loving service of the Lord, automatically becomes the controller of the senses. His senses, being always engaged in the service of Krsna, have no chance of becoming otherwise engaged. So at the end of life, he is naturally transferred to the transcendental plane of Lord Krsna; consequently he makes no attempt to increase his longevity. He is at once raised to the platform of liberation. A Krsna conscious person begins from the transcendental stage, and he is constantly in that consciousness. Therefore, there is no falling down, and ultimately he enters into the abode of the Lord without delay. The practice of reduced eating is automatically done when one eats only krsna–prasadam, or food which is offered first to the Lord. Reducing the eating process is very helpful in the matter of sense control. And without sense control there is no possibility of getting out of material entanglement.

TEXT 30

sarve 'py ete yajna–vido

yajna–ksapita–kalmasah

yajna–sistamrta–bhujo

yanti brahma sanatanam

SYNONYMS

sarve—all; api—although apparently different; ete—all these; yajna–vidah—conversant with the purpose of performing; yajna—sacrifices; ksapita—being cleansed as the result of such performances; kalmasah—sinful reactions; yajna–sista—as a result of such performances of yajna; amrta–bhujah—those who have tasted such nectar; yanti—do approach; brahma—the supreme; sanatanam—eternal atmosphere.

TRANSLATION

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and, having tasted the nectar of the results of such sacrifice, they go to the supreme eternal atmosphere.

PURPORT

From the foregoing explanation of different types of sacrifice (namely sacrifice of one's possessions, study of the Vedas or philosophical doctrines, and performance of the yoga system), it is found that the common aim of all is to control the senses. Sense gratification is the root cause of material existence; therefore, unless and until one is situated on a platform apart from sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life. This platform is in the eternal atmosphere, or Brahman atmosphere. All the above-mentioned sacrifices help one to become cleansed of the sinful reactions of material existence. By this advancement in life, one not only becomes happy and opulent in this life, but also, at the end, he enters into the eternal kingdom of God, either merging into the impersonal Brahman or associating with the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 31

nayam loko 'sty ayajñasya

kuto 'nyah kuru-sattama

SYNONYMS

na—never; ayam—this; lokah—planet; asti—there is; ayajnasya—of the foolish; kutah—where is; anyah—the other; kuru-sat-tama—O best amongst the Kurus.

TRANSLATION

O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

PURPORT

Whatever form of material existence one is in, one is invariably ignorant of his real situation. In other words, existence in the material world is due to the multiple reactions to our sinful lives. Ignorance is the cause of sinful life, and sinful life is the cause of one's dragging on in material existence. The human form of life is the only loophole by which one may get out of this entanglement. The Vedas, therefore, give us a chance for escape by pointing out the paths of religion, economic comfort, regulated sense gratification and, at last, the means to get out of the miserable condition entirely. The path of religion, or the different kinds of sacrifice recommended above, automatically solves our economic problems. By performance of yajna we can have enough food, enough milk, etc.—even if there is a so-called increase of population. When the body is fully supplied, naturally the next stage is to satisfy the senses. The Vedas prescribe, therefore, sacred marriage for regulated sense gratification. Thereby one is gradually elevated to the platform of release from material bondage, and the highest perfection of liberation is to associate with the Supreme Lord. Perfection is achieved by performance of yajna (sacrifice), as described above. Now, if a person is not inclined to perform yajna according to the Vedas, how can he expect a happy life? There are different grades of material comforts in different heavenly planets, and in all cases there is immense happiness for persons engaged in different kinds of yajna. But the highest kind of happiness that a man can achieve is to be promoted to the spiritual planets by practice of Kṛṣṇa consciousness. A life of Kṛṣṇa consciousness is therefore the solution to all the problems of material existence.

TEXT 32

evam bahu—vidha yajna

vitata brahmano mukhe

karma—jan viddhi tan sarvan

evam jnatva vimoksyase

SYNONYMS

evam—thus; bahu—vidhah—various kinds of; yajnah—sacrifices; vitatah—widespread; brahmanah—of the Vedas; mukhe—in the face of; karma—jan—born of work; viddhi—you should know; tan—then; sarvan—all; evam—thus; jnatva—knowing; vimoksyase—be liberated.

TRANSLATION

All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

PURPORT

Different types of sacrifice, as discussed above, are mentioned in the Vedas to suit the different types of worker. Because men are so deeply absorbed in the bodily concept, these sacrifices are so arranged that one can work either with the body, the mind, or the intelligence. But all of them are recommended for ultimately bringing about liberation from the body. This is confirmed by the Lord herewith from His own mouth.

TEXT 33

sreyan dravya–mayad yajnaj

jnana–yajnah parantapa

sarvam karmakhilam partha

jnane parisamapyate

SYNONYMS

sreyan—greater; dravya–mayat—than the sacrifice of material possessions; yajnat—knowledge; jnana–yajnah—sacrifice in knowledge; parantapa—O chastiser of the enemy; sarvam—all; karma—activities; akhilam—in totality; partha—O son of Prtha; jnane—in knowledge; parisamapyate—ends in.

TRANSLATION

O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Prtha, after all, the sacrifice of work culminates in transcendental knowledge.

PURPORT

The purpose of all sacrifices is to arrive at the status of complete knowledge, then to gain release from material miseries, and, ultimately, to engage in loving transcendental service to the Supreme Lord (Kṛṣṇa consciousness). Nonetheless, there is a mystery about all these different activities of sacrifice, and one should know this mystery. Sacrifices

sometimes take different forms according to the particular faith of the performer. When one's faith reaches the stage of transcendental knowledge, the performer of sacrifices should be considered more advanced than those who simply sacrifice material possessions without such knowledge, for without attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Real knowledge culminates in Kṛṣṇa consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices are simply material activities. When, however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, sacrificial activities are sometimes called karma-kāṇḍa, fruitive activities, and sometimes jñāna-kāṇḍa, knowledge in the pursuit of truth. It is better when the end is knowledge.

TEXT 34

tad viddhi pranipatena

pariprasnena sevaya

upadeksyanti te jñanam

jñāninas tattva-darsinah

SYNONYMS

tat—that knowledge of different sacrifices; viddhi—try to understand; pranipatena—by approaching a spiritual master; pariprasnena—by submissive inquiries; sevaya—by the rendering of service; upadeksyanti—initiate; te—unto you; jñanam—knowledge; jñāninah—the self-realized; tattva—truth; darsinah—the seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

PURPORT

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhagavatam (6.3.19) says, *dharmam tu saksad bhagavat-pranitam*—the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. One should not only hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

TEXT 35

yaj jnatva na punar moham

evam yasyasi pandava

yena bhutany asesani

draksyasy atmany atho mayi

SYNONYMS

yat—which; jnatva—knowing; na—never; punah—again; moham—illusion; evam—like this; yasyasi—you shall go; pandava—O son of Pandu; yena—by which; bhutani—all living entities; asesani—totally; draksyasi—you will see; atmani—in the Supreme Soul; atho—or in other words; mayi—in Me.

TRANSLATION

And when you have thus learned the truth, you will know that all living beings are but part of Me—and that they are in Me, and are Mine.

PURPORT

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Personality of Godhead, Lord Sri Kṛṣṇa. The sense of a separated existence from Kṛṣṇa is called maya (ma—not, ya—this). Some think that we have nothing to do with Kṛṣṇa, that Kṛṣṇa is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the Bhagavad-gītā, this impersonal Brahman is the personal effulgence of Kṛṣṇa. Kṛṣṇa, as the Supreme Personality of Godhead, is the cause of everything. In the Brahma-saṁhita it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Kṛṣṇa. The Mayavadi philosophers wrongly think that Kṛṣṇa loses His own separate existence in His many expansions. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity.

But the Mayavadi philosophers fail to understand that absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Kṛṣṇa. Although we are separated parts of Kṛṣṇa, we are nevertheless not different from Him. The bodily difference of the living entities is maya, or not actual fact. We are all meant to satisfy Kṛṣṇa. By maya alone Arjuna thought that the temporary bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Kṛṣṇa. The whole teaching of the Gita is targeted toward this end: that a living being, as His eternal servitor, cannot be separated from Kṛṣṇa, and his sense of being an identity apart from Kṛṣṇa is called maya. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose, since time immemorial, they are situated in different bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord. But when one is engaged in transcendental service through Kṛṣṇa consciousness, one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy, imagining themselves to have a separate identity. Thus, under different standards of material identity, they become forgetful of Kṛṣṇa. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the Bhagavatam (2.10.6): *muktir hitvanyatha-rupam svarupena vyavasthitiḥ*. Liberation means to be situated in one's constitutional position as the eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

TEXT 36

api ced asi papebhyah

sarvebhyah papa-kṛt-tamah

sarvam jñāna-plavenaiva

vrjinam santarisyasi

SYNONYMS

api—even; cet—if; asi—you are; papebhyah—of sinners; sarvebhyah—of all;
papa-krt-tamah—the greatest sinner; sarvam—all such sinful actions;
jnana-plavena—by the boat of transcendental knowledge; eva—certainly; vrjinam—the
ocean of miseries; santarisyasi—you will cross completely.

TRANSLATION

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

PURPORT

Proper understanding of one's constitutional position in relationship to Krsna is so nice that it can at once lift one from the struggle for existence which goes on in the ocean of nescience. This material world is sometimes regarded as an ocean of nescience and sometimes as a blazing forest. In the ocean, however expert a swimmer one may be, the struggle for existence is very severe. If someone comes forward and lifts the struggling swimmer from the ocean, he is the greatest savior. Perfect knowledge, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Krsna consciousness is very simple, but at the same time the most sublime.

TEXT 37

yathaidhamsi samiddho 'gnir

bhasma-sat kurute 'rjuna

jnanagnih sarva-karmani

bhasma-sat kurute tatha

SYNONYMS

yatha—just as; edhamsi—firewood; samiddhah—blazing; agnih—fire;
bhasma-sat—turns into ashes; kurute—so does; arjuna—O Arjuna; jnana-agnih—the
fire of knowledge; sarva-karmani—all reactions to material activities; bhasma-sat—to
ashes; kurute—it so does; tatha—similarly.

TRANSLATION

As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to
ashes all reactions to material activities.

PURPORT

Perfect knowledge of self and Superself and of their relationship is compared herein to
fire. This fire not only burns up all reactions to impious activities, but also all reactions to
pious activities, turning them to ashes. There are many stages of reaction: reaction in the
making, reaction fructifying, reaction already achieved, and reaction a priori. But
knowledge of the constitutional position of the living entity burns everything to ashes.
When one is in complete knowledge, all reactions, both a priori and a posteriori, are
consumed. In the Vedas (Brhad-aranyaka Upanisad 4.4.22) it is stated, ubhe uhaivaisa
ete taraty amrtah sadhv-asadhuni: "One overcomes both the pious and impious reactions
of work."

TEXT 38

na hi jnanena sadrsam

pavitram iha vidyate

tat svayam yoga—samsiddhah

kalenatmani vindati

SYNONYMS

na—never; hi—certainly; jnanena—with knowledge; sadrsam—in comparison; pavitram—sanctified; iha—in this world; vidyate—exists; tat—that; svayam—himself; yoga—in devotion; samsiddhah—matured; kalena—in course of time; atmani—in himself; vindati—enjoys.

TRANSLATION

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self with himself in due course of time.

PURPORT

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing so sublime and pure as transcendental knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and peace culminate in

Krsna consciousness. That is the last word in the Bhagavad-gita.

TEXT 39

sraddhaval labhate jnanam

tat-parah samyatendriyah

jnanam labdhva param santim

acirenadhigacchati

SYNONYMS

sraddha—van—a faithful man; labhate—achieves; jnanam—knowledge; tat-parah—very much attached to it; samyata—controlled; indriyah—senses; jnanam—knowledge; labdhva—having achieved; param—transcendental; santim—peace; acirena—very soon; adhigacchati—attains.

TRANSLATION

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

PURPORT

Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who believes firmly in Kṛṣṇa. One is called a faithful man who thinks that, simply by acting in Kṛṣṇa consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Kṛṣṇa and who controls the senses can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay.

TEXT 40

ajnas caśraddadhanas ca

samsayatma vinasyati

nayam loko 'sti na paro

na sukham samsayatmanah

SYNONYMS

ajnah—fools who have no knowledge in standard scriptures; ca—and;
śraddadhanah—without faith in revealed scriptures; ca—also; samsaya—doubts;
atma—a person; vinasyati—falls back; na—never; ayam—this; lokah—world;
asti—there is; na—neither; parah—next life; na—not; sukham—happiness;
samsaya—doubtful; atmanah—of the person.

TRANSLATION

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the

next.

PURPORT

Out of many standard and authoritative revealed scriptures, the Bhagavad-gita is the best. Persons who are almost like animals have no faith in, or knowledge of the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words. And even though others may have faith in scriptures like Bhagavad-gita, they do not believe in or worship the Personality of Godhead, Sri Kṛṣṇa. Such persons cannot have any standing in Kṛṣṇa consciousness. They fall down. Out of all the above-mentioned persons, those who have no faith and are always doubtful make no progress at all. Men without faith in God and His revealed word find no good in this world, nor in the next. For them there is no happiness whatsoever. One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding. In other words, doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great ācāryas who are in the disciplic succession and thereby attain success.

TEXT 41

yoga-sannyasta-karmanam

jñāna-sanchinna-samsayam

atmavantam na karmani

nibadhnanti dhananjaya

SYNONYMS

yoga—devotional service in karma-yoga; sannyasta—renounced; karmanam—of the performers; jnana—knowledge; sanchinna—cut by the advancement of knowledge; samsayam—doubts; atma-vantam—situated in the self; na—never; karmani—work; nibadhnanti—do bind up; dhananjaya—O conqueror of riches.

TRANSLATION

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

PURPORT

One who follows the instruction of the Gita, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by the grace of transcendental knowledge. He, as a part and parcel of the Lord, in full Kṛṣṇa consciousness, is already established in self-knowledge. As such, he is undoubtedly above bondage to action.

TEXT 42

tasmad ajnana-sambhutam

hṛt-stham jñānasinatmanah

chittvainaṁ samsayam yogam

atisthottistha bharata

SYNONYMS

tasmat—therefore; ajnana—sambhutam—outcome of ignorance; hrt—stham—situated in the heart; jnana—knowledge; asina—by the weapon of; atmanah—of the self; chittva—cutting off; enam—this; samsayam—doubt; yogam—in yoga; atistha—be situated; uttistha—stand up to fight; bharata—O descendant of Bharata.

TRANSLATION

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

PURPORT

The yoga system instructed in this chapter is called sanatana-yoga, or eternal activities performed by the living entity. This yoga has two divisions of sacrificial actions: one is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead. One who follows the path of the Gita as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial for such a person who easily understands the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the Gita is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead, is certainly fool number one. Ignorance can be removed by gradual acceptance of the principles of Kṛṣṇa consciousness. Kṛṣṇa consciousness is awakened by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing

mystic yoga, in penance, in forgoing material possessions, in studying the Vedas, and in partaking of the social institution called varnasrama–dharma. All of these are known as sacrifice, and all of them are based on regulated action. But within all these activities, the important factor is self–realization. One who seeks that objective is the real student of Bhagavad–gita, but one who doubts the authority of Kṛṣṇa falls back. One is therefore advised to study Bhagavad–gita, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun–god, from whom the instructions of Bhagavad–gita have come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad–gita as it is expressed in the Gita itself and beware of self–interested people after personal aggrandizement who deviate others from the actual path. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the Gita.

Thus end the Bhaktivedanta Purports to the Fourth Chapter of the Srimad Bhagavad–gita in the matter of Transcendental Knowledge.

Chapter 5

Karma-yoga—Action in Kṛṣṇa Consciousness

TEXT 1

arjuna uvaca

sannyasam karmanam kṛṣṇa

punar yogam ca samsasi

yac chreya etayor ekam

tan me bruhi su-niscitam

SYNONYMS

arjunah uvaca—Arjuna said; sannyasam—renunciation; karmanam—of all activities; kṛṣṇa—O Kṛṣṇa; punah—again; yogam—devotional service; ca—also; samsasi—You are praising; yat—which; sreyah—is beneficial; etayoh—of these two; ekam—one; tat—that; me—unto me; bruhi—please tell; su-niscitam—definitely.

TRANSLATION

Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two

is more beneficial?

PURPORT

In this Fifth Chapter of the Bhagavad-gita, the Lord says that work in devotional service is better than dry mental speculation. Devotional service is easier than the latter because, being transcendental in nature, it frees one from reaction. In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of this material encagement by buddhi-yoga, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And, in the Fourth Chapter, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Kṛṣṇa has perplexed Arjuna and confused his determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that sannyasa, or renunciation in knowledge, should be altogether free from all kinds of activity because work and renunciation appear to him to be incompatible. He appears not to have understood that work in full knowledge is nonreactive and is therefore the same as inaction. He inquires, therefore, whether he should cease work altogether, or work with full knowledge.

TEXT 2

sri-bhagavan uvaca

sannyasah karma-yogas ca

nihsreyasa-karav ubhau

tayos tu karma-sannyasat

karma-yogo visisyate

SYNONYMS

sri-bhagavan uvaca—the Personality of Godhead said; sannyasah—renunciation of work; karma-yogah—work in devotion; ca—also; nihsreyasa-karau—all leading to the path of liberation; ubhau—both; tayoh—of the two; tu—but; karma-sannyasat—in comparison to the renunciation of fruitive work; karma-yogah—work in devotion; visisyate—is better.

TRANSLATION

The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.

PURPORT

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. Srimad-Bhagavatam (5.5.4–6) confirms this as follows:

nunam pramattah kurute vikarma

yad indriya-pritaya aprnoti

na sadhu manye yata atmano 'yam

asann api klesa-da asa dehah

parabhavas tavad abodha—jato
yavan na jijnasata atma—tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira—bandhah

evam manah karma—vasam prayunkte
avidyayatmany upadhiyamane
prতির na yavan mayi vasudeve
na mucyate deha—yogena tavat

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about his real identity. As long as he does not know his real identity, he has to work for fruitive results for sense gratification, and as long as one is engrossed in the consciousness of sense gratification one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vasudeva. Only then can one have the opportunity to get out of the bondage of material existence."

Therefore, jnana (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to act in the status of spirit soul, otherwise there is no escape from material bondage. Action in Krsna consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one's advancement in real knowledge. Without Krsna consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Krsna consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore, action in Krsna consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without

Krsna consciousness is incomplete, as is confirmed by Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.2.258):

prapancikataya buddhya

hari-sambandhi-vastunah

mumuksubhih parityago

vairagyam phalgu kathyate

"Renunciation by persons eager to achieve liberation of things which are related to the Supreme Personality of Godhead, though they are material, is called incomplete renunciation." Renunciation is complete when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Krsna's property is always situated in renunciation. Since everything belongs to Krsna, everything should be employed in the service of Krsna. This perfect form of action in Krsna consciousness is far better than any amount of artificial renunciation by a sannyasi of the Mayavadi school.

TEXT 3

jneyah sa nitya-sannyasi

yo na dvesti na kanksati

nirdvandvo hi maha-baho

sukham bandhat pramucyate

SYNONYMS

jneyah—should be known; sah—he; nitya—always; sannyasi—renouncer; yah—who; na—never; dvesti—abhors; na—nor; kanksati—desires; nirdvandvah—free from all dualities; hi—certainly; maha-baho—O mighty-armed one; sukham—happily; bandhat—from bondage; pramucyate—is completely liberated.

TRANSLATION

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

PURPORT

One who is fully in Kṛṣṇa consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Kṛṣṇa. He knows fully well that Kṛṣṇa is the whole and that he is part and parcel of Kṛṣṇa. Such knowledge is perfect because it is qualitatively and quantitatively correct. The concept of oneness with Kṛṣṇa is incorrect because the part cannot be equal to the whole. Knowledge that one is one in quality yet different in quantity is correct transcendental knowledge leading one to become full in himself, having nothing to aspire to or lament over. There is no duality in his mind because whatever he does, he does for Kṛṣṇa. Being thus freed from the platform of dualities, he is liberated—even in this material world.

TEXT 4

sankhya-yogau prthag balah

pravadanti na panditah

ekam apy asthitah samyag

ubhayor vindate phalam

SYNONYMS

sankhya—analytical study of the material world; yogau—work in devotional service; prthak—different; balah—the less intelligent; pravadanti—say; na—never; panditah—the learned; ekam—in one; api—even; asthitah—being situated; samyak—complete; ubhayoh—of both; vindate—enjoys; phalam—the result.

TRANSLATION

Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Visnu, or the Supersoul. Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and the other is to water the root. The real student of Sankhya philosophy finds the root of the material world, Visnu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Visnu. Those who do not know the ultimate end say that the purposes of Sankhya and karma-yoga are not the same, but one who is learned knows the unifying aim in these different processes.

TEXT 5

yat sankhyaih prapyate sthanam

tad yogair api gamyate

ekam sankhyam ca yogam ca

yah pasyati sa pasyati

SYNONYMS

yat—what; sankhyaih—by means of Sankhya philosophy; prapyate—is achieved; sthanam—place; tat—that; yogaih—by devotional service; api—also; gamyate—one can attain; ekam—one; sankhyam—analytical study; ca—and; yogam—action in devotion; ca—and; yah—one who; pasyati—sees; sa—he; pasyati—actually sees.

TRANSLATION

One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

PURPORT

The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions

reached by the two processes. By Sankhya philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the Supreme. When he acts in Kṛṣṇa consciousness, he is actually in his constitutional position. In the first process, Sankhya, one has to become detached from matter, and in the devotional yoga process one has to attach himself to the work of Kṛṣṇa consciousness. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment. Detachment from matter and attachment to Kṛṣṇa are one and the same. One who can see this sees things as they are.

TEXT 6

sannyasas tu maha-baho
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati

SYNONYMS

sannyasah—the renounced order of life; tu—but; maha-baho—O mighty-armed one; duhkham—distress; aptum—afflicts one with; ayogatah—without devotional service; yoga-yuktah—one engaged in devotional service; munih—a thinker; brahma—the Supreme; na cirena—without delay; adhigacchati—attains.

TRANSLATION

Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

PURPORT

There are two classes of sannyasis, or persons in the renounced order of life. The Mayavadi sannyasis are engaged in the study of Sankhya philosophy, whereas the Vaisnava sannyasis are engaged in the study of Bhagavatam philosophy, which affords the proper commentary on the Vedanta-sutras. The Mayavadi sannyasis also study the Vedanta-sutras, but use their own commentary, called Sariraka-bhasya, written by Sankaracarya. The students of the Bhagavata school are engaged in the devotional service of the Lord, according to pancaratric regulations, and therefore the Vaisnava sannyasis have multiple engagements in the transcendental service of the Lord. The Vaisnava sannyasis have nothing to do with material activities, and yet they perform various activities in their devotional service to the Lord. But the Mayavadi sannyasis, engaged in the studies of Sankhya and Vedanta and speculation, cannot relish the transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the Bhagavatam without proper understanding. Consequently their study of the Srimad-Bhagavatam becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Mayavadi sannyasis. The Vaisnava sannyasis, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Mayavadi sannyasis sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Kṛṣṇa conscious activities are better situated than the sannyasis engaged in simple speculation about what is Brahman and what is not Brahman, although they too come to Kṛṣṇa consciousness, after many births.

TEXT 7

yoga-yukto visuddhatma

vijitatma jitendriyah

sarva-bhutatma-bhutatma

kurvann api na lipyate

SYNONYMS

yoga-yuktah—engaged in devotional service; visuddha-atma—a purified soul; vijita-atma—self-controlled; jita-indriyah—having conquered the senses; sarva-bhuta—to all living entities; atma-bhuta-atma—compassionate; kurvan api—although engaged in work; na—never; lipyate—is entangled.

TRANSLATION

One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

PURPORT

One who is on the path of liberation by Kṛṣṇa consciousness is very dear to every living being, and every living being is dear to him. This is due to his Kṛṣṇa consciousness. Such a person cannot think of any living being as separate from Kṛṣṇa, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Kṛṣṇa consciousness is servant to all, he is very dear to everyone. And because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And because his mind is controlled, his senses are also controlled. Because his mind is always fixed on

Krsna, there is no chance of his being deviated from Krsna. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Krsna; he does not like to eat anything which is not offered to Krsna; and he does not wish to go anywhere if Krsna is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, "Why then was Arjuna offensive (in battle) to others? Wasn't he in Krsna consciousness?" Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kuruksetra. Only their dresses were changed by the order of Krsna, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kuruksetra, was not really fighting at all; he was simply carrying out the orders of Krsna in full Krsna consciousness. Such a person is never entangled in the reactions of work.

TEXTS 8–9

naiva kincit karomiti

yukto manyeta tattva–vit

pasyan srnvan sprsan jighrann

asnan gacchan svapan svasan

pralapan visrjan grhnann

unmisan nimisann api

indriyanindriyarthesu

vartanta iti dharayan

SYNONYMS

na—never; eva—certainly; kincit—anything; karomi—I do; iti—thus;
yuktah—engaged in the divine consciousness; manyeta—thinks; tattva-vit—one who
knows the truth; pasyan—seeing; srnvan—hearing; sprsan—touching;
jighran—smelling; asnan—eating; gacchan—going; svapan—dreaming;
svasan—breathing; pralapan—talking; visrjan—giving up; grhnan—accepting;
unmisan—opening; nimisan—closing; api—in spite of; indriyani—the senses;
indriya-arthesu—in sense gratification; vartante—let them be so engaged; iti—thus;
dharayan—considering.

TRANSLATION

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

PURPORT

A person in Kṛṣṇa consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes, the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Kṛṣṇa. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Kṛṣṇa consciousness the senses are engaged in the satisfaction of Kṛṣṇa's senses. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in things of the senses. Activities such as seeing, hearing, speaking, evacuating, etc., are actions of the senses meant for work. A Kṛṣṇa conscious person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord.

TEXT 10

brahmany adhaya karmani

sangam tyaktva karoti yah

lipyate na sa papena

padma-patram ivambhasa

SYNONYMS

brahmani—the Supreme Personality of Godhead; adhaya—resigning unto; karmani—all works; sangam—attachment; tyaktva—giving up; karoti—performs; yah—who; lipyate—is affected; na—never; sah—he; papena—by sin; padma-patram—lotus leaf; iva—like; ambhasa—in the water.

TRANSLATION

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

PURPORT

Here brahmani means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the *pradhana*. The Vedic hymns *sarvam hy etad brahma* (Mandukya Upanisad 2), *tasmad etad brahma nama-rupam annam ca jayate* (Mundaka Upanisad 1.2.10), and, in the Bhagavad-gita (14.3), *mama yonir mahad brahma*, indicate that everything in the material world is the manifestation of Brahman; and, although the effects are differently manifested, they are nondifferent from the cause. In the Isopanisad it is said that everything is related to the

Supreme Brahman, or Krsna, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Krsna, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Krsna consciousness. It is beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet. The Lord also says in the Gita (3.30), *mayi sarvani karmani sannyasya*: "Resign all works unto Me [Krsna]." The conclusion is that a person without Krsna consciousness acts according to the concept of the material body and senses, but a person in Krsna consciousness acts according to the knowledge that the body is the property of Krsna and should therefore be engaged in the service of Krsna.

TEXT 11

kayena manasa buddhya

kevalair indriyair api

yoginah karma kurvanti

sangam tyaktvatma-suddhaye

SYNONYMS

kayena—with the body; *manasa*—with the mind; *buddhya*—with the intelligence; *kevalaih*—purified; *indriyaih*—with the senses; *api*—even with; *yoginah*—Krsna conscious persons; *karma*—actions; *kurvanti*—they act; *sangam*—attachment; *tyaktva*—giving up; *atma*—self; *suddhaye*—for the purpose of purification.

TRANSLATION

The yogis, abandoning attachment, act with body, mind, intelligence, and even with the senses, only for the purpose of purification.

PURPORT

By acting in Kṛṣṇa consciousness for the satisfaction of the senses of Kṛṣṇa, any action, whether of the body, mind, intelligence or even the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Kṛṣṇa conscious person. Therefore, purified activities, which are generally called *sad-ācara*, can be easily performed by acting in Kṛṣṇa consciousness. Śrī Rūpa Gosvāmī in his *Bhakti-rasamṛta-sindhu* (1.2.187) describes this as follows:

iha yasya harer dasye

karmana manasa gira

nikhilasv apy avasthasu

jivan-muktah sa ucyate

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." He has no false ego, nor does he believe that he is this material body, nor that he possesses the body. He knows that he is not this body and that this body does not belong to him. He himself belongs to Kṛṣṇa, and the body too belongs to Kṛṣṇa. When he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.—whatever he may have within his possession—to Kṛṣṇa's service, he is at once dovetailed with Kṛṣṇa. He is one with Kṛṣṇa and is devoid of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Kṛṣṇa consciousness.

TEXT 12

yuktah karma—phalam tyaktva

santim apnoti naisthikim

ayuktah kama—karena

phale sakto nibadhyate

SYNONYMS

yuktah—one who is engaged in devotional service; karma—phalam—the results of all activities; tyaktva—giving up; santim—perfect peace; apnoti—achieves; naisthikim—unflinching; ayuktah—one who is not in Kṛṣṇa consciousness; kama—karena—for enjoying the result of work; phale—in the result; saktah—attached; nibadhyate—becomes entangled.

TRANSLATION

The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

PURPORT

The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa whereas the latter is attached to the results of his activities. The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he is not anxious for fruitive rewards. In the Bhagavatam, the cause of anxiety over the result of an activity is explained as being one's

functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Krsna is the Supreme Absolute Truth, the Personality of Godhead. In Krsna consciousness, there is no duality. All that exists is a product of Krsna's energy, and Krsna is all good. Therefore, activities in Krsna consciousness are on the absolute plane; they are transcendental and have no material effect. One is, therefore, filled with peace in Krsna consciousness. One who is, however, entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Krsna consciousness—realization that there is no existence besides Krsna is the platform of peace and fearlessness.

TEXT 13

sarva—karmani manasa

sannyasyaste sukham vasi

nava—dvare pure dehi

naiva kurvan na karayan

SYNONYMS

sarva—all; karmani—activities; manasa—by the mind; sannyasya—giving up; aste—remains; sukham—in happiness; vasi—one who is controlled; nava—dvare—in the place where there are nine gates; pure—in the city; dehi—the embodied soul; na—never; eva—certainly; kurvan—doing anything; na—not; karayan—causing to be done.

TRANSLATION

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor

causing work to be done.

PURPORT

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are conducted automatically by the particular modes of nature. The soul, although subjecting himself to the conditions of the body, can be beyond those conditions, if he so desires. Owing only to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Kṛṣṇa consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Kṛṣṇa consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are described as follows:

nava—dvare pure dehi

hamso lelayate bahih

vasi sarvasya lokasya

sthavarasya carasya ca

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates [two eyes, two nostrils, two ears, one mouth, the anus and the genitals]. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body." (Svetasvatara Upanisad 3.18)

Therefore, a Kṛṣṇa conscious person is free from both the outer and inner activities of the material body.

TEXT 14

na kartrtvam na karmani

lokasya srjati prabhuh

na karma-phala-samyogam

svabhavas tu pravartate

SYNONYMS

na—never; kartrtvam—proprietorship; na—nor; karmani—activities; lokasya—of the people; srjati—creates; prabhuh—the master of the city of the body; na—nor; karma-phala—with the results of activities; samyogam—connection; svabhava—the modes of material nature; tu—but; pravartate—act.

TRANSLATION

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

PURPORT

The living entity, as will be explained in the Seventh Chapter, is one of the energies or natures of the Supreme Lord but is distinct from matter, which is another nature—called inferior—of the Lord. Somehow the superior nature, the living entity, has been in contact with material nature since time immemorial. The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant reactions. Living in such a conditional atmosphere, one suffers the results of the activities of the

body by identifying himself (in ignorance) with the body. It is ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Kṛṣṇa consciousness. That alone will save him from all turmoil.

TEXT 15

nadatte kasyacit papam

na caiva sukṛtam vibhuh

ajnanenavṛtam jnanam

tena muhyanti jantavah

SYNONYMS

na—never; adatte—accepts; kasyacit—anyone's; papam—sin; na—nor; ca—also; eva—certainly; su-kṛtam—pious activities; vibhuh—the Supreme Lord; ajnanena—by ignorance; avṛtam—covered; jnanam—knowledge; tena—by that; muhyanti—are bewildered; jantavah—the living entities.

TRANSLATION

Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

PURPORT

The Sanskrit word vibhu means the Supreme Lord who is full of unlimited knowledge, riches, strength, fame, beauty and renunciation. He is always satisfied in Himself, undisturbed by sinful or pious activities. He does not create a particular situation for any living entity, but the living entity, bewildered by ignorance, desires to be put into certain conditions of life, and thereby his chain of action and reaction begins. A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not. The Lord is vibhu, or omniscient, but the living entity is anu, or atomic. Because he is a living soul, he has the capacity to desire by his free will. Such desire is fulfilled only by the omnipotent Lord. And so, when the living entity is bewildered in his desires, the Lord allows him to fulfill those desires, but the Lord is never responsible for the actions and reactions of the particular situation which may be desired. Being in a bewildered condition, therefore, the embodied soul identifies himself with the circumstantial material body and becomes subjected to the temporary misery and happiness of life. The Lord is the constant companion of the living entity as Paramatma, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it. Desire is a subtle form of conditioning for the living entity. The Lord fulfills his desire as he deserves: Man proposes and God disposes. The individual is not, therefore, omnipotent in fulfilling his desires. The Lord, however, can fulfill all desires, and the Lord, being neutral to everyone, does not interfere with the desires of the minute independent living entities. However, when one desires Kṛṣṇa, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy. The Vedic hymns therefore declare:

esa u hy eva sadhu karma karayati tam yam ebhya lokebhya unninisate.

esa u evasadhu karma karayati yam adho ninisate

"The Lord engages the living entity in pious activities so that he may be elevated. The Lord engages him in impious activities so that he may go to hell." (Kausitaki Upanisad 3.8)

ajno jantur aniso 'yam

atmanah sukha–duhkhayoh

isvara–prerito gacchet

svargam vasv abhram eva ca

"The living entity is completely dependent in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air."

Therefore the embodied soul, by his immemorial desire to avoid Kṛṣṇa consciousness, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, under the spell of ignorance, the living entity claims that the Lord is responsible for his conditional existence. The Vedānta–sūtras (2.1.34) also confirm this. Vaisamya–nairghrnye na sapekṣatvat tatha hi darsayati: "The Lord neither hates nor likes anyone, though He appears to."

TEXT 16

jñānena tu tad ajñānam

yeṣāṁ naśitam ātmanah

teṣāṁ āditya–vaj jñānam

prakāśayati tat param

SYNONYMS

jnanena—by knowledge; tu—but; tat—that; ajnanam—nescience; yesam—whose; nasitam—is destroyed; atmanah—of the living entity; tesam—their; aditya—vat—like the rising sun; jnanam—knowledge; prakasayati—discloses; tat param—Kṛṣṇa consciousness.

TRANSLATION

When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.

PURPORT

Those who have forgotten Kṛṣṇa must certainly be bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. It is stated in the Bhagavad-gītā, sarvam jñāna-plavena, jñānāgniḥ sarva-karmani and na hi jñānena sadṛśam. Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as is said in the Seventh Chapter, 19th verse: bahunam janmanam ante jñānavan mam prapadyate. After passing through many, many births, when one perfect in knowledge surrenders unto Kṛṣṇa, or when one attains Kṛṣṇa consciousness, then everything is revealed to him, as everything is revealed by the sun in the daytime. The living entity is bewildered in so many ways. For instance, when he unceremoniously thinks himself God, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person who is in perfect Kṛṣṇa consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Kṛṣṇa consciousness is, for Kṛṣṇa consciousness will certainly drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Kṛṣṇa conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Śrī

Krsna therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, but in day, when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

TEXT 17

tad–buddhayas tad–atmanas

tan–nisthas tat–parayanah

gacchanty apunar–avrttim

jnana–nirdhuta–kalmasah

SYNONYMS

tat–buddhayah—one whose intelligence is always in the Supreme; tat–atmanah—one whose mind is always in the Supreme; tat–nisthah—whose mind is only meant for the Supreme; tat–parayanah—who has completely taken shelter of Him; gacchanti—go; apunah–avrttim—liberation; jnana—knowledge; nirdhuta—cleanses; kalmasah—misgivings.

TRANSLATION

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

PURPORT

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole Bhagavad-gītā centers around the declaration that Kṛṣṇa is the Supreme Personality of Godhead. That is the version of all Vedic literature. Para-tattva means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramatma and Bhagavan. Bhagavan, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says, *mattah parataram nanyat kincid asti dhananjaya*. Impersonal Brahman is also supported by Kṛṣṇa: *brahmano hi pratisthaham*. Therefore in all ways Kṛṣṇa is the Supreme Reality. One whose mind, intelligence, faith and refuge are always in Kṛṣṇa, or, in other words, one who is fully in Kṛṣṇa consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. A Kṛṣṇa conscious person can thoroughly understand that there is duality (simultaneous identity and individuality) in Kṛṣṇa, and, equipped with such transcendental knowledge, one can make steady progress on the path of liberation.

TEXT 18

vidya-vinaya-sampanne

brahmane gavi hastini

sunī caiva sva-pake ca

panditah sama-darsinah

SYNONYMS

vidya—education; vinaya—gentleness; sampanne—fully equipped; brahmane—in the brahmana; gavi—in the cow; hastini—in the elephant; sunī—in the dog; ca—and; eva—certainly; sva-pake—in the dog-eater (the outcaste); ca—respectively;

panditah—those who are so wise; sama—darsinah—do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

PURPORT

A Krsna conscious person does not make any distinction between species or castes. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramatma regardless of the circumstances of the living entities. The Lord as Paramatma is present in both the outcaste and in the brahmana, although the body of a brahmana and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramatma is present in each and every body. A Krsna conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and the Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

TEXT 19

ihaiva tair jitah sargo

yesam samye sthitam manah

nirdosam hi samam brahma

tasmad brahmani te sthitah

SYNONYMS

iha—in this life; eva—certainly; tair—by them; jitah—conquered; sargah—birth and death; yesam—of those; samye—in equanimity; sthitam—so situated; manah—mind; nirdosam—flawless; hi—certainly; samam—in equanimity; brahma—the Supreme; tasmad—therefore; brahmani—in the Supreme; te—they; sthitah—are situated.

TRANSLATION

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

PURPORT

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer subject to take birth in the material world but can enter into the spiritual sky after

his death. The Lord is flawless because He is without attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and eligible to enter into the spiritual sky. Such persons are to be considered already liberated, and their symptoms are described below.

TEXT 20

na prahr̥syet priyam prapya

nodvijet prapya capriyam

sthira–buddhir asammudho

brahma–vid brahmani sthitah

SYNONYMS

na—never; prahr̥syet—rejoice; priyam—pleasant; prapya—achieving; na—does not; udvijet—agitated; prapya—obtaining; ca—also; apriyam—unpleasant; sthira–buddhih—self–intelligent; asammudhah—unbewildered; brahma–vit—one who knows the Supreme perfectly; brahmani—in the transcendence; sthitah—situated.

TRANSLATION

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self–intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in transcendence.

PURPORT

The symptoms of the self–realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self. He knows perfectly well that he is not this body, but is the fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to his body. This steadiness of mind is called *sthira–buddhi*, or self–intelligence. He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramatma and Bhagavan. He thus knows his constitutional position perfectly well, without falsely trying to become one with the Supreme in all respects. This is called Brahman realization, or self–realization. Such steady consciousness is called Kṛṣṇa consciousness.

TEXT 21

bahya–sparsesv asaktatma

vindaty atmani yat sukham

sa brahma–yoga–yuktatma

sukham aksayam asnute

SYNONYMS

bahya–sparsesu—in external sense pleasure; *asakta–atma*—one who is not so attached; *vindati*—enjoys; *atmani*—in the self; *yat*—that which; *sukham*—happiness; *sah*—that; *brahma–yoga*—concentrated in Brahman; *yukta–atma*—self–connected; *sukham*—happiness; *aksayam*—unlimited; *asnute*—enjoys.

TRANSLATION

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

PURPORT

Sri Yamunacarya, a great devotee in Krsna consciousness, said:

yad-avadhi mama cetah krsna-padaravinde

nava-nava-rasa-dhamany udyatam rantum asit

tad-avadhi bata nari-sangame smaryamane

bhavati mukha-vikarah susthu nisthivanam ca

"Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." A person in brahma-yoga, or Krsna consciousness, is so absorbed in the loving service of the Lord that he loses his taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without this motivation. But a person engaged in Krsna consciousness can work with greater vigor without sex pleasure, which he avoids. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Krsna conscious person is not attracted to any kind of sense pleasure due to his being a liberated soul.

TEXT 22

ye hi samsparsa—ja bhoga

duhkha—yonaya eva te

ady—antavantah kaunteya

na tesu ramate budhah

SYNONYMS

ye—those; hi—certainly; samsparsa—jah—by contact with the material senses; bhogah—enjoyments; duhkha—distress; yonayah—sources of; eva—certainly; te—they are; adi—beginning; anta—end; vantah—subject to; kaunteya—O son of Kunti; na—never; tesu—in those; ramate—takes delight; budhah—the intelligent person.

TRANSLATION

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

PURPORT

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the Padma Purana it is said:

ramante yogino 'nante

satyanande cid-atmani

iti rama-padenasau

param brahmabhidhiyate

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rama."

In the Srimad-Bhagavatam also (5.5.1) it is said:

nayam deho deha-bhajam nr-loke

kastan kaman arhate vid-bhujam ye

tapo divyam putraka yena sattvam

suddhyed yasmad brahma-saukhyam tv anantam

"My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and, as a result, you will be able to enjoy unlimited transcendental bliss."

Therefore, those who are true yogis or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

TEXT 23

saknotihaiva yah sodhum

prak sarira—vimoksanat

kama—krodhodbhavam vegam

sa yuktah sa sukhi narah

SYNONYMS

saknoti—able to do; iha eva—in the present body; yah—one who; sodhum—to tolerate; prak—before; sarira—body; vimoksanat—give up; kama—desire; krodha—anger; udbhavam—generated from; vegam—urge; sah—he; yuktah—in trance; sah—he; sukhi—happy; narah—human being.

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

PURPORT

If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called gosvami, or svami. Such gosvamis live strictly controlled lives, and forgo altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

TEXT 24

yo 'ntah-sukho 'ntar-aramas

tathantar-jyotir eva yah

sa yogi brahma-nirvanam

brahma-bhuto 'dhigacchati

SYNONYMS

yah—one who; antah-sukhah—happy from within; antah-aramah—active within; tatha—as well as; antah-jyotih—aiming within; eva—certainly; yah—anyone; sah—he; yogi—mystic; brahma-nirvanam—liberated in the Supreme; brahma-bhuta—self-realized; adhigacchati—attains.

TRANSLATION

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

PURPORT

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys

happiness by factual experience. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external material happiness. This state is called brahma–bhuta, attaining which one is assured of going back to Godhead, back to home.

TEXT 25

labhante brahma–nirvanam

rsayah ksina–kalmasah

chinna–dvaidha yatatmanah

sarva–bhuta–hite ratah

SYNONYMS

labhante—achieve; brahma–nirvanam—liberation in the Supreme; rsayah—those who are active within; ksina–kalmasah—who are devoid of all sins; chinna—torn off; dvaidhah—duality; yata–atmanah—engaged in self–realization; sarva–bhuta—in all living entities; hite—in welfare work; ratah—engaged.

TRANSLATION

One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation in the Supreme.

PURPORT

Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Kṛṣṇa is the fountainhead of everything, then when he acts in that spirit he acts for everyone. The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in first-class welfare work without being liberated in the Supreme. A Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa. He has no doubt because he is completely freed from all sins. This is the state of divine love.

A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one's difficulties in the hard struggle for life may be found in one's forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle.

TEXT 26

kama-krodha-vimuktanam

yatinam yata-cetasam

abhito brahma-nirvanam

vartate viditatmanam

SYNONYMS

kama—desires; krodha—anger; vimuktanam—of those who are so liberated; yatinam—of the saintly persons; yata-cetasam—of persons who have full control over the mind; abhitah—assured in the near future; brahma-nirvanam—liberation in the Supreme; vartate—is there; vidita-atmanam—of those who are self-realized.

TRANSLATION

Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Kṛṣṇa consciousness is the best of all. The Bhagavatam (4.22.39) confirms this fact as follows:

yat-pada-pankaja-palasa-vilasa-bhaktya

karmasayam grathitam udgrathayanti santah

tadvan na rikta-matayo yatayo 'pi ruddha-

sroto-ganas tam aranam bhaja vasudevam

"Just try to worship, in devotional service, Vasudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep grown desire for fruitive activities."

In the conditioned soul the desire to enjoy the fruitive results of work is so deep-rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Kṛṣṇa consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analogous example of this:

darsana—dhyana—samsparsair

matsya—kurma—vihangamah

svany apatyani pusnanti

tathaham api padma—ja

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!"

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, a devotee in Kṛṣṇa consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly—by engagement in Kṛṣṇa consciousness. He does not feel the pangs of material miseries; this state of life is called brahma—nirvana, or the absence of material miseries due to being constantly immersed in the Supreme.

TEXTS 27–28

sparsan kṛtvā bahir bahyaṁ

cakṣus caivantare bhruvoh

pranapanau samau kṛtvā

nasabhyantara—carinau

yatendriya—mano—buddhir

munir mokṣa—parayanah

vigateccha—bhaya—krodho

yah sada mukta eva sah

SYNONYMS

sparsan—external sense objects, such as sound, etc.; krtva—keeping; bahih—external; bahyan—unnecessary; caksuh—eyes; ca—also; eva—certainly; antare—within; bhruvoh—of the eyebrows; prana—apanau—up—and down—moving air; samau—in suspension; krtva—doing so; nasa—abhyantara—within the nostrils; carinau—blowing; yata—controlled; indriya—senses; manah—mind; buddhih—intelligence; munih—the transcendentalist; moksa—liberation; parayanah—being so destined; vigata—discarded; iccha—wishes; bhaya—fear; krodhah—anger; yah—one who; sada—always; mukta—liberated; eva—certainly; sah—he is.

TRANSLATION

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils—thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

PURPORT

Being engaged in Kṛṣṇa consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of the mysticism or yoga, known as astanga–yoga, which is divisible into an eightfold procedure called yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. In the Sixth Chapter the subject of yoga is explicitly detailed, and at the end of the Fifth it is only preliminarily explained. One has to drive out the sense objects such as sound, touch, form, taste and smell by the pratyahara (breathing) process in yoga, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep. Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up– and down–moving air within the body. By practice of such yoga one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This yoga process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Kṛṣṇa consciousness is the easiest process of executing yoga principles. This will be thoroughly explained in the next chapter. A Kṛṣṇa conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other engagement. This is a better way of controlling the senses than by the astanga–yoga.

TEXT 29

bhoktaram yajna–tapasam

sarva–loka–maheśvaram

suhṛdam sarva–bhūtaṇām

jñatva mām santim rcchati

SYNONYMS

bhoktaram—beneficiary; yajna—sacrifices; tapasam—of penances and austerities; sarva-loka—all planets and the demigods thereof; maha-isvaram—the Supreme Lord; su-hrdam—benefactor; sarva—all; bhutanam—of the living entities; jnatva—thus knowing; mam—Me (Lord Kṛṣṇa); santim—relief from material pangs; rcchati—achieves.

TRANSLATION

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

PURPORT

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the Bhagavad-gītā. The greatest peace formula is simply this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the Vedas (Svetasvatara Upaniṣad 6.7) the Supreme Lord is described as tam isvaranam paramam mahesvaram. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kṛṣṇa consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as karma-yoga. The question of mental speculation as to how karma-yoga can give liberation is answered herewith. To work in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is bhakti-yoga, and jñāna-yoga is

a path leading to bhakti–yoga. Krsna consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Krsna, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with maya (illusion) due to the desire to lord it over maya, and that is the cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Krsna consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in an effort to control the senses and conquer the influence of desire and anger. And, attaining Krsna consciousness by controlling the above–mentioned passions, one remains factually in the transcendental stage, or brahma–nirvana. The eightfold yoga mysticism is automatically practiced in Krsna consciousness because the ultimate purpose is served. There is a gradual process of elevation in the practice of yama, niyama, asana, pratyahara, dhyana, dharana, pranayama, and samadhi. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

Thus end the Bhaktivedanta Purports to the Fifth Chapter of the Srimad Bhagavad–gita in the matter of Karma–yoga, or Action in Krsna Consciousness.

Chapter 6

Sankhya–yoga

TEXT 1

sri–bhagavan uvaca

anasritah karma–phalam

karyam karma karoti yah

sa sannyasi ca yogi ca

na niragnir na cakriyah

SYNONYMS

sri–bhagavan uvaca—the Lord said; anasritah—without shelter; karma–phalam—the result of work; karyam—obligatory; karma—work; karoti—performs; yah—one who; sah—he; sannyasi—in the renounced order; ca—also; yogi—mystic; ca—also; na—not; nih—without; agnih—fire; na—nor; ca—also; akriyah—without duty.

TRANSLATION

The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who

lights no fire and performs no work.

PURPORT

In this chapter the Lord explains that the process of the eightfold yoga system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the Age of Kali. Although the eightfold yoga system is recommended in this chapter, the Lord emphasizes that the process of karma-yoga, or acting in Kṛṣṇa consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect sannyasi, the perfect yogi.

The sannyasis sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform agnihotra yajnas (fire sacrifices), but actually they are self-interested because their goal is becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic yogi who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect sannyasi, or perfect yogi. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

na dhanam na janam na sundarim

kavitam va jagad-isa kamaye

mama janmani janmanisvare

bhavatad bhaktir ahaituki tvayi

"O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth."

TEXT 2

yam sannyasam iti prahur

yogam tam viddhi pandava

na hy asannyasta—sankalpo

yogi bhavati kascana

SYNONYMS

yam—what; sannyasam—renunciation; iti—thus; prahuh—they say; yogam—linking with the Supreme; tam—that; viddhi—you must know; pandava—O son of Pandu; na—never; hi—certainly; asannyasta—without giving up; sankalpah—self-satisfaction; yogi—a mystic transcendentalist; bhavati—becomes; kascana—anyone.

TRANSLATION

What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogi unless he renounces the desire for sense gratification.

PURPORT

Real sannyasa—yoga or bhakti means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Kṛṣṇa conscious, or aware of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the yogis who restrain the senses from material attachment. But a person in Kṛṣṇa consciousness has no opportunity to engage his senses in anything which is not for the purpose of Kṛṣṇa. Therefore, a Kṛṣṇa conscious person is simultaneously a sannyasi and a yogi. The purpose of knowledge and of restraining the senses, as prescribed in the jñāna and yoga processes, is automatically served in Kṛṣṇa consciousness. If one is unable to give up the activities of his selfish nature, then jñāna and yoga are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Kṛṣṇa conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction, because no one can stand on the platform of inactivity. All purposes are perfectly served by the practice of Kṛṣṇa consciousness.

TEXT 3

aruruksor muner yogam

karma karanam ucyate

yogarudhasya tasyaiva

samah karanam ucyate

SYNONYMS

aruruksor—of one who has just begun yoga; muneh—of the sage; yogam—the eightfold yoga system; karma—work; karanam—the cause; ucyate—is said to be;

yoga—eightfold yoga; arudhasya—of one who has attained; tasya—his; eva—certainly; samah—cessation of all material activities; karanam—the cause; ucyate—is said to be.

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means.

PURPORT

The process of linking oneself with the Supreme is called yoga, which may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called yoga and may be divided into three parts, namely jnana-yoga, dhyana-yoga and bhakti-yoga. The beginning of the ladder is called the yogaruruksu stage, and the highest rung is called yogarudha.

Concerning the eightfold yoga system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Kṛṣṇa conscious person is, however, situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa. And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

TEXT 4

yada hi nendriyarthesu

na karmasv anusajjate

sarva-sankalpa-sannyasi

yogarudhas tadocyate

SYNONYMS

yada—when; hi—certainly; na—not; indriya-arthesu—in sense gratification; na—never; karmasu—in fruitive activities; anusajjate—does necessarily engage; sarva-sankalpa—all material desires; sannyasi—renouncer; yoga-arudhah—elevated in yoga; tada—at that time; ucyate—is said to be.

TRANSLATION

A person is said to be have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Krsna consciousness, one must be always seeking self-centered or extended selfish activities. But a Krsna conscious person can do everything for the satisfaction of Krsna and thereby be perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

TEXT 5

uddhared atmanatmanam

natmanam avasadayet

atmaiva hy atmano bandhur

atmaiva ripur atmanah

SYNONYMS

uddharet—one must deliver; atmana—by the mind; atmanam—the conditioned soul; na—never; atmanam—the conditioned soul; avasadayet—put into degradation; atma—mind; eva—certainly; hi—indeed; atmanah—of the conditioned soul; bandhuh—friend; atma—mind; eva—certainly; ripuh—enemy; atmanah—of the conditioned soul.

TRANSLATION

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

PURPORT

The word atma denotes body, mind and soul—depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the

mind is the central point of yoga practice, atma refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness. The word *hi* is used for emphasizing this point, i.e., that one must do this. It is also said:

mana eva manusyanam

karanam bandha—moksayoh

bandhaya visayasango

muktyai nirvisayam manah

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (Amṛta—bindu Upaniṣad 2) Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

TEXT 6

bandhur atmatmanas tasya

yenatmaivatmana jitah

anatmanas tu satrutve

vartetatmaiva satru—vat

SYNONYMS

bandhuh—friend; atma—mind; atmanah—of the living entity; tasya—of him; yena—by whom; atma—mind; eva—certainly; atmana—by the living entity; jitah—conquered; anatmanah—of one who has failed to control the mind; tu—but; satrutve—because of enmity; varteta—remains; atma eva—the very mind; satru-vat—as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

PURPORT

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramatma. Real yoga practice entails meeting the Paramatma within the heart and then following His dictation. For one who takes to Kṛṣṇa consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

TEXT 7

jitatmanah prasantasya

paramatma samahitah

sitosna—sukha—duhkhesu

tatha manapamanayoh

SYNONYMS

jita—atmanah—of one who has conquered his mind; prasantasya—of who has attained tranquillity by such control over the mind; parama—atma—the Supersoul; samahitah—approached completely; sita—cold; usna—heat; sukha—in happiness; duhkhesu—in distress; tatha—also; mana—honor; apamanayoh—and dishonor.

TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

PURPORT

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramatma. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one is to be considered as having already reached the destination. One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation

of the Paramatma or Supersoul. Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical samadhi, or absorption in the Supreme.

TEXT 8

jnana–vijnana–trptatma

kuta–stho vijitendriyah

yukta ity ucyate yogi

sama–lostrasma–kancanah

SYNONYMS

jnana—acquired knowledge; vijnana—realized knowledge; trpta—satisfied; atma—living entity; kuta–sthah—spiritually situated; vijita–indriyah—sensually controlled; yuktah—competent for self–realization; iti—thus; ucyate—is said; yogi—the mystic; sama—equipoised; lostra—pebbles; asma—stone; kancanah—gold.

TRANSLATION

A person is said to be established in self–realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self–controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

PURPORT

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

atah sri-krsna-namadi

na bhaved grahyam indriyaih

sevonmukhe hi jihvadau

svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamrta-sindhu 1.2.234)

This Bhagavad-gita is the science of Krsna consciousness. No one can become Krsna conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A Krsna conscious person has realized knowledge, by the grace of Krsna, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled because he is surrendered to Krsna. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

TEXT 9

suhrn-mitravy-udasina-

madhyastha-dvesya-bandhusu

sadhusv api ca papesu

sama-buddhir visisyate

SYNONYMS

su-hrt---by nature a well-wisher; mitra---benefactor with affection; ari---enemy; udasina---neutral between belligerents; madhya-stha---mediator between the belligerents; dvesya---envious; bandhusu---among relatives or well-wishers; sadhusu---unto the pious; api---as well as; ca---and; papesu---unto the sinners; sama-buddhih---having equal intelligence; visisyate---is far advanced.

TRANSLATION

A person is said to be still further advanced when he regards all---the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial---with an equal mind.

TEXT 10

yogi yunjita satatam

atmanam rahasi sthitah

ekaki yata-cittatma

nirasir aparigraha

SYNONYMS

yogi—a transcendentalist; yunjita—must concentrate in Kṛṣṇa consciousness; satatam—constantly; atmanam—himself (by the body, mind and self); rahasi—in a secluded place; sthitah—being so situated; ekaki—alone; yata-citta-atma—always careful in mind; nirasih—without being attracted by anything else; aparigrahaḥ—free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

PURPORT

Kṛṣṇa is realized in different degrees as Brahman, Paramatma and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because impersonal Brahman is the spiritual ray of Kṛṣṇa and Supersoul is the all-pervading partial expansion of Kṛṣṇa. Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious. A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman or Paramatma. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative yogi are imperfectly Kṛṣṇa conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on Kṛṣṇa. One should always think of Kṛṣṇa and not forget Him even for a moment. Concentration of the mind

on the Supreme is called samadhi, or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Krsna consciousness, because direct Krsna consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Srila Rupa Gosvami characterizes Krsna consciousness in this way:

anasaktasya visayan

yatharham upayunjatah

nirbandhah krsna-sambandhe

yuktam vairagyam ucyate

prapancikataya buddhya

hari-sambandhi-vastunah

mumuksubhih parityago

vairagyam phalgu kathyate

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation." (Bhakti-rasamrta-sindhu 2.255-256)

A Krsna conscious person well knows that everything belongs to Krsna, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Krsna consciousness and how to reject things unfavorable to Krsna consciousness. He is always aloof from material things because he is always transcendental, and he is always alone,

having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect yogi.

TEXTS 11–12

sucau dese pratisthapyā

sthīram āśanam ātmanah

naty-ucchritam nati-nīcam

cailājina-kusottaram

tatraikāgram manah kṛtvā

yata-cittendriya-kriyāh

upaviśyasane yunjyāt

yogam ātma-viśuddhaye

SYNONYMS

sucau—*in a sanctified*; dese—*in the land*; pratisthapyā—*placing*; sthīram—*firm*; āśanam—*seat*; ātmanah—*self-dependent*; na—*not*; ati—*too*; ucchritam—*high*; na—*nor*; ati—*too*; nīcam—*low*; caila-ājina—*soft cloth and deerskin*; kusottaram—*kusa grass*; tatra—*thereupon*; eka-āgram—*one attention*; manah—*mind*; kṛtvā—*doing so*; yata-citta—*controlling the mind*; indriya—*senses*; kriyāh—*activities*; upaviśya—*sitting on*; āsane—*on the seat*; yunjyāt—*execute*; yogam—*yoga practice*; ātma—*heart*; viśuddhaye—*for clarifying*.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

PURPORT

"Sacred place" refers to places of pilgrimage. In India the yogis, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayaga, Mathura, Vrndavana, Hrsikesa and Hardwar and in solitude practice yoga where the sacred rivers like the Yamuna and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Brhan-naradiya Purana it is said that in the Kali-yuga (the present yuga, or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

harer nama harer nama

harer namaiva kevalam

kalau nasty eva nasty eva

nasty eva gatih anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXTS 13–14

samam kaya–siro–grivam

dharayann acalam sthirah

sampreksya nasikagram svam

disas canavalokayan

prasantatma vigata–bhir

brahmacari–vrate sthitah

manah samyamya mac–citto

yukta asita mat–parah

SYNONYMS

samam—straight; kaya–sirah—body and head; grivam—neck; dharayan—holding; acalam—unmoved; sthirah—still; sampreksya—looking; nasika—nose; agram—tip; svam—own; disah—all sides; ca—also; anavalokayan—not seeing; prasanta—unagitated; atma—mind; vigata–bhir—devoid of fear; brahmacari–vrate—in the vow of celibacy; sthitah—situated; manah—mind; samyamya—completely subduing; mat—upon Me (Kṛṣṇa); cittah—concentrated; yuktah—the actual yogi; asita—being so; mat—unto Me; parah—the ultimate goal.

TRANSLATION

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

PURPORT

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramatma, the four-handed Viṣṇu form. The yoga process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose. The localized viṣṇu-murti is the plenary representation of Kṛṣṇa dwelling within one's heart. One who has no program to realize this viṣṇu-murti is uselessly engaged in mock-yoga practice and is certainly wasting his time. Kṛṣṇa is the ultimate goal of life, and the viṣṇu-murti situated in one's heart is the object of yoga practice. To realize this viṣṇu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yajñavalkya it is said:

karmana manasa vaca

sarvavasthasu sarvada

sarvatra maithuna-tyago

brahmacaryam pracaksate

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the guru-kula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacaris. Without such practice,

no one can make advancement in any yoga, whether it be dhyana, jnana or bhakti. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called brahmacari. Such a restrained householder brahmacari may be accepted in the bhakti school, but the jnana and dhyana schools do not even admit householder brahmacaris. They require complete abstinence without compromise. In the bhakti school, a householder brahmacari is allowed controlled sex life because the cult of bhakti–yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad–gita (2.59) it is said:

visaya vinivartante

niraharasya dehinah

rasa–varjam raso 'py asya

param drstva nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

Vigata–bhiih. One cannot be fearless unless one is fully in Krsna consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Krsna. The Bhagavatam (11.2.37) says, bhayam dvitiyabhinivesatah syad isad apetasya viparyayo 'smrtih. Krsna consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Krsna conscious. And since the ultimate goal of yoga practice is to see the Lord within, a Krsna conscious person is already the best of all yogis. The principles of the yoga system mentioned herein are different from those of the popular so–called yoga societies.

TEXT 15

yunjann evam sadatmanam

yogi niyata–manasah

santim nirvana–paramam

mat–samstham adhigacchati

SYNONYMS

yunjan—practicing like this; evam—as mentioned above; sada—constantly; atmanam—body, mind and soul; yogi—the mystic transcendentalist; niyata–manasah—regulated mind; santim—peace; nirvana–paramam—cessation of material existence; mat–samstham—in the spiritual sky (the kingdom of God); adhigacchati—does attain.

TRANSLATION

Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

PURPORT

The ultimate goal in practicing yoga is now clearly explained. Yoga practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no yogi according to Bhagavad-gītā. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavad-gītā as that place where there is no need of sun, moon or electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called

param dhama, or superior abodes.

A consummate yogi, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein (mat-cittah, mat-parah, mat-sthanam) by the Lord Himself, can attain real peace and can ultimately reach His supreme abode, the Kṛṣṇaloka, known as Goloka Vṛndavana. In the Brahma-saṁhita (5.37) it is clearly stated, (goloka eva nivasaty akhila-tma-bhutaḥ) that the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramatma as well by dint of His superior spiritual energies. No one can reach the spiritual sky (Vaikuntha) or enter into the Lord's eternal abode (Goloka Vṛndavana) without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu. Therefore a person working in Kṛṣṇa consciousness is the perfect yogi, because his mind is always absorbed in Kṛṣṇa's activities (sa vai manah kṛṣṇa-pada-ravindayoḥ). In the Vedas also (Svetasvatara Upaniṣad 3.8) we learn, tam eva viditvati mṛtyum eti: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa." In other words, perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to fool innocent people.

TEXT 16

naty-asnatas 'tu yogo 'sti

na caikāntam anasataḥ

na cati-svapna-silasya

jagrato naiva carjuna

SYNONYMS

na—never; ati—too much; asataḥ—of one who eats so; tu—but; yogah—linking with the Supreme; asti—there is; na—nor; ca—also; ekāntam—very low; anasataḥ—abstaining from eating; na—nor; ca—also; ati—too much; svapna-silasya—of one who sleeps too much; jagrataḥ—or one who keeps night watch too much; na—not; eva—ever; ca—and; arjuna—O Arjuna.

TRANSLATION

There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.

PURPORT

Regulation of diet and sleep is recommended herein for the yogis. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gita. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will suffer sinful reactions because of eating only polluted things. *Bhunjate te tv agham papa ye pacanty atma-karanat*. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga.

TEXT 17

yuktahara–viharasya

yukta–cestasya karmasu

yukta–svapnavabodhasya

yogo bhavati duhkha–ha

SYNONYMS

yukta—regulated; ahara—eating; viharasya—recreation; yukta—regulated; cestasya—of one who works for maintenance; karmasu—in discharging duties; yukta—regulated; svapna–avabodhasya—regulated sleep and wakefulness; yogah—practice of yoga; bhavati—becomes; duhkha–ha—diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

PURPORT

Extravagance in the matter of eating, sleeping, defending and mating—which are demands of the body—can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasadam, sanctified food. Lord Kṛṣṇa is offered, according to the Bhagavad-gītā (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or which not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. Avyarthā–kalatvam: a Kṛṣṇa

conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Srila Rupa Gosvami, who was always engaged in the service of Krsna and who could not sleep more than two hours a day, and sometimes not even that. Thakura Haridasa would not even accept prasadam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Krsna conscious person does not do anything which is not connected with Krsna's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Krsna consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

TEXT 18

yada viniyatam cittam

atmany evavatisthate

nisprhah sarva-kamebhyo

yukta ity ucyate tada

SYNONYMS

yada—when; viniyatam—particularly disciplined; cittam—the mind and its activities; atmani—in the transcendence; eva—certainly; avatisthate—becomes situated; nisprhah—devoid of desire; sarva—all kinds of; kamebhyah—material desires; yukta—well situated in yoga; iti—thus; ucyate—is said to be; tada—at that time.

TRANSLATION

When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence—devoid of all material desires—he is said to have attained yoga.

PURPORT

The activities of the yogi are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires—of which sex is the chief. A perfect yogi is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as stated in the Srimad-Bhagavatam (9.4.18–20):

sa vai manah kṛṣṇa-padaravindayor

vacamsi vaikuntha-guṇānuvāṇane

karau harer mandira-marjanadisu

śrutiṁ cakāracyuta-sat-kathodaye

mukunda-lingalaya-darsane dr̥ṣṭau

tad-bhṛtya-gaṭra-sparśe 'nga-saṅgamam

ghraṇam ca tat-pada-saroja-saurabhe

śrīmat-tulasya rasanam tad-arpite

padau hareḥ kṣetra-padaṇuṣarpane

śiro hr̥ṣīkeśa-padaḥbhivandane

kāmam ca dasye na tu kama-kāmyayā

"King Ambarisa first of all engaged his mind on the lotus feet of Lord Kṛṣṇa; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flower offered to the Lord, his tongue in tasting the tulasi leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Maharaja Ambarisa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called arcana, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general—especially those who are not in the renounced order of life—transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-gīta.

TEXT 19

yatha dipo nivata—stho

nengate sopama smṛta

yogino yata—cittasya

yunjato yogam atmanah

SYNONYMS

yatha—as; dipah—a lamp; nivata—sthah—in a place without wind; na—does not; ingate—waver; sa upama—compared to that; smrta—likened; yoginah—of the yogi; yata—cittasya—whose mind is controlled; yunjatah—constantly engaged in; yogam—meditation; atmanah—on transcendence.

TRANSLATION

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

PURPORT

A truly Kṛṣṇa conscious person, always absorbed in transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

TEXTS 20–23

yatroparamate cittam

niruddham yoga-sevaya

yatra caivatmanatmanam

pasyann atmani tusyati

sukham atyantikam yat tad

buddhi—grahyam atindriyam

vetti yatra na caivayam

sthitah calati tattvatah

yam labdhva caparam labham

manyate nadhikam tatah

yasmin sthito na duhkkena

gurunapi vicalyate

tam vidyad duhkha—samyoga—

viyogam yoga—samjnitam

SYNONYMS

yatra—in that state of affairs; uparamate—when one feels transcendental happiness; cittam—mental activities; niruddham—restrained from matter; yoga—sevaya—by performance of yoga; yatra—in that; ca—also; eva—certainly; atmana—by the pure mind; atmanam—the self; pasyan—realizing the position; atmani—in the self; tussyati—becomes satisfied; sukham—happiness; atyantikam—supreme; yat—in which; tat—that; buddhi—intelligence; grahyam—accessible; atindriyam—transcendental; vetti—knows; yatra—wherein; na—never; ca—also; eva—certainly; ayam—in this; sthitah—situated; calati—moves; tattvatah—from the truth; yam—that which; labdhva—by attainment; ca—also; aparam—any other; labham—gain; manyate—does not mind; na—never; adhikam—more than that; tatah—from that; yasmin—in which; sthitah—being situated; na—never; duhkkena—by miseries; guruna api—even though very difficult; vicalyate—becomes shaken; tam—that; vidyat—you must know; duhkha—samyoga—miseries of material contact; viyogam—extermination; yoga—samjnitam—trance in yoga.

TRANSLATION

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

PURPORT

By practice of yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or samadhi, which means that the yogi realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. Yoga practice is more or less based on the principles of the Patanjali system. Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patanjali system of yoga. There is an acceptance of transcendental pleasure in the Patanjali system, but the monists do not accept this transcendental pleasure, out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure—realized through transcendental senses—is accepted. And this is corroborated by Patanjali Muni, the famous exponent of the yoga system. The great sage declares in his Yoga-sutras (3.34): *purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-saktir iti*.

This citi-sakti, or internal potency, is transcendental. Purusartha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This "oneness with the Supreme" is called kaivalyam by the monist. But according to Patanjali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called *ceto-darpana-marjanam*, or

clearance of the impure mirror of the mind. This "clearance" is actually liberation, or bhava-maha-davagni-nirvapanam. The theory of nirvana—also preliminary—corresponds with this principle. In the Bhagavatam (2.10.6) this is called svarupena vyavasthitiḥ. The Bhagavad-gita also confirms this situation in this verse.

After nirvana, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Kṛṣṇa consciousness. In the words of the Bhagavatam, svarupena vyavasthitiḥ: this is the "real life of the living entity." Maya, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Patañjali also accepts this by his words kaivalyam svarupa-pratistha va citi-saktir iti. This citi-sakti, or transcendental pleasure, is real life. This is confirmed in the Vedānta-sūtra (1.1.12) as ānanda-mayo 'bhyasat. This natural transcendental pleasure is the ultimate goal of yoga and is easily achieved by execution of devotional service, or bhakti-yoga. Bhakti-yoga will be vividly described in the Seventh Chapter of Bhagavad-gita.

In the yoga system, as described in this chapter, there are two kinds of samādhi, called samprajñata-samādhi and asamprajñata-samādhi. When one becomes situated in the transcendental position by various philosophical researches, it is called samprajñata-samādhi. In the asamprajñata-samādhi there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the yogi is once situated in that transcendental position, he is never shaken from it. Unless the yogi is able to reach this position, he is unsuccessful. Today's so-called yoga practice, which involves various sense pleasures, is contradictory. A yogi indulging in sex and intoxication is a mockery. Even those yogis who are attracted by the siddhis (perfections) in the process of yoga are not perfectly situated. If the yogis are attracted by the by-products of yoga, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of yoga is lost in that way.

The best practice of yoga in this age is Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments especially in this age of hypocrisy, to practicing hatha-yoga, dhyāna-yoga and jñāna-yoga, but there is no such problem in executing karma-yoga or bhakti-yoga.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure bhakti-yoga or in Kṛṣṇa consciousness does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences—such as accidents, disease, scarcity and even the death of a most dear

relative—but he is always alert to execute his duties in Kṛṣṇa consciousness or bhakti-yoga. Accidents never deviate him from his duty. As stated in the Bhagavad-gītā (2.14), *agamapayino 'nityas tams titikṣasva bhārata*. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in yoga practice.

TEXT 24

sa niscayena yoktavyo

yogo 'nirvinna-cetasa

sankalpa-prabhavan kamaṁ

tyaktva sarvaṁ aśeṣataḥ

manasaivendriya-graṁaṁ

vinīyamya samantataḥ

SYNONYMS

sah—that yoga system; niscayena—with firm determination; yoktavyah—must be practiced; yogah—in such practice; anirvinna-cetasa—without deviation; sankalpa—material desires; prabhavan—born of; kama—sense gratification; tyaktva—giving up; sarva—all; aśeṣataḥ—completely; manasa—by the mind; eva—certainly; indriya-graṁaṁ—the full set of senses; vinīyamya—regulating; samantataḥ—from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.

PURPORT

The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding bhakti-yoga, Rupa Gosvami says:

utsahan niscayad dhairyat

tat-tat-karma-pravartanat

sanga-tyagat sato vrtteh

sadbhir bhaktih prasidhyati

"The process of bhakti-yoga can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness." (Upadesamrta 3)

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuda, the gigantic bird carrier of Lord Visnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow

became happy by the grace of Garuda.

Similarly, the practice of yoga, especially bhakti–yoga in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

TEXT 25

sanaih sanair uparamed

buddhya dhṛti–grhitaya

atma–samstham manah kṛtva

na kincid api cintayet

SYNONYMS

sanaih—gradually; sanaih—step by step; uparamet—hesitated; buddhya—by intelligence; dhṛti–grhitaya—carrying the conviction; atma–samstham—placed in transcendence; manah—mind; kṛtva—doing so; na—not; kincit—anything else; api—even; cintayet—be thinking of.

TRANSLATION

Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the self alone and should think of nothing else.

PURPORT

By proper conviction and intelligence one should gradually cease sense activities. This is called pratyahara. The mind, being controlled by conviction, meditation, and cessation of the senses, should be situated in trance, or samadhi. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.

TEXT 26

yato yato niscalati

manas cancelam asthiram

tatas tato niyamyaitad

atmany eva vasam nayet

SYNONYMS

yatah—whatever; yatah—wherever; niscalati—verily agitated; manah—the mind; cancelam—flickering; asthiram—unsteady; tatah—from there; tatah—and thereafter; niyamyā—regulating; etat—this; atmani—in the self; eva—certainly; vasam—control; nayet—must bring in.

TRANSLATION

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

PURPORT

The nature of the mind is flickering and unsteady. But a self-realized yogi has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called gosvami, or svami, and one who is controlled by the mind is called go-dasa, or the servant of the senses. A gosvami knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hrsikesa, or the supreme owner of the senses—Krsna. Serving Krsna with purified senses is called Krsna consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

TEXT 27

prasanta—manasam hy enam

yoginam sukham uttamam

upaiti santa—rajasam

brahma—bhutam akalmasam

SYNONYMS

prasanta—mind fixed on the lotus feet of Krsna; manasam—of one whose mind is so fixed; hi—certainly; enam—this; yoginam—the yogi; sukham—happiness; uttamam—the highest; upaiti—attains; santa—rajasam—pacified passion; brahma—bhutam—liberation by identification with the Absolute; akalmasam—freed from all past sinful reaction.

TRANSLATION

The yogi whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

PURPORT

Brahma-bhuta is the state of being free from material contamination and situated in the transcendental service of the Lord. *Mad-bhaktim labhate param* (Bg. 18.54). One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. *Sa vai manah krsna-padaravindayoh*. To be always engaged in the transcendental loving service of the Lord, or to remain in Krsna consciousness, is to be factually liberated from the mode of passion and all material contamination.

TEXT 28

yunjann evam sadatmanam

yogi vigata-kalmasah

sukhena brahma-samsparsam

atyantam sukham asnute

SYNONYMS

yunjan—thus being engaged in yoga practice; evam—thus; sada—always; atmanam—self; yogi—one who is in touch with the Supreme Self; vigata—is freed from; kalmasah—all material contamination; sukhena—in transcendental happiness; brahma-samsparsam—being in constant touch with the Supreme; atyantam—highest; sukham—happiness; asnute—attains.

TRANSLATION

Steady in the self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the supreme consciousness.

PURPORT

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called brahma-samsparsa.

TEXT 29

sarva-bhuta-stham atmanam

sarva-bhutani catmani

iksate yoga-yuktatma

sarvatra sama-darsanah

SYNONYMS

sarva—bhuta—stham—situated in all beings; atmanam—the Supersoul; sarva—all; bhutani—entities; ca—also; atmani—in the self; iksate—does see; yoga-yukta-atma—one who is dovetailed in Kṛṣṇa consciousness; sarvatra—everywhere; sama-darsanah—seeing equally.

TRANSLATION

A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

PURPORT

A Kṛṣṇa conscious yogi is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramatma). Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. The Lord in His Paramatma feature is situated within both the heart of the dog and that of a brahmana. The perfect yogi knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a brahmana. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of yoga cannot see so clearly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and the nonbeliever. In the smṛti this is confirmed as follows: atatvac ca matrtvac ca atma hi paramo harih. The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the supreme father (or mother) is also. Consequently the Supersoul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies—the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another.

The yogi sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Kṛṣṇa consciousness.

TEXT 30

yo mam pasyati sarvatra

sarvam ca mayi pasyati

tasyaḥ na pranasyami

sa ca me na pranasyati

SYNONYMS

yah—whichever; mam—Me; pasyati—sees; sarvatra—everywhere; sarvam—everything; ca—and; mayi—in Me; pasyati—he sees; tasya—his; aham—I; na—not; pranasyami—am lost; sa—he; ca—also; me—to Me; na—nor; pranasyati—is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

PURPORT

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything—this is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation. It is the stage beyond self-realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the *Brahma-saṁhita* (5.38):

premanjana-cchurita-bhakti-vilocanena

santah sadaiva hrdayesu vilokayanti

yam syamasundaram acintya-guna-svarupam

govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara situated within the heart of the devotee."

At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogi who sees the Lord as Paramatma within the heart, the same applies. Such a yogi turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

TEXT 31

sarva—bhuta—sthitam yo mam

bhajaty ekatvam asthitah

sarvatha vartamano 'pi

sa yogi mayi vartate

SYNONYMS

sarva—bhuta—sthitam—situated in everyone's heart; yah—he who; mam—unto Me; bhajati—serves in devotional service; ekatvam—oneness; asthitah—thus situated; sarvatha—in all respects; varta—manah—being situated; api—in spite of; sah—he; yogi—transcendentalist; mayi—unto Me; vartate—remains.

TRANSLATION

The yogi who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

PURPORT

A yogi who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu—with four hands, holding conchshell, wheel, club and lotus flower. The yogi should know that Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogi engaged in meditation on the Supersoul. The yogi in Kṛṣṇa consciousness—even though he may be engaged in various activities while in material existence—remains always situated in Kṛṣṇa. This is

confirmed in the Bhakti-rasamrta-sindhu (1.2.187) of Srila Rupa Gosvami: nikhilasv apy avasthasu jivan-muktah sa ucyate. A devotee of the Lord, always acting in Krsna consciousness, is automatically liberated. In the Narada-pancaratra this is confirmed in this way:

dik-kalady-anavacchinne

krsne ceto vidhaya ca

tan-mayo bhavati ksipram

jivo brahmani yojayet

"By concentrating one's attention on the transcendental form of Krsna, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Krsna and then attains the happy state of transcendental association with Him."

Krsna consciousness is the highest stage of trance in yoga practice. This very understanding that Krsna is present as Paramatma in everyone's heart makes the yogi faultless. The Vedas (Gopala-tapani Upanisad 1.21) confirm this inconceivable potency of the Lord as follows: eko 'pi san bahudha yo 'vabhati. "Although the Lord is one, He is present in innumerable hearts as many." Similarly, in the smrti-sastra it is said:

eka eva paro visnuh

sarva-vyapi na samsayah

aisvaryad rupam ekam ca

surya-vat bahudheyate

"Visnu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere, as the sun appears in many places at once."

TEXT 32

atmaupamyena sarvatra

samam pasyati yo 'rjuna

sukham va yadi va duhkham

sa yogi paramo matah

SYNONYMS

atma—self; aupamyena—by comparison; sarvatra—everywhere; samam—equally; pasyati—sees; yah—he who; arjuna—O Arjuna; sukham—happiness; va—or; yadi—if; va—or; duhkham—distress; sah—such; yogi—transcendentalist; paramah—perfect; matah—considered.

TRANSLATION

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

PURPORT

One who is Kṛṣṇa conscious is a perfect yogi; he is aware of everyone's happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing

Krsna to be the supreme enjoyer of all the activities of the human being. Krsna is the proprietor of all lands and planets, and the sincerest friend of all living entities. The perfect yogi knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Krsna. Because one in Krsna consciousness is happy, he tries to distribute the knowledge of Krsna everywhere. Since the perfect yogi tries to broadcast the importance of becoming Krsna conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. Na ca tasman manusyesu kascin me priya—kṛttamah (Bg. 18.69). In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best yogi because he does not desire perfection in yoga for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a yogi interested only in his personal elevation. The yogi who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Krsna consciousness.

TEXT 33

arjuna uvaca

yo 'yam yogas tvaya proktah

samyena madhusudana

etasyaham na pasyami

cancalatvat sthitim sthiram

SYNONYMS

arjunah uvaca—Arjuna said; yah—the system; ayam—this; yogah—mysticism; tvaya—by You; proktah—described; samyena—generally; madhu—sudana—O killer of the demon Madhu; etasya—of this; aham—I; na—do not; pasyami—see; cancalatvat—due to being restless; sthitim—situation; sthiram—stable.

TRANSLATION

Arjuna said: O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

PURPORT

The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words *sucau dese* and ending with *yogi paramah* is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this Age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult yoga system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally impossible in this Age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, then what of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

TEXT 34

cancalam hi manah kṛṣṇa

pramathi balavad drdham

tasyaham nigraham manye

vayor iva su-duskaram

SYNONYMS

cancalam—flickering; hi—certainly; manah—mind; krsna—O Krsna; pramathi—agitating; bala-vat—strong; drdham—obstinate; tasya—its; aham—I; nigraham—subduing; manye—think; vayoh—of the wind; iva—like; su-duskaram—difficult.

TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Krsna and to subdue it, I think, is more difficult than controlling the wind.

PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literature (Katha Upanisad 1.3.3–4) it is said:

atmanam rathinam viddhi

sariram ratham eva ca

buddhim tu sarathim viddhi

manah pragraham eva ca

indriyani hayan ahur

visayams tesu gocaran

atmendriya–mano–yuktam

bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krsna," the great mantra for deliverance, in all humility. The method prescribed is sa vai manah krsna–padaravindayoh: one must engage one's mind fully in Krsna. Only then will there remain no other engagements to agitate the mind.

TEXT 35

sri–bhagavan uvaca

asamsayam maha–baho

mano durnigraham calam

abhyasena tu kaunteya

vairagyena ca grhyate

SYNONYMS

sri—bhagavan uvaca—the Personality of Godhead said; asamsayam—undoubtedly; maha—baho—O mighty—armed one; manah—mind; durnigraham—difficult to curb; calam—flickering; abhyasena—by practice; tu—but; kaunteya—O son of Kunti; vairagyena—by detachment; ca—also; grhyate—can be so controlled.

TRANSLATION

The Blessed Lord said: O mighty—armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Krsna consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Krsna. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Krsna, the more one becomes enlightened and detached from everything that draws the mind away from Krsna. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairagya. Vairagya means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krsna. This is

practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit. This attachment is called *pārasanubhava*, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

TEXT 36

asamyatatmana yogo

dusprapa iti me matih

vasyatmana tu yatata

sakyo 'vaptum upayatah

SYNONYMS

asamyata—unbridled; atmana—by the mind; yogah—self-realization;
dusprapah—difficult to obtain; iti—thus; me—My; matih—opinion; vasya—controlled;
atmana—by the mind; tu—but; yatata—while endeavoring; sakyah—practical;
avaptum—to achieve; upayatah—appropriate means.

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly, yoga practice without mental control is a waste of time. Such a show of yoga practice may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, the mind must be controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Kṛṣṇa conscious.

TEXT 37

arjuna uvaca

ayatih sraddhayopeto

yogac calita-manasah

aprapya yoga-samsiddhim

kam gatim kṛṣṇa gacchati

SYNONYMS

arjunah uvaca—Arjuna said; ayatih—unsuccessful transcendentalist; sraddhaya—with faith; upetah—engaged; yogat—from the mystic link; calita—deviated; manasah—of one who has such a mind; aprapya—failing; yoga-samsiddhim—highest perfection in

mysticism; kam—which; gati—destination; kṛṣṇa—O Kṛṣṇa; gacchati—achieves.

TRANSLATION

Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

PURPORT

The path of self-realization or mysticism is described in the Bhagavad-gītā. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. Self-realization is sought by the path of knowledge, the practice of the eightfold system or by bhakti-yoga. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, the path of bhakti-yoga is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold yoga system are generally very difficult for this age. Therefore, despite constant endeavor one may fail for many reasons. First of all, one may not be following the process. To pursue the transcendental path is more or less to declare war on the illusory energy. Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called *yogacālita-manasah*: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

TEXT 38

kaccin nobhaya–vibhrastas

chinnabhram iva nasyati

apratistho maha–baho

vimudho brahmanah pathi

SYNONYMS

kaccit—whether; na—not; ubhaya—both; vibhrastah—deviated from; chinna—fallen; abhram—cloud; iva—like; nasyati—perishes; apratisthah—without any position; maha–baho—O mighty–armed Kṛṣṇa; vimudhah—bewildered; brahmanah—of transcendence; pathi—on the path.

TRANSLATION

O mighty–armed Kṛṣṇa, does not such a man, being deviated from the path of transcendence, perish like a riven cloud, with no position in any sphere?

PURPORT

There are two ways to progress. Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes

to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The brahmanah pathi is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramatma and Bhagavan. Lord Sri Krsna is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful transcendentalist. To reach this goal of life through Brahman and Paramatma realization takes many, many births (bahunam janmanam ante). Therefore the supermost path of transcendental realization is bhakti-yoga, or Krsna consciousness, the direct method.

TEXT 39

etan me samsayam krsna

chettum arhasy asesatah

tvad—anyah samsayasyasya

chetta na hy upapadyate

SYNONYMS

etat—this is; me—my; samsayam—doubt; krsna—O Krsna; chettum—to dispel; arhasi—requested to do; asesatah—completely; tvat—than You; anyah—without; samsayasya—of the doubt; asya—of this; chetta—remover; na—never; hi—certainly; upapadyate—to be found.

TRANSLATION

This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.

PURPORT

Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the Bhagavad-gītā, the Lord said that all living entities existed individually in the past, they exist now in the present, and they continue to retain individual identity in the future, even after liberation from the material entanglement. So He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Kṛṣṇa, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Kṛṣṇa is the final and complete answer to all doubts, because He knows past, present and future perfectly—but no one knows Him. Kṛṣṇa and Kṛṣṇa conscious devotees alone can know what is what.

TEXT 40

sri-bhagavan uvaca

partha naiveha namutra

vinasas tasya vidyate

na hi kalyana-kṛt kascid

durgatim tata gacchati

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; partha—O son of Prtha; na eva—never is it so; iha—in this material world; na—never; amutra—in the next life; vinasah—destruction; tasya—his; vidyate—exists; na—never; hi—certainly; kalyana—krt—one who is engaged in auspicious activities; kascit—anyone; durgatim—degradation; tata—thereafter; gacchati—goes.

TRANSLATION

The Blessed Lord said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

PURPORT

In the Srimad-Bhagavatam (1.5.17) Sri Narada Muni instructs Vyasadeva as follows:

tyaktva sva—dharmam caranambujam harer

bhajann apakvo 'tha patet tato yadi

yatra kva vabhadram abhud amusya kim

ko vartha apto 'bhajatam sva—dharmatah

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything." For material prospects, there are many activities both scriptural and customary. A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Krsna consciousness. One may argue that by Krsna consciousness one may attain the highest perfection if it is completed, but if one does not attain such a

perfectional stage, then he loses both materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction of not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The Bhagavatam assures the unsuccessful transcendentalist that there need be no worries. Even though he may be subjected to the reaction of not perfectly executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life. On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Kṛṣṇa consciousness.

The purport may be understood as follows: humanity may be divided into two sections, namely, the regulated and the nonregulated. Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious, because while enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions and thus gradually rise to Kṛṣṇa consciousness certainly progress in life.

Those who are then following the path of auspiciousness can be divided into three sections, namely 1) the followers of scriptural rules and regulations who are enjoying material prosperity, 2) those who are trying to find out ultimate liberation from material existence, and 3) those who are devotees in Kṛṣṇa consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life—even to the higher planets; but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Kṛṣṇa consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Kṛṣṇa consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold yoga system is directed toward the ultimate realization of Kṛṣṇa consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

TEXT 41

prapya punya-krtam lokan

usitva sasvatih samah

sucinam srimatam gehe

yoga-bhrasto 'bhijayate

SYNONYMS

prapya—after achieving; punya-krtam—of those who performed pious activities; lokan—planets; usitva—after dwelling; sasvatih—many; samah—years; sucinam—of the pious; sri-matam—of the prosperous; gehe—in the house of; yoga-bhrastah—one who is fallen from the path of self-realization; abhijayate—takes his birth.

TRANSLATION

The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

PURPORT

The unsuccessful yogis are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogi who falls after a short period of practice goes to the higher planets where pious living entities are allowed to enter. After prolonged life there, he is sent back again to this planet, to take birth in the family of a righteous brahmana vaisnava or of aristocratic merchants.

The real purpose of yoga practice is to achieve the highest perfection of Kṛṣṇa consciousness. But those who do not persevere to such an extent and fail due to material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

TEXT 42

atha va yoginam eva

kule bhavati dhimatam

etat dhi durlabhataram

loke janma yad idrsam

SYNONYMS

atha va—*or*; yoginam—*of learned transcendentalists*; eva—*certainly*; kule—*in the family of*; bhavati—*takes birth*; dhi-matam—*of those who are endowed with great wisdom*; etat—*this*; hi—*certainly*; durlabha-taram—*very rare*; loke—*in this world*; janma—*birth*; yat—*that which*; idrsam—*like this*.

TRANSLATION

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

PURPORT

Birth in a family of yogis or transcendentalists—those with great wisdom—is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the acarya or gosvami families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such acarya families, but they have now degenerated due to insufficient education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

TEXT 43

tatra tam buddhi-samyogam

labhate paurva-dehikam

yatate ca tato bhuyah

samsiddhau kuru-nandana

SYNONYMS

tatra—thereupon; tam—that; buddhi-samyogam—revival of such consciousness; labhate—regains; paurva—previous; dehikam—bodily consciousness; yatate—he endeavors; ca—also; tatah—thereafter; bhuyah—again; samsiddhau—for perfection; kuru-nandana—O son of Kuru.

TRANSLATION

On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.

PURPORT

King Bharata, who took his third birth in the family of a good brahmana, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the emperor of the world, and since his time this planet is known among the demigods as Bharata—varsa. Formerly it was known as Ilavrta—varsa. The emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good brahmana and was known as Jada Bharata because he always remained secluded and did not talk to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahugana. From his life it is understood that transcendental endeavors, or the practice of yoga, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

TEXT 44

purvabhyasena tenaiva

hriyate hy avaso 'pi sah

jijñasur api yogasya

sabda—brahmativartate

SYNONYMS

purva—previous; abhyasena—practice; tena—by the influence of that; eva—certainly; hriyate—is attracted; hi—surely; avasah—helpless; api—also; sah—he; jijnasuh—willing to know; api—so; yogasya—of yoga; sabda—brahma—ritualistic principles of scripture; ativartate—transcends.

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.

PURPORT

Advanced yogis are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Kṛṣṇa consciousness, the highest yoga perfection. In the Srimad-Bhagavatam (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

aho bata sva-paco 'to gariyan

yaj-jihvagre vartate nama tubhyam

tepus tapas te juhuvuh sasnur arya

brahmanucur nama grnanti ye te

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Thakura Haridasa as one of His most important disciples. Although Thakura Haridasa happened to take his birth in a Muslim family, he was elevated to the post of *namacarya* by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as *sabda-brahma*. Unless, therefore, one is purified, one cannot take to the principle of Kṛṣṇa consciousness or become engaged in chanting the holy name of the Lord, Hare Kṛṣṇa.

TEXT 45

prayatnad yatamanas tu

yogi samsuddha-kilbisah

aneka-janma-samsiddhas

tato yati param gatim

SYNONYMS

prayatnat—by rigid practice; yatamanah—one who endeavors; tu—but; yogi—such a transcendentalist; samsuddha—washed off; kilbisah—all kinds of sins; aneka—many, many; janma—births; samsiddhah—so achieved perfection; tatah—thereafter; yati—attains; param—highest; gatim—destination.

TRANSLATION

But when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.

PURPORT

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice. With determination, therefore, he begins the unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection—Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the Bhagavad-gītā (7.28):

yesam tv anta-gatam papam

jananam punya-karmanam

te dvandva-moha-nirmukta

bhajante mam drdha-vratah

"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord."

TEXT 46

tapasvibhyo 'dhiko yogi

jnanibhyo 'pi mato 'dhikah

karmibhyas cadhiko yogi

tasmad yogi bhavarjuna

SYNONYMS

tapasvibhyah—than the ascetic; adhikah—greater; yogi—the yogi; jnanibhyah—than the wise; api—also; matah—considered; adhikah—greater than; karmibhyah—than the fruitive worker; ca—also; adhikah—greater than; yogi—the yogi; tasmad—therefore; yogi—a transcendentalist; bhava—just become; arjuna—O Arjuna.

TRANSLATION

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

PURPORT

When we speak of yoga we refer to linking up our consciousness with the Supreme Absolute Truth. Such a process is named differently by various practitioners in terms of the particular method adopted. When the linking up process is predominantly in fruitive activities it is called karma-yoga, when it is predominantly empirical it is called jnana-yoga, and when it is predominantly in a devotional relationship with the Supreme Lord it is called bhakti-yoga. Bhakti-yoga or Kṛṣṇa consciousness is the ultimate perfection of all yogas, as will be explained in the next verse. The Lord has confirmed herein the superiority of yoga, but He has not mentioned that it is better than bhakti-yoga. Bhakti-yoga is full spiritual knowledge, and as such nothing can excel it.

Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most highly praised form of yoga performance mentioned here is bhakti-yoga, and this is still more clearly explained in the next verse.

TEXT 47

yoginam api sarvesam

mad-gatenantar-atmana

sraddhavan bhajate yo mam

sa me yuktatamo matah

SYNONYMS

yoginam—of all yogis; api—also; sarvesam—all types of; mat-gatena—abiding in Me; antah-atmana—always thinking of Me within; sraddha-van—in full faith; bhajate—renders transcendental loving service; yah—one who; mam—Me (the Supreme Lord); sah—he; me—Mine; yukta-tamah—the greatest yogi; matah—is considered.

TRANSLATION

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

PURPORT

The word bhajate is significant here. Bhajate has its root in the verb bhaj, which is used when there is need of service. The English word "worship" cannot be used in the same sense as bhaj. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshipping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The Bhagavatam (11.5.3) confirms this as follows:

ya esam purusam saksad

atma-prabhavam isvaram

na bhajanty avajananti

sthanad bhrastah patanty adhah

"Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word avajananti, used in this verse of Srimad-Bhagavatam, is also found in the Bhagavad-gita. Avajananti mam mudhah: "Only the fools and rascals deride the Supreme Personality of Godhead Lord Krsna." Such fools take it upon themselves to write commentaries on the Bhagavad-gita without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word "worship."

The culmination of all kinds of yoga practices lies in bhakti yoga. All other yogas are but means to come to the point of bhakti in bhakti-yoga. Yoga actually means bhakti-yoga; all other yogas are progressions toward the destination of bhakti-yoga. From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga, without fruitive results, is the beginning of this path. When karma-yoga

increases in knowledge and renunciation, the stage is called jnana-yoga. When jnana-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called astanga-yoga. And, when one surpasses the astanga-yoga he comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called bhakti yoga, the culmination. Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand these other yogas. The yogi who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: karma-yogi, jnana-yogi or dhyana-yogi, raja-yogi, hatha-yogi, etc. If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all other yogas. Therefore, to become Kṛṣṇa conscious is the highest stage of yoga, just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Kṛṣṇa consciousness on the path of bhakti-yoga to become well situated according to the Vedic direction. The ideal yogi concentrates his attention on Kṛṣṇa, who is called Syamasundara, who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower-garlanded. Illuminating all sides is His gorgeous luster, which is called the brahmajyoti. He incarnates in different forms such as Rama, Nṛsimha, Varaha and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of mother Yasoda, and He is known as Kṛṣṇa, Govinda and Vasudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogi.

This stage of highest perfection in yoga can be attained only by bhakti-yoga, as is confirmed in all Vedic literature:

yasya deve para bhaktir

yatha deve tatha gurau

tasyaite kathita hy arthah

prakasante mahatmanah

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

Upanisad 6.23)

Bhaktir asya bhajanam tad ihamutropadhi–nairasyenamusmin manah–kalpanam, etad eva naiskarmyam. "Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiskarmya."
(Gopala–tapani Upanisad 1.15)

These are some of the means for performance of bhakti, or Krsna consciousness, the highest perfectional stage of the yoga system.

Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Srimad Bhagavad–gita in the matter of Sankhya–yoga Brahma–vidya.

Chapter 7

Knowledge of the Absolute

TEXT 1

sri-bhagavan uvaca

mayy asakta-manah partha

yogam yunjan mad-asrayah

asamsayam samagram mam

yatha jnasyasi tac chrnu

SYNONYMS

sri-bhagavan uvaca—the Supreme Lord said; mayi—unto Me; asakta-manah—mind attached; partha—O son of Prtha; yogam—self-realization; yunjan—so practicing; mat-asrayah—in consciousness of Me (Krsna consciousness); asamsayam—without doubt; samagram—completely; mam—unto Me; yatha—as much as; jnasyasi—you can know; tat—that; srnu—try to hear.

TRANSLATION

Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

PURPORT

In this Seventh Chapter of Bhagavad-gita, the nature of Krsna consciousness is fully described. Krsna is full in all opulences, and how He manifests such opulences is described herein. Also, four kinds of fortunate people who become attached to Krsna and four kinds of unfortunate people who never take to Krsna are described in this chapter.

In the first six chapters of Bhagavad-gita, the living entity has been described as nonmaterial spirit soul which is capable of elevating himself to self-realization by different types of yogas. At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Krsna, or in other words Krsna consciousness, is the highest form of all yoga. By concentrating one's mind upon Krsna, one is able to know the Absolute Truth completely, but not otherwise. Impersonal brahmajyoti or localized Paramatma realization is not perfect knowledge of the Absolute Truth because it is partial. Full and scientific knowledge is Krsna, and everything is revealed to the person in Krsna consciousness. In complete Krsna consciousness one knows that Krsna is ultimate knowledge beyond any doubts. Different types of yoga are only steppingstones on the path of Krsna consciousness. One who takes directly to Krsna consciousness automatically knows about brahmajyoti and Paramatma in full. By practice of Krsna consciousness yoga, one can know everything in full—namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.

One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Krsna the Supreme is made possible by prescribed devotional service in nine different forms, of which sravanam is the first and most important. The Lord therefore says to Arjuna, *tac chrnu*, or "Hear from Me." No one can be a greater authority than Krsna, and therefore by hearing from Him one receives the greatest opportunity for progress in Krsna consciousness. One has therefore to learn from Krsna directly or from a pure devotee of Krsna—and not from a nondevotee upstart, puffed up with academic education.

In the Srimad-Bhagavatam this process of understanding Krsna, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

srnvatam sva—kathah krsnah

punya—sravana—kirtanah

hrdy antah—stho hy abhadrani

vidhunoti suhrt satam

nasta—prayesu abhadresu

nityam bhagavata—sevaya

bhagavaty uttama—sloke

bhaktir bhavati naisthiki

tada rajas—tamo—bhavah

kama—lobhadays ca ye

ceta etair anaviddham

sthitam sattve prasidati

evam prasanna—manaso

bhagavad—bhakti—yogatah

bhagavat—tattva—vijñanam

mukta—sangasya jayate

bhidyate hrdaya—granthi

chidyante sarva—samsayah

ksiyante casya karmani

drsta evatmanisvare

"To hear about Krsna from Vedic literatures, or to hear from Him directly through the Bhagavad-gita, is itself righteous activity. And for one who hears about Krsna, Lord Krsna who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Krsna from the Bhagavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of asamsayam-samagram, understanding of the Supreme Absolute Truth Personality of Godhead." (Bhag. 1.2.17-21)

Therefore only by hearing from Krsna or from His devotee in Krsna consciousness can one understand the science of Krsna.

TEXT 2

jnanam te 'ham sa-vijnanam

idam vaksyamy asesatah

yaj jnatva neha bhuyo 'nyaj

jnatavyam avasisyate

SYNONYMS

jnanam—phenomenal knowledge; te—unto you; aham—I; sa—with;
vijnanam—noumenal knowledge; idam—this; vaksyami—shall explain; asesatah—in
full; yat—which; jnatva—knowing; na—not; iha—in this world; bhuyah—further;
anyat—anything more; jnatavyam—knowable; avasisyate—remains to be known.

TRANSLATION

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

PURPORT

Complete knowledge includes knowledge of the phenomenal world and the spirit behind it. The source of both of them is transcendental knowledge. The Lord wants to explain the above-mentioned system of knowledge because Arjuna is Kṛṣṇa's confidential devotee and friend. In the beginning of the Fourth Chapter this explanation was given by the Lord, and it is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord directly from the Lord in disciplic succession. Therefore one should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of yoga practice. When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown. The Vedas (Mundaka Upanisad 1.3) say, *kasmin bhagavo vijñate sarvam idam vijñatam bhavati*.

TEXT 3

manusyanam sahasresu

kascid yatati siddhaye

yatatam api siddhanam

kascin mam vetti tattvatah

SYNONYMS

manusyanam—of men; sahasresu—out of many thousands; kascit—someone; yatati—endeavors; siddhaye—for perfection; yatatam—of those so endeavoring; api—indeed; siddhanam—of those who have achieved perfection; kascit—someone; mam—Me; vetti—does know; tattvatah—in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

PURPORT

There are various grades of men, and out of many thousands one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the Gita are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by jnana-yoga, dhyana-yoga and discrimination of the self from matter. However, Krsna can only be known by persons who are in Krsna consciousness. Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Krsna. Krsna is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramatma. The yogis and jnanis are confused in their attempts to understand Krsna, although the greatest of the impersonalists, Sripada Sankaracarya, has admitted in his Gita commentary that Krsna is the Supreme Personality of Godhead. But his followers do not accept Krsna as such, for it is very difficult to know Krsna, even though one has transcendental realization of

impersonal Brahman.

Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. *Isvarah paramah kṛṣṇah sac-cid-ananda-vigrahaḥ. anadir adir govindah sarva-kāraṇa-kāraṇam.* It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of bhakti or devotional service is very easy, they cannot practice it. If the path of bhakti is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of bhakti is not easy. The so-called path of bhakti practiced by unauthorized persons without knowledge of bhakti may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Śrīla Rūpa Gosvāmī writes in his *Bhakti-rasamṛta-sindhu* (1.2.101):

sruti-smṛti-puranadi-

pañcarātra-vidhim vina

aikāntiki harer bhaktir

utpatayaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, Nārada-pañcarātra, etc., is simply an unnecessary disturbance in society."

It is not possible for the Brahman-realized impersonalist or the Paramātmā-realized yogi to understand Kṛṣṇa the Supreme Personality of Godhead as the son of mother Yāsodā or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa (*muhyanti yat surayaḥ*). *Mam tu veda na kascana*: "No one knows Me as I am," the Lord says. And if one does know Him, then *sa mahatma su-durlabhah*. "Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, he cannot know Kṛṣṇa as He is (*tattvataḥ*), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Kṛṣṇa is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

atah sri—krsna—namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand Krsna as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234)

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

SYNONYMS

bhumih—earth; apah—water; analah—fire; vayuh—air; kham—ether; manah—mind;
buddhih—intelligence; eva—certainly; ca—and; ahankarah—false ego; iti—thus;
iyam—all these; me—My; bhinna—separated; prakrtih—energies; astadha—total eight

.

TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

PURPORT

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called prakṛti, or the energy of the Lord in His different puruṣa incarnations (expansions) as described in the Satvata-tantra:

visnos tu trini rūpaṇi

puruṣakhyāny atho viduḥ

ekam tu mahatāḥ sraṣṭr

dvitīyam tv aṇḍa-saṁsthitaṁ

trītiyaṁ sarva-bhūta-sthaṁ

taṇi jñatva vimucyate

"For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇu. The first one, Mahā-Viṣṇu, creates the total material energy, known as mahat-tattva. The second, Garbhodakāśayi Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodakāśayi Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā, who is present even within the atoms. Anyone who knows these three Viṣṇu can be liberated from material entanglement."

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa. These puruṣas are called incarnations. Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes (puruṣas), controllers and enjoyers of the

material energy. According to Bhagavad-gita this atheistic conclusion is false. In the verse under discussion it is stated that Krsna is the original cause of the material manifestation. Srimad-Bhagavatam also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the brahmajyoti, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in the brahmajyoti as there are in the Vaikunthalokas, and the impersonalist accepts this brahmajyoti as the ultimate eternal goal. The Paramatma manifestation is also a temporary all-pervasive aspect of the Ksirodakasayi Visnu. The Paramatma manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Krsna. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Krsna. The false ego—"I am," and "It is mine," which constitute the basic principle of material existence—includes ten sense organs for material activities. Intelligence refers to the total material creation, called the mahat-tattva. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sankhya atheistic philosophy; they are originally offshoots from Krsna's energies and are separated from Him, but atheistic Sankhya philosophers with a poor fund of knowledge do not know Krsna as the cause of all causes. The subject matter for discussion in the Sankhya philosophy is only the manifestation of the external energy of Krsna, as it is described in the Bhagavad-gita.

TEXT 5

apareyam itas tv anyam

prakrtim viddhi me param

jiva-bhutam maha-baho

yayedam dharyate jagat

SYNONYMS

apara—inferior; iyam—this; itah—besides this; tu—but; anyam—another;
prakrtim—energy; viddhi—just try to understand; me—My; param—superior;
jiva-bhutam—the living entities; maha-baho—O mighty-armed one; yaya—by whom;
idam—this; dharyate—being utilized or exploited; jagat—the material world.

TRANSLATION

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

PURPORT

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord—they have no independent existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in Srimad-Bhagavatam (10.87.30) as follows:

aparimita dhruvas tanu-bhrto yadi sarva-gatas

tarhi na sasyateti niyamo dhruva netaratha

ajani ca yan–mayam tad avimucya niyantr bhavet

samam anujanatam yad amatam mata–dustataya

"O Supreme Eternal! If the embodied living entities were eternal and all–pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."

The Supreme Lord Krsna is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called mukti, or liberation. The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine." His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may conclude that the Gita confirms the living entity to be only one of the multi–energies of Krsna; and when this energy is freed from material contamination, it becomes fully Krsna conscious, or liberated.

TEXT 6

etad–yonini bhutani

sarvanity upadharaya

aham krtsnasya jagatah

prabhavah pralayas tatha

SYNONYMS

etat—these two natures; yonini—source of birth; bhutani—everything created; sarvani—all; iti—thus; upadharaya—know; aham—I; krtsnasya—all-inclusive; jagatah—of the world; prabhavah—source of manifestation; pralayah—annihilation; tatha—as well as.

TRANSLATION

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

PURPORT

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only on the basis of spiritual energy. This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because of that superior energy, spirit soul, being present. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Visnu. Therefore spirit and matter, which combine together to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything. A fragmental part and parcel of the Lord, namely, the living entity, may by manipulation of material energy construct a skyscraper, a factory, or city, but he cannot create matter out of nothing, and he certainly cannot construct a planet or a universe. The cause of the universe is the Supersoul, Krsna, the Supreme creator of all individual souls and the original cause of all causes, as the Katha Upanisad (2.2.13) confirms. (Nityo nityanam cetanas cetananam.)

TEXT 7

mattah parataram nanyat

kincid asti dhananjaya

mayi sarvam idam protam

sutre mani-gana iva

SYNONYMS

mattah—beyond Myself; para-taram—superior; na—not; anyat kincit—anything else; asti—there is; dhananjaya—O conqueror of wealth; mayi—in Me; sarvam—all that be; idam—which we see; protam—strung; sutre—on a thread; mani-gana—pearls; iva—likened.

TRANSLATION

O conqueror of wealth [Arjuna], there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

PURPORT

There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal. As far as Bhagavad-gita is concerned, the Absolute Truth is the Personality of Godhead Sri Kṛṣṇa, and this is confirmed in every step. In this verse, in particular, it is

stressed that the Absolute Truth is a person. That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the *Brahma-samhita*: *isvarah paramah krsnah sac-cid-ananda-vigraha*; that is, the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge. These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes. The impersonalist, however, argues on the strength of the Vedic version given in the *Svetasvatara Upanisad* (3.10): *tato yad uttarataram tad arupam anamayam. ya etad vidur amṛtas te bhavanti athetare duḥkham evāpiyanti*. "In the material world Brahma, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahma there is the Transcendence who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world."

The impersonalist puts more stress on the word *arupam*. But this *arupam* is not impersonal. It indicates the transcendental form of eternity, bliss and knowledge as described in the *Brahma-samhita* quoted above. Other verses in the *Svetasvatara Upanisad* (3.8–9) substantiate this as follows:

vedāham etam puruṣam mahantam

āditya-varṇam tamasah parastat

tam eva viditvati mṛtyum eti

nānyah pantha vidyate 'yanaya

yasmat param naparam asti kincid

yasman naniyo no jyayo 'sti kincit

vrkṣa iva stabdho divi tiṣṭhaty ekaḥ

tenedam purnam puruṣena sarvaṁ

"I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person.

"There is no truth superior to that Supreme Person because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies."

From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual.

TEXT 8

raso 'ham apsu kaunteya

prabhasmi sasi-suryayoh

pranavah sarva-vedesu

sabdah khe paurusam nrsu

SYNONYMS

rasah--taste; aham--I; apsu--in water; kaunteya--O son of Kunti; prabha asmi--I am the light; sasi-suryayoh--in the sun and the moon; pranavah--the letters a-u-m; sarva--in all; vedesu--in the Vedas; sabdah--sound vibration; khe--in the ether; paurusam--ability; nrsu--in man.

TRANSLATION

O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

PURPORT

This verse explains how the Lord is all-pervasive by His diverse material and spiritual energies. The Supreme Lord can be preliminarily perceived by His different energies, and in this way He is realized impersonally. As the demigod in the sun is a person and is perceived by his all-pervading energy, the sunshine, similarly the Lord, although in His eternal abode, is perceived by His all-pervading, diffusive energies. The taste of water is the active principle of water. No one likes to drink sea water because the pure taste of water is mixed with salt. Attraction for water depends on the purity of the taste, and this pure taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying water to quench man's thirst. That is the way of perceiving the Supreme. Practically speaking, there is no conflict between personalism and impersonalism. One who knows God knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no contradiction. Therefore Lord Caitanya established His sublime doctrine: *acintya bheda-and-abheda-tattva*—simultaneously one and different.

The light of the sun and the moon is also originally emanating from the *brahmajyoti*, which is the impersonal effulgence of the Lord. Similarly *pranava* or the *omkara* transcendental sound in the beginning of every Vedic hymn to address the Supreme Lord also emanates from Him. Because the impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable names, they prefer to vibrate the transcendental sound *omkara*. But they do not realize that *omkara* is the sound representation of Kṛṣṇa. The jurisdiction of Kṛṣṇa consciousness extends everywhere, and one who knows Kṛṣṇa consciousness is blessed. Those who do not know Kṛṣṇa are in illusion, and so knowledge of Kṛṣṇa is liberation, and ignorance of Him is bondage.

TEXT 9

punyo gandhah prthivyam ca

tejas casmi vibhavasau

jivanam sarva—bhutesu

tapas casmi tapasvisu

SYNONYMS

punyah—original; gandhah—fragrance; prthivya—in the earth; ca—also; tejah—temperature; ca—also; asmi—I am; vibhavasau—in the fire; jivanam—life; sarva—all; bhutesu—living entities; tapah—penance; ca—also; asmi—I am; tapasvisu—in those who practice penance.

TRANSLATION

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

PURPORT

Punya means that which is not decomposed; punya is original. Everything in the material world has a certain flavor or fragrance, as the flavor and fragrance in a flower, or in the earth, in water, in fire, in air, etc. The uncontaminated flavor, the original flavor, which permeates everything, is Kṛṣṇa. Similarly, everything has a particular original taste, and this taste can be changed by the mixture of chemicals. So everything original has some smell, some fragrance, and some taste. Vibhava means fire. Without fire we cannot run factories, we cannot cook, etc., and that fire is Kṛṣṇa. The heat in the fire is Kṛṣṇa. According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion fire is needed. In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa. The duration of man's life is also due to Kṛṣṇa. Therefore by the grace of Kṛṣṇa,

man can prolong his life or diminish it. So Kṛṣṇa consciousness is active in every sphere.

TEXT 10

bijam mam sarva-bhutanam

viddhi partha sanatanam

buddhir buddhimatam asmi

tejas tejasvinam aham

SYNONYMS

bijam—the seed; mam—unto Me; sarva-bhutanam—of all living entities; viddhi—try to understand; partha—O son of Prtha; sanatanam—original, eternal; buddhih—intelligence; buddhi-matam—of the intelligent; asmi—I am; tejah—prowess; tejasvinam—of the powerful; aham—I am.

TRANSLATION

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

PURPORT

Bijam means seed; Krsna is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert—they cannot move, but only stand. Every entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Krsna. As stated in Vedic literature, Brahman, or the Supreme Absolute Truth, is that from which everything is emanating. Krsna is Parabrahman, the Supreme Spirit. Brahman is impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal aspect—that is stated in Bhagavad-gita. Therefore, originally, Krsna is the source of everything. He is the root. As the root of a tree maintains the whole tree, Krsna, being the original root of all things, maintains everything in this material manifestation. This is also confirmed in the Vedic literature. Yato va imani bhutani jayante. "The Supreme Absolute Truth is that from which everything is born." He is the prime eternal among all eternals. He is the supreme living entity of all living entities, and He alone is maintaining all life. Krsna also says that He is the root of all intelligence. Unless a person is intelligent he cannot understand the Supreme Personality of Godhead, Krsna.

TEXT 11

balam balavatam caham

kama-raga-vivarjitam

dharmaviruddho bhutesu

kamo 'smi bharatarsabha

SYNONYMS

balam—strength; bala-vatam—of the strong; ca—and; aham—I am; kama—passion; raga—attachment; vivarjitam—devoid of; dharma-aviruddhah—not against the religious principles; bhutesu—in all beings; kamah—sex life; asmi—I am; bharata-rsabha—O lord of the Bharatas.

TRANSLATION

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bharatas [Arjuna].

PURPORT

The strong man's strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious principles (dharma), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

TEXT 12

ye caiva sattvika bhava

rajasas tamasas ca ye

matta eveti tan viddhi

na tv aham tesu te mayi

SYNONYMS

ye—all those; ca—and; eva—certainly; sattvikah—in goodness; bhavah—states of being; rajasah—mode of passion; tamasah—mode of ignorance; ca—also; ye—although; mattah—from Me; eva—certainly; iti—thus; tan—those; viddhi—try to

know; na—not; tu—but; aham—I; tesu—in those; te—they; mayi—unto Me.

TRANSLATION

All states of being—be they of goodness, passion or ignorance—are manifested by My energy. I am, in one sense, everything—but I am independent. I am not under the modes of this material nature.

PURPORT

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Krsna, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord Krsna, but Krsna is not subject to material nature. Therefore He is nirguna, which means that these gunas, or modes, although issuing from Him, do not affect Him. That is one of the special characteristics of Bhagavan, or the Supreme Personality of Godhead.

TEXT 13

tribhir guna-mayair bhavair

ebhih sarvam idam jagat

mohitam nabhijanati

mam ebhyah param avyayam

SYNONYMS

tribhih—three; guna-mayaih—by the three gunas; bhavaih—state of being; ebhih—all these; sarvam—the whole world; idam—in this world; jagat—universe; mohitam—deluded; na abhijanati—do not know; mam—Me; ebhyah—above these; param—the Supreme; avyayam—inexhaustible.

TRANSLATION

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

PURPORT

The whole world is enchanted by three modes of material nature. Those who are bewildered by these three modes cannot understand that transcendental to this material nature is the Supreme Lord, Kṛṣṇa. In this material world everyone is under the influence of these three gunas and is thus bewildered.

By nature living entities have particular types of body and particular types of psychic and biological activities accordingly. There are four classes of men functioning in the three modes of nature. Those who are purely in the mode of goodness are called brahmanas. Those who are purely in the mode of passion are called ksatriyas. Those who are in the modes of both passion and ignorance are called vaiśyas. Those who are completely in ignorance are called sudras. And those who are less than that are animals or animal life. However, these designations are not permanent. I may either be a brahmana, ksatriya, vaiśya or whatever—in any case, this life is temporary. But although life is temporary and we do not know what we are going to be in the next life, still, by the spell of this illusory energy, we consider ourselves in the light of this bodily conception of life, and we thus think that we are American, Indian, Russian or brahmana, Hindu, Muslim, etc. And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes. So Lord Kṛṣṇa says that men, deluded by these three modes of nature, do not understand that behind the

background is the Supreme Godhead.

There are many different kinds of living entities—human beings, demigods, animals, etc.—and each and every one of them is under the influence of material nature, and all of them have forgotten the transcendent Personality of Godhead. Those who are in the modes of passion and ignorance, and even those who are in the mode of goodness, cannot go beyond the impersonal Brahman conception of the Absolute Truth. They are bewildered before the Supreme Lord in His personal feature, which possesses all beauty, opulence, knowledge, strength, fame and renunciation. When even those who are in goodness cannot understand, what hope is there for those in passion and ignorance? Kṛṣṇa consciousness is transcendental to all these three modes of material nature, and those who are truly established in Kṛṣṇa consciousness are actually liberated.

TEXT 14

daivi hy esa guna-mayi

mama maya duratyaya

mam eva ye prapadyante

mayam etam taranti te

SYNONYMS

daivi—transcendental; hi—certainly; esa—this; guna-mayi—consisting of the three modes of material nature; mama—My; maya—energy; duratyaya—very difficult to overcome; mam—unto Me; eva—certainly; ye—those; prapadyante—surrender; mayam etam—this illusory energy; taranti—overcome; te—they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

PURPORT

The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy, their original superior power is covered. Being thus covered by material energy, one cannot possibly overcome its influence. As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called *nitya-baddha*, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in material history. Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome. Inferior material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The Vedas confirm this as follows: *mayam tu prakrtim vidyan mayinam tu mahesvaram*. "Although maya [illusion] is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the supreme controller." (Svetasvatara Upanisad 4.10)

Another meaning of *guna* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature. Devotional service, or Kṛṣṇa consciousness, can help one gain such release. Kṛṣṇa, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity, who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature.

The words mam eva are also significant. Mam means unto Kṛṣṇa (Viṣṇu) only, and not Brahma or Śiva. Although Brahma and Śiva are greatly elevated and are almost on the level of Viṣṇu, it is not possible for such incarnations of rajo–guṇa (passion) and tamō–guṇa (ignorance) to release the conditioned soul from the clutches of maya. In other words, both Brahma and Śiva are also under the influence of maya. Only Viṣṇu is the master of maya; therefore He alone can give release to the conditioned soul. The Vedas (Śvetasvatara Upaniṣad 3.8) confirm this in the phrase tam eva viditva. or "Freedom is possible only by understanding Kṛṣṇa." Even Lord Śiva affirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says, mukti–pradāta sarveṣāṃ viṣṇur eva na saṁśayaḥ: "There is no doubt that Viṣṇu is the deliverer of liberation for everyone."

TEXT 15

na mam duṣkṛtino mudhah

prapadyante nara-dhamah

mayāyapahrta-jñāna

aśuraṁ bhavaṁ aśritah

SYNONYMS

na--not; mam--unto Me; duṣkṛtinaḥ--miscreants; mudhah--foolish;
prapadyante--surrender; nara-adhamah--lowest among mankind; mayaya--by the
illusory energy; apahrta--stolen by illusion; jñānaḥ--knowledge; aśuraṁ--demonic;
bhavaṁ--nature; aśritah--accepting.

TRANSLATION

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

PURPORT

It is said in Bhagavad-gita that simply by surrendering oneself unto the lotus feet of the Supreme Personality Kṛṣṇa, one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, the all-powerful Personality of Godhead? Mukti, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The Gita answers this question very frankly. Those really learned leaders of society like Brahma, Siva, Kapila, the Kumaras, Manu, Vyasa, Devala, Asita, Janaka, Prahlada, Bali, and later on Madhvacarya, Ramanujacarya, Śrī Caitanya and many others—who are faithful philosophers, politicians, educators, scientists, etc.—surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

The atheistic plan-makers are described herein by the word *duskṛtinaḥ*, or "miscreants." *Kṛtina* means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist's brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called *duskṛtina*, which indicates that his intelligence and efforts are misdirected.

In the Gita it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independent authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he

know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiranyakasipu and Ravana, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These duskrtinas, or miscreants, are of four different patterns, as outlined below.

(1) The mudhas are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that karma (action) is meant for yajna (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such mudhas, material gains, which are destructible, are life's all in all—despite the fact that the mudhas enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the stool do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane force that moves the material world.

(2) Another class of duskrti, or miscreant, is called the naradhama, or the lowest of mankind. Nara means human being, and adhama means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulative principles of social, political and religious life. Those who are socially and politically developed, but who have no religious principles, must be considered naradhamas. Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him. In the Gita the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man's reviving the lost consciousness of his eternal relation with the Supreme Truth, the Personality of Godhead Sri Krsna, who is all-powerful. Whoever loses this chance is

classified as a naradhama. We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by maya, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the Manu-smṛti, which is the guide to religious principles, are meant for reviving God consciousness in the system of varnashrama. However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is naradhama.

When the whole population becomes naradhama, naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the Gita, a learned man is he who sees on equal terms the learned brahmana, the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Sri Nityananda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical naradhamas, the brothers Jagai and Madhai, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the naradhama who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Sri Caitanya Mahaprabhu, in propagating the bhagavata-dharma or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is Bhagavad-gita. The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even deny giving an aural reception to these messages, and what to speak of surrendering to the will of the Supreme Lord? Naradhamas, or the lowest of mankind, will fully neglect the prime duty of the human being.

(3) The next class of duskṛti is called mayayapahrta-jñānah, or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows—great philosophers, poets, literati, scientists, etc.—but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of mayayapahrta-jñānah at the present moment, even amongst the scholars of the Gita. In the Gita, in plain and simple language, it is stated that Sri Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahma, the original father of all human beings. In fact, Sri Kṛṣṇa is said to be not only the father of Brahma but also the father of all species of life. He is the root of the impersonal Brahman and Paramatma; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything and everyone is

advised to surrender unto His lotus feet. Despite all these clear statements, the mayayapahrta–jnanah deride the personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the Gita by the class of mayayapahrta–jnanah, outside the purview of the parampara system, are so many stumbling blocks on the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Sri Krsna, nor do they teach others to follow this principle.

(4) The last class of duskṛti is called asuram bhavam asritah, or those of demonic principles. This class is openly atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite is declared in the Gita. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons whose very principle of life is to decry the Personality of Godhead cannot surrender unto the lotus feet of Sri Krsna.

Sri Yamunacarya Albandarū of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles, despite Your uncommon qualities, features, and activities and despite Your personality being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

TEXT 16

catur–vidha bhajante mam

janah sukr̥tino 'rjuna

arto jijnasur artharthi

jnani ca bharatarsabha

SYNONYMS

catuh—vidhah—four kinds of; bhajante—render services; mam—unto Me; janah—persons; su—krtinah—those who are pious; arjuna—O Arjuna; artah—the distressed; jijnasuh—the inquisitive; artha—arthi—one who desires material gain; jnani—one who knows things as they are; ca—also; bharata—rsabha—O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

PURPORT

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called sukrтинah, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men—those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The Bhakti-rasamrta-sindhu (1.1.11) defines pure devotion thus:

anyabhilasita-sunyam

jnana–karmady–anavrtam

anukulyena krsnanu–

silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees. As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramatma and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, and they search after mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

TEXT 17

tesam jnani nitya–yukta

eka—bhaktir visisyate

priyo hi jnanino 'tyartham

aham sa ca mama priyah

SYNONYMS

tesam—out of them; jnani—one in full knowledge; nitya-yuktah—always engaged; eka—only one; bhaktih—in devotional service; visisyate—especially; priyah—very dear; hi—certainly; jnaninah—person in knowledge; atyartham—highly; aham—I am; sah—he; ca—also; mama—Mine; priyah—dear.

TRANSLATION

Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.

PURPORT

Free from all contaminations of material desires, the distressed, the inquisitive, the penniless, and the seeker after supreme knowledge can all become pure devotees. But out of them, he who is in knowledge of the Absolute Truth and free from all material desires becomes a really pure devotee of the Lord. And of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best. By searching after knowledge one realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramatma. When one is fully purified, he realizes that his constitutional position is to be the eternal servant of God. So by association with pure devotees, the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge all become themselves pure. But in the preparatory stage, the man who is in

full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord. He who is situated in pure knowledge of the transcendence of the Supreme Personality of God is so protected in devotional service that material contamination cannot touch him.

TEXT 18

udarah sarva evaite

jnani tv atmaiva me matam

asthitah sa hi yuktatma

mam evanuttamam gatim

SYNONYMS

udarah—magnanimous; sarve—all; eva—certainly; ete—these; jnani—one who is in knowledge; tu—but; atma eva—just like Myself; me—My; matam—opinion; asthitah—situated; sah—he; hi—certainly; yukta-atma—engaged in devotional service; mam—unto Me; eva—certainly; anuttamam—the highest goal; gatim—destination.

TRANSLATION

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me.

PURPORT

It is not that other devotees who are less complete in knowledge are not dear to the Lord. The Lord says that all are magnanimous because anyone who comes to the Lord for any purpose is called a mahatma or great soul. The devotees who want some benefit out of devotional service are accepted by the Lord because there is an exchange of affection. Out of affection they ask the Lord for some material benefit, and when they get it they become so satisfied that they also advance in devotional service. But the devotee in full knowledge is considered to be very dear to the Lord because his only purpose is to serve the Supreme Lord with love and devotion. Such a devotee cannot live a second without contacting or serving the Supreme Lord. Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him.

In the Srimad-Bhagavatam (9.4.68), the Lord says:

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham

mad-anyat te na jananti

naham tebhyo manag api

"The devotees are always in My heart, and I am always in the hearts of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."

TEXT 19

bahunam janmanam ante

jnanavan mam prapadyate

vasudevah sarvam iti

SYNONYMS

bahunam—many; janmanam—births; ante—after; jnana-van—he possessing knowledge; mam—unto Me; prapadyate—surrenders; vasudevah—cause of all causes; sarvam—all; iti—thus; sah—such; maha-atma—great soul; su-durlabhah—very rare.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

PURPORT

The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Sri Kṛṣṇa's mercy is everything, that He is the cause of all causes and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa. Thus he thinks of everything in relation to Vasudeva, or Sri Kṛṣṇa. Such a universal vision of Vasudeva precipitates one's full surrender to the Supreme Lord Sri Kṛṣṇa as the highest goal. Such surrendered great souls are very rare.

This verse is very nicely explained in the Third Chapter (verses 14 and 15) of the Svetasvatara Upanisad: "In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc. But these are not important if not related to the Supreme Lord and because Vasudeva is all-pervading and everything is Vasudeva, the devotee surrenders in full knowledge (cf. Bhagavad-gita 7.17 and 11.40).

TEXT 20

kamais tais tair hrta-jnanah

prapadyante 'nya-devatah

tam tam niyamam asthaya

prakrtya niyatah svaya

SYNONYMS

kamaih—by desires; taih—by those; taih—by those; hrta—distorted;
jnanah—knowledge; prapadyante—surrender; anya—other; devatah—demigods;
tam—that; tam—that; niyamam—rules; asthaya—following; prakrtya—by nature;
niyatah—controlled; svaya—by their own.

TRANSLATION

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

PURPORT

Those who are freed from all material contaminations surrender unto the Supreme Lord and engage in His devotional service. As long as the material contamination is not completely washed off, they are by nature nondevotees. But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust. In the Srimad-Bhagavatam it is recommended that whether one is free from all material desires, or is full of material desires, or desires liberation from material contamination, or is a pure devotee and has no desire for material sense gratification, he should in all cases surrender to Vasudeva and worship Him.

It is said in the Bhagavatam that less intelligent people who have lost their spiritual sense take shelter of demigods for immediate fulfillment of material desires. Generally, such people do not go to the Supreme Personality of Godhead, because they are in particular modes of nature (ignorance and passion) and therefore worship various demigods. Following the rules and regulations of worship, they are satisfied. The worshipers of demigods are motivated by small desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided. Because in Vedic literature there are recommendations for worshiping different gods for different purposes (e.g., a diseased man is recommended to worship the sun), those who are not devotees of the Lord think that for certain purposes demigods are better than the Supreme Lord. But a pure devotee knows that the Supreme Lord Kṛṣṇa is the master of all. In the Caitanya-caritāmṛta (Adi 5.142) it is said, *ekale isvara kṛṣṇa, ara saba bhrtya*: only the Supreme Personality of Godhead, Kṛṣṇa, is master, and all others are servants. Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

TEXT 21

yo yo yam yam tanum bhaktah

sraddhayarcitum icchati

tasya tasyacalam sraddham

tam eva vidadhamy aham

SYNONYMS

yah--that; yah--that; yam--which; yam--which; tanum--form of the demigods; bhaktah--devotee; sraddhaya--with faith; arcitum--to worship; icchati--desires; tasya--of that; tasya--of that; acalam--steady; sraddham--faith; tam--him; eva--surely; vidadhami--give; aham--I.

TRANSLATION

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

PURPORT

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence--whatever one likes--but His ultimate instruction we find in the Bhagavad-gita: man should give up all other engagements and fully surrender unto Him. That will make man happy.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to

worship the sun—god; a person wanting education may worship the goddess of learning, Sarasvati; and a person wanting a beautiful wife may worship the goddess Uma, the wife of Lord Siva. In this way there are recommendations in the sastras (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord or the Supersoul who is present in the hearts of all living entities, Kṛṣṇa gives impetus to man to worship certain demigods. The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependent on the supreme will. They are not independent."

TEXT 22

sa taya sraddhaya yuktas

tasyaradhanam ihate

labhate ca tatah kaman

mayaiva vihitan hi tan

SYNONYMS

sah—he; taya—with that; sraddhaya—with faith; yuktah—endowed; tasya—his; aradhanam—worship; ihate—seeks; labhate—obtains; ca—and; tatah—from which; kaman—desires; maya—by Me; eva—alone; vihitan—regulated; hi—for; tan—those.

TRANSLATION

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

PURPORT

The demigods cannot award benedictions to the devotees without the permission of the Supreme Lord. The living entity may forget that everything is the property of the Supreme Lord, but the demigods do not forget. So the worship of demigods and achievement of desired results are due not to the demigods but to the Supreme Personality of Godhead, by arrangement. The less intelligent living entity does not know this, and therefore he foolishly goes to the demigods for some benefit. But the pure devotee, when in need of something, prays only to the Supreme Lord. Asking for material benefit, however, is not a sign of a pure devotee. A living entity goes to the demigods usually because he is mad to fulfill his lust. This happens when something undue is desired by the living entity and the Lord Himself does not fulfill the desire. In the Caitanya-caritamṛta it is said that one who worships the Supreme Lord and at the same time desires material enjoyment is contradictory in his desires. Devotional service of the Supreme Lord and the worship of a demigod cannot be on the same platform because worship of a demigod is material and devotional service to the Supreme Lord is completely spiritual.

For the living entity who desires to return to Godhead, material desires are impediments. A pure devotee of the Lord is therefore not awarded the material benefits desired by less intelligent living entities who prefer to worship demigods of the material world rather than engage in devotional service of the Supreme Lord.

TEXT 23

antavat tu phalam tesam

tad bhavaty alpa-medhasam

devan deva—yajo yanti

mad—bhakta yanti mam api

SYNONYMS

anta—vat tu—limited and temporary; phalam—fruits; tesam—their; tat—that; bhavati—becomes; alpa—medhasam—of those of small intelligence; devan—demigods' planets; deva—yajah—worshippers of demigods; yanti—achieve; mat—My; bhaktah—devotees; yanti—attain; mam—to Me; api—surely.

TRANSLATION

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

PURPORT

Some commentators on the Gita say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshipers of the demigods go to different planets in the material world, but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them. However, worshipers of the demigods are less intelligent because they don't know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the Srimad-Bhagavatam it is stated that the brahmanas are the head of the Supreme Lord, the ksatriyas are the arms, etc., and that all serve different functions. Regardless of the situation, if one knows that both the demigods and himself are part and parcel of the Supreme Lord, his knowledge is perfect. But if he does not understand this, he achieves different planets where the demigods reside. This is not the same destination the devotee reaches.

The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse that all results achieved by worshiping demigods are perishable, and therefore such worship is performed by the less intelligent living entity. Because the pure devotee engaged in Kṛṣṇa consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited.

TEXT 24

avyaktam vyaktim apannam

manyante mam abuddhayah

param bhavam ajananto

mamavyayam anuttamam

SYNONYMS

avyaktam—nonmanifested; vyaktim—personality; apannam—achieved; manyante—think; mam—unto Me; abuddhayah—less intelligent persons; param—supreme; bhavam—state of being; ajanantah—without knowing; mama—My; avyayam—imperishable; anuttamam—the finest.

TRANSLATION

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

PURPORT

Those who are worshipers of demigods have been described as less intelligent persons, and here the impersonalists are similarly described. Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, due to ignorance, impersonalists argue that the Supreme Lord ultimately has no form. Yamunācārya, a great devotee of the Lord in the disciplic succession from Rāmānujācārya, has written two very appropriate verses in this connection. He says,

"My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form and Your activities, and one can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the nondevotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing Vedānta and the Upanisads and other Vedic literatures, it is not possible for them to understand the Personality of Godhead." (Stotra-ratna 12)

In the Brahma-saṁhita it is stated that the Personality of Godhead cannot be understood simply by study of the Vedānta literature. Only by the mercy of the Supreme Lord can the

Personality of the Supreme be known. Therefore in this verse it is clearly stated that not only are the worshipers of the demigods less intelligent, but those nondevotees who are engaged in Vedanta and speculation on Vedic literature without any tinge of true Kṛṣṇa consciousness are also less intelligent, and for them it is not possible to understand God's personal nature. Persons who are under the impression that the Absolute Truth is impersonal are described as *abuddhayah*, which means one who does not know the ultimate feature of the Absolute Truth. In the *Srimad-Bhagavatam* it is stated that supreme realization begins from the impersonal Brahman and then rises to the localized Supersoul—but the ultimate word in the Absolute Truth is the Personality of Godhead. Modern impersonalists are still less intelligent, for they do not even follow their great predecessor, Sankaracarya, who has specifically stated that Kṛṣṇa is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Kṛṣṇa to be only the son of Devaki and Vasudeva, or a prince, or a powerful living entity. This is also condemned in the *Bhagavad-gita* (9.11). *Avajananti mam mudha manusim tanum asritam*: "Only the fools regard Me as an ordinary person."

The fact is that no one can understand Kṛṣṇa without rendering devotional service and without developing Kṛṣṇa consciousness. The Gita confirms this.

One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the *maha-mantra*—*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare*—then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything, are *maya*. These impersonalists are known as *Mayavadis*. They do not know the ultimate truth.

The twentieth verse clearly states, *kamais tais tair hrta-jnanah prapadyante 'nya-devatah*. "Those who are blinded by lusty desires surrender unto the different demigods." It is accepted that besides the Supreme Personality of Godhead, there are demigods who have their different planets, and the Lord also has a planet. As stated in the twenty-third verse, *devan deva-yajo yanti mad-bhakta yanti mam api*: the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the *Kṛṣṇaloka* planet. Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions. From the study of the Gita does it appear that the demigods and their abodes are impersonal? Clearly, neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal. They are all persons; Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

Therefore the monistic contention that ultimate truth is formless and that form is imposed does not hold true. It is clearly stated here that it is not imposed. From the Gita we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Kṛṣṇa is sac-cid-ananda, eternal blissful knowledge. The Vedas also confirm that the Supreme Absolute Truth is ananda-mayo, or by nature full of blissful pleasure, and that He is abhyasat, by nature the reservoir of unlimited auspicious qualities. And in the Gita the Lord says that although He is aja (unborn), He still appears. These are the facts that we should understand from the Bhagavad-gita. We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is false as far as the statements of the Gita are concerned. It is clear herein that the Supreme Absolute Truth, Lord Kṛṣṇa, has both form and personality.

TEXT 25

naḥam prakasaḥ sarvasya

yoga-maya-samavṛtaḥ

mudho 'yaṁ nabhijaṇati

lokaḥ mama ajam avyayaṁ

SYNONYMS

na--nor; aham--I; prakasaḥ--manifest; sarvasya--to everyone; yoga-maya--internal potency; samavṛtaḥ--covered; mudhaḥ--foolish; ayam--this; na--not; abhijaṇati--can understand; lokaḥ--such less intelligent persons; mama--Me; ajam--unborn; avyayaṁ--inexhaustible.

TRANSLATION

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga–maya]; and so the deluded world knows Me not, who am unborn and infallible.

PURPORT

It may be argued that since Kṛṣṇa was present on this earth and was visible to everyone, then why isn't He manifest to everyone now? But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus, when Sisupala spoke against Kṛṣṇa being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāṇḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man. Therefore in the Gita Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves. He was manifest only to His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His internal potency.

In the prayers of Kuntī in the Srimad–Bhagavatam (1.8.19) it is said that the Lord is covered by the curtain of yoga–maya and thus ordinary people cannot understand Him. This yoga–maya curtain is also confirmed in the Isopanisad (mantra 15), in which the devotee prays:

"O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the yoga–maya. The brahmajyoti is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your sac–cid–ānanda–vighraha, Your eternal form of bliss and knowledge."

This yoga–maya curtain is also mentioned in the Fifteenth Chapter of the Gita. The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the internal potency of the brahmajyoti, and the less intelligent impersonalists cannot see the Supreme on this account. Also in the Srimad–Bhagavatam (10.14.7) there is this prayer by Brahmā: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your internal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them." The Supreme Personality of Godhead, Lord

Krsna, is not only unborn but also avyaya, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible.

TEXT 26

vedaham samatitani

vartamanani carjuna

bhavisyani ca bhutani

mam tu veda na kascana

SYNONYMS

veda—know; aham—I; sama—equally; a titani—past; vartamanani—present; ca—and; arjuna—O Arjuna; bhavisyani—future; ca—also; bhutani—living entities; mam—Me; tu—but; veda—knows; na—not; kascana—anyone.

TRANSLATION

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

PURPORT

Here the question of personality and impersonality is clearly stated. If Kṛṣṇa, the form of the Supreme Personality of Godhead, is considered by the impersonalists to be *māyā*, to be material, then He would, like the living entity, change His body and forget everything in His past life. Anyone with a material body cannot remember his past life, nor can he foretell his future life, nor can he predict the outcome of his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Unlike the ordinary human being, Lord Kṛṣṇa clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future. In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvan, the sun-god, millions of years ago. Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supreme Soul. But despite His presence in every living entity as Supersoul and His presence beyond the material sky, as the Supreme Personality of Godhead, the less intelligent cannot realize Him as the Supreme Person. Certainly the transcendental body of Śrī Kṛṣṇa is not perishable. He is just like the sun, and *māyā* is like the cloud. In the material world we can see that there is the sun and that there are clouds and different stars and planets. The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision. The sun, moon and stars are not actually covered. Similarly, *māyā* cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Kṛṣṇa is. Even if one is perfected by realization of impersonal Brahman or localized Paramātmā, he cannot possibly understand the Supreme Personality of Godhead, Śrī Kṛṣṇa, without being in Kṛṣṇa consciousness.

TEXT 27

iccha-dvesa-samutthena

dvandva-mohena bharata

sarva-bhutani sammoham

sarge yanti parantapa

SYNONYMS

iccha—desire; dvesa—hate; samutthena—born; dvandva—duality;
mohena—overcome; bharata—O scion of Bharata; sarva—all; bhutani—living entities;
sammoham—into delusion; sarge—in creation; yanti—go; parantapa—O conqueror of
enemies.

TRANSLATION

O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into
delusion, overcome by the dualities of desire and hate.

PURPORT

The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead. Pure devotees, who are not so deluded or contaminated by desire and hate, can understand that Lord Śrī Kṛṣṇa appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife." These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

TEXT 28

yesam tv anta-gatam papam

jananam punya-karmanam

te dvandva-moha-nirmukta

bhajante mam drdha-vratah

SYNONYMS

yesam—whose; tu—but; anta-gatam—completely eradicated; papam—sin;
jananam—of the persons; punya—pious; karmanam—previous activities; te—they;
dvandva—duality; moha—delusion; nirmukta—free from; bhajante—worship;
mam—Me; drdha-vratah—with determination.

TRANSLATION

Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.

PURPORT

Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously and who have conquered sinful reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the

Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Kṛṣṇa consciousness in the association of pure devotees who can deliver one from delusion.

It is stated in the Srimad-Bhagavatam (5.5.2) that if one actually wants to be liberated he must render service to the devotees (*mahat-sevam dvaram ahur vimukteh*); but one who associates with materialistic people is on the path leading to the darkest region of existence (*tamo-dvaram yositam sangi-sangam*). All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

TEXT 29

jara-marana-moksaya
mam asritya yatanti ye
te brahma tad viduh kṛtsnam
adhyatmam karma cakhilam

SYNONYMS

jara—old age; marana—death; moksaya—for the purpose of liberation; mam—unto Me; asritya—taking shelter of; yatanti—endeavor; ye—all those; te—such persons; brahma—Brahman; tat—actually that; viduh—they know; kṛtsnam—everything; adhyatmam—transcendental; karma—fruitive activities; ca—and; akhila—entirely.

TRANSLATION

Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental and fruitive activities.

PURPORT

Birth, death, old age and diseases affect this material body, but not the spiritual body. There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body, becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service, is really liberated. Aham brahmasmi: I am spirit. It is said that one should understand that he is Brahman—spirit soul. This Brahman conception of life is also in devotional service, as described in this verse. The pure devotees are transcendently situated on the Brahman platform, and they know everything about transcendental and material activities.

Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Kṛṣṇa conscious, they actually enjoy spiritual association with the Supreme Lord. But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet. Even the less intelligent Brahman—realized persons cannot reach the supreme planet of Kṛṣṇa known as Goloka Vṛndāvana. Only persons who perform activities in Kṛṣṇa consciousness (mām asṛitya) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Kṛṣṇa planet. Such persons have no misgivings about Kṛṣṇa, and thus they are factually Brahman.

Those who are engaged in worshiping the form or arca of the Lord, or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, adhibhūta, etc., as explained by the Lord in the next chapter.

TEXT 30

sadhibhuta dhidaivam mām

sadhiyajnam ca ye viduh

prayana-kale 'pi ca mam

te vidur yukta-cetasah

SYNONYMS

sa-adhibhuta—the governing principle of the material manifestation; adhidaivam—underlying all the demigods; mam—Me; sa-adhiyajnam—sustaining all sacrifices; ca—and; ye—those; viduh—know; prayana—of death; kale—at the time; api—even; ca—and; mam—Me; te—they; viduh—know; yukta-cetasah—with steadfast minds.

TRANSLATION

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me, even at the time of death.

PURPORT

Persons acting in Kṛṣṇa consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead. In the transcendental association of Kṛṣṇa consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead Himself, and at the time of death such a Kṛṣṇa conscious person can never forget Kṛṣṇa. Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vṛndavana.

This Seventh Chapter particularly explains how one can become a fully Krsna conscious person. The beginning of Krsna consciousness is association of persons who are in Krsna consciousness. Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Krsna to be the Supreme God. At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Krsna and becomes entangled in material activities. By gradual development of Krsna consciousness in good association, the living entity can understand that due to forgetfulness of Krsna he has become conditioned by the laws of material nature. He can also understand that this human form of life is an opportunity to regain Krsna consciousness and that it should be fully utilized to attain the causeless mercy of the Supreme Lord.

Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramatma, liberation from birth, death and diseases, and worship of the Supreme Lord. However, he who is actually elevated in Krsna consciousness does not care for the different processes. He simply directly engages himself in activities of Krsna consciousness and thereby factually attains his constitutional position as an eternal servitor of Lord Krsna. In such a situation he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service. He is convinced that by doing so, all his objectives will be fulfilled. This determined faith is called *drdha-vrata*, and that is the beginning of *bhakti-yoga* or transcendental loving service. That is the verdict of all scriptures. This Seventh Chapter of the Gita is the substance of that conviction.

Thus end the Bhaktivedanta Purports to the Seventh Chapter of the Srimad Bhagavad-gita in the matter of Knowledge of the Absolute.

Chapter 8

Attaining the Supreme

TEXT 1

arjuna uvaca

kim tad brahma kim adhyatmam

kim karma purusottama

adhibhutam ca kim proktam

adhidaivam kim ucyate

SYNONYMS

arjunah uvaca—Arjuna said; kim—what; tat—that; brahma—Brahman; kim—what; adhyatmam—the self; kim—what; karma—fruitive activities; purusa—uttama—O Supreme Person; adhibhutam—the material manifestation; ca—and; kim—what; proktam—is called; adhidaivam—the demigods; kim—what; ucyate—is called.

TRANSLATION

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the

demigods? Please explain this to me.

PURPORT

In this chapter Lord Kṛṣṇa answers these different questions from Arjuna beginning with, "What is Brahman?" The Lord also explains karma, fruitive activities, devotional service and yoga principles, and devotional service in its pure form. The Srimad-Bhagavatam explains that the Supreme Absolute Truth is known as Brahman, Paramatma, and Bhagavan. In addition, the living entity, individual soul, is also called Brahman. Arjuna also inquires about atma, which refers to body, soul and mind. According to the Vedic dictionary, atma refers to the mind, soul, body and senses also.

Arjuna has addressed the Supreme Lord as Purusottama, Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Person, knowing Him to be the supreme authority able to give definitive answers.

TEXT 2

adhiyajñah katham ko 'tra

dehe 'smin madhusudana

prayana-kale ca katham

jñeyo 'si niyatatmabhih

SYNONYMS

adhiyajñah—the Lord of sacrifice; katham—how; kah—who; atra—here; dehe—in the body; asmin—in this; madhusudana—O Madhusudana; prayana-kale—at the time of death; ca—and; katham—how; jñeyah—be known; asi—You can;

niyata—atmabhih—by the self-controlled.

TRANSLATION

How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

PURPORT

"Lord of sacrifice" may refer to either Indra or Visnu. Visnu is the chief of the primal demigods, including Brahma and Siva, and Indra is the chief of the administrative demigods. Both Indra and Visnu are worshiped by yajna performances. But here Arjuna asks who is actually the Lord of yajna (sacrifice) and how is the Lord residing within the body of the living entity.

Arjuna addresses the Lord as Madhusudana because Krsna once killed a demon named Madhu. Actually these questions, which are of the nature of doubts, should not have arisen in the mind of Arjuna because Arjuna is a Krsna conscious devotee. Therefore these doubts are like demons. Since Krsna is so expert in killing demons, Arjuna here addresses Him as Madhusudana so that Krsna might kill the demonic doubts that arise in Arjuna's mind.

Now the word prayana—kale in this verse is very significant because whatever we do in life will be tested at the time of death. Arjuna fears that at the time of death, those who are in Krsna consciousness will forget the Supreme Lord because at such a time body functions are disrupted and the mind may be in a panic-stricken state. Therefore Maharaja Kulasekhara, a great devotee, prays, "My dear Lord, may I die immediately now that I am healthy so that the swan of my mind may enter into the stem of Thy lotus feet." This metaphor is used because the swan often takes pleasure in entering the stem of the lotus flower—similarly, the mind of the pure devotee is drawn to the lotus feet of the Lord. Maharaja Kulasekhara fears that at the moment of death his throat will be so choked up that he will not be able to chant the holy names, so it is better to "die immediately." Arjuna questions how one's mind can remain fixed on Krsna's lotus feet at such times.

TEXT 3

sri-bhagavan uvaca

aksaram brahma paramam

svabhavo 'dhyatmam ucyate

bhuta-bhavodbhava-karo

visargah karma-samjnitah

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said;
aksaram—indestructible; brahma—Brahman; paramam—transcendental;
svabhava—eternal nature; adhyatmam—the self; ucyate—is called;
bhuta-bhava-udbhava-karah—action producing the material bodies of the living
entities; visargah—creation; karma—fruitive activities; samjnitah—is called.

TRANSLATION

The Supreme Lord said: The indestructible, transcendental living entity is called Brahman and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

PURPORT

Brahman is indestructible and eternally existing, and its constitution is not changed at any time. Beyond Brahman there is Parabrahman. Brahman refers to the living entity, and Parabrahman refers to the Supreme Personality of Godhead. The constitutional position of the living entity is different from the position he takes in the material world. In material consciousness, his nature is to try to be the lord of matter, but in spiritual (Kṛṣṇa) consciousness, his position is to serve the Supreme. When the living entity is in material consciousness, he has to take on various bodies in the material world. That is called karma, or varied creation by the force of material consciousness.

In Vedic literature the living entity is called jivatma and Brahman, but he is never called Parabrahman. The living entity (jivatma) takes different positions—sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior spiritual nature. Therefore he is called the Supreme Lord's marginal energy. According to his identification with material or spiritual nature, he receives a material or spiritual body. In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body. In material nature he is sometimes manifested as a man, demigod, animal, beast, bird, etc., according to his karma. To attain material heavenly planets and enjoy their facilities, he sometimes performs sacrifices (yajña), but when his merit is exhausted, he returns to earth again in the form of a man.

In the process of sacrifice, the living entity makes specific sacrifices to attain specific heavenly planets and consequently reaches them. When the merit of sacrifice is exhausted, then the living entity descends to earth in the form of rain, then takes on the form of grains, and the grains are eaten by man and transformed into semen, which impregnates a woman, and thus the living entity once again attains the human form to perform sacrifice and so repeat the same cycle. In this way, the living entity perpetually comes and goes on the material path. The Kṛṣṇa conscious person, however, avoids such sacrifices. He takes directly to Kṛṣṇa consciousness and thereby prepares himself to return to Godhead.

Impersonalist commentators on the Gita unreasonably assume that Brahman takes the form of jiva in the material world, and to substantiate this they refer to Chapter Fifteen, verse 7, of the Gita. But this verse also speaks of the living entity as "an eternal fragment of Myself." The fragment of God, the living entity, may fall down into the material world, but the Supreme Lord (Acyuta) never falls down. Therefore this assumption that the Supreme Brahman assumes the form of jiva is not acceptable. It is important to remember that in Vedic literature Brahman (the living entity) is distinguished from Parabrahman (the Supreme Lord).

TEXT 4

adhibhutam ksaro bhavah

purusas cadhidaivatam

adhiyajno 'ham evatra

dehe deha-bhrtam vara

SYNONYMS

adhibhutam—the physical manifestation; ksarah—constantly changing; bhavah—nature; purusah—the universal form; ca—and; adhidaivatam—including all demigods like the sun and moon; adhiyajnah—the Supersoul; aham—I (Krsna); eva—certainly; atra—in this; dehe—body; deha-bhrtam—of the embodied; vara—the Supreme.

TRANSLATION

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

PURPORT

The physical nature is constantly changing. Material bodies generally pass through six stages: they are born, they grow, they remain for some duration, they produce some by-products, they dwindle, and then they vanish. This physical nature is called adhibhuta. Because it is created at a certain point and will be annihilated at a certain point, the conception of the universal form of the Supreme Lord that includes all demigods and their different planets is called adhidaivata. The individual soul (jiva) accompanies the

body. The Supersoul, a plenary representation of Lord Kṛṣṇa, is called the Paramatma or adhiyajña and is situated in the heart. The word *eva* is particularly important in the context of this verse because by this word the Lord stresses that the Paramatma is not different from Him. The Supersoul, the Supreme Personality of Godhead, seated beside the individual soul, is the witness of the individual soul's activities and is the source of consciousness. The Supersoul gives the *jīva* an opportunity to act freely, and He witnesses his activities. The functions of all these different manifestations of the Supreme Lord automatically become clarified for the pure Kṛṣṇa conscious devotee engaged in transcendental service of the Lord. The gigantic universal form of the Lord called *adhidaivata* is contemplated by the neophyte who cannot approach the Supreme Lord in His manifestation as Supersoul. The neophyte is advised to contemplate the universal form whose legs are considered the lower planets and whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

TEXT 5

anta—kale ca mam eva

smaran muktva kalevaram

yah prayati sa mad—bhavam

yati nasty atra samsayah

SYNONYMS

anta—kale—at the end of life; ca—also; mam—unto Me; eva—certainly;
smaran—remembering; muktva—quitting; kalevaram—the body; yah—he who;
prayati—goes; sah—he; mat—bhavam—My nature; yati—achieves; na—not;
asti—there is; atra—here; samsayah—doubt.

TRANSLATION

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

PURPORT

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word *smaran* ("remembering") is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. To remember Kṛṣṇa one should chant the maha–mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than a tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Kṛṣṇa and so attain the supreme goal.

TEXT 6

yam yam vapi smaran bhavam

tyajaty ante kalevaram

tam tam evaiti kaunteya

sada tad–bhava–bhavitah

SYNONYMS

yam yam—whatever; va—either; api—also; smaran—remembering; bhavam—nature; tyajati—give up; ante—at the end; kalevaram—this body; tam tam—similar; eva—certainly; eti—gets; kaunteya—O son of Kunti; sada—always; tat—that; bhava—state of being; bhavitah—remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

PURPORT

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind? Maharaja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Maharaja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Kṛṣṇa is the best process for successfully changing one's state of being to transcendental life.

TEXT 7

tasmat sarvesu kalesu

mam anusmara yudhya ca

mayy arpita—mano—buddhir

mam evaisyasy asamsayah

SYNONYMS

tasmat—therefore; sarvesu—always; kalesu—time; mam—unto Me; anusmara—go on remembering; yudhya—fight; ca—also; mayi—unto Me; arpita—surrender; manah—mind; buddhih—intellect; mam—unto Me; eva—surely; esyasi—will attain; asamsayah—beyond a doubt.

TRANSLATION

Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

PURPORT

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Krsna by chanting Hare Krsna. This will free one from material contamination and engage the mind and intelligence in Krsna. By chanting Krsna's names, one will be transferred to the supreme planet, Krsnaloka, without a doubt.

TEXT 8

abhyasa-yoga-yuktena

cetasa nanya-gamina

paramam purusam divyam

yati parthanucintayan

SYNONYMS

abhyasa—practice; yoga-yuktena—being engaged in meditation; cetasa—by the mind and intelligence; na anya-gamina—without their being deviated; paramam—the Supreme; purusam—Personality of Godhead; divyam—transcendental; yati—achieves; partha—O son of Prtha; anucintayan—constantly thinking of.

TRANSLATION

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

PURPORT

In this verse Lord Kṛṣṇa stresses the importance of remembering Him. One's memory of Kṛṣṇa is revived by chanting the maha-mantra, Hare Kṛṣṇa. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord. Purusam means enjoyer. Although living entities belong to the marginal energy of the Supreme Lord, they are in material contamination. They think themselves enjoyers, but they are not the supreme enjoyer. Here it is clearly stated that the supreme enjoyer is the Supreme Personality of Godhead in His different manifestations and plenary expansions as Narayana, Vasudeva, etc.

The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features—Narayana, Kṛṣṇa, Rama, etc., by chanting Hare Kṛṣṇa. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred

to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Kṛṣṇa one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

TEXT 9

kavim puranam anusasitaram

anor aniyamsam anusmared yah

sarvasya dhataram acintya-rupam

aditya-varnam tamasah parastat

SYNONYMS

kavim—one who knows everything; puranam—the oldest; anusasitaram—the controller; anoh—of the atom; aniyamsam—smaller than; anusmaret—always thinking; yah—one who; sarvasya—of everything; dhataram—the maintainer; acintya—inconceivable; rupam—form; aditya-varnam—illuminated like the sun; tamasah—of the darkness; parastat—transcendental.

TRANSLATION

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is

beyond this material nature.

PURPORT

The process of thinking of the Supreme is mentioned in this verse. The foremost point is that He is not impersonal or void. One cannot meditate on something impersonal or void. That is very difficult. The process of thinking of Kṛṣṇa, however, is very easy and is factually stated herein. First of all, He is puruṣa, spiritual, Rama and Kṛṣṇa, and is described herein as kavim; that is, He knows past, present and future and therefore knows everything. He is the oldest personality because He is the origin of everything; everything is born out of Him. He is also the supreme controller of the universe, maintainer and instructor of humanity. He is smaller than the smallest. The living entity is one ten-thousandth part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest. As the Supreme, He can enter into the atom and into the heart of the smallest and control him as the Supersoul. Although so small, He is still all-pervading and is maintaining everything. By Him all these planetary systems are sustained. We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies. The word *acintya* (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (*acintya*). Who can argue this point? He pervades this material world and yet is beyond it. We cannot even comprehend this material world, which is insignificant compared to the spiritual world—so how can we comprehend what is beyond? *Acintya* means that which is beyond this material world, that which our argument, logic and philosophical speculation cannot touch, that which is inconceivable. Therefore intelligent persons, avoiding useless argument and speculation, should accept what is stated in scriptures like the Vedas, Gita and Srimad-Bhagavatam and follow the principles they set down. This will lead one to understanding.

TEXT 10

prayana-kale manasacalena

bhakti-yukto yoga-balena caiva

bhruvor madhye pranam avesya samyak

sa tam param purusam upaiti divyam

SYNONYMS

prayana—kale—at the time of death; manasa—by the mind; acalena—without being deviated; bhaktya—in full devotion; yukta—engaged; yoga—balena—by the power of mystic yoga; ca—also; eva—certainly; bhruvoh—between the two eyebrows; madhye—in; pranam—the life air; avesya—establishing; samyak—completely; sah—he; tam—that; param—transcendental; purusam—Personality of Godhead; upaiti—achieves; divyam—in the spiritual kingdom.

TRANSLATION

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

PURPORT

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such yoga, the mind should always be engaged in Kṛṣṇa consciousness so that at death he can remember the Supreme by His grace. This is explained in verse fourteen.

The particular use of the word yoga—balena is significant in this verse because without practice of yoga one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is

very disturbed, one should practice transcendence through yoga during one's life.

TEXT 11

yad aksaram veda—vido vadanti

visanti yad yatayo vita—ragah

yad icchanto brahmacaryam caranti

tat te padam sangraheṇa pravaksye

SYNONYMS

yat—that which; aksaram—inexhaustible; veda—vidah—a person conversant with the Vedas; vadanti—say; visanti—enters; yat—in which; yatayah—great sages; vita—ragah—in the renounced order of life; yat—that which; icchantah—desiring; brahmacaryam—celibacy; caranti—practices; tat—that; te—unto you; padam—situation; sangraheṇa—in summary; pravaksye—I shall explain.

TRANSLATION

Persons learned in the Vedas, who utter omkara and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

PURPORT

Lord Kṛṣṇa explains that Brahman, although one without a second, has different manifestations and features. For the impersonalists, the syllable om is identical with Brahman. Kṛṣṇa here explains the impersonal Brahman, in which the renounced order of sages enter.

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such brahmachari (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the brahmachari principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this Age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 12

sarva—dvarani samyamya

mano hr̥di nirudhya ca

murdhny adhayatmanah pranam

asthito yoga—dharanam

SYNONYMS

sarva—dvarani—all the doors of the body; samyamya—controlling; manah—mind; hr̥di—in the heart; nirudhya—confined; ca—also; murdhni—on the head; adhaya—fixed; atmanah—soul; pranam—the life air; asthitah—situated; yoga—dharanam—the yogic situation.

TRANSLATION

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

PURPORT

To practice yoga, as suggested here, one first has to close the door of all sense enjoyment. This practice is called pratyahara, or withdrawing the senses from the sense objects. The sense organs for acquiring knowledge, such as the eyes, ears, nose, tongue and touch, should be fully controlled and should not be allowed to engage in self-gratification. In this way the mind focuses on the Supersoul in the heart and the life force is raised to the top of the head. In the Sixth Chapter this process is described in detail. But as mentioned before, this practice is not practical in this age. The best process is Kṛṣṇa consciousness. If one is always able to fix his mind on Kṛṣṇa in devotional service, it is very easy for him to remain in an undisturbed transcendental trance, or in samadhi.

TEXT 13

om ity ekaksaram brahma

vyaharan mam anusmaran

yah prayati tyajan deham

sa yati paramam gatim

SYNONYMS

om—the combination of letters om (omkara); iti—thus; eka—aksaram—supreme, indestructible; brahma—absolute; vyaharan—vibrating; mam—Me (Krsna); anusmaran—remembering; yah—anyone; prayati—leaves; tyajan—quitting; deham—this body; sah—he; yati—achieves; paramam—supreme; gatim—destination.

TRANSLATION

After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

PURPORT

It is clearly stated here that om, Brahman, and Lord Krsna are not different. The impersonal sound of Krsna is om, but the sound Hare Krsna contains om. It is clearly recommended in this age that if one quits his body at the end of this life chanting the maha-mantra, Hare Krsna, he will reach the spiritual planets. Similarly, those who are devotees of Krsna enter the Krsna planet or Goloka Vrndavana, whereas the impersonalists remain in the brahmajyoti. The personalists also enter many innumerable planets in the spiritual sky known as Vaikunthas.

TEXT 14

ananya-cetaḥ satatam

yo mam smarati nityaśaḥ

tasyaḥam sulabhaḥ partha

nitya-yuktasya yoginah

SYNONYMS

ananya-cetah—without deviation; satatam—always; yah—anyone; mam—Me (Kṛṣṇa); smarati—remembers; nityasah—regularly; tasya—to him; aham—I am; su-labhah—very easy to achieve; partha—O son of Prthā; nitya—regularly; yuktasya—engaged; yoginah—of the devotee.

TRANSLATION

For one who remembers Me without deviation, I am easy to obtain, O son of Prthā, because of his constant engagement in devotional service.

PURPORT

In this verse the bhakti-yoga of the unalloyed devotees of the Supreme Godhead is described. The proceeding verses mention four different kinds of devotees—the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation from material entanglement have also been described: karma-yoga, jñāna-yoga, and hatha-yoga. But here bhakti-yoga, without any mixture of these, is mentioned. In bhakti-yoga the devotees desire nothing but Kṛṣṇa. The pure bhakti devotee does not desire promotion to heavenly planets, nor does he seek salvation or liberation from material entanglement. A pure devotee does not desire anything. In the Caitanya-caritamṛta the pure devotee is called niskama, which means he has no desire for self-interest. Perfect peace belongs to him alone, not to those who strive for personal gain. The pure devotee only wants to please the Supreme Lord, and so the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain. The devotee can render service to any of the transcendental forms of the Supreme Lord, and he meets with none of the problems that plague the practitioners of other yogas. Bhakti-yoga is very simple and pure and easy to perform. One can begin simply by chanting Hare Kṛṣṇa.

Krsna is very merciful to those who engage in His service, and He helps in various ways that devotee who has fully surrendered to Him so that he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Krsna without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time. Some say that the devotee should remain in holy places like Vrndavana or some holy town where the Lord lived, but a pure devotee can live anywhere and create the atmosphere of Vrndavana by his devotional service. It was Sri Advaita who told Lord Caitanya, "Wherever You are, O Lord—there is Vrndavana."

A pure devotee constantly remembers Krsna and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable. Bhakti-yoga is the system that the Gita recommends above all others. Generally, the bhakti-yogis are engaged in five different ways: 1) santa-bhakta, engaged in devotional service in neutrality; 2) dasya-bhakta, engaged in devotional service as servant; 3) sakhya-bhakta, engaged as friend; 4) vatsalya-bhakta, engaged as parent; and 5) madhurya-bhakta, engaged as conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Krsna conscious process of chanting the maha-mantra—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 15

mam upetya punar janma

duhkhalayam asasvatam

napnuvanti mahatmanah

samsiddhim paramam gatah

SYNONYMS

mam—unto Me; upetya—achieving; punah—again; janma—birth; duhkha-alayam—a place of miseries; asasvatam—temporary; na—never; apnuvanti—attain; maha-atmanah—the great souls; samsiddhim—perfection; paramam—ultimate; gatah—achieved.

TRANSLATION

After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

PURPORT

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Krsnaloka, Goloka Vrndavana, does not wish to return. The supreme planet is described in Vedic literature as beyond our material vision, and it is considered the highest goal. The mahatmas (great souls) receive transcendental messages from the realized devotees and thus gradually develop devotional service in Krsna consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Krsna's association and nothing else. Such great souls in Krsna consciousness attain the highest perfection of life. In other words, they are the supreme souls.

TEXT 16

abrahma—bhuvanal lokah

punar avartino 'rjuna

mam upetya tu kaunteya

punar janma na vidyate

SYNONYMS

abrahma—up to the Brahmaloka planet; bhuvanat—from the planetary systems; lokah—planets; punah—again; avartinah—returning; arjuna—O Arjuna; mam—unto Me; upetya—arriving; tu—but; kaunteya—O son of Kunti; punah janma—rebirth; na—never; vidyate—takes to.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.

PURPORT

All kinds of yogis—karma, jnana, hatha, etc.—eventually have to attain devotional perfection in bhakti-yoga, or Krsna consciousness, before they can go to Krsna's transcendental abode and never return. Those who attain the highest material planets or the planets of the demigods are again subjected to repeated birth and death. As persons on earth are elevated to higher planets, people in higher planets such as Brahmaloka, Candraloka and Indraloka fall down to earth. The practice of sacrifice called pancagni-vidya, recommended in the Katha Upanisad, enables one to achieve Brahmaloka, but if, in Brahmaloka, one does not cultivate Krsna consciousness, then he must return to earth. Those who progress in Krsna consciousness in the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation

are transferred to the eternal spiritual kingdom. When there is devastation of this material universe, Brahma and his devotees, who are constantly engaged in Kṛṣṇa consciousness, are all transferred to the spiritual universe and to specific spiritual planets according to their desires.

TEXT 17

sahasra-yuga-paryantam

ahar yad brahmano viduh

ratrim yuga-sahasrantam

te 'ho-ratra-vido janah

SYNONYMS

sahasra—thousand; yuga—millenniums; paryantam—including; ahah—day; yat—that; brahmanah—of Brahma; viduh—they know; ratrim—night; yuga—millenniums; sahasra-antam—similarly, at the end of one thousand; te—that; ahah-ratra—day and night; vidah—understand; janah—people.

TRANSLATION

By human calculation, a thousand ages taken together is the duration of Brahma's one day. And such also is the duration of his night.

PURPORT

The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahma, and one day of Brahma consists of a thousand cycles of four yugas or ages: Satya, Treta, Dvapara and Kali. The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. In the Treta–yuga vice is introduced, and this yuga lasts 1,296,000 years. In the Dvapara–yuga there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 864,000 years. And finally in Kali–yuga (the yuga that we have now been experiencing over the past 5,000 years) there is an abundance of strife, ignorance, irreligion and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years. In Kali–yuga vice increases to such a point that at the termination of the yuga the Supreme Lord Himself appears as the Kalki avatara, vanquishes the demons, saves His devotees, and commences another Satya–yuga. Then the process is set rolling again. These four yugas, rotating a thousand times, comprise one day of Brahma, the creator god, and the same number comprise one night. Brahma lives one hundred of such "years" and then dies. These "hundred years" by earth calculations total to 311 trillion and 40 billion earth years. By these calculations the life of Brahma seems fantastic and interminable, but from the viewpoint of eternity it is as brief as a lightning flash. In the Causal Ocean there are innumerable Brahmas rising and disappearing like bubbles in the Atlantic. Brahma and his creation are all part of the material universe, and therefore they are in constant flux.

In the material universe not even Brahma is free from the process of birth, old age, disease and death. Brahma, however, is directly engaged in the service of the Supreme Lord in the management of the universe—therefore he at once attains liberation. Elevated sannyasis are promoted to Brahma's particular planet, Brahmaloka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahma and all the inhabitants of Brahmaloka are subject to death, according to the law of material nature.

TEXT 18

avyaktad vyaktayah sarvah

prabhavanty ahar–agame

ratry–agame praliyante

tatraivavyakta–samjnake

SYNONYMS

avyaktat—from the unmanifest; vyaktayah—living entities; sarvah—all;
prabhavanti—come into being; ahah–agame—at the beginning of the day;
ratri–agame—at the fall of night; praliyante—are annihilated; tatra—there;
eva—certainly; avyakta—the unmanifest; samjnake—called.

TRANSLATION

When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated.

TEXT 19

bhuta–gramah sa evayam

bhutva bhutva praliyate

ratry–agame 'vasah partha

prabhavaty ahar–agame

SYNONYMS

bhuta—gramah—the aggregate of all living entities; sah—they; eva—certainly; ayam—this; bhutva bhutva—taking birth; praliyate—annihilate; ratri—night; agame—on arrival; avasah—automatically; partha—O son of Prtha; prabhavati—manifest; ahah—during daytime; agame—on arrival.

TRANSLATION

Again and again the day comes, and this host of beings is active; and again the night falls, O Partha, and they are helplessly dissolved.

PURPORT

The less intelligent jivas, who try to remain within this material world, are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahma they exhibit their activities, and at the coming of Brahma's night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The jivas (individual souls) remain compact in the body of Visnu and again and again are manifest at the arrival of Brahma's day. When Brahma's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years. When Brahma is born again in another millennium they are again manifest. In this way the jivas are captivated by the material world. However, those intelligent beings who take to Krsna consciousness and chant Hare Krsna, Hare Rama in devotional service transfer themselves, even in this life, to the spiritual planet of Krsna and become eternally blissful there, not being subject to such rebirths.

TEXT 20

paras tasmāt tu bhavo 'nyo

'vyakto 'vyaktat sanātanaḥ

yah sa sarvesu bhutesu

nasyatsu na vinasyati

SYNONYMS

parah—transcendental; tasmāt—from that; tu—but; bhavah—nature; anyah—another; avyaktah—unmanifest; avyaktat—from the unmanifest; sanatanah—eternal; yah—that; sah—which; sarvesu—all; bhutesu—manifestation; nasyatsu—being annihilated; na—never; vinasyati—annihilated.

TRANSLATION

Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

PURPORT

Kṛṣṇa's superior spiritual energy is transcendental and eternal. It is beyond all the changes of material nature, which is manifest and annihilated during the days and nights of Brahma. Kṛṣṇa's superior energy is completely opposite in quality to material nature. Superior and inferior nature are explained in the Seventh Chapter.

TEXT 21

avyakto 'ksara ity uktas

tam ahuh paramam gatim

yam prapya na nivartante

tad dhama paramam mama

SYNONYMS

avyaktah—unmanifested; aksarah—infallible; iti—thus; uktah—said; tam—that which; ahuh—is known; paramam—ultimate; gatim—destination; yam—that which; prapya—gaining; na—never; nivartante—comes back; tat dhama—that abode; paramam—supreme; mama—Mine.

TRANSLATION

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.

PURPORT

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in the *Brahma-saṁhita* as *cintamani-dhama*, a place where all desires are fulfilled. The supreme abode of Lord Kṛṣṇa known as *Goloka Vṛndavana* is full of palaces made of touchstone. There are also trees which are called "desire trees," that supply any type of eatable upon demand, and there are cows known as *surabhi* cows which supply a limitless supply of milk. In this abode, the Lord is served by hundreds of thousands of goddesses of fortune (*Lakṣmīs*), and He is called *Govinda*, the primal Lord and the cause of all causes. The Lord is accustomed to blow His flute (*venuṁ kvaṇantam*). His transcendental form is the most attractive in all the worlds—His eyes are like the lotus petals and the color of His body is like clouds. He is so attractive that His beauty excels that of thousands of Cupids. He wears saffron cloth, a garland around His neck and a peacock

feather in His hair. In the Gita Lord Kṛṣṇa gives only a small hint of His personal abode (Goloka Vṛndavana) which is the supermost planet in the spiritual kingdom. A vivid description is given in the Brahma-saṁhita. Vedic literature (Katha Upanisad 1.3.11) states that there is nothing superior to the abode of the Supreme Godhead, and that that abode is the ultimate destination (purusaṁ na paraṁ kincit sa katha parama gatiḥ). When one attains to it, he never returns to the material world. Kṛṣṇa's supreme abode and Kṛṣṇa Himself are nondifferent, being of the same quality. On this earth, Vṛndavana, ninety miles southeast of Delhi, is a replica of that supreme Goloka Vṛndavana located in the spiritual sky. When Kṛṣṇa descended on this earth He sported on that particular tract of land known as Vṛndavana in the district of Mathura, India.

TEXT 22

purusaḥ sa paraḥ partha

bhaktiā labhyaḥ tv anyathā

yaśāntaḥ-sthāni bhūtāni

yeṇa sarvaṁ idaṁ tatam

SYNONYMS

purusaḥ—the Supreme Personality; saḥ—He; paraḥ—the Supreme, than whom no one is greater; partha—O son of Prtha; bhaktiā—by devotional service; labhyaḥ—can be achieved; tu—but; anyathā—unalloyed, undeviating devotion; yaśā—whom; antaḥ-sthāni—within; bhūtāni—all of this material manifestation; yeṇa—by whom; sarvaṁ—all; idaṁ—whatever we can see; tatam—distributed.

TRANSLATION

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

PURPORT

It is here clearly stated that the supreme destination from which there is no return is the abode of Kṛṣṇa, the Supreme Person. The *Brahma-saṁhita* describes this supreme abode as *ananda-cinmaya-rasa*, a place where everything is full of spiritual bliss. Whatever variegatedness is manifest there is all of the quality of spiritual bliss—there is nothing material. All variegatedness is expanded as the spiritual expansion of the Supreme Godhead Himself, for the manifestation there is totally of the spiritual energy, as explained in Chapter Seven. As far as this material world is concerned, although the Lord is always in His supreme abode, He is nonetheless all-pervading by His material energy. So by His spiritual and material energies He is present everywhere—both in the material and in the spiritual universes. *Yasyantah-sthani* means that everything is sustained by Him, whether it be spiritual or material energy.

It is clearly stated here that only by *bhakti*, or devotional service, can one enter into the *Vaikuntha* (spiritual) planetary system. In all the *Vaikunthas* there is only one Supreme Godhead, Kṛṣṇa, who has expanded Himself into millions and millions of plenary expansions. These plenary expansions are four-armed, and They preside over the innumerable spiritual planets. They are known by a variety of names—*Purusottama*, *Trivikrama*, *Kesava*, *Madhava*, *Aniruddha*, *Hṛṣīkeśa*, *Sankarsana*, *Pradyumna*, *Sridhara*, *Vasudeva*, *Damodara*, *Janardana*, *Narayana*, *Vamana*, *Padmanabha*, etc. These plenary expansions are likened unto the leaves of a tree, and the main tree is likened to Kṛṣṇa. Kṛṣṇa, dwelling in *Goloka Vṛndavana*, His supreme abode, systematically conducts all affairs of both universes (material and spiritual) without a flaw by power of His all-pervasiveness.

TEXT 23

yatra kale tv anavṛttim

avṛttim caiva yoginah

prayata yanti tam kalam

vaksyami bharatarsabha

SYNONYMS

yatra—in that; kale—time; tu—but; anavrttim—no return; avrttim—return; ca—also; eva—certainly; yoginah—of different kinds of mystics; prayatah—one who goes; yanti—departs; tam—that; kalam—time; vaksyami—describing; bharatarsabha—O best of the Bharatas.

TRANSLATION

O best of the Bharatas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.

PURPORT

The unalloyed devotees of the Supreme Lord who are totally surrendered souls do not care when they leave their bodies or by what method. They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead. But those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as karma-yoga, jñāna-yoga, hatha-yoga, etc., must leave the body at a suitable time and thereby be assured whether or not they will return to the world of birth and death.

If the yogi is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature's will. The most suitable time to leave the body and not return is being explained by the Lord in these verses. According to Acārya Baladeva Vidyābhūṣaṇa, the Sanskrit word *kala* used herein refers to the presiding deity of time.

TEXT 24

agnir jyotir ahah suklah

san—masa uttarayanam

tatra prayata gacchanti

brahma brahma—vido janah

SYNONYMS

agnih—fire; jyotih—light; ahah—day; suklah—white; sat—masah—six months; uttara—ayanam—when the sun passes on the northern side; tatra—there; prayatah—one who goes; gacchanti—passes away; brahma—to the Absolute; brahma—vidah—one who knows the Absolute; janah—person.

TRANSLATION

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.

PURPORT

When fire, light, day and moon are as mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the

soul. At the time of death, the jiva sets forth on the path to a new life. If one leaves the body at the time designated above, either accidentally or by arrangement, it is possible for him to attain the impersonal brahmajyoti. Mystics who are advanced in yoga practice can arrange the time and place to leave the body. Others have no control—if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but if not, then there is every possibility that they will have to return. However, for the pure devotee in Kṛṣṇa consciousness, there is no fear of returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.

TEXT 25

dhūmo rātris tathā kṛṣṇah

saṁ-māsa daksināyanam

tatra candra-masam jyotiḥ

yogi prapya nivartate

SYNONYMS

dhūmah—smoke; rātriḥ—night; tathā—also; kṛṣṇah—the fortnight of the dark moon; saṁ-masah—the six months; daksina-āyanam—when the sun passes on the southern side; tatra—there; candra-masam—the moon planet; jyotiḥ—light; yogi—the mystic; prapya—achieves; nivartate—comes back.

TRANSLATION

The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

PURPORT

In the Third Canto of Srimad-Bhagavatam we are informed that those who are expert in fruitive activities and sacrificial methods on earth attain to the moon at death. These elevated souls live on the moon for about 10,000 years (by demigod calculations) and enjoy life by drinking soma-rasa. They eventually return to earth. This means that on the moon there are higher classes of living beings, though they may not be perceived by the gross senses.

TEXT 26

sukla-krsne gati hy ete

jagatah sasvate mate

ekaya yaty anavrttim

anyayavartate punah

SYNONYMS

sukla—light; krsne—darkness; gati—passing away; hi—certainly; ete—all these; jagatah—of the material world; sasvate—of the Vedas; mate—in the opinion; ekaya—by one; yati—goes; anavrttim—no return; anyaya—by the other; avartate—comes back; punah—again.

TRANSLATION

According to the Vedas, there are two ways of passing from this world—one in the light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

PURPORT

The same description of departure and return is quoted by Acarya Baladeva Vidyabhusana from the Chandogya Upanisad (5.10.3–5). In such a way, those who are fruitive laborers and philosophical speculators from time immemorial are constantly going and coming. Actually they do not attain ultimate salvation, for they do not surrender to Kṛṣṇa.

TEXT 27

naite sṛti partha janān

yogi muhyati kaścana

tasmat sarvesu kaḷesu

yoga-yukto bhavarjuna

SYNONYMS

na—never; ete—all these; sṛti—different paths; partha—O son of Prtha; janān—even if they know; yogi—the devotees of the Lord; muhyati—bewildered; kaścana—anyone; tasmat—therefore; sarvesu kaḷesu—always; yoga-yuktah—being engaged in Kṛṣṇa consciousness; bhava—just become; arjuna—O Arjuna.

TRANSLATION

The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion.

PURPORT

Kṛṣṇa is here advising Arjuna that he should not be disturbed by the different paths the soul can take when leaving the material world. A devotee of the Supreme Lord should not worry whether he will depart either by arrangement or by accident. The devotee should be firmly established in Kṛṣṇa consciousness and chant Hare Kṛṣṇa. He should know that concern over either of these two paths is troublesome. The best way to be absorbed in Kṛṣṇa consciousness is to be always dovetailed in His service, and that will make one's path to the spiritual kingdom safe, certain, and direct. The word yoga-yukta is especially significant in this verse. One who is firm in yoga is constantly engaged in Kṛṣṇa consciousness in all his activities. Śrī Rupa Gosvāmī advises that one should be unattached in the material world and that all affairs should be steeped in Kṛṣṇa consciousness. In this way one attains perfection. Therefore the devotee is not disturbed by these descriptions because he knows that his passage to the supreme abode is guaranteed by devotional service.

TEXT 28

vedesu yajnesu tapahsu caiva

danesu yat punya-phalam pradistam

atyeti tat sarvam idam veditva

yogi param sthanam upaiti cadyam

SYNONYMS

vedesu—in the study of the Vedas; yajnesu—in the performances of yajna, sacrifice; tapahsu—undergoing different types of austerities; ca—also; eva—certainly; danesu—in giving charities; yat—that which; punya-phalam—the result of pious work; pradistam—directed; atyeti—surpasses; tat—all those; sarvam idam—all those described above; viditva—knowing; yogi—the devotee; param—supreme; sthanam—abode; upaiti—achieved peace; ca—also; adyam—original.

TRANSLATION

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

PURPORT

This verse is the summation of the Seventh and Eighth chapters, particularly as the chapters deal with Kṛṣṇa consciousness and devotional service. One has to study the Vedas under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A brahmacari has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. These are some of the Vedic principles for observing brahmacarya.

After the student studies the Vedas under the master for a period from five to twenty years, he may become a man of perfect character. Study of the Vedas is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the brahmacari is allowed to enter into household life and marry. When he is a householder, he also has to perform many sacrifices and strive for further enlightenment. Then after retiring from household life, upon accepting the order of vanaprastha, he undergoes severe penances, such as living in forests, dressing with tree bark, not shaving,

etc. By carrying out the orders of brahmacarya, householder, vanaprastha and finally sannyasa, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more advanced they are liberated in the spiritual sky, either in the impersonal brahmajyoti or in the Vaikuntha planets or Krsnaloka. This is the path outlined by Vedic literatures.

The beauty of Krsna consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life.

One should try to understand the Seventh and Eighth Chapters of the Gita not by scholarship or mental speculation, but by hearing them in association with pure devotees. Chapters Seven through Twelve are the essence of Gita, if one is fortunate to understand the Gita—especially these middle six chapters—in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc. One should hear the Gita from the devotee because at the beginning of the Fourth Chapter it is stated that the Gita can only be perfectly understood by devotees. Hearing the Gita from devotees, not from mental speculators, is called faith. Through association of devotees, one is placed in devotional service, and by this service Krsna's activities, form, pastimes, name, etc., become clear, and all misgivings are dispelled. Then once doubts are removed, the study of the Gita becomes extremely pleasurable, and one develops a taste and feeling for Krsna consciousness. In the advanced stage, one falls completely in love with Krsna, and that is the beginning of the highest perfectional stage of life which prepares the devotee's transferral to Krsna's abode in the spiritual sky, Goloka Vrndavana, where the devotee enters into eternal happiness.

Thus end the Bhaktivedanta Purports to the Eighth Chapter of the Srimad Bhagavad-gita in the matter of Attaining the Supreme.

Chapter 9

The Most Confidential Knowledge

TEXT 1

sri-bhagavan uvaca

idam tu te guhyatamam

pravaksyamy anasuyave

jnanam vijnana-sahitam

yaj jnatva moksyase 'subhat

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; idam—this; tu—but; te—unto you; guhya-tamam—the most confidential; pravaksyami—I am speaking; anasuyave—to the nonenvious; jnanam—knowledge; vijnana—realized knowledge; sahitam—with; yat—which; jnatva—knowing; moksyase—be released; asubhat—from this miserable material existence.

TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

PURPORT

As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process is recommended in the Srimad-Bhagavatam: "The messages of the Supreme Personality of Godhead are full of potencies, and these potencies can be realized if topics regarding the Supreme Godhead are discussed amongst devotees. This cannot be achieved by the association of mental speculators or academic scholars, for it is realized knowledge."

The devotees are constantly engaged in the Supreme Lord's service. The Lord understands the mentality and sincerity of a particular living entity who is engaged in Kṛṣṇa consciousness and gives him the intelligence to understand the science of Kṛṣṇa in the association of the devotees. Discussion of Kṛṣṇa is very potent, and if a fortunate person has such association and tries to assimilate the knowledge, then he will surely make advancement toward spiritual realization. Lord Kṛṣṇa, in order to encourage Arjuna to higher and higher elevation in His potent service, describes in this Ninth Chapter matters more confidential than any He has already disclosed.

The very beginning of Bhagavad-gita, the First Chapter, is more or less an introduction to the rest of the book; and in the Second and Third chapters, the spiritual knowledge described is called confidential. Topics discussed in the Seventh and Eighth chapters are specifically related to devotional service, and because they bring enlightenment in Kṛṣṇa consciousness, they are called more confidential. But the matters which are described in the Ninth Chapter deal with unalloyed, pure devotion. Therefore this is called the most confidential. One who is situated in the most confidential knowledge of Kṛṣṇa is naturally transcendental; he therefore has no material pangs, although he is in the material world. In the Bhakti-rasamṛta-sindhu it is said that although one who has a sincere desire to render loving service to the Supreme Lord is situated in the conditional state of material existence, he is to be considered liberated. Similarly, we shall find in the Bhagavad-gita, Tenth Chapter, that anyone who is engaged in that way is a liberated person.

Now this first verse has specific significance. Knowledge (idam jñanam) refers to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. By the practice of these nine elements of devotional service one

is elevated to spiritual consciousness, Krsna consciousness. At the time when one's heart is cleared of the material contamination, one can understand this science of Krsna. Simply to understand that a living entity is not material is not sufficient. That may be the beginning of spiritual realization but one should recognize the difference between activities of the body and spiritual activities by which one understands that he is not the body.

In the Seventh Chapter we have already discussed the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior natures, and all this material manifestation. Now in Chapters Nine and Ten the glories of the Lord will be delineated.

The Sanskrit word *anasuyave* in this verse is also very significant. Generally the commentators, even if they are highly scholarly, are all envious of Krsna, the Supreme Personality of Godhead. Even the most erudite scholars write on Bhagavad-gita very inaccurately. Because they are envious of Krsna, their commentaries are useless. The commentaries given by devotees of the Lord are bona fide. No one can explain Bhagavad-gita, or give perfect knowledge of Krsna if he is envious. One who criticizes the character of Krsna without knowing Him is a fool. So such commentaries should be very carefully avoided. For one who understands that Krsna is the Supreme Personality of Godhead, the pure and transcendental Personality, these chapters will be very beneficial.

TEXT 2

raja-vidya raja-guhyam

pavitram idam uttamam

pratyaksavagamam dharmyam

su-sukham kartum avyayam

SYNONYMS

raja—vidya—the king of education; raja—guhyam—the king of confidential knowledge; pavitram—the purest; idam—this; uttamam—transcendental; pratyaksa—directly experienced; avagamam—understood; dharmyam—the principle of religion; su—sukham—very happy; kartum—to execute; avyayam—everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

PURPORT

This chapter of Bhagavad-gita is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India, Gautama, Kanada, Kapila, Yajnavalkya, Sandilya, Vaisvanara, and, finally, Vyasadeva, the author of the Vedanta-sutra. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of this body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.

The Bhagavad-gita, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable and that the soul is not perishable. That is a confidential part of knowledge: simply knowing that the spirit soul is different from this body and that its nature is immutable, indestructible and eternal. But that gives no positive information about the soul. Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.

This knowledge is the purest form of all activities, as is explained in Vedic literature. In the Padma Purana, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers, bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages. The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain

As explained in the twenty-eighth verse of the Seventh Chapter, a person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions. For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called pavitram uttamam, the purest. Uttama means transcendental. Tamas means this material world or darkness, and uttama means that which is transcendental to material activities. Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service, however, will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Kṛṣṇa consciousness, he gradually feels spiritual progress. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

In the Vedānta-sūtra (3.2.26) this is also described in the following words: *prakāśa ca karmāṇy abhyasat*. "Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt." Nārada, who happened to be the son of a maidservant, had no education, nor was he born into a high family. But when his mother was engaged in serving great devotees, Nārada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says, "Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me." (Bhag 1.5.25) Nārada tells his disciple Vyāsadeva that in a previous life he was engaged as a boy servant of purified devotees during the four months of their stay and that he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and they gave their permission. Nārada then ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as pure-hearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Nārada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore, he quotes from the Vedānta-sūtra (*prakāśa ca karmāṇy abhyasat*): if one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called *pratyakṣa*, directly perceived.

Nārada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Nārada also got the opportunity and simply by association achieved the highest goal of all religions, devotional service. In the Śrīmad-Bhāgavatam it is said that religious people generally do not know that the highest perfection of religion is the attainment of the stage of devotional service. Generally Vedic knowledge is required for understanding the path of self-realization. But here, although he was not educated in the

Vedic principles, Narada acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible? This is also confirmed in Vedic literature: acaryavan puruso veda. One who is in association with great acaryas, even if he is not educated or has not studied the Vedas, can become familiar with all the knowledge necessary for realization.

The process of devotional service is a very happy one. Why? Devotional service consists of sravanam kirtanam visnoh, so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized acaryas. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, patram puspam phalam: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love. There are many instances in history. Simply by tasting the tulasi leaves offered to the lotus feet of the Lord, great sages like Sanat-kumara became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him.

It is said here that this devotional service is eternally existing. It is not as the Mayavadi philosophers claim. They sometimes take to so-called devotional service, and as long as they are not liberated they continue their devotional service, but at the end, when they become liberated, they "become one with God." Such temporary time-serving devotional service is not accepted as pure devotional service. Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

As it will be seen, actual devotional service begins after liberation. So in Bhagavad-gita it is said, brahma-bhuta, After being liberated, or being situated in the Brahman position, one's devotional service begins. By executing devotional service, one can understand the Supreme Lord. No one can understand the Supreme Personality of Godhead by executing karma-yoga, jnana or astanga-yoga or any other yoga independently. Without coming to the stage of devotional service, one cannot understand what is the Personality of Godhead. In the Srimad-Bhagavatam it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing Srimad-Bhagavatam or Bhagavad-gita from realized souls, then he can understand the science of Krsna, or the science of God. Evam prasanna-manaso bhagavad-bhakti yogatah. When one's heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Krsna consciousness, is the king of all

education and the king of all confidential knowledge. It is the purest form of religion, and it can be executed joyfully without difficulty. Therefore one should adopt it.

TEXT 3

asraddadhanah purusa

dharmasyasya parantapa

aprapya mam nivartante

mrtyu—samsara—vartmani

SYNONYMS

asraddadhanah—those who are faithless; purusah—such persons; dharmasya—of this process of religion; asya—of it; parantapa—O killer of the enemies; aprapya—without obtaining; mam—Me; nivartante—come back; mrtyu—death; samsara—material existence; vartmani—on the path of.

TRANSLATION

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

PURPORT

The faithless cannot accomplish this process of devotional service; that is the purport of this verse. Faith is created by association with devotees. Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Thus faith is a most important factor for progress in Kṛṣṇa consciousness. In the Caitanya-caritamṛta it is said that one should have complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa he can achieve all perfection. That is called real faith. In the Srimad-Bhagavatam (4.31.14) it is stated that by giving water to the root of a tree, its branches, twigs and leaves become satisfied, and by supplying food to the stomach all the senses of the body become satisfied, and, similarly, by engaging in the transcendental service of the Supreme Lord, all the demigods and all the living entities automatically become satisfied.

There are three divisions of Kṛṣṇa conscious men. In the third class are those who have no faith. If they are engaged in devotional service officially, for some ulterior purpose, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well situated they give up this process and take to their old ways again. It is only by faith that one can advance in Kṛṣṇa consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the second-class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that kṛṣṇa-bhakti or service to Kṛṣṇa is the best course and so in good faith have taken it up. Thus they are superior to the third-class who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second-class or first-class he does not fall down. One in the first-class will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has no knowledge of Kṛṣṇa through the scriptures like Srimad-Bhagavatam and Bhagavad-gītā. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward karma-yoga and jñāna-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jñāna-yoga is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Faith in Kṛṣṇa is also divided into three stages and described in Srimad-Bhagavatam. First-class attachment, second-class attachment, and third-class attachment are also explained in Srimad-Bhagavatam in the Eleventh Canto. Those who have no faith even after hearing about Kṛṣṇa and the excellence of devotional service, who think that it is simply eulogy, find the path very difficult, even if they are supposedly engaged in

devotional service. For them there is very little hope in gaining perfection. Thus faith is very important in the discharge of devotional service.

TEXT 4

maya tatam idam sarvam

jagad avyakta-murtina

mat-sthani sarva-bhutani

na caham tesv avasthitah

SYNONYMS

maya—by Me; tatam—spread; idam—all these manifestations; sarvam—all;
jagat—cosmic manifestation; avyakta-murtina—unmanifested form; mat-sthani—unto Me; sarva-bhutani—all living entities; na—not; ca—also; aham—I; tesu—in them;
avasthitah—situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

PURPORT

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Sri Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the *Brahma-saṁhita* (5.38) it is stated, *premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti*: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if he has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different energies, the superior spiritual energy and the inferior material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such an argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as it is stated in the *Bhagavad-gītā*, He is everywhere present by His personal representation, the diffusion of His different energies.

TEXT 5

na ca mat-sṭhani bhutani

pasya me yogam aisvaram

bhuta-bhr̥n na ca bhuta-sṭho

mamatma bhuta-bhavanah

SYNONYMS

na—never; ca—also; mat—sthani—situated in Me; bhutani—all creation; pasya—just see; me—My; yogam aisvaram—inconceivable mystic power; bhuta-bhrt—maintainer of all living entities; na—never; ca—also; bhuta-sthah—in the cosmic manifestation; mama—My; atma—Self; bhuta-bhavanah—is the source of all manifestations.

TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

PURPORT

The Lord says that everything is resting on Him. This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation. Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet. Such an image should not be entertained in connection with Kṛṣṇa's upholding this created universe. He says that although everything is resting on Him, still He is aloof. The planetary systems are floating in space, and this space is the energy of the Supreme Lord. But He is different from space. He is differently situated. Therefore the Lord says, "Although they are situated on My inconceivable energy, still, as the Supreme Personality of Godhead, I am aloof from them." This is the inconceivable opulence of the Lord.

In the Vedic dictionary it is said, "The Supreme Lord is performing inconceivably wonderful pastimes, displaying His energy. His person is full of different potent energies, and His determination is itself actual fact. In this way the Personality of Godhead is to be understood." We may think to doing something, but there are so many impediments, and sometimes it is not possible to do as we like. But when Kṛṣṇa wants to do something, simply by His willing, everything is performed so perfectly that one cannot imagine how it is being done. The Lord explains this fact: although He is the maintainer and sustainer

of the entire material manifestation, He does not touch this material manifestation. Simply by His supreme will everything is created, everything is sustained, everything is maintained, and everything is annihilated. There is no difference between His mind and Himself (as there is a difference between ourselves and our present material mind) because He is absolute spirit. Simultaneously the Lord is present in everything; yet the common man cannot understand how He is also present personally. He is different from this material manifestation, yet everything is resting on Him. This is explained here as yogam aisvaram, the mystic power of the Supreme Personality of Godhead.

TEXT 6

yathakasa—sthito nityam

vayuh sarvatra—go mahan

tatha sarvani bhutani

mat—sthanity upadharaya

SYNONYMS

yatha—as much as; akasa—sthitah—situated in space; nityam—always; vayuh—wind; sarvatra—gah—blowing everywhere; mahan—great;atha—similarly; sarvani—everything; bhutani—created beings; mat—sthani—situated in Me; iti—thus; upadharaya—try to understand.

TRANSLATION

As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.

PURPORT

For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand. Space is the biggest manifestation we can conceive. The cosmic manifestation rests in space. Space permits the movement of even the atoms and on up to the greatest planets, the Sun and the Moon. Although the sky (or wind or air) is great, still it is situated within space. Space is not beyond the sky.

In the Upanisads, it is stated, "It is out of the fear of the Supreme Lord that the wind is blowing." (Taittiriya Upanisad 2.8.1) In the Brhad–aranyaka Upanisad (3.8.9) it is stated, "By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun, and other great planets are moving." In the Brahma–samhita (5.52) this is also stated. There is also a description of the movement of the sun, and it is said that the sun is considered to be one of the eyes of the Supreme Lord and that it has immense potency to diffuse heat and light. Still it is moving in its prescribed orbit by the order and the supreme will of Govinda. So, from the Vedic literature we can find evidence that this material manifestation, which appears to us to be very wonderful and great, is under the complete control of the Supreme Personality of Godhead. This will be further explained in the later verses of this chapter.

TEXT 7

sarva–bhutani kaunteya

prakrtim yanti mamikam

kalpa–ksaye punas tani

kalpadau visrjamy aham

SYNONYMS

sarva—bhutani—all created entities; kaunteya—O son of Kunti; prakrtim—nature; yanti—enter; mamikam—unto Me; kalpa—ksaye—at the end of the millennium; punah—again; tani—all those; kalpa—adau—in the beginning of the millennium; visrjami—I create; aham—I.

TRANSLATION

O son of Kunti at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency, I again create.

PURPORT

The creation, maintenance and annihilation of this material cosmic manifestation is completely dependent on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahma. Brahma lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahma dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is need to manifest the cosmic world, it is done by His will: "Although I am one, I shall become many." This is the Vedic aphorism (Chandogya Upanisad 6.2.3). He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

TEXT 8

prakrtim svam avastabhya

visrjami punah punah

bhuta—gramam imam krtsnam

avasam prakrter vasat

SYNONYMS

prakrtim—material nature; svam—of My personal Self; avastabhya—enter in; visrjami—create; punah punah—again, again; bhuta—gramam—all these cosmic manifestations; imam—this; krtsnam—total; avasam—automatically; prakrteh—by the force of nature; vasat—under obligation.

TRANSLATION

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

PURPORT

This matter is the manifestation of the inferior energy of the Supreme Personality of Godhead. This has already been explained several times. At the creation, the material energy is let loose as the mahat-tattva, into which the Lord as His first Purusa incarnation, Maha-Visnu, enters. He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakasayi Visnu. Each universe is in that way created. He still further manifests Himself as Ksirodakasayi Visnu, and that Visnu enters into everything—even into the minute atom. This fact is explained here. He enters into everything.

Now, as far as the living entities are concerned, they are impregnated into this material nature, and as a result of their past deeds they take different positions. Thus the activities of this material world begin. The activities of the different species of living beings are begun from the very moment of the creation. It is not that all is evolved. The different

species of life are created immediately along with the universe. Men, animals, beasts, birds—everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. It is clearly stated here that the living entities have nothing to do with this process. The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will. This is the inconceivable potency of the Supreme Personality of God. And after creating different species of life, He has no connection with them. The creation takes place to accommodate the inclinations of the various living entities, and so the Lord does not become involved with it.

TEXT 9

na ca mam tani karmani

nibadhnanti dhananjaya

udasina—vad asinam

asaktam tesu karmasu

SYNONYMS

na—never; ca—also; mam—Me; tani—all those; karmani—activities;
nibadhnanti—bind; dhananjaya—O conqueror of riches; udasina—vat—as neutral;
asinam—situated; asaktam—without attraction; tesu—in them; karmasu—in activities.

TRANSLATION

O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

PURPORT

One should not think, in this connection, that the Supreme Personality of Godhead has no engagement. In His spiritual world He is always engaged. In the *Brahma-samhita* (5.6) it is stated, "He is always involved in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities." Material activities are being carried on by His different potencies. The Lord is always neutral in the material activities of the created world. This neutrality is explained here. Although He has control over every minute detail of matter, He is sitting as if neutral. The example can be given of a high court judge sitting on his bench. By his order so many things are happening: someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral. He has nothing to do with all that gain and loss. Similarly, the Lord is always neutral, although He has His hand in every sphere of activity. In the *Vedanta-sutra* (2.1.34) it is stated that He is not situated in the dualities of this material world. He is transcendental to these dualities. Nor is He attached to the creation and annihilation of this material world. The living entities take their different forms in the various species of life according to their past deeds, and the Lord doesn't interfere with them.

TEXT 10

mayadhyaksena prakṛtiḥ

suyate sa-caracaram

hetunanena kaunteya

jagad viparivartate

SYNONYMS

maya—by Me; adhyaksena—by superintendence; prakrtih—material nature; suyate—manifests; sa—with; cara-acaram—the moving and the nonmoving; hetuna—for this reason; anena—this; kaunteya—O son of Kunti; jagat—the cosmic manifestation; viparivartate—is working.

TRANSLATION

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

PURPORT

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Kṛṣṇa also states in Bhagavad-gītā that of all of the living entities in different forms and species, "I am the father." The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, still take their different bodies according to their past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the smṛti: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities.

TEXT 11

avajananti mam mudha

manusim tanum asritam

param bhavam ajananto

mama bhuta-mahesvaram

SYNONYMS

avajananti—deride; mam—Me; mudhah—foolish men; manusim—in human form; tanum—body; asritam—assuming; param—transcendental; bhavam—nature; ajanantah—not knowing; mama—Mine; bhuta—everything that be; maha-isvaram—the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

PURPORT

From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man. The Personality of Godhead, who conducts the creation, maintenance and

annihilation of the complete cosmic manifestation, cannot be a human being. Yet there are many foolish men who consider Kṛṣṇa to be merely a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the *Brahma-saṁhita* (isvaraḥ paramaḥ kṛṣṇaḥ); He is the Supreme Lord.

There are many *isvaras*, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is controlled by another. In the *Brahma-saṁhita* it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly, both in the material and spiritual world, but Kṛṣṇa is the supreme controller (isvaraḥ paramaḥ kṛṣṇaḥ) and His body is *sac-cid-ananda*, nonmaterial.

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him and consider Him to be a man. His body is called here *manuṣim* because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra. In so many ways He is acting just like an ordinary man, but actually His body is *sac-cid-ananda-vigraha*—eternal bliss and knowledge absolute. This is confirmed in the Vedic language also. *Sac-cid-ananda-rūpaḥ kṛṣṇaḥ*: "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." (*Gopāla-tāpani Upaniṣad* 1.1) There are other descriptions in the Vedic language also. *Tam ekaṁ govindam*: "You are Govinda, the pleasure of the senses and the cows." *Sac-cid-ananda-vigrahaḥ*: "And Your form is transcendental, full of knowledge, bliss and eternity." (*Gopāla-tāpani Upaniṣad* 1.35)

Despite the transcendental qualities of Lord Kṛṣṇa's body, its full bliss and knowledge, there are many so-called scholars and commentators of *Bhagavad-gītā* who deride Kṛṣṇa as an ordinary man. The scholar may be born an extraordinary man due to his previous good work, but this conception of *Srī Kṛṣṇa* is due to a poor fund of knowledge. Therefore he is called *mudha*, for only foolish persons consider Kṛṣṇa to be an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies. They do not know that Kṛṣṇa's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone. Because they do not know that Kṛṣṇa has so many transcendental qualifications, they deride Him.

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (*mama māyā duratyayā*), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Kṛṣṇa can get out of the influence of material energy, then how can the

Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us? So this conception of Krsna is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Krsna, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His *yogam aisvaram*, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Krsna, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Krsna is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Krsna consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult *Bhagavad-gita* and *Srimad-Bhagavatam*, the authoritative texts for understanding the science of Krsna, then we can understand that Krsna is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the *Srimad-Bhagavatam*, First Canto, First Chapter, when the sages inquire about the activities of Krsna, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Krsna performed while He was present on this earth. When Krsna appeared before His father and mother, Vasudeva and Devaki, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of *Bhagavad-gita* also it is stated that Arjuna prayed to see Krsna's form of four hands (*tenaiva rupena catur-bhujena*). Arjuna prayed to see again that form of four hands, and when Krsna was thus petitioned by Arjuna, He again assumed His original form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Krsna, who are infected with the Mayavadi, philosophy quote the following verse from the *Srimad-Bhagavatam* (3.29.21) to prove that Krsna is just an ordinary man. *Aham sarvesu bhutesu bhutatmavasthitah sada*: "The Supreme is present in every living entity." We should better take note of this particular verse from the Vaisnava acaryas like Jiva Gosvami instead of following the interpretation of unauthorized persons who deride Krsna. Jiva Gosvami, commenting on this verse, says that Krsna, in His plenary expansion as Paramatma, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the *arca-murti*, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshipping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more

attention to the Deity in the temple than to other devotees, so Jiva Gosvami warns that this sort of mentality should be corrected. A devotee should see that Kṛṣṇa is present in everyone's heart as Paramatma; therefore every body is the embodiment of or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramatma dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is all-pervading, as is confirmed in the *Brahma-saṁhita*. Although His personal abode is Goloka Vṛndavana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion, He is present everywhere in all parts of the material and spiritual creations.

TEXT 12

moghasa mogha-karmano

mogha-jnana vicetasah

raksasim asurim caiva

prakrtim mohinim sritah

SYNONYMS

mogha-asah—baffled hope; mogha-karmanah—baffled in fruitive activities; mogha-jnanah—baffled in knowledge; vicetasah—bewildered; raksasim—demonic; asurim—atheistic; ca—and; eva—certainly; prakrtim—nature; mohinim—bewildering; sritah—taking shelter of.

TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

PURPORT

There are many devotees who assume themselves to be in Kṛṣṇa consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Kṛṣṇa, as the Absolute Truth. For them, the fruit of devotional service—going back to Godhead—will never be tasted. Similarly, those who are engaged in fruitive, pious activities and who are ultimately hoping to be liberated from this material entanglement will never be successful either because they deride the Supreme Personality of Godhead, Kṛṣṇa. In other words, persons who mock Kṛṣṇa are to be understood to be demonic or atheistic. As described in the Seventh Chapter of Bhagavad-gītā, such demonic miscreants never surrender to Kṛṣṇa. Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Kṛṣṇa are one and the same. With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself. This attempt to become one with Kṛṣṇa will be baffled because of delusion. Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse. For such persons, cultivation of the knowledge in the Vedic literature, like the Vedānta-sūtra and the Upaniṣads, is always baffled.

It is a great offense, therefore, to consider Kṛṣṇa, the Supreme Personality of Godhead, to be an ordinary man. Those who do so are certainly deluded because they cannot understand the eternal form of Kṛṣṇa. In the Brhad-viśvānava mantra it is clearly stated that one who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the śruti. And if one by chance sees his face, he should at once take bath in the Ganges to rid himself of infection. People jeer at Kṛṣṇa because they are envious of the Supreme Personality of Godhead. Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life. Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

TEXT 13

mahatmanas tu mam partha

daivim prakrtim asritah

bhajanty ananya—manaso

jnatva bhutadim avyayam

SYNONYMS

maha—atmanah—the great souls; tu—but; mam—unto Me; partha—O son of Prtha; daivim—divine; prakrtim—nature; asritah—taken shelter of; bhajanti—render service; ananya—manasah—without deviation of the mind; jnatva—knowing; bhuta—creation; adim—original; avyayam—inexhaustible.

TRANSLATION

O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

PURPORT

In this verse the description of mahatma is clearly given. The first sign of the mahatma is that he is already situated in the divine nature. He is not under the control of material

nature. And how is this effected? That is explained in the Seventh Chapter: one who surrenders unto the Supreme Personality of Godhead, Sri Kṛṣṇa, at once becomes freed from the control of material nature. That is the qualification. One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead. That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of material nature, he is put under the guidance of the spiritual nature. The guidance of the spiritual nature is called *daivi prakṛti*, divine nature. So when one is promoted in that way—by surrendering to the Supreme Personality of Godhead—one attains to the stage of great soul, *mahatma*.

The *mahatma* does not divert his attention to anything outside Kṛṣṇa because he knows perfectly well that Kṛṣṇa is the original Supreme Person, the cause of all causes. There is no doubt about it. Such a *mahatma*, or great soul, develops through association with other *mahatmas*, pure devotees. Pure devotees are not even attracted by Kṛṣṇa's other features, such as the four-armed *Maha-Visṇu*. They are simply attracted by the two-armed form of Kṛṣṇa. Since they are not attracted to other features of Kṛṣṇa (what to speak of the demigods), they are not concerned with any form of a demigod or of a human being. They only meditate upon Kṛṣṇa in Kṛṣṇa consciousness. They are always engaging in the unswerving service of the Lord in Kṛṣṇa consciousness.

TEXT 14

satatam kirtayanto mam

yatantas ca drdha-vratah

namasyantas ca mam bhaktya

nitya-yukta upasate

SYNONYMS

satatam—always; kirtayantah—chanting; mam—Me; yatantah ca—fully endeavoring also; drdha-vratah—with determination; namasyantah ca—offering obeisances; mam—unto Me; bhaktya—in devotion; nitya-yuktah—perpetually engaged;

upasate—worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

PURPORT

The mahatma cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a mahatma is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a mahatma is attached to the Supreme Personality of Godhead.

One who is attached to the impersonal feature of the Supreme Lord, the brahmajyoti, is not described as mahatma in the Bhagavad-gītā. He is described in a different way in the next verse. The mahatma is always engaged in different activities of devotional service, as described in the Srimad-Bhagavatam, hearing and chanting about Viṣṇu, not a demigod or human being. That is devotion: *śravanam kīrtanam viṣṇoḥ and smaranam*, remembering Him. Such a mahatma has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental *rasas*. To achieve that success, he engages all activities—mental, bodily and vocal, everything—in the service of the Supreme Lord, Śrī Kṛṣṇa. That is called full Kṛṣṇa consciousness.

In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, Ekadāśī, and on the appearance day of the Lord, etc. All these rules and regulations are offered by the great ācāryas for those who are actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world. The mahatmas, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result.

As described in the second verse of this chapter, this devotional service is not only easy, but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a sannyasi or a brahmacari; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually mahatma, a great soul.

TEXT 15

jnana-yajnena capy anye

yajanto mam upasate

ekatvena prthaktvena

bahudha visvato-mukham

SYNONYMS

jnana-yajnena—by cultivation of knowledge; ca—also; api—certainly; anye—others; yajantah—worshiping; mam—Me; upasate—worship; ekatvena—in oneness; prthaktvena—in duality; bahudha—diversity; visvatah—mukham—in the universal form.

TRANSLATION

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

PURPORT

This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called mahatma; yet there are other persons who are not exactly in the position of mahatma but who worship Kṛṣṇa also, in different ways. Some of them are already described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: 1) he who worships himself as one with the Supreme Lord, 2) he who concocts some form of the Supreme Lord and worships that, and 3) he who accepts the universal form, the visvarupa of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

TEXT 16

aham kratur aham yajnah

svadhaham aham ausadham

mantro 'ham aham evajyam

aham agnir aham hutam

SYNONYMS

aham—I; kratuh—ritual; aham—I; yajnah—sacrifice; svadha—oblation; aham—I;
aham—I; ausadham—healing herb; mantrah—transcendental chant; aham—I; aham—I;
eva—certainly; ajyam—melted butter; aham—I; agnih—fire; aham—I;
hutam—offering.

TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

PURPORT

The sacrifice known as jyotistoma is also Kṛṣṇa, and He is also the maha-yajna. The oblations offered to the Pitṛloka or the sacrifice performed to please the Pitṛloka, considered as a kind of drug in the form of clarified butter, is also Kṛṣṇa. The mantras chanted in this connection are also Kṛṣṇa. And many other commodities made with milk products for offering in the sacrifices are also Kṛṣṇa. The fire is also Kṛṣṇa because fire is one of the five material elements and is therefore claimed as the separated energy of Kṛṣṇa. In other words, the Vedic sacrifices recommended in the karma-kāṇḍa division of the Vedas are in total also Kṛṣṇa. Or, in other words, those who are engaged in rendering devotional service unto Kṛṣṇa are to be understood to have performed all the sacrifices recommended in the Vedas.

TEXT 17

pitaham asya jagato

mata dhata pitamahah

vedyam pavitram omkara

rk sama yajur eva ca

SYNONYMS

pita—father; aham—I; asya—of this; jagatah—of the universe; mata—mother; dhata—supporter; pitamahah—grandfather; vedyam—what is to be known; pavitram—that which purifies; om-kara—the syllable om; rk—the Rg Veda; sama—the Sama Veda; yajuh—the Yajur Veda; eva—certainly; ca—and.

TRANSLATION

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rg, the Sama, and the Yajur [Vedas].

PURPORT

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Krsna's energy. In the material existence we create different relationships with different living entities who are nothing but Krsna's marginal energy, but under the creation of prakṛti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Krsna. As such, these living entities who appear to be our father, mother, etc., are nothing but Krsna. In this verse the word dhata means "creator." Not only are our father and mother parts and parcels of Krsna, but their creator, grandmother and grandfather, etc., are also Krsna. Actually any living entity, being part and parcel of Krsna, is Krsna. All the Vedas, therefore, aim only toward Krsna. Whatever we want to know through the Vedas is but a progressive step to understanding Krsna. That subject matter which helps us purify our constitutional position is especially Krsna. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Krsna and as such is also Krsna. In all the Vedic mantras the word om, called pranava, is a transcendental sound vibration and is also Krsna. And because in all

the hymns of the four Vedas, Sama, Yajur, Rg and Atharva, the pranava or omkara, is very prominent, it is understood to be Krsna.

TEXT 18

gatih bharta prabhuh saksi

nivasah saranam suhrt

prabhavah pralayah sthanam

nidhanam bijam avyayam

SYNONYMS

gatih—goal; bharta—sustainer; prabhuh—Lord; saksi—witness; nivasah—abode; saranam—refuge; su-hrt—most intimate friend; prabhavah—creation; pralayah—dissolution; sthanam—ground; nidhanam—resting place; bijam—seed; avyayam—imperishable.

TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

PURPORT

Gati means the destination where we want to go. But the ultimate goal is Krsna, although people do not know it. One who does not know Krsna is misled, and his so-called progressive march is either partial or hallucinatory. There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Suryaloka, Indraloka, Maharloka, etc. But all such lokas, or planets, being creations of Krsna, are simultaneously Krsna and not Krsna. Actually such planets, being manifestations of Krsna's energy, are also Krsna, but actually they serve only as a step forward for realization of Krsna. To approach the different energies of Krsna is to approach Krsna indirectly. One should directly approach Krsna, for that will save time and energy. For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step? Everything is resting on Krsna's energy; therefore without Krsna's shelter nothing can exist. Krsna is the supreme ruler because everything belongs to Him and everything exists on His energy. Krsna, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Krsna. Krsna is the ultimate goal of shelter, and as such one should take shelter of Krsna either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Krsna is the supreme living entity. Since Krsna is the source of our generation, or the supreme father, no one can be a better friend than Krsna, nor can anyone be a better well-wisher. Krsna is the original source of creation and the ultimate rest after annihilation. Krsna is therefore the eternal cause of all causes.

TEXT 19

tapamy aham aham varsam

nigrhnamy utsrjami ca

amrtam caiva mrtyus ca

sad asac caham arjuna

SYNONYMS

tapami—give heat; aham—I; aham—I; varsam—rain; nigrhnamī—withhold;
utsrjami—send forth; ca—and; amrtam—immortality; ca—and; eva—certainly;
mrtyuh—death; ca—and; sat—being; asat—nonbeing; ca—and; aham—I; arjuna—O
Arjuna.

TRANSLATION

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

PURPORT

Kṛṣṇa, by His different energies, diffuses heat and light through the agency of electricity and the sun. During summer season it is Kṛṣṇa who checks rain from falling from the sky, and then during the rainy season He gives unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Kṛṣṇa, and Kṛṣṇa meets us at the end as death. By analyzing all these different energies of Kṛṣṇa, one can ascertain that for Kṛṣṇa there is no distinction between matter and spirit, or, in other words, He is both matter and spirit. In the advanced stage of Kṛṣṇa consciousness, one does not therefore make such distinctions. He sees Kṛṣṇa only in everything.

Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Syāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

TEXT 20

traī-vidyā māṁ soma-pāṇī putā-papā

yajñair istvā svar-gatim prarthayante

te punyam asadya surendra-lokam

asnanti divyan divi deva-bhogan

SYNONYMS

traī-vidyāh—the knowers of the three Vedas; mam—unto Me; soma-pah—drinkers of soma juice; putā—purified; papah—sins; yajñaiḥ—with sacrifices; istva—after worshiping; svah-gatim—passage to heaven; prarthayante—pray; te—they; punyam—virtue; asadya—enjoying; sura-indra—of Indra; lokam—the world; asnanti—enjoy; divyan—celestial; divi—in heaven; deva-bhogan—pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

PURPORT

The word traī-vidyāh refers to the three Vedas, Sama, Yajur and Rg. A brahmana who has studied these three Vedas is called a tri-vedi. Anyone who is very much attached to knowledge derived from these three Vedas is respected in society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purport of studying them. Therefore Kṛṣṇa herein declares Himself to be the ultimate goal for the tri-vedis. Actual tri-vedis take shelter under the lotus feet of Kṛṣṇa and engage in pure devotional service to satisfy the Lord. Devotional service begins with the chanting of the Hare Kṛṣṇa mantra and side by side trying to understand Kṛṣṇa in truth. Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor, the worshipers of different

demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary systems or heavenly planets known as Maharloka, Janoloka, Tapoloka, etc. Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

TEXT 21

te tam bhuktva svarga-lokam visalam

ksine punye martya-lokam visanti

evam trayi-dharmam anuprapanna

gatagatam kama-kama labhante

SYNONYMS

te—they; tam—that; bhuktva—enjoying; svarga-lokam—heaven; visalam—vast; ksine—being exhausted; punye—merits; martya-lokam—mortal earth; visanti—fall down; evam—thus; trayi—three Vedas; dharmam—doctrines; anuprapannah—following; gata-agatam—death and birth; kama-kamah—desiring sense enjoyments; labhante—attain.

TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

PURPORT

One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the Vedānta-sūtra (janmady asya yatah), or, in other words, he who fails to understand Kṛṣṇa, the cause of all causes, becomes baffled in achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a ferris wheel which sometimes goes up and sometimes comes down. The purport is that instead of being elevated to the spiritual world where there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems. One should better take to the spiritual world to enjoy eternal life of full bliss and knowledge and never return to this miserable material existence.

TEXT 22

ananyas cintayanto mam

ye janah paryupasate

tesam nityabhiyuktanam

yoga-ksemam vahamy aham

SYNONYMS

ananyah—no other; cintayantah—concentrating; mam—unto Me; ye—who; janah—persons; paryupasate—properly worship; tesam—their; nitya—always; abhiyuktanam—fixed in devotion; yoga-ksemam—requirements; vahami—carry; aham—I.

TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have.

PURPORT

One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies; indeed, they make the devotee perfect in self-realization. Then his only desire is to achieve the association of the Supreme Personality of Godhead. This is called yoga. By the mercy of the Lord, such a devotee never comes back to this material condition of life. Kṣema refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Kṛṣṇa consciousness by yoga, and when he becomes fully Kṛṣṇa conscious the Lord protects him from falling down to a miserable conditioned life.

TEXT 23

ye 'py anya-devata-bhakta

yajante śraddhāyanvitāḥ

te 'pi mam eva kaunteya

yajanty avidhi-purvakam

SYNONYMS

ye—those; api—also; anya—other; devata—demigods; bhaktah—devotees; yajante—worship; sraddhaya anvitah—with faith; te—they; api—also; mam—Me; eva—even; kaunteya—O son of Kunti; yajanti—sacrifice; avidhi-purvakam—in a wrong way.

TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.

PURPORT

"Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to Me indirectly," Krsna says. For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. Similarly, the process of rendering service to the different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated here as avidhi-purvakam. In other words, Krsna does not approve the unnecessary worship of the demigods.

TEXT 24

aham hi sarva-yajnanam

bhokta ca prabhur eva ca

na tu mam abhijananti

tattvenatas cyavanti te

SYNONYMS

aham—I; hi—surely; sarva—of all; yajnanam—sacrifices; bhokta—enjoyer; ca—and; prabhuh—Lord; eva—also; ca—and; na—not; tu—but; mam—Me; abhijananti—know; tattvena—in reality; atah—therefore; cyavanti—fall down; te—they.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

PURPORT

Here it is clearly stated that there are many types of yajna performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajna means Visnu. In the Second Chapter of Bhagavad-gita it is clearly stated that one should only work for satisfying Yajna or Visnu. The perfectional form of human civilization, known as varnasrama-dharma, is specifically meant for satisfying Visnu. Therefore, Krsna says in this verse, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

TEXT 25

yanti deva–vrata devan

pitṛn yanti pitṛ–vrataḥ

bhūtāni yanti bhūtejya

yanti māt–yajino 'pi mām

SYNONYMS

yanti—achieve; deva–vrataḥ—worshippers of demigods; devan—to demigods; pitṛn—to ancestors; yanti—go; pitṛ–vrataḥ—worshippers of the ancestors; bhūtāni—to ghosts and spirits; yanti—go; bhūta–ijyah—worshippers of ghosts and spirits; yanti—go; māt—My; yajinah—devotees; api—also; mām—unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

PURPORT

If one has any desire to go to the moon, the sun, or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose.

These are vividly described in the fruitive activities portion of the Vedas, technically known as darsa–paurṇamasi, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the Pita planets by performing a specific yajna. Similarly, one can go to many ghostly planets and become a Yakṣa, Rakṣa or Pisaca. Pisaca worship is called "black arts" or "black magic." There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuntha and Kṛṣṇaloka without a doubt. It is very easy to understand through this important verse that if by simply worshiping the demigods one can achieve the heavenly planets, or by worshiping the Pitās achieve the Pita planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Kṛṣṇa or Viṣṇu? Unfortunately many people have no information of these sublime planets where Kṛṣṇa and Viṣṇu live, and because they do not know of them they fall down. Even the impersonalists fall down from the brahmajyoti. This Kṛṣṇa consciousness movement is therefore distributing sublime information to the entire human society to the effect that simply by chanting the Hare Kṛṣṇa mantra one can become perfect in this life and go back home, back to Godhead.

TEXT 26

patram puspam phalam toyam

yo me bhaktya prayacchati

tad aham bhakty–upahrtam

asnamī prayatatmanah

SYNONYMS

patram— a leaf; puspam— a flower; phalam— a fruit; toyam— water; yah— whoever; me— unto Me; bhaktya— with devotion; prayacchati— offers; tat— that; aham— I; bhakti–upahrtam— offered in devotion; asnamī— accept; prayata–atmanah— of one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

PURPORT

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and reach the goal of life—the transcendental loving service of God—then he should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked for. Thus meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, a fruit, flowers and water be given to Him, and He says of this offering, "I will accept it." Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Sri Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering, enables one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of Bhagavad-gita. To them, it is either a metaphor or proof of the mundane character of Kṛṣṇa, the speaker of the Gita. But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Kṛṣṇa as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

TEXT 27

yat karosi yad asnasi

yaj juhosi dadasi yat

yat tapasyasi kaunteya

tat kurusva mad-arpanam

SYNONYMS

yat—whatever; karosi—you do; yat—whatever; asnasi—you eat; yat—whatever; juhosi—you offer; dadasi—you give away; yat—whatever; yat—whatever; tapasyasi—austerities you perform; kaunteya—O son of Kuntī; tat—that; kurusva—make; mat—unto Me; arpanam—offering.

TRANSLATION

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

PURPORT

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krsna in any circumstance. Everyone has to work for maintenance of his body and soul together, and Krsna recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Krsna. Any civilized man has to perform some religious ritualistic ceremonies; therefore Krsna recommends, "Do it for Me," and this is called arcana. Everyone has a tendency to give something in charity; Krsna says, "Give it to Me," and this means that all surplus money accumulated should be utilized in furthering the Krsna consciousness movement. Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Krsna twenty-four hours by chanting the Hare Krsna mantra round his beads, he is surely the greatest yogi. as substantiated by the Sixth Chapter of Bhagavad-gita.

TEXT 28

subhasubha-phalair evam

moksyase karma-bandhanaih

sannyasa-yoga-yuktatma

vimukto mam upaisyasi

SYNONYMS

subha—good; asubha—evil; phalaih—results; evam—thus; moksyase—free;
karma—action; bandhanaih—bondage; sannyasa—of renunciation; yoga—the yoga;
yukta—atma—having the mind firmly set on; vimuktah—liberated; mam—to Me;
upaisyasi—you will attain.

TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

PURPORT

One who acts in Kṛṣṇa consciousness under superior direction is called yukta. The technical term is yukta-vairagya. This is further explained by Rupa Gosvami as follows:

anasaktasya visayan

yatharham upayunjatah

nirbandhah kṛṣṇa-sambandhe

yuktam vairagyam ucyate

(Bhakti-rasamṛta-sindhu 2.255)

Rupa Gosvami says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called yukta-vairagya. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead. Therefore at the end he becomes liberated, and this liberation is also specified. By this liberation he

does not become one with the brahmajyoti, but rather enters into the planet of the Supreme Lord. It is clearly mentioned here: *mam upaisyasi*, "he comes to Me," back home, back to Godhead. There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can after quitting this body, go back to Godhead and engage directly in the association of the Supreme Lord.

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a *sannyasi*. Such a person always thinks of himself as an eternal servant, dependent on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord. He does not give serious attention to the fruitive activities or prescribed duties mentioned in the Vedas. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the Vedas, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

It is said, therefore, by Vaisnava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee. The exact words are *tanra vakya, kriya, mudra vijneha na bujhaya* (Caitanya—*caritamṛta*, *Madhya* 23.39). A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present and in the future. His going back home, back to Godhead, is guaranteed. He is above all materialistic criticism, just as Kṛṣṇa is above all criticism.

TEXT 29

samo 'ham sarva—bhutesu

na me dvesyo 'sti na priyah

ye bhajanti tu mam bhaktya

mayi te tesu capy aham

SYNONYMS

samah—equally disposed; aham—I; sarva—bhutesu—to all living entities; na—no one; me—Mine; dvesyah—hateful; asti—is; na—nor; priyah—dear; ye—those; bhajanti—render transcendental service; tu—yet; mam—unto Me; bhaktya—in devotion; mayi—unto Me; te—such persons; tesu—in them; ca—also; api—certainly; aham—I.

TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

PURPORT

One may question here that if Kṛṣṇa is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service? But this is not discrimination; it is natural. Any man in this material world may be very charitably disposed, yet he has a special interest in his own children. The Lord claims that every living entity—in whatever form is His son, and as such He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water. But for His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Kṛṣṇa consciousness, and therefore they are always transcendently situated in Kṛṣṇa. The very phrase "Kṛṣṇa consciousness" suggests that those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, mayi te, "in Me." Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words ye yatha mam prapadyante tams tathaiva bhajamy aham: "Whoever surrenders unto Me, proportionately I take care of him." This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold. The Lord is a diamond, and so this combination is very nice. Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If

a reciprocal relationship is not present between the devotee and the Lord, then there is no personalist philosophy. In the impersonal philosophy there is no reciprocation between the Supreme and the living entity, but in the personalist philosophy there is.

The example is often given that the Lord is like a desire tree, and whatever one wants from this desire tree, the Lord supplies. But here the explanation is more complete. The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord's special mercy to the devotees. The Lord's reciprocation should not be considered to be under the law of karma. It belongs to the transcendental situation in which the Lord and His devotees function. Devotional service of the Lord is not an activity of this material world; it is part of the spiritual world, where eternity, bliss and knowledge predominate.

TEXT 30

api cet su–duracaro

bhajate mam ananya–bhak

sadhur eva sa mantavyah

samyag vyavasito hi sah

SYNONYMS

api—in spite of; cet—although; su–duracarah—one committing the most abominable actions; bhajate—engaged in devotional service; mam—unto Me; ananya–bhak—without deviation; sadhuh—saint; eva—certainly; sah—he; mantavyah—to be considered; samyak—completely; vyavasitah—situated; hi—certainly; sah—he.

TRANSLATION

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

PURPORT

The word *su-duracarah* used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary falldown does not disqualify him. In the *Srimad-Bhagavatam* it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a yogi fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as is explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words *sadhur eva*, "he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word

mantavyah is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections. Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

TEXT 31

ksipram bhavati dharmatma

sasvac—chantim nigacchati

kaunteya pratijanihi

na me bhaktah pranasyati

SYNONYMS

ksipram—very soon; bhavati—becomes; dharma-atma—righteous;
sasvat—santim—lasting peace; nigacchati—attains; kaunteya—O son of Kunti;
pratijanihi—justly declare; na—never; me—Mine; bhaktah—devotees;
pranasyati—perishes.

TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

PURPORT

This should not be misunderstood. In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord. One who is not a devotee of the Lord has no good qualifications whatsoever. The question remains, then, How can a person engaged in abominable activities—either by accident or intention—be a pure devotee? This question may justly be raised. The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the Srimad-Bhagavatam. Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the Vedas, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

TEXT 32

mam hi partha vyapasritya

ye 'pi syuh papa-yonayah

striyo vaiśyas tatha sudras

te 'pi yanti param gatim

SYNONYMS

mam—unto Me; hi—certainly; partha—O son of Prtha; vyapasritya—particularly taking shelter; ye—anyone; api—also; syuh—becomes; papa-yonayah—born of a lower family; striyah—women; vaisyah—mercantile people; tatha—also; sudrah—lower-class men; te api—even they; yanti—go; param—supreme; gatim—destination.

TRANSLATION

O son of Prtha, those who take shelter in Me, though they be of lower birth—women, vaisyas [merchants], as well as sudras [workers]—can approach the supreme destination.

PURPORT

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or higher classes of people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, there are not. Everyone is eligible for the supreme destination. In the Srimad-Bhagavatam (2.4.18) it is stated that even the lowest, who are called candalas (dog-eaters), can be elevated by association with a pure devotee. Therefore devotional service and guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking shelter of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (brahmanas), the mode of passion (ksatriyas, or administrators), the mixed modes of passion and ignorance (vaisyas, or merchants), and the mode of ignorance (sudras, or workers). Those lower than them are called candalas, and they are born in sinful families. Generally, those who are born in sinful families are not accepted by the higher classes.

But the process of devotional service and the pure devotee of the Supreme God are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes shelter of Kṛṣṇa. One has to take shelter completely of Kṛṣṇa. Then one can become much greater than great jñānis and yogis.

TEXT 33

kim punar brahmanah punya

bhakta rajarsayas tatha

anityam asukham lokam

imam prapya bhajasva mam

SYNONYMS

kim—how much; punah—again; brahmanah—brahmanas; punya—righteous; bhaktah—devotees; raja-rsayah—saintly kings; tatha—also; anityam—temporary; asukham—sorrowful; lokam—planet; imam—this; prapya—gaining; bhajasva—are engaged in loving service; mam—unto Me.

TRANSLATION

How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

PURPORT

In this material world there are classifications of people, but, after all, this world is not a happy place for anyone. It is clearly stated here, *anityam asukham lokam*: this world is temporary and full of miseries, not habitable for any sane gentleman. This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries. Some of the philosophers, especially the minor philosophers, say that this world is false, but we can understand from *Bhagavad-gita* that the world is not false; it is temporary. There is a difference between temporary and false. This world is temporary, but there is another world, which is eternal. This world is miserable, but the other world is eternal and blissful.

Arjuna was born in a saintly royal family. To him also the Lord says, "Take to My devotional service and come quickly back to Godhead, back home." No one should remain in this temporary world, full as it is with miseries. Everyone should attach himself to the bosom of the Supreme Personality of Godhead so that he can be eternally happy. The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved. Everyone should therefore take to Kṛṣṇa consciousness and make his life perfect.

TEXT 34

man—mana bhava mad—bhakto

mad—yaji mam namaskuru

mam evaisyasi yuktvaivam

atmanam mat—parayanah

SYNONYMS

mat—manah—always thinking of Me; bhava—become; mat—My; bhaktah—devotee; mat—My; yaji—worshiper; mam—unto Me; namaskuru—offer obeisances; mam—unto Me; eva—completely; esyasi—come; yuktva evam—being absorbed;

atmanam—your soul; mat-parayanah—devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

PURPORT

In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of this contaminated material world. Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Kṛṣṇa. Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible. Such commentators do not know that there is no difference between Kṛṣṇa's mind and Kṛṣṇa. Kṛṣṇa is not an ordinary human being; He is Absolute Truth. His body, mind and He Himself are one and absolute. It is stated in the Kurma Purana, as it is quoted by Bhaktisiddhanta Sarasvatī Gosvāmī in his *Anubhasya* comments on the *Caitanya-caritamṛta* (Fifth Chapter, *Adi-līla*, verses 41–48), *deha-dehī-vibhedo 'yam nesvare vidyate kvacit*. This means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body. But, because they do not know this science of Kṛṣṇa, the commentators hide Kṛṣṇa and divide His personality from His mind or from His body. Although this is sheer ignorance of the science of Kṛṣṇa, some men make profit out of misleading the people.

There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kamsa, Kṛṣṇa's uncle. He was also thinking of Kṛṣṇa always, but he thought of Kṛṣṇa as his enemy. He was always in anxiety, wondering when Kṛṣṇa would come to kill him. That kind of thinking will not help us. One should be thinking of Kṛṣṇa in devotional love. That is *bhakti*. One should cultivate the knowledge of Kṛṣṇa continually. What is that favorable cultivation? It is to learn from a bona fide teacher. Kṛṣṇa is the Supreme Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge. This kind of talk about Kṛṣṇa will help one become a devotee. Otherwise, understanding Kṛṣṇa from the wrong source will prove fruitless.

One should therefore engage his mind in the eternal form, the primal form of Kṛṣṇa; with conviction in his heart that Kṛṣṇa is the Supreme, he should engage himself in worship. There are hundreds of thousands of temples in India for the worship of Kṛṣṇa, and devotional service is practiced there. When such practice is made, one has to offer obeisances to Kṛṣṇa. One should lower his head before the Deity and engage his mind, his body, his activities—everything. That will make one fully absorbed in Kṛṣṇa without deviation. This will help one transfer into the Kṛṣṇaloka. One should not be deviated by unscrupulous commentators. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Kṛṣṇa. Pure devotional service is the highest achievement of human society.

In the Seventh and Eighth chapters of Bhagavad-gītā, pure devotional service to the Lord has been explained, apart from the yoga of knowledge and mystic yoga or fruitive activities. Those who are not purely sanctified may be attracted by different features of the Lord, like the impersonal brahmajyoti and localized Paramatma, but a pure devotee directly takes to the service of the Supreme Lord.

There is a beautiful poem about Kṛṣṇa in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Kṛṣṇa. The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered superior to all other philosophers and yogis. One who always engages in Kṛṣṇa consciousness should be understood to be the perfect saintly person. His accidental nondevotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down because the Supreme Godhead personally takes care of His pure devotees. Therefore, the intelligent person should take directly to this process of Kṛṣṇa consciousness and happily live in this material world. He will eventually receive the supreme award of Kṛṣṇa.

Thus end the Bhaktivedānta Purports to the Ninth Chapter of the Srimad Bhagavad-gītā in the matter of the Most Confidential Knowledge.

Chapter 10

The Opulence of the Absolute

TEXT 1

sri-bhagavan uvaca

bhuya eva maha-baho

srnu me paramam vacah

yat te 'ham priyamanaya

vaksyami hita-kamyaya

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; bhuyah—again; eva—certainly; maha-baho—O mighty-armed; srnu—just hear; me—My; paramam—supreme; vacah—information; yat—that which; te—to you; aham—I; priyamanaya—thinking you dear to Me; vaksyami—say; hita-kamyaya—for your benefit.

TRANSLATION

The Supreme Lord said: My dear friend, mighty–armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

PURPORT

The word bhagavan is explained thus by Parasara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is Bhagavan, or the Supreme Personality of Godhead. While Krsna was present on this earth, He displayed all six opulences. Therefore great sages like Parasara Muni have all accepted Krsna as the Supreme Personality of Godhead. Now Krsna is instructing Arjuna in more confidential knowledge of His opulences and His work. Previously, beginning with the Seventh Chapter, the Lord already explained His different energies and how they are acting. Now in this chapter He explains His specific opulences to Arjuna. In the previous chapter He has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences.

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only among those who are really anxious to be in Krsna consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because he is very dear to Him, for his benefit such discourses are taking place.

TEXT 2

na me viduh sura–ganah

prabhavam na maharsayah

aham adir hi devanam

maharsinam ca sarvasah

SYNONYMS

na—never; me—My; viduh—knows; sura-ganah—demigods; prabhavam—opulences; na—never; maha-rsayah—great sages; aham—I am; adih—the origin; hi—certainly; devanam—of the demigods; maha-rsinam—of the great sages; ca—also; sarvasah—in all respects.

TRANSLATION

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

PURPORT

As stated in the Brahma-samhita, Lord Krsna is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated by the Lord personally that He is the cause of all the demigods and sages. Even the demigods and great sages cannot understand Krsna; they can understand neither His name nor His personality, so what is the position of the so-called scholars of this tiny planet? No one can understand why this Supreme God comes to earth as an ordinary human being and executes such commonplace and yet wonderful activities. One should know, then, that scholarship is not the qualification necessary to understand Krsna. Even the demigods and the great sages have tried to understand Krsna by their mental speculation, and they have failed to do so. In the Srimad-Bhagavatam also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Krsna by such foolish speculation.

Here the Lord indirectly says that if anyone wants to know the Absolute Truth, "Here I am present as the Supreme Personality of Godhead. I am the Supreme." One should know this. Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Kṛṣṇa, who is eternal, full of bliss and knowledge, simply by studying His words in Bhagavad-gīta and Śrīmad-Bhagavatam. The impersonal Brahman can be conceived by persons who are already in the inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Because most men cannot understand Kṛṣṇa in His actual situation, out of His causeless mercy He descends to show favor to such speculators. Yet despite the Supreme Lord's uncommon activities, these speculators, due to contamination in the material energy, still think that the impersonal Brahman is the Supreme. Only the devotees who are fully surrendered unto the Supreme Lord can understand, by the grace of the Supreme Personality, that He is Kṛṣṇa. The devotees of the Lord do not bother about the impersonal Brahman conception of God; their faith and devotion bring them to surrender immediately unto the Supreme Lord, and out of the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. No one else can understand Him. So even great sages agree: What is *atma*, what is the Supreme? It is He whom we have to worship.

TEXT 3

yo mam ajam anadim ca

vetti loka-mahesvaram

asammudhah sa martyesu

sarva-papaih pramucyate

SYNONYMS

yah—anyone who; mam—unto Me; ajam—unborn; anadim—without beginning; ca—also; vetti—knows; loka—the planets; maha—isvaram—the supreme master; asammudhah—without doubt; sah—he; martyesu—among those subject to death;

sarva—papaih—from all sinful reactions; pramucyate—is delivered.

TRANSLATION

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds—he, undeluded among men, is freed from all sins.

PURPORT

As stated in the Seventh Chapter (7.3), those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men. They are superior to millions and millions of ordinary men who have no knowledge of spiritual realization, but out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Here the word *aja*, meaning unborn, should not be confused with the living entities, who are described in the Second Chapter as *aja*. The Lord is different from the living entities who are taking birth and dying due to material attachment. The conditioned souls are changing their bodies, but His body is not changeable. Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior material energy, but is always in the superior energy.

He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahma and Siva. And because He is the creator of Brahma, Siva and all the other demigods, He is the Supreme Person of all planets.

Sri Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by

devotional service can He be known and not by any other means, as stated in Bhagavad-gita.

One should not try to understand Kṛṣṇa as a human being. As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.

If Kṛṣṇa is known as the son of Devakī, then how can He be unborn? That is also explained in the Srimad-Bhagavatam: When He appeared before Devakī and Vasudeva, He was not born as an ordinary child; He appeared in His original form, and then He transformed Himself into an ordinary child.

Anything done under the direction of Kṛṣṇa is transcendental. It cannot be contaminated by the material reactions, which may be auspicious or inauspicious. The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world. Everything is inauspicious because the very material mask is inauspicious. We simply imagine it to be auspicious. Real auspiciousness depends on activities in Kṛṣṇa consciousness in full devotion and service. Therefore if we at all want our activities to be auspicious, then we should work under the directions of the Supreme Lord. Such directions are given in authoritative scriptures such as Srimad-Bhagavatam and Bhagavad-gita, or from a bona fide spiritual master. Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord. The spiritual master, saintly persons and scriptures direct in the same way. There is no contradiction in these three sources. All actions done under such direction are free from the reactions of pious or impious activities of this material world. The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyasa. Anyone acting under the direction of the Supreme Lord is actually a sannyasi and a yogi, and not the man who has simply taken the dress of the sannyasi, or a pseudo yogi.

TEXTS 4-5

buddhir jñanam asammohah

ksama satyam damah samah

sukham duḥkham bhavo 'bhavo

bhayam cabhayam eva ca

ahimsa samata tustis

tapo danam yaso 'yasah

bhavanti bhava bhutanam

matta eva prthag-vidhah

SYNONYMS

buddhih—intelligence; jnanam—knowledge; asammohah—freedom from doubt; ksama—forgiveness; satyam—truthfulness; damah—control of the senses; samah—control of the mind; sukham—happiness; duhkham—distress; bhavah—birth; abhavah—death; bhayam—fear; ca—and; abhayam—without fear; eva—also; ca—and; ahimsa—nonviolence; samata—equilibrium; tustih—satisfaction; tapah—penance; danam—charity; yasah—fame; ayasah—infamy; bhavanti—become; bhavah—natures; bhutanam—of living entities; mattah—from Me; eva—certainly; prthak-vidhah—differently arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

PURPORT

The different qualities of living entities, be they good or bad, are all created by Kṛṣṇa, and they are described here.

Intelligence refers to the power of analyzing things in proper perspective, and knowledge refers to understanding what is spirit and what is matter. Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge. Knowledge means knowing the distinction between spirit and matter. In modern education there is no knowledge about the spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

Asammoha, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution. Kṣama, forgiveness, should be practiced, and one should excuse the minor offenses of others. Satyam, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.

Self-control means that the senses should not be used for unnecessary personal enjoyment. There is no prohibition against meeting the proper needs of the senses but unnecessary sense enjoyment is detrimental for spiritual advancement. Therefore the senses should be restrained from unnecessary use. Similarly, the mind should not indulge in unnecessary thoughts; that is called sama, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively. The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed. Sukham, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness. And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Kṛṣṇa consciousness. Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.

Bhava, birth, should be understood to refer to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of Bhagavad-gītā. Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Kṛṣṇa consciousness has no fear because by

his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be situated always in Kṛṣṇa consciousness. In that way we will be free from all fear. In the Srimad–Bhagavatam (11.2.37) it is stated that fear is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead and are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear. Their future is very bright. This fear is a condition of persons who are not in Kṛṣṇa consciousness. Abhayam, fearlessness, is only possible for one in Kṛṣṇa consciousness.

Ahimsa, nonviolence, means that one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. Ahimsa means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body. That which furthers the future spiritual happiness of the people in general is called nonviolence.

Samata, equanimity, refers to freedom from attachment and aversion. To be very much attached or to be very much detached is not the best. This material world should be accepted without attachment or aversion. Similarly, that which is favorable for prosecuting Kṛṣṇa consciousness should be accepted; that which is unfavorable should be rejected. That is called samata, equanimity. A person in Kṛṣṇa consciousness has nothing to reject and nothing to accept unless it is useful in the prosecution of Kṛṣṇa consciousness.

Tusti, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. Tapas means austerity or penance. There are many rules and definitions in the Vedas which apply here, like rising early in the morning and taking a bath. Sometimes it is very troublesome to rise early in the morning, but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles which are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in Bhagavad–gita as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual

advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but it is the best cause. Because Kṛṣṇa is good, His cause is also good. Thus charity should be given to a person who is engaged in Kṛṣṇa consciousness. According to Vedic literature, it is enjoined that charity should be given to the brahmanas. This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the brahmanas. Why? Because they are engaged in higher cultivation of spiritual knowledge. A brahmana is supposed to devote his whole life to understanding Brahman. A brahma-jana is one who knows Brahman; he is called a brahmana. Thus charity is offered to the brahmanas because since they are always engaged in higher spiritual service they have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to the renouncer of life, the sannyasi. The sannyasis beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life—awakening their Kṛṣṇa consciousness—it is the business of the sannyasis to go as beggars to the householders and encourage them to be Kṛṣṇa conscious. As it is said in the Vedas, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the sannyasis; hence charity is to be given to the renouncer of life, to the brahmanas, and similar good causes, not to any whimsical cause.

Yasas, fame, should be according to Lord Caitanya, who said that a man is famous when he is known as a great devotee. That is real fame. If one has become a great man in Kṛṣṇa consciousness and it is known, then he is truly famous. One who does not have such fame is infamous.

All these qualities are manifest throughout the universe in human society and in the society of the demigods. There are many forms of humanity on other planets, and these qualities are there. Now, for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

Of whatever we find, good or bad, the origin is Kṛṣṇa. Nothing can manifest in this material world which is not in Kṛṣṇa. That is knowledge; although we know that things are differently situated, we should realize that everything flows from Kṛṣṇa.

TEXT 6

maharsayah sapta purve

catvaro manavas tatha

mad–bhava manasa jata

yesam loka imah prajah

SYNONYMS

maha–rsayah—the great sages; sapta—seven; purve—before; catvarah—four; manavah—Manus; tatha—also; mat–bhavah—born of Me; manasah—from the mind; jatah—born; yesam—of them; loke—the planets; imah—all this; prajah—population.

TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.

PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahma is the original creature born out of the energy of the Supreme Lord known as Hiranyagarbha. And from Brahma all the seven great sages, and before them four other great sages, namely Sanaka, Sananda, Sanatana and Sanat–kumara, and the Manus, are manifest. All these twenty–five great sages are known as the patriarchs of the living entities all over the

universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahma underwent penance for one thousand years of the demigods before he realized by the grace of Krsna how to create. Then from Brahma Sanaka, Sananda, Sanatana and Sanat-kumara came out, then Rudra, and then the seven sages, and in this way all the brahmanas and ksatriyas are born out of the energy of the Supreme Personality of Godhead. Brahma is known as Pitamaha, the grandfather, and Krsna is known as the Prapitamaha, the father of the grandfather. That is stated in the Eleventh Chapter of the Bhagavad-gita (11.39).

TEXT 7

etam vibhutim yogam ca

mama yo vetti tattvatah

so 'vikalpena yogena

yujoyate natra samsayah

SYNONYMS

etam—all this; vibhutim—opulence; yogam ca—also mystic power; mama—of Mine; yah—anyone; vetti—knows; tattvatah—factual; sah—he; avikalpena—without division; yogena—in devotional service; yujoyate—engaged; na—never; atra—here; samsayah—doubt.

TRANSLATION

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

PURPORT

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. Generally people know that God is great, but they do not know in detail how God is great. Here are the details. If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions in Srimad-Bhagavatam and Bhagavad-gita and similar literatures.

In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahma, Lord Siva and the four great Kumaras and other patriarchs. There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord Kṛṣṇa. The Supreme Personality of Godhead Kṛṣṇa, is the original forefather of all forefathers.

These are some of the opulences of the Supreme Lord. When one is firmly convinced of them, he accepts Kṛṣṇa with great faith and without any doubt, and he engages in devotional service. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord. One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to be fixed in sincere devotional service.

TEXT 8

aham sarvasya prabhavo

mattah sarvam pravartate

iti matva bhajante mam

budha bhava-samanvitah

SYNONYMS

aham—I; sarvasya—of all; prabhavah—source of generation; mattah—from Me; sarvam—everything; pravartate—emanates; iti—thus; matva—knowing; bhajante—becomes devoted; mam—unto Me; budhah—learned; bhava-samanvitah—with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

PURPORT

A learned scholar who has studied the Vedas perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahma, Siva and all other demigods. In the Atharva Veda (Gopala-tapani Upanisad 1.24) it is said, *yo brahmanam vidadhati purvam yo vai vedams ca gapayati sma kṛṣṇah*: "It was Kṛṣṇa who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past." Then again the Narayana Upanisad says, (1) *atha puruso ha vai narayano 'kamayata prajah srjeyeti*: "Then the Supreme Personality Narayana desired to create living entities." Again it is said, *narayanad brahma jayate, narayanad prajapatih prajayate, narayanad indro jayate, narayanad astau vasavo jayante, narayanad ekadasa rudra jayante, narayanad dvadasadityah*: "From Narayana, Brahma is born, and from Narayana, the patriarchs are also born. From Narayana, Indra is born, from Narayana the eight Vasus are born, from Narayana the eleven Rudras are born, from Narayana the twelve Adityas are born."

It is said in the same Vedas, brahmanyō devakī-putrah: "The son of Devaki, Kṛṣṇa, is the Supreme Personality." (Narayana Upanisad 4) Then it is said:

eko vai narayana asin na brahma na isano napo nagni samau neme

dyāv-aprthivi na naksatrani na suryah sa ekaki na ramate tasya

dhyānantah sthasya yatra chandogaih kriyamanastakadi-samjnaka

stuti-stomah stomam ucyate.

"In the beginning of the creation there was only the Supreme Personality Narayana. There was no Brahma, no Siva, no fire, no moon, no stars in the sky, no sun. There was only Kṛṣṇa, who creates all and enjoys all" (Maha Upanisad 1)

In the Maha Upanisad it is said that Lord Siva was born from the highest, the Supreme Lord Kṛṣṇa, and the Vedas say that it is the Supreme Lord, the creator of Brahma and Siva, who is to be worshiped. In the Mokṣa-dharma Kṛṣṇa also says,

prajāpatim ca rudram capy

aḥam eva sṛjami vai

tau hi mām na vijanito

māma māya-vimohitau

"The patriarchs, Siva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy." In the Varaha Purana it is also said,

narayanah paro devas

tasmañ jatas caturmukhah

tasmañ rudro 'bhavad devah

sa ca sarva-jñatam gatah

"Narayana is the Supreme Personality of Godhead, and from Him Brahma was born, from whom Siva was born."

Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says that because "everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me." There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bona fide spiritual master and from Vedic literature, who engages all his energy in Kṛṣṇa consciousness, becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on Bhagavad-gītā and proceed in Kṛṣṇa consciousness with determination and firmness.

TEXT 9

mac-citta mad-gata-praṇa

bodhayantaḥ paraśparam

kathayantaś ca mān nityam

tusyanti ca ramaṇti ca

SYNONYMS

mat-cittah—minds fully engaged in Me; mat-gata-pranah—lives devoted to the service of Krsna; bodhayantah—preaching; parasparam—among themselves; kathayantah ca—talking also; mam—about Me; nityam—perpetually; tusyanti—are pleased; ca—also; ramanti—enjoy transcendental bliss; ca—also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

PURPORT

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Krsna. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Krsna, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the brahmajyoti effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet,

which is called Goloka Vrndavana, the supreme planet of Krsna. Ultimately, the plant takes shelter under the lotus feet of Krsna and rests there. Gradually as the plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya-caritamṛta (Madhya-līla, Chapter Nineteen). It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

The Srimad-Bhagavatam is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the Srimad-Bhagavatam is very dear to the devotees. In this narration there is nothing about material activities, sense gratification or liberation. Srimad-Bhagavatam is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Krsna consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

TEXT 10

tesam satata-yuktanam

bhajatam priti-purvakam

dadami buddhi-yogam tam

yena mam upayanti te

SYNONYMS

tesam—unto them; satata-yuktanam—always engaged; bhajatam—in devotional service; priti-purvakam—in loving ecstasy; dadami—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; mam—unto Me; upayanti—come; te—they.

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

PURPORT

In this verse the word buddhi-yogam is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga. Now buddhi-yoga is explained. Buddhi-yoga itself is action in Krsna consciousness; that is the highest intelligence. Buddhi means intelligence, and yoga means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Krsna consciousness in devotional service, his action is called buddhi yoga. In other words, buddhi-yoga is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Krsna. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Krsna, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga. When he knows that the goal is Krsna, but he takes pleasure in mental speculations to understand Krsna, he is acting in jnana-yoga. And when he knows the goal and seeks Krsna completely in Krsna consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga. This complete yoga is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Krsna from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Krsna consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Krsna, and that work should be with love. If a devotee is intelligent enough he will make progress on the path of self-realization. If one is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to

Him.

TEXT 11

tesam evanukampartham

aham ajnana-jam tamah

nasayamy atma-bhavastho

jnana-dipena bhasvata

SYNONYMS

tesam—for them; eva—certainly; anukampa—artham—to show special mercy; aham—I; ajnana-jam—due to ignorance; tamah—darkness; nasayami—dispel; atma—within; bhavasthah—themselves; jnana—of knowledge; dipena—with the lamp; bhasvata—glowing.

TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, thousands of people were following Him. Prakasananda, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion, but even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart. So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa or the Supreme Truth. Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; therefore he is just like the sun that dissipates the darkness of ignorance. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears and one is elevated to the platform of pure knowledge. The ultimate goal of Viṣṇu can be attained only by this chant and devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the necessities of life; he need not be anxious because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, for He is pleased by the loving devotional service of the devotee. This is the essence of the Gita's teachings. By studying Bhagavad-gita, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

TEXTS 12–13

arjuna uvaca

param brahma param dhama

pavitram paramam bhavan

purusam sasvatam divyam

adi-devam ajam vibhum

ahus tvam rsayah sarve

devarsir naradas tatha

asito devalo vyasah

svayam caiva bravisi me

SYNONYMS

arjunah uvaca—Arjuna said; param—supreme; brahma—truth; param—supreme; dhama—sustenance; pavitram—purest; paramam—supreme; bhavan—Yourself; purusam—personality; sasvatam—original; divyam—transcendental; adi-devam—original Lord; ajam—unborn; vibhum—greatest; ahuh—say; tvam—unto You; rsayah—sages; sarve—all; deva-rsih—the sage among the demigods; naradah—Narada; tatha—also; asitah—Asita; devalah—Devala; vyasah—Vyasa; svayam—personally; ca—also; eva—certainly; bravisi—explaining; me—unto me.

TRANSLATION

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of Bhagavad-gita in this chapter, became completely free from all doubts and accepted Krsna as the Supreme Personality of Godhead. He at once boldly declares, "You are param brahma, the Supreme Personality of Godhead." And previously Krsna stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Lord Krsna. That ignorance is removed perfectly by the discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Krsna is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upanisad it is stated that the Supreme Brahman is the rest for everything, and Krsna has already explained that everything is resting on Him. The Mundaka Upanisad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Krsna is *smaranam*, one of the methods of devotional service. It is only by devotional service to Krsna that one can understand his position and get rid of this material body.

In the Vedas the Supreme Lord is accepted as the purest of the pure. One who understands that Krsna is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Krsna as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom

Narada is the chief.

Kṛṣṇa is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures, the Purāṇas and histories. In all Vedic literatures Kṛṣṇa is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Kṛṣṇa. If we want to understand Bhagavad-gītā, we should accept the statements in these two verses. This is called the parampara system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gītā. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.

TEXT 14

sarvam etad rtam manye

yan mam vadasi kesava

na hi te bhagavan vyaktim

vidur deva na danavah

SYNONYMS

sarvam—all; etad—these; rtam—truths; manye—accept; yat—which; mam—unto me; vadasi—You tell; kesava—O Kṛṣṇa; na—never; hi—certainly; te—Your; bhagavan—O Personality of Godhead; vyaktim—revelation; viduh—can know; devah—the demigods; na—nor; danavah—the demons.

TRANSLATION

O Krsna, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Krsna. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Krsna and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of Bhagavad-gita. As described in the Fourth Chapter, the parampara system of disciplic succession for the understanding of Bhagavad-gita was lost, and therefore Krsna reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to Gitopanisad, Bhagavad-gita should be understood in the parampara system. When the parampara system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna of all that Krsna says should be emulated; then we can understand the essence of Bhagavad-gita, and then only can we understand that Krsna is the Supreme Personality of Godhead.

TEXT 15

svayam evatmanatmanam

vettha tvam purusottama

bhuta-bhavana bhutesa

deva-deva jagat-pate

SYNONYMS

svayam—personality; eva—certainly; atmana—by Yourself; atmanam—Yourself; vettha—know; tvam—You; purusa-uttama—O greatest of all persons; bhuta-bhavana—O origin of everything; bhuta-isa—O Lord of everything; deva-deva—O Lord of all demigods; jagat-pate—O Lord of the entire universe.

TRANSLATION

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the universe!

PURPORT

The Supreme Lord Kṛṣṇa can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his followers. Persons of demonic or atheistic mentality cannot know Kṛṣṇa. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Kṛṣṇa should not try to comment on Bhagavad-gītā. Bhagavad-gītā is the statement of Kṛṣṇa, and since it is the science of Kṛṣṇa, it should be understood from Kṛṣṇa as Arjuna understood it. It should not be received from atheistic persons.

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramatma and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A liberated man and even a common man may realize impersonal Brahman or localized Paramatma, yet they may not understand God's personality from the verses of Bhagavad-gītā, which are being spoken by this person, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavan, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Purusottama, the Supreme Person, the father of all living entities. Therefore Arjuna addresses Him as Purusottama. And if one

comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhutesa, the supreme controller of everyone. And even if one knows Krsna as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagatpati. Thus the truth about Krsna is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Krsna as He is.

TEXT 16

vaktum arhasy asesena

divya hy atma–vibhutayah

yabhir vibhutibhir lokan

imams tvam vyapya tisthasi

SYNONYMS

vaktum—to say; arhasi—deserve; asesena—in detail; divyah—divine; hi—certainly; atma—Yourself; vibhutayah—opulences; yabhih—by which; vibhutibhih—opulences; lokan—all the planets; iman—these; tvam—You; vyapya—pervading; tisthasi—remain.

TRANSLATION

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Lord Kṛṣṇa. By Kṛṣṇa's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have through all these agencies, and he has understood Kṛṣṇa as the Supreme Personality of Godhead. For him there is no doubt, yet he is asking Kṛṣṇa to explain His all-pervading nature so that in the future people will understand, especially the impersonalists, how He exists in His all-pervading aspect through His different energies. One should know that this is being asked by Arjuna on behalf of the common people.

TEXT 17

katham vidyam aham yogims

tvam sada paricintayan

kesu kesu ca bhavesu

cintyo 'si bhagavan maya

SYNONYMS

katham—how; vidyam aham—shall I know; yogin—O supreme mystic; tvam—You; sada—always; paricintayan—thinking; kesu—in which; kesu—in which; ca—also; bhavesu—nature; cintyah asi—You are remembered; bhagavan—O Supreme; maya—by me.

TRANSLATION

How shall I meditate on You? In what various forms are You to be remembered, O Blessed Lord?

PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His yoga-maya. Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Kṛṣṇa, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. No common men, including the demons and atheists, can know Kṛṣṇa because He is guarded by His yoga-maya energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is not only concerned for his own understanding, but for the understanding of all mankind. Out of his mercy, because he is a Vaiṣṇava, a devotee, Arjuna is opening the understanding for the common man as far as the all-pervasiveness of the Supreme is concerned. He addresses Kṛṣṇa specifically as yogin because Śrī Kṛṣṇa is the master of the yoga-maya energy by which He is covered and uncovered to the common man. The common man who has no love for Kṛṣṇa cannot always think of Kṛṣṇa; therefore he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. Because materialists cannot understand Kṛṣṇa spiritually, they are advised to concentrate the mind on physical things and try to see how Kṛṣṇa is manifested by physical representations.

TEXT 18

vistarenatmano yogam

vibhutim ca janardana

bhuyah kathaya trptir hi

sṛnvato nasti me 'mṛtam

SYNONYMS

vistarena— in description; atmanah— of Yourself; yogam— mystic power;
vibhutim— opulences; ca— also; jana-ardana— O killer of the atheists; bhuyah— again;
kathaya— describe; trptih— satisfaction; hi— certainly; srnvatah— hearing; na
asti— there is not; me— my; amrtam— nectar.

TRANSLATION

Tell me again in detail, O Janardana [Krsna], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

PURPORT

A similar statement was made to Suta Gosvami by the rsis of Naimisaranya, headed by Saunaka. That statement is:

vayam tu na vitrpyama

uttama-sloka-vikrame

yac chrnvatam rasa-jnanam

svadu svadu pade pade

"One can never be satiated even though one continuously hears the transcendental pastimes of Krsna, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Krsna relish in every step descriptions of the pastimes of the Lord." (Srimad-Bhagavatam 1.1.19) Thus Arjuna is interested to hear about Krsna,

specifically how He remains as the all-pervading Supreme Lord.

Now as far as amrtam, nectar, is concerned, any narration or statement concerning Krsna is just like nectar. And this nectar can be perceived by practical experience. Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories, but one never tires of hearing about Krsna. It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead. For instance, the Puranas are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

TEXT 19

sri-bhagavan uvaca

hanta te kathayisyami

divya hy atma-vibhutayah

pradhanyatah kuru-srestha

nasty anto vistarasya me

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; hanta—yes; te—unto you; kathayisyami—I shall speak; divyah—divine; hi—certainly; atma-vibhutayah—personal opulences; pradhanyatah—principally; kuru-srestha—O best of the Kurus; na asti—there is no; antah—limit; vistarasya—to the extent; me—My.

TRANSLATION

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

PURPORT

It is not possible to comprehend the greatness of Kṛṣṇa and His opulences. The senses of the individual soul are imperfect and do not permit him to understand the totality of Kṛṣṇa's affairs. Still the devotees try to understand Kṛṣṇa, but not on the principle that they will be able to understand Kṛṣṇa fully at any specific time or in any state of life. Rather, the very topics of Kṛṣṇa are so relishable that they appear to them as nectar. Thus they enjoy them. In discussing Kṛṣṇa's opulences and His diverse energies, the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Kṛṣṇa knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies. The word *pradhanyatah* (principal) is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all. And *vibhūti*, as used in this verse, refers to the opulences by which He controls the whole manifestation. In the *Amara-kosa* dictionary it is stated that *vibhūti* indicates an exceptional opulence.

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Kṛṣṇa is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

aham atma gudakesa

sarva-bhūtasaya-sthitah

aham adis ca madhyam ca

bhutanam anta eva ca

SYNONYMS

aham—I; atma—soul; gudakesa—O Arjuna; sarva-bhuta—all living entities; asaya-sthitah—situated within; aham—I am; adih—origin; ca—also; madhyam—middle; ca—also; bhutanam—all living entities; antah—end; eva—certainly; ca—and.

TRANSLATION

I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

PURPORT

In this verse Arjuna is addressed as Gudakesa, which means one who has conquered the darkness of sleep. For those who are sleeping in the darkness of ignorance it is not possible to understand how the Supreme Personality of Godhead manifests Himself in the material and spiritual worlds. Thus this address by Kṛṣṇa to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.

Kṛṣṇa first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the puruṣa incarnations, and from Him everything begins. Therefore He is atma, the soul of the mahat-tattva, the universal elements. The total material energy is not the cause of the creation but actually the Mahā-Visṇu enters into the mahat-tattva, the total material energy. He is the soul. When Mahā-Visṇu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the

presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Krsna enters.

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. A description of the three purusa—avataras is given in Srimad-Bhagavatam: "The Supreme Personality of Godhead manifests three features, as Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, in this material manifestation." The Supreme Lord, Krsna, the cause of all causes, lies down in the cosmic ocean as Maha-Visnu or Karanodakasayi Visnu, and therefore Krsna is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

TEXT 21

adityanam aham visnur

jyotisam ravir amsuman

maricir marutam asmi

naksatranam aham sasi

SYNONYMS

adityanam—of the Adityas; aham—I am; visnuh—the Supreme Lord; jyotisam—of all luminaries; ravih—the sun; amsu-man—radiant; maricih—Marici; marutam—of the Maruts; asmi—I am; naksatranam—of stars; aham—I am; sasi—the moon.

TRANSLATION

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

PURPORT

There are twelve Adityas, of which Krsna is the principal. And among all the luminaries twinkling in the sky, the sun is the chief, and in the Brahma-samhita the sun is accepted as the glowing effulgence of the Supreme Lord and is considered to be one of His eyes. Marici is the controlling deity of the heavenly spaces. Among the stars, the moon is the most prominent at night, and thus the moon represents Krsna.

TEXT 22

vedanam sama-vedo 'smi

devanam asmi vasavah

indriyanam manas casmi

bhutanam asmi cetana

SYNONYMS

vedanam--of all the Vedas; sama-vedah--the Sama Veda; asmi--I am; devanam--of all the demigods; asmi--I am; vasavah--heavenly king; indriyanam--of all the senses; manah--the mind; ca--also; asmi--I am; bhutanam--of all living entities; asmi--I am; cetana--the living force.

TRANSLATION

Of the Vedas I am the Sama Veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

PURPORT

The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal. Consciousness cannot be produced by a combination of matter.

TEXT 23

rudranam sankaras casmi

vitteso yaksa-raksasam

vasunam pavakas casmi

meruh sikharinam aham

SYNONYMS

rudranam—of all the Rudras; sankarah—Lord Siva; ca—also; asmi—I am;
vitta—isah—the lord of the treasury of the demigods; yaksa-raksasam—of the Yaksas and Raksasas; vasunam—of the Vasus; pavakah—fire; ca—also; asmi—I am;
meruh—Meru; sikharinam—of all mountains; aham—I am.

TRANSLATION

Of all the Rudras I am Lord Siva; of the Yaksas and Raksasas I am the Lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of mountains I am Meru.

PURPORT

There are eleven Rudras, of whom Sankara, Lord Siva, is predominant. He is the incarnation of the Supreme Lord in charge of the mode of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

TEXT 24

purodhasam ca mukhyam mam

viddhi partha brhaspatim

senaninam aham skandah

sarasam asmi sagarah

SYNONYMS

purodhasam—of all priests; ca—also; mukhyam—chief; mam—Me;
viddhi—understand; partha—O son of Prtha; brhaspatim—Brhaspati; senaninam—of all commanders; aham—I am; skandah—Kartikeya; sarasam—of all reservoirs of water;
asmi—I am; sagarah—the ocean.

TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Brhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

PURPORT

Indra is the chief demigod of the heavenly planets and is known as the king of the heavens. The planet in which he reigns is called Indraloka. Brhaspati is Indra's priest, and since Indra is the chief of all kings, Brhaspati is the chief of all priests. And as Indra is the chief of all kings, similarly Skanda the son of Parvati and Lord Siva, is the chief of all military commanders. And of all bodies of water, the ocean is the greatest. These representations of Krsna only give hints of His greatness.

TEXT 25

maharsinam bhr̥gur aham

giram asmy ekam aksaram

yajnanam japa-yajno 'smi

sthavarānam himalayah

SYNONYMS

maha-rsinam—among the great sages; bhr̥guh—Bhrgu; aham—I am; giram—of vibrations; asmi—I am; ekam aksaram—pranava; yajnanam—of sacrifices; japa-yajnah—chanting; asmi—I am; sthavarānam—of immovable things; himalayah—the Himalayan mountains.

TRANSLATION

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

PURPORT

Brahma, the first living creature within the universe, created several sons for the propagation of various kinds of species. The most powerful of his sons is Bhrgu, who is also the greatest sage. Of all the transcendental vibrations, the om (omkara) represents the Supreme. Of all sacrifices, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the purest representation of Krsna. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Krsna, Hare Krsna, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Krsna. Therefore the Himalayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himalayas are never movable. Thus the Himalayas are greater than Meru.

TEXT 26

asvatthah sarva—vrksanam

devarsinam ca naradah

gandharvanam citrarathah

siddhanam kapilo munih

SYNONYMS

asvatthah—the banyan tree; sarva-vrksanam—of all trees; deva-rsinam—of all the sages amongst the demigods; ca—and; naradah—Narada; gandharvanam—the citizens of the Gandharva planet; citrarathah—Citraratha; siddhanam—of all those who are perfected; kapilah munih—Kapila Muni.

TRANSLATION

Of all trees I am the holy fig tree, and among sages and demigods I am Narada. Of singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

PURPORT

The fig tree (asvattha) is one of the most beautiful and highest trees, and people in India often worship it as one of their daily morning rituals. Amongst the demigods they also worship Narada, who is considered the greatest devotee in the universe. Thus he is the representation of Kṛṣṇa as a devotee. The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha. Amongst the perpetually living entities, Kapila is considered an incarnation of Kṛṣṇa, and His philosophy is mentioned in the Srimad-Bhagavatam. Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

TEXT 27

uccaiḥsravasam asvanam

viddhi mam amṛtodbhavam

airavatam gajendranam

naranam ca naradhipam

SYNONYMS

uccaihsravasam—Uccaihsrava; asvanam—among horses; viddhi—know; mam—Me; amṛta—udbhavam—produced from the churning of the ocean; airavatam—Airavata; gaja—indranam—of elephants; naranam—among human beings; ca—and; nara—adhipam—the king.

TRANSLATION

Of horses know Me to be Uccaihsrava, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airavata, and among men I am the monarch.

PURPORT

The devotee demigods and the demons (asuras) once took a sea journey. On this journey, nectar and poison were produced, and Lord Siva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaihsrava. Another animal produced from the nectar was an elephant named Airavata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa.

Amongst the human beings the king is the representative of Kṛṣṇa because Kṛṣṇa is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Maharaja Yudhisthira, Maharaja Parikṣit and Lord Rama were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy

decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

TEXT 28

ayudhanam aham vajram

dhenunam asmi kamadhuk

prajanas casmi kandarpah

sarpanam asmi vasukih

SYNONYMS

ayudhanam—of all weapons; aham—I am; vajram—the thunderbolt; dhenunam—of cows; asmi—I am; kama-dhuk—the surabhi cows; prajana—for begetting children; ca—and; asmi—I am; kandarpah—Cupid; sarpanam—of all snakes; asmi—I am; vasukih—Vasuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

PURPORT

The thunderbolt, indeed a mighty weapon, represents Kṛṣṇa's power. In Kṛṣṇaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Kṛṣṇaloka. The Lord keeps many such cows, which are called surabhi. It is stated that the Lord is engaged in herding the surabhi cows. Kāṇḍarpa is the sex desire for presenting good sons; therefore Kāṇḍarpa is the representative of Kṛṣṇa. Sometimes sex is engaged in only for sense gratification; such sex does not represent Kṛṣṇa. But sex for the generation of good children is called Kāṇḍarpa and represents Kṛṣṇa.

TEXT 29

anantas casmi naganam

varuno yadasam aham

pitṛnam aryama casmi

yamah samyamataṁ aham

SYNONYMS

anantaḥ—Ananta; ca—also; asmi—I am; naganam—of all serpents; varunaḥ—the demigod controlling the water; yadasam—of all aquatics; aham—I am; pitṛnam—of the ancestors; aryama—Aryama; ca—also; asmi—I am; yamah—the controller of death; samyamataṁ—of all regulators; aham—I am.

TRANSLATION

Of the celestial Naga snakes I am Ananta; of the aquatic deities I am Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuna among the aquatics. They both represent Kṛṣṇa. There is also a planet of Pitas, ancestors, presided over by Aryama, who represents Kṛṣṇa. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

prahladas casmi daityanam

kalah kalayatam aham

mrganam ca mrgendro 'ham

vainateyas ca paksinam

SYNONYMS

prahladah—Prahlada; ca—also; asmi—I am; daityanam—of the demons; kalah—time; kalayatam—of subduers; aham—I am; mrganam—of animals; ca—and; mrga—indrah—the lion; aham—I am; vainateyah—Garuda; ca—also; paksinam—of birds.

TRANSLATION

Among the Daitya demons I am the devoted Pahlada; among subduers I am time; among beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Adityas, and the sons of Diti are called Daityas. All the Adityas are devotees of the Lord, and all the Daityas are atheistic. Although Pahlada was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Krsna.

There are many subduing principles, but time wears down all things in the material universe and so represents Krsna. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuda, the bearer of Lord Visnu, is the greatest.

TEXT 31

pavanah pavatam asmi

ramah sastra—bhrtam aham

jhasanam makaras casmi

srotasam asmi jahnavi

SYNONYMS

pavanah—the wind; pavatam—of all that purifies; asmi—I am; ramah—Rama; sastra—bhrtam—of the carriers of weapons; aham—I am; jhasanam—of all aquatics; makarah—shark; ca asmi—I am also; srotasam—of flowing rivers; asmi—I am;

jahnavi—the River Ganges.

TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Krsna. And of rivers, the greatest in India is the Mother Ganges. Lord Ramacandra, of the Ramayana, an incarnation of Krsna, is the mightiest of warriors.

TEXT 32

sarganam adir antas ca

madhyam caivaham arjuna

adhyatma—vidya vidyanam

vadah pravadatam aham

SYNONYMS

sarganam—of all creations; adih—beginning; antah—end; ca—and;
madhyam—middle; ca—also; eva—certainly; aham—I am; arjuna—O Arjuna;
adhyatma-vidya—spiritual knowledge; vidyanam—of all education; vadah—natural
conclusion; pravadatam—of arguments; aham—I am.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

PURPORT

Among created manifestations, the total material elements are first created by Maha-Visnu and are annihilated by Lord Siva. Brahma is a secondary creator. All these created elements are different incarnations of the material qualities of the Supreme Lord; therefore He is the beginning, the middle and the end of all creation.

Regarding the spiritual science of the self, there are many literatures, such as the four Vedas, the Vedanta-sutra and the Puranas, the Srimad Bhagavatam and the Gita. These are all representatives of Krsna. Among logicians there are different stages of argument. The presentation of evidence is called jalpa. The attempt to defeat one another is called vitanda, and the final conclusion is called vada. The conclusive truth, the end of all reasoning processes, is Krsna.

TEXT 33

aksaranam akaro 'smi

dvandvah samasikasya ca

aham evaksayah kalo

dhataham visvato—mukhah

SYNONYMS

aksaranam—of letters; akarah—the first; asmi—I am; dvandvah—dual; samasikasya—compounds; ca—and; aham—I am; eva—certainly; aksayah—eternal; kalah—time; dhata—creator; aham—I am; visvatah—mukhah—Brahma.

TRANSLATION

Of letters I am the letter A, and among compound words I am the dual compound. I am also inexhaustible time, and of creators I am Brahma, whose manifold faces turn everywhere.

PURPORT

Akara, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without akara, nothing can be sounded; therefore it is the beginning of sound. In Sanskrit there are also many compound words, of which the dual word, like Rama—krsna, is called dvandva. For instance, Rama and Krsna have the same rhythm, and therefore are called dual.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Krsna because in due course of time there will be a great fire and everything will be annihilated.

Among the creators and living entities, Brahma is the chief. The various Brahmas exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmas are representatives of Krsna.

TEXT 34

mrtyuh sarva—haras caham

udbhavas ca bhavisyatam

kirtih srir vak ca narinam

smrtir medha dhrtih ksama

SYNONYMS

mrtyuh—death; sarva—harah—all—devouring; ca—also; aham—I am;
udbhavah—generation; ca—also; bhavisyatam—of the future; kirtih—fame; srih
vak—beautiful speech; ca—also; narinam—of women; smrtih—memory;
medha—intelligence; dhrtih—faithfulness; ksama—patience.

TRANSLATION

I am all—devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Krsna. All species of life undergo six basic changes. They are born, they grow, they remain for some

time, they reproduce, they dwindle and finally they vanish. Of these changes, the first is deliverance from the womb, and that is Krsna. The first generation is the beginning of all future activities.

The seven opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with a good memory, or smṛti. One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is another opulence.

TEXT 35

brhat-sama tatha samnam

gayatri chandasam aham

masanam marga-sirso 'ham

rtunam kusumakarah

SYNONYMS

brhat-sama—the Brhat-sama; tatha—also; samnam—of the Sama Veda songs; gayatri—the Gayatri hymns; chandasam—of all poetry; aham—I am; masanam—of months; marga-sirsa—the month of November-December; aham—I am; rtunam—of all seasons; kusuma-akarah—spring.

TRANSLATION

Of hymns I am the Brhat–sama sung to the Lord Indra, and of poetry I am the Gayatri verse, sung daily by Brahmanas. Of months I am November and December, and of seasons I am flower–bearing spring.

PURPORT

It has already been explained by the Lord that amongst all the Vedas, the Sama Veda is rich with beautiful songs played by the various demigods. One of these songs is the Brhat–sama, which has an exquisite melody and is sung at midnight.

In Sanskrit there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry. Amongst the regulated poetry, the Gayatri mantra, which is chanted by the duly qualified brahmanas, is the most prominent. The Gayatri mantra is mentioned in the Srimad–Bhagavatam. Because the Gayatri mantra is especially meant for God realization, it represents the Supreme Lord. This mantra is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord. One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the Gayatri mantra. The Gayatri mantra is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahma is its initiator, and it is passed down from him in disciplic succession.

The months of November and December are considered the best of all months because in India grains are collected from the fields at this time, and the people become very happy. Of course spring is a season universally liked because it is neither too hot nor too cold, and the flowers and trees blossom and flourish. In spring there are also many ceremonies commemorating Kṛṣṇa's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord, Kṛṣṇa.

TEXT 36

dyutam chalayatam asmi

tejas tejasvinam aham

jayo 'smi vyavasayo 'smi

sattvam sattvavatam aham

SYNONYMS

dyutam—gambling; chalayatam—of all cheats; asmi—I am; tejah—splendid; tejasvinam—of everything splendid; aham—I am; jayah—victory; asmi—I am; vyavasayah—adventure; asmi—I am; sattvam—strength; sattva-vatam—of all the strong; aham—I am.

TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

PURPORT

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling stands supreme and therefore represents Krsna. As the Supreme, Krsna can be more deceitful than any mere man. If Krsna chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided—it is all-sided.

Among the victorious, He is victory. He is the splendor of the splendid. Among enterprising industrialists, He is the most enterprising, the most industrious. Among adventurers, He is the most adventurous, and among the strong He is the strongest. When Krsna was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill. No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

TEXT 37

vrsninam vasudevo 'smi

pandavanam dhananjayah

muninam apy aham vyasah

kavinam usana kavih

SYNONYMS

vrsninam—of the descendants of Vrsni; vasudevah—Krsna in Dvaraka; asmi—I am; pandavanam—of the Pandavas; dhananjayah—Arjuna; muninam—of the sages; api—also; aham—I am; vyasah—Vyasa, the compiler of all Vedic literature; kavinam—of all great thinkers; usana—Usana; kavih—the thinker.

TRANSLATION

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

PURPORT

Krsna is the original Supreme Personality of Godhead, and Vasudeva is the immediate expansion of Krsna. Both Lord Krsna and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pandu, Arjuna is famous and valiant. Indeed, He is the best of men

and therefore represents Kṛṣṇa. Among the munis, or learned men conversant in Vedic knowledge, Vyasa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this Age of Kali. And Vyasa is also known as an incarnation of Kṛṣṇa; therefore Vyasa also represents Kṛṣṇa. Kavis are those who are capable of thinking thoroughly on any subject matter. Among the kavis, Usana was the spiritual master of the demons; he was an extremely intelligent, far-seeing, political and spiritual in every way. Thus Usana is another representative of the opulence of Kṛṣṇa.

TEXT 38

dando damayatam asmi

nitir asmi jigisatam

maunam caivasmi guhyanam

jnanam jnanavatam aham

SYNONYMS

dandah—punishment; damayatam—of all separation; asmi—I am; nitih—morality; asmi—I am; jigisatam—of the victorious; maunam—silence; ca—and; eva—also; asmi—I am; guhyanam—of secrets; jnanam—knowledge; jnana-vatam—of the wise; aham—I am.

TRANSLATION

Among punishments I am the rod of chastisement, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am wisdom.

PURPORT

There are many suppressing agents, of which the most important are those that cut down the miscreants. When miscreants are punished, the rod of chastisement represents Kṛṣṇa. Among those who are trying to be victorious in some field of activity, the most victorious element is morality. Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly. The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Kṛṣṇa Himself.

TEXT 39

yac capi sarva-bhutanam

bijam tad aham arjuna

na tad asti vina yat syan

maya bhutam caracaram

SYNONYMS

yat—whatever; ca—also; api—may be; sarva-bhutanam—of all creations; bijam—the seed; tat—that; aham—I am; arjuna—O Arjuna; na—not; tat—that; asti—there is; vina—without; yat—that; syat—exists; maya—by Me; bhutam—created; cara-acaram—moving and unmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being—moving or unmoving—that can exist without Me.

PURPORT

Everything has a cause, and that cause or seed of manifestation is Krsna. Without Krsna's energy, nothing can exist; therefore He is called omnipotent. Without His potency, neither the movable nor the unmovable can exist. Whatever existence is not founded on the energy of Krsna is called maya, that which is not.

TEXT 40

nanto 'sti mama divyanam

vibhutinam parantapa

esa tuddesatah prokto

vibhuter vistaro maya

SYNONYMS

na—nor; antah—a limit; asti—is there; mama—My; divyanam—divine; vibhutinam—opulences; parantapa—O conqueror of the enemies; esah—all this; tu—that; uddesatah—examples; proktah—spoken; vibhuteh—opulences; vistarah—expanded; maya—by Me.

TRANSLATION

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained. Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

yad yad vibhutimat sattvam

srimad urjitam eva va

tat tad evavagaccha tvam

mama tejo-'msa-sambhavam

SYNONYMS

yat yat—whatever; vibhuti—opulences; mat—having; sattvam—existence;
sri-mat—beautiful; urjitam—glorious; eva—certainly; va—or; tat tat—all those;
eva—certainly; avagaccha—you must know; tvam—you; mama—My; tejah—splendor;
amsa—partly; sambhavam—born of.

TRANSLATION

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Kṛṣṇa's opulence, whether it be in the spiritual or material world. Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

TEXT 42

atha va bahunaitena

kim jnatena tavarjuna

vistabhyaham idam kṛtsnam

ekamsena sthito jagat

SYNONYMS

atha va—*or*; bahuna—*many*; etena—*by this kind*; kim—*what*; jnatena—*knowing*; tava—*you*; arjuna—*O Arjuna*; vistabhya—*entire*; aham—*I*; idam—*this*; kṛtsnam—*of all manifestations*; eka—*one*; amsena—*part*; sthitah—*situated*; jagat—*in the universe*.

TRANSLATION

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

PURPORT

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur. He should know that all things are existing due to Kṛṣṇa's entering them as Supersoul. From Brahma, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.

Worship of demigods is discouraged herein because even the greatest demigods like Brahma and Śiva only represent part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is *asamaurdhva*, which means that no one is superior to Him and that no one is equal to Him. In the *Padma Purāṇa* it is said that one who considers the Supreme Lord Kṛṣṇa in the same category with demigods—be they even Brahma or Śiva—becomes at once an atheist. If, however, one thoroughly studies the different descriptions of the opulences and expansions of Kṛṣṇa's energy, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Kṛṣṇa consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Kṛṣṇa are very clearly indicated in this chapter in verses eight through eleven. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

Thus end the Bhaktivedānta Purports to the Tenth Chapter of the *Srīmad Bhagavad-gītā* in the matter of the Opulence of the Absolute.

Chapter 11

The Universal Form

TEXT 1

arjuna uvaca

mad–anugrahaya paramam

guhyam adhyatma–samjnitam

yat tvayoktam vacas tena

moho 'yam vigato mama

SYNONYMS

arjunah uvaca—Arjuna said; mat–anugrahaya—just show me favor;
paramam—supreme; guhyam—confidential; adhyatma—spiritual; samjnitam—in the
matter of; yat—what; tvaya—by You; uktam—said; vacah—words; tena—by that;
mohah—illusion; ayam—this; vigatah—is educated; mama—my.

TRANSLATION

Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.

PURPORT

This chapter reveals Kṛṣṇa as the cause of all causes. He is even the cause of the Mahā-Viṣṇu, and from Him the material universes emanate. Kṛṣṇa is not an incarnation; He is the source of all incarnations. That has been completely explained in the last chapter.

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has a great friend like Kṛṣṇa, but now he is thinking that although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Kṛṣṇa has said several times. Kṛṣṇa is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace. He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's heart as the Supersoul.

TEXT 2

bhavapyayau hi bhutanam

srutau vistaraso maya

tvattah kamala-patraksa

mahatmyam api cavyayam

SYNONYMS

bhava—appearance; apyayau—disappearance; hi—certainly; bhutanam—of all living entities; srutau—have heard; vistarasah—detail; maya—by me; tvattah—from You; kamala-patra-aksa—O lotus-eyed one; mahatmyam—glories; api—also; ca—and; avyayam—inexhaustible.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

PURPORT

Arjuna addresses Lord Krsna as "lotus-eyed" (Krsna's eyes appear just like the petals of a lotus flower) out of his joy, for Krsna has assured him, in the last verse of the previous chapter, that He sustains the entire universe with just a fragment of Himself. He is the source of everything in this material manifestation, and Arjuna has heard of this from the Lord in detail. Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them. His personality is not lost, although He is all-pervading. That is the inconceivable opulence of Krsna which Arjuna admits that he has thoroughly understood.

TEXT 3

evam etad yathattha tvam

atmanam paramesvara

drastum icchami te rupam

aisvaram purusottama

SYNONYMS

evam—that; etat—this; yatha—as it is; attha—have spoken; tvam—You; atmanam—the soul; parama-isvara—the Supreme Lord; drastum—to see; icchami—I wish; te—You; rupam—form; aisvaram—divine; purusa-uttama—O best of personalities.

TRANSLATION

O greatest of all personalities, O supreme form, though I see here before me Your actual position, I wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

PURPORT

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by the statements of Krsna, but in order to convince others in the future who may think that Krsna is an ordinary person, he desires to see Him actually in His universal form, to see how He is acting from within the universe, although He is apart from it. Arjuna's asking the Lord's permission is also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for he is completely satisfied to see Him in His personal form of Krsna. But He can understand also that Arjuna wants to see the universal form to convince others. He did not have any personal desire for confirmation. Krsna also understands that Arjuna wants to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God. The people, therefore, should be careful; one who claims to be Krsna should be prepared to show his universal form to confirm his claim to the people.

TEXT 4

manyase yadi tac chakyam

maya drastum iti prabho

yogesvara tato me tvam

darsayatmanam avyayam

SYNONYMS

manyase—if You think; yadi—if; tat—that; sakyam—able to see; maya—by me; drastum—to see; iti—thus; prabho—O Lord; yoga-isvara—O Lord of all mystic power; tatah—then; me—unto me; tvam—You; darsaya—show; atmanam—Yourself; avyayam—eternal.

TRANSLATION

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal Self.

PURPORT

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one can see the Lord by revelation. Every living entity is only a

spiritual spark; therefore it is not possible to see or to understand the Supreme Lord. Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his limitations as a living entity and acknowledges Kṛṣṇa's inestimable position. Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite. The word *yogesvara* is also very significant here because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited. Therefore Arjuna pleads for the inconceivable grace of Kṛṣṇa. He does not give Kṛṣṇa orders. Kṛṣṇa is not obliged to reveal Himself to anyone unless one surrenders fully in Kṛṣṇa consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Kṛṣṇa.

TEXT 5

sri-bhagavan uvaca

pasya me partha rupani

sataso 'tha sahasrasah

nana-vidhani divyani

nana-varnakrtini ca

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; pasya—just see; me—Mine; partha—O son of Prtha; rupani—forms; sataśah—hundreds; atha—also; sahasrasah—thousands; nana-vidhani—variegated; divyani—divine; nana—variegated; varna—colors; akrtini—forms; ca—also.

TRANSLATION

The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

PURPORT

Arjuna wanted to see Krsna in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature. As the material nature is manifested and not manifested, similarly this universal form of Krsna is manifested and nonmanifested. It is not eternally situated in the spiritual sky like Krsna's other forms. As far as a devotee is concerned, he is not eager to see the universal form, but because Arjuna wanted to see Krsna in this way, Krsna reveals this form. This universal form is not possible to be seen by any ordinary man. Krsna must give one the power to see it.

TEXT 6

pasyadityan vasun rudran

asvinau marutas tatha

bahuny adrsta—purvani

pasyascaryani bharata

SYNONYMS

pasya—see; adityan—the twelve sons of Aditi; vasun—the eight Vasus; rudran—the eleven forms of Rudra; asvinau—the two Asvinis; marutah—the forty-nine Maruts (demigods of the wind); tatha—also; bahuni—many; adrsta—that you have not head or

seen; purvani—before; pasya—there see; ascaryani—all the wonderful; bharata—O best of the Bharatas.

TRANSLATION

O best of the Bharatas, see here the different manifestations of Adityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

PURPORT

Even though Arjuna was a personal friend of Krsna and the most advanced of learned men, it was still not possible for him to know everything about Krsna. Here it is stated that humans have neither heard nor known of all these forms and manifestations. Now Krsna reveals these wonderful forms.

TEXT 7

ihaika—stham jagat krtsnam

pasyadya sa—caracaram

mama dehe gudakesa

yac canyad drastum icchasi

SYNONYMS

iha—in this; eka—stham—in one; jagat—the universe; krtsnam—completely;
pasya—see; adya—immediately; sa—with; cara—moving; acaram—not moving;
mama—My; dehe—in this body; gudakesa—O Arjuna; yat—that; ca—also;
anyat—other; drastum—to see; icchasi—you like.

TRANSLATION

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

PURPORT

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. But a devotee like Arjuna can see everything that exists in any part of the universe. Krsna gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Krsna, Arjuna is able to see everything.

TEXT 8

na tu mam sakyase drastum

anenaiva sva-caksusa

divyam dadami te caksuh

pasya me yogam aisvaram

SYNONYMS

na—never; tu—but; mam—Me; sakyase—able; drastum—to see; anena—by this; eva—certainly; sva-caksusa—with your own eyes; divyam—divine; dadami—I give; te—you; caksuh—eyes; pasya—see; me—My; yogam aisvaram—inconceivable mystic power.

TRANSLATION

But you cannot see Me with your present eyes. Therefore I give you divine eyes by which you can behold My mystic opulence!

PURPORT

A pure devotee does not like to see Krsna in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes. To see the universal form of Krsna, Arjuna is told not to change his mind but his vision. The universal form of Krsna is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.

Devotees who are correctly situated in a transcendental relationship with Krsna are attracted by loving features, not by a godless display of opulences. The playmates of Krsna, the friends of Krsna and the parents of Krsna never want Krsna to show His opulences. They are so immersed in pure love that they do not even know that Krsna is the Supreme Personality of Godhead. In their loving exchange they forget that Krsna is the Supreme Lord. In the Srimad-Bhagavatam it is stated that the boys who play with Krsna are all highly pious souls, and after many, many births they are able to play with Krsna. Such boys do not know that Krsna is the Supreme Personality of Godhead. They take Him as a personal friend. The Supreme Person is considered the impersonal Brahman by great sages, as the Supreme Personality of Godhead by the devotees, and as a product of this material nature by ordinary men. The fact is that the devotee is not concerned to see the visva-rupa, the universal form, but Arjuna wanted to see it to

substantiate Krsna's statement so that in the future people could understand that Krsna not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna. Arjuna must confirm this because Arjuna is the beginning of the parampara system. Those who are actually interested to understanding the Supreme Personality of Godhead, Krsna, and who follow in the footsteps of Arjuna should understand that Krsna not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained.

TEXT 9

sanjaya uvaca

evam uktva tato rajan

maha-yogesvaro harih

darsayam asa parthaya

paramam rupam aisvaram

SYNONYMS

sanjaya uvaca—Sanjaya said; evam—thus; uktva—saying; tatah—thereafter; rajan—O King; maha-yoga-isvarah—the most powerful mystic; harih—the Supreme Personality of Godhead, Krsna; darsayam asa—showed; parthaya—unto Arjuna; paramam—divine; rupam—universal form; aisvaram—opulences.

TRANSLATION

Sanjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

TEXTS 10–11

aneka–vaktra–nayanam

anekadbhuta–darsanam

aneka–divyabharanam

divyanekodyatayudham

divya–malyambara–dharam

divya–gandhanulepanam

sarvascarya–mayam devam

anantam visvato–mukham

SYNONYMS

aneka—various; vaktra—mouths; nayanam—eyes; aneka—various; adbhuta—wonderful; darsanam—sights; aneka—many; divya—divine; abharanam—ornaments; divya—divine; aneka—various; udyata—uplifted; ayudham—weapons; divya—divine; malya—garlands; ambara dharam—covered with the dresses; divya—divine; gandha—fragrance; anulepanam—smeared; sarva—all; ascarya—mayam—wonderful; devam—shining; anantam—unlimited; visvatah—mukham—all-pervading.

TRANSLATION

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

PURPORT

These two verses indicate that there is no limit to the hands, mouths, legs, etc., of the Lord. These manifestations are distributed throughout the universe and are unlimited. By the grace of the Lord, Arjuna could see them while sitting in one place. That is due to the inconceivable potency of Kṛṣṇa.

TEXT 12

divi surya-sahasrasya

bhaved yugapad utthita

yadi bhah sadrsi sa syad

bhasas tasya mahatmanah

SYNONYMS

divi—in the sky; surya—sun; sahasrasya—of many thousands; bhaved—there were; yugapat—simultaneously; utthita—present; yadi—if; bhah—light; sadrsi—like that; sa—that; syat—may be; bhasah—effulgence; tasya—there is; maha-atmanah—of the

great Lord.

TRANSLATION

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

PURPORT

What Arjuna saw was indescribable, yet Sanjaya is trying to give a mental picture of that great revelation to Dhrtarastra. Neither Sanjaya nor Dhrtarastra was present, but Sanjaya, by the grace of Vyasa, could see whatever happened. Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e. thousands of suns).

TEXT 13

tatraika—stham jagat krtsnam

pravibhaktam anekadha

apasyad deva—devasya

sarire pandavas tada

SYNONYMS

tatra—there; eka—stham—one place; jagat—universe; krtśnam—completely;
pravibhaktam—divided in; anekadha—many kinds; apasyat—could see;
deva—devasya—of the Supreme Personality of Godhead; sarire—in the universal form;
pandavah—Arjuna; tada—at that time.

TRANSLATION

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

PURPORT

The word tatra (there) is very significant. It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form. Others on the battlefield could not see this form because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of universes. As we learn from Vedic scriptures, there are many universes and many planets. Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Sitting on his chariot, Arjuna could see all these universes. But no one could understand what was going on between Arjuna and Kṛṣṇa.

TEXT 14

tataḥ sa viśmayāvisto

hr̥ṣṭa-roma dhananjayah

pranamyā sirasā devam

kṛtanjalir abhasata

SYNONYMS

tatah—thereafter; sah—he; vismaya—avistah—being overwhelmed with wonder; hrsta—roma—with his bodily hairs standing on end due to his great ecstasy; dhananjayah—Arjuna; pranamya—offering obeisances; sirasa—with the head; devam—to the Supreme Personality of Godhead; kṛta—anjaliḥ—with folded hands; abhasata—began to say.

TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

PURPORT

Once the divine vision is revealed, the relationship between Kṛṣṇa and Arjuna changes immediately. Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form. Thus Arjuna's relationship becomes one of wonder rather than friendship. Great devotees see Kṛṣṇa as the reservoir of all relationships. In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa. It is said that He is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

It is said that Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord. The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

TEXT 15

arjuna uvaca

pasyami devams tava deva dehe

sarvams tatha bhuta-visesa-sanghan

brahmanam isam kamalasana-stham

rsims ca sarvan uragams ca divyan

SYNONYMS

arjunah uvaca—Arjuna said; pasyami—I see; devan—all the demigods; tava—Your; deva—O Lord; dehe—in the body; sarvan—all; tatha—also; bhuta—living entities; visesa-sanghan—specifically assembled; brahmanam—Lord Brahma; isam—Lord Siva; kamala-asana-stham—sitting on the lotus flower; rsin—great sages; ca—also; sarvan—all; uragan—serpents; ca—also; divyan—divine.

TRANSLATION

Arjuna said: My dear Lord Krsna, I see assembled together in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower as well as Lord Siva and many sages and divine serpents.

PURPORT

Arjuna sees everything in the universe; therefore he sees Brahma, who is the first creature in the universe, and the celestial serpent upon which the Garbhodakasayi Visnu lies in the lower regions of the universe. This snake bed is called Vasuki. There are also other snakes known as Vasuki. Arjuna can see from the Garbhodakasayi Visnu up to the topmost part of the universe on the lotus–flower planet where Brahma, the first creature of the universe, resides. That means that from the beginning to the end, everything could be seen by Arjuna sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Krsna.

TEXT 16

aneka–bahudara–vaktra–netram

pasyami tvam sarvato 'nanta–rupam

nantam na madhyam na punas tavadim

pasyami visvesvara visva–rupa

SYNONYMS

aneka—many; bahu—arms; udara—bellies; vaktra—mouths; netram—eyes; pasyami—I see; tvam—unto You; sarvatah—from all sides; ananta–rupam—unlimited form; na antam—there is no end; na madhyam—there is no middle; na punah—nor again; tava—Your; adim—beginning; pasyami—I see; visva–isvara—O Lord of the universe; visva–rupa—in the form of the universe.

TRANSLATION

O Lord of the universe, I see in Your universal body many, many forms—bellies, mouths, eyes—expanded without limit. There is no end, there is no beginning, and there

is no middle to all this.

PURPORT

Krsna is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

TEXT 17

kiritinam gadinam cakrinam ca

tejo-rasim sarvato diptimantam

pasyami tvam durniriksyam samantad

diptanalarka-dyutim aprameyam

SYNONYMS

kiritinam—with helmets; gadinam—with maces; cakrinam—with discs; ca—and; tejah-rasim—effulgence; sarvatah—all sides; dipti-mantam—glowing; pasyami—I see; tvam—You; durniriksyam—difficult to see; samantat—spreading; dipta-anala—blazing fire; arka—sun; dyutim—sunshine; aprameyam—immeasurable.

TRANSLATION

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

TEXT 18

tvam aksaram paramam veditavyam

tvam asya visvasya param nidhanam

tvam avyayah sasvata-dharma-gopta

sanatanas tvam puruso mato me

SYNONYMS

tvam--You; aksaram--inexhaustible; paramam--supreme; veditavyam--to be understood; tvam--You; asya--of this; visvasya--of the universe; param--supreme; nidhanam--basis; tvam--You are; avyayah--inexhaustible; sasvata-dharma-gopta--maintainer of the eternal religion; sanatanah--eternal; tvam--You; purusah--Supreme Personality; matah me--is my opinion.

TRANSLATION

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

TEXT 19

anadi—madhyantam ananta—viryam

ananta—bahum sasi—surya—netram

pasyami tvam dipta—hutasa—vaktram

sva—tejasa visvam idam tapantam

SYNONYMS

anadi—without beginning; madhya—without middle; antam—without end;
ananta—unlimited; viryam—glorious; ananta—unlimited; bahum—arms; sasi—moon;
surya—sun; netram—eyes; pasyami—I see; tvam—You; dipta—blazing;
hutasa—vaktram—fire coming out of Your mouth; sva—tejasa—by Your; visvam—this
universe; idam—this; tapantam—heating.

TRANSLATION

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

PURPORT

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Kṛṣṇa is not a literary weakness. It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over. That is not a flaw.

TEXT 20

dyav a–prthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam ugram tavedam
loka–trayam pravyathitam mahatman

SYNONYMS

dyau—in outer space; a–prthivyo—of the earth; idam—this; antaram—in between; hi—certainly; vyaptam—pervaded; tvaya—by You; ekena—by one; disah—directions; ca—and; sarvah—all; drstva—by seeing; adbhutam—wonderful; rupam—form; ugram—terrible; tava—Your; idam—this; loka—planetary system; trayam—three; pravyathitam—perturbed; maha–atman—O great one.

TRANSLATION

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

PURPORT

Dyav a—prthivyoh (the space between heaven and earth) and loka—trayam (the three worlds) are significant words in this verse because it appears that not only Arjuna saw this universal form of the Lord, but others in other planetary systems also saw it. The vision was not a dream. All whom were spiritually awake with the divine vision saw it.

TEXT 21

ami hi tvam sura—sangha visanti

kecid bhitaḥ prañjalayo ḡṇanti

svastity uktva maharṣi—siddha—sanghaḥ

stuvanti tvam stutibhiḥ puṣkalabhiḥ

SYNONYMS

ami—those; hi—certainly; tvam—unto You; sura—sanghaḥ—groups of demigods; visanti—entering; kecid—some of them; bhitaḥ—out of fear; prañjalayah—those with folded hands; ḡṇanti—offering prayers unto; svasti—peace; iti—thus; uktva—speaking like that; maha—ṛṣi—great sages; siddha—sanghaḥ—perfect sages; stuvanti—singing hymns; tvam—unto You; stutibhiḥ—with prayers; puṣkalabhiḥ—Vedic hymns.

TRANSLATION

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

PURPORT

The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glowing effulgence and so prayed for protection.

TEXT 22

rudraditya vasavo ye ca sadhya

visve 'svinau marutas cosmapas ca

gandharva-yaksasura-siddha-sangha

viksante tvam vismitas caiva sarve

SYNONYMS

rudra—manifestations of Lord Siva; adityah—the Adityas; vasavah—the Vasus; ye—all those; ca—and; sadhyah—the Sadhyas; visve—the Visvedevas; asvinau—the Asvini-kumaras; marutah—the Maruts; ca—and; usma-pah—the forefathers; ca—and; gandharva—of the Gandharvas; yaksa—the Yaksas; asura-siddha—the demons and the perfected demigods; sanghah—assemblies; viksante—are seeing; tvam—You; vismitah—in wonder; ca—also; eva—certainly; sarve—all.

TRANSLATION

The different manifestations of Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers and the Gandharvas, the Yaksas, Asuras, and all perfected demigods are beholding You in wonder.

TEXT 23

rupam mahat te bahu–vaktra–netram

maha–baho bahu–bahuru–padam

bahudaram bahu–damstra–karalam

drstva lokah pravyathitas tathaham

SYNONYMS

rupam—form; mahat—very great; te—of You; bahu—many; vaktra—faces;
netram—eyes; maha–baho—O mighty–armed one; bahu—many; bahu—arms;
uru—thighs; padam—legs; bahu–udaram—many bellies; bahu–damstra—many teeth;
karalam—horrible; drstva—seeing; lokah—all the planets; pravyathitah—perturbed;
tatha—similarly; aham—I.

TRANSLATION

O mighty–armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

TEXT 24

nabhah–sprsam diptam aneka–varnam

vyattananam dipta–visala–netram

drstva hi tvam pravyathitantar-atma

dhrtim na vindami samam ca visno

SYNONYMS

nabhah—sprsam—touching the sky; diptam—glowing; aneka—many; varnam—color; vyatta—open; ananam—mouth; dipta—glowing; visala—very great; netram—eyes; drstva—by seeing; hi—certainly; tvam—You; pravyathita—perturbed; antah—within; atma—soul; dhrtim—steadiness; na—no; vindami—and have; samam—mental tranquillity; ca—also; visno—O Lord Visnu.

TRANSLATION

O all-pervading Visnu, I can no longer maintain my equilibrium. Seeing Your radiant colors fill the skies and beholding Your eyes and mouths, I am afraid.

TEXT 25

damstra-karalani ca te mukhani

drstvaiva kalanala-sannibhani

diso na jane na labhe ca sarma

prasida devesa jagan-nivasa

SYNONYMS

damstra—teeth; karalani—like that; ca—also; te—Your; mukhani—faces;
drstva—seeing; eva—thus; kala-anala—the fire of death; sannibhani—as if blazing;
disah—directions; na jane—do not know; na labhe—nor obtain; ca sarma—and grace;
prasida—be pleased; deva-isa—O Lord of all lords; jagat-nivasa—refuge of the worlds.

TRANSLATION

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

TEXTS 26–27

ami ca tvam dhrtarastrasya putrah
sarve sahaivavani-pala-sanghaih
bhismo dronah suta-putras tathasau
sahasmadiyair api yodha-mukhyaih

vaktrani te tvaramana visanti
damstra-karalani bhayanakani
kecid vilagna dasanantaresu
sandrasyante curnitair uttamangaih

SYNONYMS

ami—all those; ca—also; tvam—You; dhrtarastrasya—of Dhrtarastra; putrah—sons; sarve—all; saha eva—along with; avani-pala—warrior kings; sanghaih—the groups; bhisma—Bhismadeva; dronah—Dronacarya; suta-putrah—Karna; tatha—also; asau—that; saha—with; asmadiyaih—our; api—also; yodha-mukhyaih—chief among the warriors; vaktrani—mouths; te—Your; tvaramanah—fearful; visanti—entering; damstra—teeth; karalani—terrible; bhayanakani—very fearful; kecit—some of them; vilagnah—being attacked; dasana-antaresu—between the teeth; sandrsyante—being seen; curnitaih—smashed; uttama-angaih—by the head.

TRANSLATION

All the sons of Dhrtarastra along with their allied kings, and Bhisma, Drona and Karna, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.

PURPORT

In a previous verse the Lord promised to show Arjuna things he would be very interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhisma, Drona, Karna and all the sons of Dhrtarastra) and their soldiers and Arjuna's own soldiers are all being annihilated. This is an indication that Arjuna will emerge victorious in battle, despite heavy losses on both sides. It is also mentioned here that Bhisma, who is supposed to be unconquerable, will also be smashed. So also Karna. Not only will the great warriors of the other party like Bhisma be smashed, but some of the great warriors of Arjuna's side also.

TEXT 28

yatha nadinam bahavo 'mbu-vegah

samudram evabhimukha dravanti

tatha tavami nara-loka-vira

visanti vaktrany abhivijvalanti

SYNONYMS

yatha—as; nadinam—of the rivers; bahavah—many; ambu-vegah—waves of the waters; samudram—ocean; eva—certainly; abhimukhah—towards; dravanti—gliding; tatha—similarly; tava—Your; ami—all those; nara-loka-virah—the kings of human society; visanti—entering; vaktrani—into the mouths; abhivijvalanti—blazing.

TRANSLATION

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

TEXT 29

yatha pradiptam jvalanam patanga

visanti nasaya samrddha-vegah

tathaiva nasaya visanti lokas

tavapi vaktrani samrddha-vegah

SYNONYMS

yatha—as; pradiptam—blazing; jvalanam—fire; patangah—moths; visanti—enters; nasaya—destruction; samrddha—full; vegah—speed; tatha eva—similarly; nasaya—for destruction; visanti—entering; lokah—all people; tava—unto You; api—also; vaktrani—in the mouths; samrddha-vegah—with full speed.

TRANSLATION

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

TEXT 30

lelihyase grasamanah samantal

lokan samagran vadanair jvaladbhih

tejobhir apurya jagat samagram

bhasas tavograh pratapanti visno

SYNONYMS

lelihyase—licking; grasamanah—devouring; samantat—from all directions; lokan—people; samagran—completely; vadanaih—by the mouth; jvaladbhih—with blazing; tejobhih—by effulgence; apurya—covering; jagat—the universe; samagram—all; bhasah—illuminating; tava—Your; ugrah—terrible; pratapanti—scorching; visno—O all-pervading Lord.

TRANSLATION

O Visnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

TEXT 31

akhyahi me ko bhavan ugra-rupo

namo 'stu te deva-vara prasida

vijnatum icchami bhavantam adyam

na hi prajanami tava pravrttim

SYNONYMS

akhyahi—please explain; me—unto me; kah—who; bhavan—You; ugra-rupah—fierce form; namah astu—obeisances; te—unto You; deva-vara—the great one amongst the demigods; prasida—be gracious; vijnatum—just to know; icchami—I wish; bhavantam—You; adyam—the original; na—never; hi—certainly; prajanami—do I know; tava—Your; pravrttim—mission.

TRANSLATION

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear

of it.

TEXT 32

sri-bhagavan uvaca

kalo 'smi loka-ksaya-krt pravrdhah

lokan samahartum iha pravrttah

rte 'pi tvam na bhavisyanti sarve

ye 'vasthitah pratyanyikesu yodhah

SYNONYMS

sri-bhagavan uvaca—the Personality of Godhead said; kalah—time; asmi—I am; loka—the worlds; ksaya-krt—destroyer; pravrdhah—to engage; lokan—all people; samahartum—to destroy; iha—in this world; pravrttah—to engage; rte api—without even; tvam—you; na—never; bhavisyanti—will be; sarve—all; ye—who; avasthitah—situated; prati-anikesu—on the opposite side; yodhah—the soldiers.

TRANSLATION

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.

PURPORT

Although Arjuna knew that Kṛṣṇa was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by Kṛṣṇa. Therefore he asked further about the actual mission of this devastating force. It is written in the Vedas that the Supreme Truth destroys everything, even Brahma. As stated in the Katha Upanisad (1.2.25),

yasya brahma ca ksatram ca

ubhe bhavata odanah

mṛtyur yasyopasecanam

ka ittha veda yatra sah

Eventually all the brahmanas, ksatriyas and everyone else are devoured by the Supreme. This form of the Supreme Lord is the all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time. Except for a few Pandavas, everyone who was present in that battlefield would be devoured by Him.

TEXT 33

tasmat tvam uttistha yaso labhasva

jitva satrun bhunksva rajyam samrddham

mayaivaite nihatah purvam eva

nimitta–matram bhava savya–sacin

SYNONYMS

tasmat—therefore; tvam—you; uttistha—get up; yasah—fame; labhasva—gain; jitva—conquering; satrun—enemies; bhunksva—enjoy; rajyam—kingdom; samrddham—flourishing; maya—by Me; eva—certainly; ete—all these; nihatah—already killed; purvam eva—by previous arrangement; nimitta—matram—just the cause; bhava—become; savya—sacin—O Savyasaci.

TRANSLATION

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

PURPORT

Savya-sacin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies. "Just become an instrument": nimitta-matram. This word is also very significant. The whole world is moving according to the plan of the Supreme Personality of Godhead. Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations. There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of "perhaps" and "maybe." There is a specific plan being carried out in this material world. What is this plan? This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long as they have the domineering mentality which makes them try to lord it over material nature, they are conditioned. But anyone who can understand the plan of the Supreme Lord and cultivate Kṛṣṇa consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God. Thus the Battle of Kurukṣetra was fought according to the plan of God. Arjuna was refusing to fight, but he was told that he should fight and at the same time desire the Supreme Lord. Then he would be happy. If one is in full Kṛṣṇa consciousness and if his life is devoted to His transcendental service, he is perfect.

TEXT 34

dronam ca bhisam ca jayadratham ca

karnam tathanyan api yodha-viran

maya hatams tvam jahi ma vyathistha

yudhyasva jetasi rane sapatnan

SYNONYMS

dronam ca—also Drona; bhisam ca—also Bhishma; jayadratham ca—also Jayadratha; karnam—also Karna; tatha—also; anyan—others; api—certainly; yodha-viran—great warriors; maya—by Me; hatan—already killed; tvam—you; jahi—become victorious; ma—never; vyathistha—be disturbed; yudhyasva—just fight; jeta asi—just conquer; rane—in the fight; sapatnan—enemies.

TRANSLATION

The Blessed Lord said: All the great warriors—Drona, Bhishma, Jayadratha, Karna—are already destroyed. Simply fight, and you will vanquish your enemies.

PURPORT

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire. Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master. The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His

plans. One should follow such plans and be victorious in the struggle for existence.

TEXT 35

sanjaya uvaca

etac chrutva vacanam kesavasya

krtanjalir vepamanah kiriti

namaskrtva bhuya evaha krsnam

sa-gadgadam bhita-bhitah pranamya

SYNONYMS

sanjaya uvaca—Sanjaya said; etat—thus; srutva—hearing; vacanam—speech; kesavasya—of Krsna; krtā-anjalih—with folded hands; vepamanah—trembling; kiriti—Arjuna; namaskrtva—offering obeisances; bhuyah—again; eva—also; aha krsnam—said unto Krsna; sa-gadgadam—faltering; bhita-bhitah—fearful; pranamya—offering obeisances.

TRANSLATION

Sanjaya said to Dhrtarastra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

PURPORT

As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, Arjuna became bewildered in wonder; thus he began to offer his respectful obeisances to Kṛṣṇa again and again, and with faltering voice he began to pray, not as a friend, but as a devotee in wonder.

TEXT 36

arjuna uvaca

sthane hrsikesa tava prakirtya

jagat prahrasyaty anurajyate ca

raksamsi bhitani diso dravanti

sarve namasyanti ca siddha-sanghah

SYNONYMS

arjunah uvaca—Arjuna said; sthane—rightly; hrsika-isa—O master of all senses; tava—Your; prakirtya—glories; jagat—the entire world; prahrasyati—rejoicing; anurajyate—becoming attached; ca—and; raksamsi—the demons; bhitani—out of fear; disah—directions; dravanti—fleeing; sarve—all; namasyanti—offering respect; ca—also; siddha-sanghah—the perfect human beings.

TRANSLATION

O Hṛṣikesa, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful

homage, the demons are afraid, and they flee here and there. All this is rightly done.

PURPORT

Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became an enlightened devotee of the Supreme Lord. He admitted that everything done by Kṛṣṇa is quite fit. Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables. His actions are equally good for all. Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, siddhas, and the intelligentsia of the higher planets, and they were observing the fight because Kṛṣṇa was present there. When Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Kṛṣṇa's treatment of the devotees and the atheists is praised by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

TEXT 37

kasmac ca te na nameran mahatman

gariyase brahmano 'py adi-kartre

ananta devesa jagan-nivasa

tvam aksaram sad-asat tat param yat

SYNONYMS

kasmāt—why; ca—also; te—unto You; na—not; nameran—offer proper obeisances; maha-atman—O great one; gariyase—You are better than; brahmanah—Brahma;

api—although; adi—kartre—the supreme creator; ananta—unlimited; deva—isa—God of the gods; jagat—nivasa—O refuge of the universe; tvam—You are; aksaram—imperishable; sat—asat—cause and effect; tat param—transcendental; yat—because.

TRANSLATION

O great one, who stands above even Brahma, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

PURPORT

By this offering of obeisances, Arjuna indicates that Kṛṣṇa is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Kṛṣṇa as mahatma, which means that He is most magnanimous and unlimited. Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and devesa means that He is the controller of all demigods and is above them all. He is the center of the whole universe. Arjuna also thought that it was fitting that all the perfect living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Kṛṣṇa is greater than Brahma because Brahma is created by Him. Brahma is born out of the lotus stem grown from the navel abdomen of Garbhodakasayi Viṣṇu, who is Kṛṣṇa's plenary expansion; therefore Brahma and Lord Śiva, who is born of Brahma, and all other demigods must offer their respectful obeisances. Thus the Lord is respected by Lord Śiva and Brahma and similar other demigods. The word aksaram is very significant because this material creation is subject to destruction but the Lord is above this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

TEXT 38

tvam adi-devah purusah puranas

tvam asya visvasya param nidhanam

vettasi vedyam ca param ca dhama

tvaya tatam visvam ananta-rupa

SYNONYMS

tvam--You; adi-devah--the original Supreme God; purusah--personality; puranah--old; tvam--You; asya--this; visvasya--universe; param--transcendental; nidhanam--refuge; vetta--knower; asi--You are; vedyam ca--and the knowable; param ca--and transcendental; dhama--refuge; tvaya--by You; tatam--pervaded; visvam--universe; ananta-rupa--unlimited form.

TRANSLATION

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes O limitless form! This whole cosmic manifestation is pervaded by You!

PURPORT

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. Nidhanam means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead Krsna. He is the knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge; therefore He

is the known and the knowable. He is the object of knowledge because He is all-pervading. Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

TEXT 39

vayur yamo 'gnir varunah sasankah

prajapatis tvam prapitamahas ca

namo namas te 'stu sahasra-krtvah

punas ca bhuyo 'pi namo namas te

SYNONYMS

vayuh—air; yamah—controller; agnih—fire; varunah—water; sasa-ankah—moon; prajapatih—Brahma; tvam—You; prapitamahah—grandfather; ca—also; namah—offering respects; namah te—again my respects unto You; astu—are being; sahasra-krtvah—a thousand times; punah ca—and again; bhuyah—again; api—also; namah—offer my respects; namah te—offering my respects unto You.

TRANSLATION

You are air, fire, water and You are the moon! You are the supreme controller and the grandfather. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!

PURPORT

The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive. Arjuna also addresses Kṛṣṇa as the grandfather because He is the father of Brahma, the first living creature in the universe.

TEXT 40

namah purastad atha prsthataḥ te

namo 'stu te sarvata eva sarva

ananta-viryamita-vikramas tvam

sarvam samapnoshi tato 'si sarvaḥ

SYNONYMS

namah—offering obeisances; purastat—from the front; atha—also; prsthataḥ—from behind; te—You; namah astu—offer my respects; te—unto You; sarvataḥ—from all sides; eva sarva—because You are everything; ananta-virya—unlimited potency; amita-vikramah—unlimited force; tvam—You; sarvam—everything; samapnoshi—cover; tataḥ asi—therefore You are; sarvaḥ—everything.

TRANSLATION

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

PURPORT

Out of loving ecstasy for Krsna, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the Visnu Purana (1.9.69):

yo 'yam tavagato deva

samipam devata-ganah

sa tvam eva jagat-srasta

yatah sarva-gato bhavan

"Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead."

TEXTS 41–42

sakheti matva prasabham yad uktam

he krsna he yadava he sakheti

ajanata mahimanam tavedam

maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si

vihara-sayyasana-bhojanesu

eko 'tha vapy acyuta tat-samaksam

tat ksamaye tvam aham aprameyam

SYNONYMS

sakha—friend; iti—thus; matva—thinking; prasabham—temporary; yat—whatever; uktam—said; he krsna—O Krsna; he yadava—O Yadava; he sakhe iti—O my dear friend; ajanata—without knowing; mahimanam—glories; tava—Your; idam—this; maya—by me; pramadat—out of foolishness; pranayena—out of love; va api—either; yat—whatever; ca—also; avahasa-artham—for joking; asat-krtah—dishonor; asi—have been done; vihara—in relaxation; sayya—in joking; asana—in a resting place; bhojanesu—or while eating together; ekah—alone; atha va—or; api—others; acyuta—O infallible one; tat-samaksam—as Your competitor; tat—all those; ksamaye—excuse; tvam—from You; aham—I; aprameyam—immeasurable.

TRANSLATION

I have in the past addressed You as "O Krsna," "O Yadava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.

PURPORT

Although Krsna is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Krsna and is therefore asking pardon and requesting Him to excuse him for the many informal gestures which arise out of friendship. He is admitting that formerly he did not know that Krsna could assume such a universal form, although Krsna explained it as his intimate friend. Arjuna did not know how many times he may

have dishonored Kṛṣṇa by addressing Him "O my friend," "O Kṛṣṇa," "O Yādava," etc., without acknowledging His opulence. But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a friend. Such is the transcendental loving reciprocation between the devotee and the Lord. The relationship between the living entity and Kṛṣṇa is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he cannot forget his friendly relationship with Kṛṣṇa.

TEXT 43

pitasi lokasya caracarasya

tvam asya puṇyaś ca gurur gariyaṁ

na tvat-samā 'sty abhyadhikāḥ kuto 'nyo

loka-traye 'py apratima-prabhava

SYNONYMS

pita—father; asi—You are; lokasya—of all the world; cara—moving; acarasya—nonmoving; tvam—You are; asya—of this; puṇyah—worshipable; ca—also; guruḥ—master; gariyaṁ—glorious; na—never; tvat-samā—equal to You; asti—there is; abhyadhikāḥ—greater; kutah—how is it possible; anyah—other; loka-traye—in three planetary systems; api—also; apratima—immeasurable; prabhava—power.

TRANSLATION

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

PURPORT

The Lord Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahma, and presently He is also instructing Bhagavad-gītā to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

The Supreme Lord, Kṛṣṇa, has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

Whoever knows His transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others. The best policy is to follow the principles of Kṛṣṇa; that will make one perfect. It is also stated that there is no one who is master of Kṛṣṇa; everyone is His servant. The Caitanya-caritāmṛta (Adi 5.142) confirms, *ekale isvara kṛṣṇa, ara saba bhrtya*: only Kṛṣṇa is God, and everyone else is His servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the Brahma-saṁhita, He is the cause of all causes.

TEXT 44

tasmat pranamya pranidhaya kayam

prasadaye tvam aham isam idyam

piteva putrasya sakheva sakhyuh

priyah priyayarhasi deva sodhum

SYNONYMS

tasmat—therefore; pranamya—after offering obeisances; pranidhaya—laying down; kayam—body; prasadaye—to beg mercy; tvam—unto You; aham—I; isam—unto the Supreme Lord; idyam—who is worshipable; pita iva—like a father; putrasya—of a son; sakha iva—like a friend; sakhyuh—of a friend; priyah—lover; priyayah—of the dearest; arhasi—You should; deva—my Lord; sodhum—tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

PURPORT

Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, one might treat Kṛṣṇa as a husband, as a friend, as a master, etc. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or master tolerates, so Kṛṣṇa tolerates.

TEXT 45

adrsta—purvam hrsito 'smi drstva

bhayena ca pravyathitam mano me

tad eva me darsaya deva rupam

prasida devesa jagan—nivasa

SYNONYMS

adrsta—purvam—never seen before; hrsitah—gladdened; asmi—I am; drstva—by seeing; bhayena—out of fear; ca—also; pravyathitam—perturbed; manah—mind; me—my; tat—therefore; eva—certainly; me—unto me; darsaya—show; deva—O Lord; rupam—the form; prasida—just be gracious; deva—isa—O Lord of lords; jagat—nivasa—the refuge of the universe.

TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

PURPORT

Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend, Kṛṣṇa, is the Supreme Personality of Godhead and can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he has

committed so many offenses to Kṛṣṇa out of his unalloyed friendship. Thus his mind is disturbed out of fear, although he had no reason to fear. Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuntha planets He has His transcendental form with four hands as Nārāyaṇa. There are innumerable planets in the spiritual sky, and in each of them Kṛṣṇa is present by His plenary manifestations of different names. Thus Arjuna desired to see one of the forms manifest in the Vaikuntha planets. Of course in each Vaikuntha planet the form of Nārāyaṇa is four-handed, and the four hands hold different arrangements of symbols—the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Nārāyaṇas are named. All of these forms are one and the same to Kṛṣṇa; therefore Arjuna requests to see His four-handed feature.

TEXT 46

kiritinam gadinam cakṛā-hastam

icchāmi tvam drastum aham tathāiva

tenāiva rūpeṇa catuṛ-bhujena

sahasra-bhāva bhava viśva-mūrte

SYNONYMS

kiritinam—with helmet; gadinam—with club; cakṛā-hastam—disc in hand; icchāmi—I wish; tvam—You; drastum—to see; aham—I; tathā eva—in that position; tenā eva—by that; rūpeṇa—with form; catuṛ-bhujena—four-handed; sahasra-bhāva—O thousand-handed one; bhava—just become; viśva-mūrte—O universal form.

TRANSLATION

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

PURPORT

In the Brahma-samhita (5.39) it is stated, ramadi-murtisu kala-niyamena tisthan: the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rama, Nrsimha, Narayana, etc. There are innumerable forms. But Arjuna knew that Krsna is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Narayana, a spiritual form. This verse establishes without any doubt the statement of the Srimad-Bhagavatam that Krsna is the original Personality of Godhead and all other features originate from Him. He is not different from His plenary expansions, and He is God in any of His innumerable forms. In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of Godhead. One who knows Krsna at once becomes free from all contamination of the material world.

TEXT 47

sri-bhagavan uvaca

maya prasannena tavarjunedam

rupam param darsitam atma-yogat

tejo-mayam visvam anantam adyam

yan me tvad anyena na drsta-purvam

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; maya—by Me; prasannena—happily; tava—unto you; arjuna—O Arjuna; idam—this; rupam—form; param—transcendental; darsitam—shown; atma-yogat—by My internal potency; tejah-mayam—full of effulgence; visvam—the entire universe; anantam—unlimited; adyam—original; yat me—that which is Mine; tvat anyena—besides you; na drsta-purvam—no one has previously seen.

TRANSLATION

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

PURPORT

Arjuna wanted to see the universal form of the Supreme Lord, so out of His mercy upon His devotee Arjuna, Lord Krsna showed him His universal form full of effulgence and opulence. This form was glaring like the sun, and its many faces were rapidly changing. Krsna showed this form just to satisfy the desire of His friend Arjuna. This form was manifested by Krsna through His internal potency, which is inconceivable by human speculation. No one had seen this universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and in other planets in outer space could also see it. They did not see it before, but because of Arjuna they were able to see it. In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Krsna. Someone commented that this form was shown to Duryodhana also when Krsna went to Duryodhana to negotiate for peace. Unfortunately, Duryodhana did not accept the peace offer, but at that time Krsna manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one has ever seen this form before.

TEXT 48

na veda—yajnadhyayanair na danair

na ca kriyabhir na tapobhir ugraih

evam—rupah sakya aham nr—loke

drastum tvad anyena kuru—pravira

SYNONYMS

na—never; veda—Vedic study; yajna—sacrifice; adhyayanaih—study; na danaih—by charity; na—never; ca—also; kriyabhih—by pious activities; na tapobhih—by serious penances; ugraih—severe; evam—thus; rupah—form; sakyah—can be seen; aham—I; nr-loke—in this material world; drastum—to see; tvat—you; anyena—by another; kuru—pravira—O best among the Kuru warriors.

TRANSLATION

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities or similar activities can this form be seen. Only you have seen this.

PURPORT

The divine vision in this connection should be clearly understood. Who can have divine vision? Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision. And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Visnu are demigods (visnu—bhaktah smṛta devah). Those who are atheistic, i.e., who do not believe in Visnu, or who only recognize the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision. It is not possible to decry Kṛṣṇa and at the same time have the divine vision. One cannot have the divine vision

without becoming divine. In other words, those who have divine vision can also see like Arjuna.

The Bhagavad-gita gives the description of the universal form, and this description was unknown to everyone before Arjuna. Now one can have some idea of the visva-rupa after this incident; those who are actually divine can see the universal form of the Lord. But one cannot be divine without being a pure devotee of Kṛṣṇa. The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested to see the universal form of the Lord. As described in the previous verse, Arjuna desired to see the four-handed form of Lord Kṛṣṇa as Viṣṇu, and he was actually afraid of the universal form.

In this verse there are some significant words, like veda-yajñadhyayanaiḥ, which refers to studying Vedic literature and the subject matter of sacrificial regulations. Veda refers to all kinds of Vedic literature, namely the four Vedas (Rg, Yajur, Sama and Atharva) and the eighteen Puranas, the Upanisads and the Vedānta-sūtra. One can study these at home or anywhere else. Similarly, there are sūtras—Kālpa-sūtras and Mīmāṃsa-sūtras—for studying the method of sacrifice. Dānaiḥ refers to charity which is offered to a suitable party, such as those who are engaged in the transcendental loving service of the Lord—the brahmanas and the Vaiṣṇavas. Similarly, "pious activities" refers to the agni-hotra and the prescribed duties of the different castes. And the voluntary acceptance of some bodily pains is called tapasya. So one can perform all these, can accept bodily penances, give charity, study the Vedas, etc., but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from Bhagavad-gita we understand that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

There are many persons who create incarnations. They falsely claim an ordinary human being to be an incarnation, but all this is foolishness. We should follow the principles of Bhagavad-gita, otherwise there is no possibility of attaining perfect spiritual knowledge. Although Bhagavad-gita is considered the preliminary study of the science of God, still it is so perfect that one can distinguish what is what. The followers of a pseudo incarnation may say that they have also seen the transcendental incarnation of God, the universal form, but that is not acceptable because it is clearly stated here that unless one becomes a devotee of Kṛṣṇa, one cannot see the universal form of God. So one first of all has to become a pure devotee of Kṛṣṇa; then he can claim that he can show the universal form of what he has seen. A devotee of Kṛṣṇa cannot accept false incarnations or followers of false incarnations.

TEXT 49

ma te vyatha ma ca vimudha-bhavo
drstva rupam ghoram idrn mamedam
vyapeta-bhiih prita-manah punas tvam
tad eva me rupam idam prapasya

SYNONYMS

ma—let it not be; te—unto you; vyatha—trouble; ma—let it not be; ca—also;
vimudha-bhavah—bewilderment; drstva—by seeing; rupam—form; ghoram—horrible;
idrk—like this; mama—My; idam—as it is; vyapeta-bhiih—just become free from all
fear; prita-manah—be pleased in mind; punah—again; tvam—you; tat—that;
eva—thus; me—My; rupam—form; idam—this; prapasya—just see.

TRANSLATION

Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance. With a peaceful mind you can now see the form you desire.

PURPORT

In the beginning of Bhagavad-gita Arjuna was worried about killing Bhisma and Drona, his worshipful grandfather and master. But Krsna said that he need not be afraid of killing his grandfather. When they tried to disrobe Draupadi in the assembly, Bhisma and Drona were silent, and for such negligence of duty they should be killed. Krsna showed His universal form to Arjuna just to show him that these people were already killed for their

unlawful action. That scene was shown to Arjuna because devotees are always peaceful, and they cannot perform such horrible actions. The purpose of the revelation of the universal form was shown; now Arjuna wanted to see the four-armed form, and Kṛṣṇa showed him. A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings. A devotee wants to offer his respectful worshiping feelings; thus he wants to see the two-handed or four-handed Kṛṣṇa form so he can reciprocate in loving service with the Supreme Personality of Godhead.

TEXT 50

sanjaya uvaca

ity arjunam vasudevas tathoktva

svakam rupam darsayam asa bhuyah

asvasayam asa ca bhitam enam

bhutva punah saumya-vapur mahatma

SYNONYMS

sanjaya uvaca—Sanjaya said; iti—thus; arjunam—unto Arjuna; vasudevah—Kṛṣṇa; tatha—that way; uktva—saying; svakam—His own; rupam—form; darsayam asa—showed; bhuyah—again; asvasayam asa—also convinced him; ca—also; bhitam—fearful; enam—him; bhutva punah—becoming again; saumya-vapuh—beautiful form; maha-atma—the great one.

TRANSLATION

Sanjaya said to Dhrtarastra: The Supreme Personality of Godhead, Krsna, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

PURPORT

When Krsna appeared as the son of Vasudeva and Devaki, He first of all appeared as four-armed Narayana, but when He was requested by His parents, He transformed Himself into an ordinary child in appearance. Similarly, Krsna knew that Arjuna was not interested in seeing a four-handed form of Krsna, but since he asked to see this four-handed form, He also showed him this form again and then showed Himself in His two-handed form. The word *saumya-vapuh* is very significant. *Saumya-vapuh* is a very beautiful form; it is known as the most beautiful form. When He was present, everyone was attracted simply by Krsna's form, and because Krsna is director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Krsna. In the *Brahma-samhita* (5.38) it is stated, *premanjana-cchurita-bhakti-vilocanena*: only a person whose eyes are smeared with the ointment of love can see the beautiful form of Sri Krsna.

TEXT 51

arjuna uvaca

drstvedam manusam rupam

tava saumyam janardana

idanim asmi samvrttah

sa-cetah prakrtim gatah

SYNONYMS

arjunah uvaca—Arjuna said; drstva—seeing; idam—this; manusam—human being; rupam—form; tava—Your; saumyam—very beautiful; janardana—O chastiser of the enemies; idanim—just now; asmi—I am; samvrttah—settled; sa-cetah—in my consciousness; prakrtim—my own; gatah—I am.

TRANSLATION

When Arjuna thus saw Krsna in His original form, he said: Seeing this humanlike form, so very beautiful, my mind is now pacified and I am restored to my original nature.

PURPORT

Here the words manusam rupam clearly indicate the Supreme Personality of Godhead to be originally two-handed. Those who deride Krsna to be an ordinary person are shown here to be ignorant of His divine nature. If Krsna is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Narayana form? So it is very clearly stated in Bhagavad-gita that one who thinks that Krsna is an ordinary person and misguides the reader by claiming that it is the impersonal Brahman within Krsna speaking, is doing the greatest injustice. Krsna has actually shown His universal form and His four-handed Visnu form. So how can He be an ordinary human being? A pure devotee is not confused by misguiding commentaries on Bhagavad-gita because he knows what is what. The original verses of Bhagavad-gita are as clear as the sun; they do not require lamp-light from foolish commentators.

TEXT 52

sri-bhagavan uvaca

su-durdarsam idam rupam

drstavān asi yaṁ mama

deva apy asya rūpasya

nityam darsana-kanksināḥ

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; su-durdarsam—very difficult to be seen; idam—this; rūpam—form; drstavān asi—as you have seen; yat—which; mama—of Mine; devah—the demigods; api asya—also this; rūpasya—form; nityam—eternally; darsana-kanksināḥ—always aspire to see.

TRANSLATION

The Blessed Lord said: My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear.

PURPORT

In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many activities, sacrifices, etc. Now here the word su-durdarsam is used, indicating that Kṛṣṇa's two-handed form is still more confidential. One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penance, Vedic study and philosophical speculation, etc. It may be possible, but without a tinge of bhakti, one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa as a two-handed man is still more difficult to see, even for demigods like Brahma and Lord Śiva. They desire to see Him, and we have evidence in the Śrīmad-Bhagavatam that when He was supposed to be in the womb of His mother,

Devaki, all the demigods from heaven came to see the marvel of Kṛṣṇa. They even waited to see Him. A foolish person may deride Him, but that is an ordinary person. Kṛṣṇa is actually desired to be seen by demigods like Brahma and Siva in His two-armed form.

In Bhagavad-gīta (9.11) it is also confirmed, *avajananti mam mudha manusim tanum asritah*: He is not visible to the foolish persons who deride Him. Kṛṣṇa's body, as confirmed by Brahma-saṁhita and confirmed by Kṛṣṇa Himself in Bhagavad-gīta, is completely spiritual and full of bliss and eternity. His body is never like a material body. But for some who make a study of Kṛṣṇa by reading Bhagavad-gīta or similar Vedic scriptures, Kṛṣṇa is a problem. For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher. But He isn't an ordinary man. But some think that even though He was so powerful, He had to accept a material body. Ultimately they think that the Absolute Truth is impersonal; therefore they think that from His impersonal feature He assumed a personal feature attached to material nature. This is a materialistic calculation of the Supreme Lord. Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme. Thus some think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form. According to them, the personal form of the Supreme is something imaginary. They believe that in the ultimate issue, the Absolute Truth is not a person. But the transcendental process is described in Bhagavad-gīta, Chapter Two: to hear about Kṛṣṇa from authorities. That is the actual Vedic process, and those who are actually in the Vedic line hear about Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear. As we have several times discussed, Kṛṣṇa is covered by His *yoga-māya* potency. He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen. This is confirmed in Vedic literature; for one who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Kṛṣṇa consciousness and devotional service to Kṛṣṇa, can have his spiritual eyes opened and can see Kṛṣṇa by revelation. Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Kṛṣṇa in His two-handed form. The conclusion is that although to see the universal form of Kṛṣṇa is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Syāmasundara.

TEXT 53

naḥam vedair na tapasa

na danena na cejyaya

sakya evam—vidho drastum

drstavān asi mam yathā

SYNONYMS

na—never; aham—I; vedaiḥ—by study of the Vedas; na—never; tapasā—by serious penances; na—never; danena—by charity; na—never; ca—also; ijjayā—by worship; sakyah—it is possible; evam—vidhah—like this; drastum—to see; drstavān—seeing; asi—you are; mam—Me; yathā—as.

TRANSLATION

The form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

PURPORT

Kṛṣṇa first appeared before His parents Devakī and Vasudeva in a four-handed form, and then He transformed Himself into the two-handed form. This mystery is very difficult to understand for those who are atheists or who are devoid of devotional service. For scholars who have simply studied Vedic literature by way of speculation or mere academic interest, Kṛṣṇa is not easy to understand. Nor is He to be understood by persons who officially go to the temple to offer worship. They make their visit, but they cannot understand Kṛṣṇa as He is. Kṛṣṇa can be understood only through the path of devotional service, as explained by Kṛṣṇa Himself in the next verse.

TEXT 54

bhaktya tv ananyaya sakya

aham evam—vidho 'rjuna

jnatum drastum ca tattvena

pravestum ca parantapa

SYNONYMS

bhaktya—by devotional service; tu—but; ananyaya—without being mixed with fruitive activities or speculative knowledge; sakyah—possible; aham—I; evam—vidhah—like this; arjuna—O Arjuna; jnatum—to know; drastum—to see; ca—and; tattvena—in fact; pravestum—and to enter into; ca—also; parantapa—O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

PURPORT

Kṛṣṇa can be understood only by the process of undivided devotional service. He explicitly explains this in this verse so unauthorized commentators, who try to understand Bhagavad-gītā by the speculative process, will know that they are simply wasting their time. No one can understand Kṛṣṇa or how He came from parents in a four-handed form and at once changed Himself into a two-handed form. It is clearly stated here that no one can see Him. Those who, however, are very experienced students of Vedic literature can

learn about Him from the Vedic literature in so many ways. There are so many rules and regulations, and if one at all wants to understand Krsna, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. As far as charity is concerned, it is plain that charity should be given to the devotees of Krsna who are engaged in His devotional service to spread the Krsna philosophy or Krsna consciousness throughout the world. Krsna consciousness is a benediction to humanity. Lord Caitanya was appreciated by Rupa Gosvami as the most munificent man of charity because love of Krsna, which is very difficult to achieve, was distributed freely by Him. And if one worships as prescribed in the temple (in the temples in India there is always some statue, usually of Visnu or Krsna), that is a chance to progress by offering worship and respect to the Supreme Personality of Godhead. For the beginners in devotional service to the Lord, temple worship is essential, and this is confirmed in the Vedic literature.

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, can see the Supreme Personality of Godhead by revelation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Krsna. The word *tu* is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Krsna.

The personal forms of Krsna, the two-handed form and the four-handed, are completely different from the temporary universal form shown to Arjuna. The four-handed form is Narayana and the two-handed form is Krsna; they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word *sudurdarsam*, meaning difficult to see, suggests that no one saw that universal form. It also suggests that amongst the devotees there was no necessity of showing it. That form was exhibited by Krsna at the request of Arjuna because in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

Krsna changes from the universal form to the four-handed form of Narayana and then to His own natural form of two hands. This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Krsna. He is the origin of all emanations. Krsna is distinct even from these forms, what to speak of the impersonal conception. As far as the four-handed forms of Krsna are concerned, it is stated clearly that even the most identical four-handed form of Krsna (which is known as Maha-Visnu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord. Therefore one should conclusively worship the personal form of Krsna as the Supreme Personality of Godhead who is eternity, bliss and knowledge. He is the source of all forms of Visnu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in Bhagavad-gita.

In the Vedic literature it is stated that the Supreme Absolute Truth is a person. His name is Kṛṣṇa, and He sometimes descends on this earth. Similarly, in Srimad-Bhagavatam there is a description of all kinds of incarnations of the Supreme Personality of Godhead, and there it is said that Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself (kṛṣṇas tu bhagavan svayam). Similarly, in Bhagavad-gītā the Lord says, *mattah parataram nanyat*: "There is nothing superior to My form as the Personality of Godhead Kṛṣṇa." He also says elsewhere in Bhagavad-gītā, *aham adir hi devānam*: "I am the origin of all the demigods." And after understanding Bhagavad-gītā from Kṛṣṇa, Arjuna also confirms this in the following words: *param brahma param dhama pavitram-paramam bhavan*: "I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything." Therefore the universal form which Kṛṣṇa showed to Arjuna is not the original form of God. The original is the Kṛṣṇa form. The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not God's original form.

The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love in His original form of Kṛṣṇa. Therefore to Arjuna, who was so intimately related with Kṛṣṇa in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful. Arjuna, who is a constant companion of Kṛṣṇa's, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form. This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service, the two-handed form of Kṛṣṇa is the most dear.

TEXT 55

mat-karma-kṛṇ mat-paramo

mad-bhaktah saṅga-varjitah

nirvairah sarva-bhūtesu

yah sa mam eti pāṇḍava

SYNONYMS

mat-karma-krt—engaged in doing My work; mat-paramah—considering Me the Supreme; mat-bhaktah—engaged in My devotional service; sanga-varjitah—freed from the contamination of previous activities and mental speculation; nirvairah—without an enemy; sarva-bhutesu—to every living entity yah—one who; sah—he; mam—unto Me; eti—comes; pandava—O son of Pandu.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

PURPORT

Anyone who wants to approach the supreme of all the Personalities of Godhead, on the Krsnaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Krsna, must take this formula, as is stated by the Supreme Himself. Therefore, this verse is considered to be the essence of Bhagavad-gita. The Bhagavad-gita is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The Bhagavad-gita is meant to show how one can understand his spiritual existence and his eternal relationship with the supreme spiritual personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service.

As far as work is concerned, one should transfer his energy entirely to Krsna conscious activities. No work should be done by any man except in relationship to Krsna. This is called krsna-karma. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Krsna consciousness, one has to do business for Krsna. If Krsna is the proprietor of the business, then Krsna should enjoy the profit of the business. If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Krsna, he can do it. This is work for

Krsna. Instead of constructing a big building for his sense gratification, he can construct a nice temple for Krsna, and he can install the Deity of Krsna and arrange for the Deity's service, as is outlined in the authorized books of devotional service. This is all krsna-karma. One should not be attached to the result of his work, but the result should be offered to Krsna. One should also accept as prasadam, food, the remnants of offerings to Krsna. If one constructs a very big building for Krsna and installs the Deity of Krsna, one is not prohibited from living there, but it is understood that the proprietor of the building is Krsna. That is called Krsna consciousness. If, however, one is not able to construct a temple for Krsna, one can engage himself in cleansing the temple of Krsna; that is also krsna-karma. One can cultivate a garden. Anyone who has land—in India, at least, any poor man has a certain amount of land—can utilize that for Krsna by growing flowers to offer Him. One can sow tulasi plants, because tulasi leaves are very important, and Krsna has recommended this in Bhagavad-gita. *Patram puspam phalam toyam*. Krsna desires that one offer Him either a leaf, or a flower, or fruit, or a little water—and He is satisfied. This leaf especially refers to the tulasi. So one can sow tulasi and pour water on the plant. Thus, even the poorest man can engage in the service of Krsna. These are some of the examples of how one can engage in working for Krsna.

The word *mat-paramah* refers to one who considers the association of Krsna in His supreme abode to be the highest perfection of life. Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, *Brahmaloka*. He has no attraction for that. He is only attracted to being transferred to the spiritual sky. And even in the spiritual sky he is not satisfied with merging into the glowing *brahmajyoti* effulgence, for he wants to enter into the highest spiritual planet, namely *Krsnaloka*, *Goloka Vrndavana*. He has full knowledge of that planet, and therefore he is not interested in any other. As indicated by the word *mad-bhaktah*, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him. One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will surely make one perfect.

The term *sanga-varjitah* is very significant. One should disassociate himself from persons who are against Krsna. Not only are the atheistic persons against Krsna, but so also are those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in *Bhakti-rasamrta-sindhu* (1.1.11) as follows:

anyabhilasita-sunyam

jnana-karmady-anavrtam

anukulyena krsnanu—

silanam bhaktir uttama

In this verse Srila Rupa Gosvami clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Krsna, that is called pure devotional service. Anukulyasya sankalpah pratikulyasya varjanam (Hari—bhakti—vilasa 11.676). One should think of Krsna and act for Krsna favorably, not unfavorably. Kamsa was an enemy of Krsna's. From the very beginning of Krsna's birth, he planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Krsna. Thus while working, while eating and while sleeping, he was always Krsna conscious in every respect, but that Krsna consciousness was not favorable, and therefore in spite of his always thinking of Krsna twenty—four hours a day, he was considered a demon, and Krsna at last killed him. Of course anyone who is killed by Krsna attains salvation immediately, but that is not the aim of the pure devotee. The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vrndavana. His only objective is to serve Krsna wherever he may be.

A devotee of Krsna is friendly to everyone. Therefore it is said here that he has no enemy (nirvairah). How is this? A devotee situated in Krsna consciousness knows that only devotional service to Krsna can relieve a person from all the problems of life. He has personal experience of this, and therefore he wants to introduce this system, Krsna consciousness, into human society. There are many examples in history of devotees of the Lord risking their lives for the spreading of God consciousness. The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but he sacrificed his life for spreading God consciousness. Of course, it would be superficial to understand that he was killed. Similarly, in India also there are many examples, such as Thakura Haridasa and Prahlada Maharaja. Why such risk? Because they wanted to spread Krsna consciousness, and it is difficult. A Krsna conscious person knows that if a man is suffering, it is due to his forgetfulness of his eternal relationship with Krsna. Therefore, the highest benefit one can render to human society is relieving one's neighbor from all material problems. In such a way, a pure devotee is engaged in the service of the Lord. Now, we can imagine how merciful Krsna is to those engaged in His service, risking everything for Him. Therefore it is certain that such persons must reach the supreme planet after leaving the body.

In summary, the universal form of Krsna, which is a temporary manifestation, and the form of time which devours everything, and even the form of Visnu, four—handed, have

all been exhibited by Krsna. Thus Krsna is the origin of all these manifestations. It is not that Krsna is a manifestation of the original visva-rupa, or Visnu. Krsna is the origin of all forms. There are hundreds and thousands of Visnus, but for a devotee, no form of Krsna is important but the original form, two-handed Syamasundara. In the Brahma-samhita it is stated that those who are attached to the Syamasundara form of Krsna in love and devotion can see Him always within the heart and cannot see anything else. One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Krsna is essential and supreme.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the Srimad Bhagavad-gita in the matter of the Universal Form.

Chapter 12

Devotional Service

TEXT 1

arjuna uvaca

evam satata-yukta ye

bhaktas tvam paryupasate

ye capy aksaram avyaktam

tesam ke yoga-vittamah

SYNONYMS

arjunah uvaca—Arjuna said; evam—thus; satata—always; yuktah—engaged;
ye—those; bhaktah—devotees; tvam—unto You; paryupasate—properly worship;
ye—those; ca—also; api—again; aksaram—beyond the senses;
avyaktam—unmanifested; tesam—of them; ke—who; yoga-vit-tamah—the most
perfect.

TRANSLATION

Arjuna inquired: What is considered to be more perfect, those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

PURPORT

Kṛṣṇa has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogis. Generally, the transcendentalists can be divided into two classes. One is the impersonalist, and the other is the personalist. The personalist devotee engages himself with all energy in the service of the Supreme Lord. The impersonalist engages himself not directly in the service of Kṛṣṇa but in meditation on the impersonal Brahman, the unmanifested.

We find in this chapter that of the different processes for realization of the Absolute Truth, bhakti-yoga, devotional service, is the highest. If one at all desires to have the association of the Supreme Personality of Godhead, then he must take to devotional service.

Those who worship the Supreme Lord directly by devotional service are called personalists. Those who engage themselves in meditation on the impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Kṛṣṇa indicates in this chapter that bhakti-yoga, or devotional service to Him, is highest of all. It is the most direct, and it is the easiest means for association with the Godhead.

In the Second Chapter the Lord explains that a living entity is not the material body but is a spiritual spark, a part of the Absolute Truth. In the Seventh Chapter He speaks of the living entity as part and parcel of the supreme whole and recommends that he transfer his attention fully to the whole. In the Eighth Chapter it is stated that whoever thinks of Kṛṣṇa at the moment of death is at once transferred to the spiritual sky, Kṛṣṇa's abode. And at the end of the Sixth Chapter the Lord says that out of all the yogis, he who thinks of Kṛṣṇa within himself is considered to be the most perfect. So throughout the Gita personal devotion to Kṛṣṇa is recommended as the highest form of spiritual realization. Yet there are those who are still attracted to Kṛṣṇa's impersonal brahmajyoti effulgence, which is the all-pervasive aspect of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge. In other words, he is clarifying his own position because he is attached to the personal form of Kṛṣṇa. He is not attached to the impersonal Brahman. He wants to know whether his position is secure. The impersonal

manifestation, either in this material world or in the spiritual world of the Supreme Lord, is a problem for meditation. Actually one cannot perfectly conceive of the impersonal feature of the Absolute Truth. Therefore Arjuna wants to say, "What is the use of such a waste of time?" Arjuna experienced in the Eleventh Chapter that to be attached to the personal form of Kṛṣṇa is best because he could thus understand all other forms at the same time and there was no disturbance to his love for Kṛṣṇa. This important question asked of Kṛṣṇa by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

TEXT 2

sri-bhagavan uvaca

mayy avesya mano ye mam

nitya-yukta upasate

sraddhaya parayopetas

te me yuktatama matah

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; mayi—unto Me; avesya—fixing; manah—mind; ye—one who; mam—unto Me; nitya—always; yuktah—engaged; upasate—worships; sraddhaya—with faith; paraya—transcendental; upetah—engages; te—they; me—Me; yukta—tama—most perfect; matah—I consider.

TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.

PURPORT

In answer to Arjuna's question, Kṛṣṇa clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered the most perfect in yoga. For one in such Kṛṣṇa consciousness there are no material activities because everything is done for Kṛṣṇa. A pure devotee is constantly engaged. Sometimes he chants, sometimes he hears or reads books about Kṛṣṇa, or sometimes he cooks prasadam or goes to the marketplace to purchase something for Kṛṣṇa, or sometimes he washes the temple or the dishes—whatever he does, he does not let a single moment pass without devoting his activities to Kṛṣṇa. Such action is in full samadhi.

TEXTS 3–4

ye tv aksaram anirdesyam

avyaktam paryupasate

sarvatra—gam acintyam ca

kuta—stham acalam dhruvam

sanniyamyendriya—gramam

sarvatra sama—buddhayah

te prapnuvanti mam eva

sarva—bhuta—hite ratah

SYNONYMS

ye—those; tu—but; aksaram—which is beyond the perception of the senses; anirdesyam—indefinite; avyaktam—unmanifested; paryupasate—completely engages; sarvatra—gam—all—pervading; acintyam—inconceivable; ca—also; kuta—stham—in the center; acalam—immovable; dhruvam—fixed; sanniyamya—controlling; indriya—gramam—all the senses; sarvatra—everywhere; sama—buddhayah—equally disposed; te—they; prapnuvanti—achieve; mam—unto Me; eva—certainly; sarva—bhuta—hite—all living entities' welfare; ratah—engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all—pervading, inconceivable, fixed and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

PURPORT

Those who do not directly worship the Supreme Godhead, Kṛṣṇa, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the supreme goal, Sri Kṛṣṇa, as is stated, "After many births the man of wisdom seeks refuge in Me, knowing that Vasudeva is all." When a person comes to full knowledge after many births, he surrenders unto Lord Kṛṣṇa. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all beings. It is inferred that one has to approach Lord Kṛṣṇa, otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Supersoul within the individual soul, one has to cease the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the

Supreme Soul is present everywhere. Realizing this, one envies no living entity—he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

TEXT 5

kleso 'dhikataras tesam

avyaktasakta—cetasam

avyakta hi gatih duhkham

dehavadbhir avapyate

SYNONYMS

klesah—trouble; adhika—tarah—more troublesome; tesam—of them; avyakta—to unmanifested; asakta—being attached; cetasm—of those whose minds; avyakta—toward the unmanifested; hi—certainly; gatih duhkham—progress is troublesome; deha—vadbhiih—of the embodiments; avapyate—achieve.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

PURPORT

The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called jnana-yogis, and persons who are in full Kṛṣṇa consciousness, engaged in devotional service to the Lord, are called bhakti-yogis. Now, here the difference between jnana-yoga and bhakti-yoga is definitely expressed. The process of jnana-yoga, although ultimately bringing one to the same goal, is very troublesome, whereas the path of bhakti-yoga, the process of being in direct service to the Supreme Personality of Godhead, is easier and is natural for the embodied soul. The individual soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the bhakti-yogi accepts the Deity of Kṛṣṇa as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worshiping the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may be saguna and nirguna—of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is saguna worship, for the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood or oil paint, is not actually material. That is the absolute nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arca-vigraha. This arca-vigraha is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as arca-vigraha, He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

So, for a devotee, there is no difficulty in approaching the Supreme immediately and directly, but for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the unmanifested representation of the Supreme through such Vedic literatures as the Upanisads, and they have to learn the language, understand the nonperceptual feelings, and they have to realize all these processes. This is not very easy for a common man. A person in Kṛṣṇa consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master, simply by offering regulative obeisances unto the Deity, simply by hearing the glories of the Lord, and simply by eating the remnants of foodstuffs offered to the Lord, realizes the Supreme Personality of Godhead very easily. There is no doubt that the impersonalists are unnecessarily taking a troublesome path with the risk of not realizing the Absolute Truth at the ultimate end. But the personalist, without any risk, trouble, or difficulty, approaches the Supreme Personality directly. A similar passage appears in Srimad-Bhagavatam. It is

stated there that if one ultimately has to surrender unto the Supreme Personality of Godhead (this surrendering process is called bhakti), but instead takes the trouble to understand what is Brahman and what is not Brahman and spends his whole life in that way, the result is simply troublesome. Therefore it is advised here that one should not take up this troublesome path of self-realization because there is uncertainty in the ultimate result.

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of jnana-yoga, may come to the point of bhakti-yoga, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independent, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Krsna consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism. Thus this process of centering attention on the unmanifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Krsna.

TEXTS 6–7

ye tu sarvani karmani

mayi sanniyasya mat-parah

ananyenaiva yogena

mam dhyayanta upasate

tesam aham samuddharta

mrtyu-samsara-sagarat

bhavami na cirat partha

mayy avesita—cetasam

SYNONYMS

ye—one who; tu—but; sarvani—everything; karmani—activities; mayi—unto Me; sannyasya—giving up; mat—parah—being attached to Me; ananyena—without division; eva—certainly; yogena—by practice of such bhakti-yoga; mam—unto Me; dhyayantah—meditating; upasate—worship; tesam—of them; aham—I; samuddhartā—deliverer; mṛtyu—death; samsara—material existence; sagarat—from the ocean; bhavami—become; na cirat—not a long time; partha—O son of Prtha; mayi—unto Me; avesita—fixed; cetasam—of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha—for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord—if not, then he will render service to maya.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Kṛṣṇa in order to achieve Him. One should work only for Kṛṣṇa. It does not matter in what kind of work

one engages, but that work should be done only for Kṛṣṇa. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Kṛṣṇa, and he can sacrifice everything for Kṛṣṇa's satisfaction, just as Arjuna did in the Battle of Kurukṣetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in yoga practice can willfully transfer the soul to whatever planet they like by the yoga process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the Varaha Purana this verse appears:

nayami paramam sthanam

arcir-adi-gatim vina

garuda-skandham aropya

yathēccham anivaritah

The purport of this verse is that a devotee does not need to practice astanga-yoga in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by yoga practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuda, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Kṛṣṇa consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the Narayaniya this is confirmed as follows:

ya vai sadhana–sāmpattih

purusārtha–catustaye

taya vina tad apnoti

naro nārāyaṇasrayaḥ

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of Bhagavad–gītā is stated in the Eighteenth Chapter:

sarva–dharmaṇ parityajya

mam ekam śaraṇam vraja

aḥam tvam sarva–pāpēbhyo

mokṣayisyāmi ma śucaḥ

One should give up all other processes of self–realization and simply execute devotional service in Kṛṣṇa consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead, Kṛṣṇa. That is the highest perfection of life.

TEXT 8

mayy eva mana adhatsva

mayi buddhim nivesaya

nivasisyasi mayy eva

ata urdhvam na samsayah

SYNONYMS

mayi—unto Me; eva—certainly; manah—mind; adhatsva—fix; mayi—upon Me; buddhim—intelligence; nivesaya—apply; nivasisyasi—you live; mayi—unto Me; eva—certainly; atah urdhvam—thereafter; na—never; samsayah—doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live with Me always, without a doubt.

PURPORT

One who is engaged in Lord Kṛṣṇa's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane—he lives in Kṛṣṇa. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare

Krsna, Krsna and His internal potency are dancing on the tongue of the devotee. When he offers Krsna food, Krsna directly accepts these eatables, and the devotee becomes Krsna-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Bhagavad-gita and in other Vedic literatures.

TEXT 9

atha cittam samadhatum

na saknosi mayi sthiram

abhyasa-yogena tato

mam icchaptum dhananjaya

SYNONYMS

atha—if, therefore; cittam—mind; samadhatum—fixing; na—not; saknosi—able; mayi—upon Me; sthiram—fixed; abhyasa—practice; yogena—by devotional service; tatah—therefore; mam—Me; iccha—desire; aptum—to get; dhanam-jaya—O Arjuna.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

PURPORT

In this verse, two different processes of bhakti–yoga are indicated. The first applies to one who has actually developed an attachment for Kṛṣṇa, the Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations one can follow to be ultimately elevated to the stage of attachment to Kṛṣṇa.

Bhakti–yoga is the purification of the senses. At the present moment in material existence the senses are always impure, being engaged in sense gratification. But, by the practice of bhakti–yoga these senses can become purified, and in the purified state they come directly in contact with the Supreme Lord. In this material existence, I may be engaged in some service to some master, but I don't really lovingly serve my master. I simply serve to get some money. And the master also is not in love; he takes service from me and pays me. So there is no question of love. But for spiritual life, one must be elevated to the pure stage of love. That stage of love can be achieved by practice of devotional service, performed with the present senses.

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by material association. Now the material association has to be purified, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process.

To practice the regulative principles of bhakti–yoga one should, under the guidance of an expert spiritual master, follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Kṛṣṇa, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take prasadam, and so on. There are various rules and regulations which one should follow. And one should constantly hear Bhagavad–gītā and Śrīmad–Bhagavatam from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of bhakti–yoga, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

TEXT 10

abhyase 'py asamartho 'si

mat–karma–paramo bhava

mad—artham api karmani

kurvan siddhim avapsyasi

SYNONYMS

abhyase—in practice of; api—even; asamarthah—unable; asi—you are;
mat—karma—My work; paramah—supreme; bhava—you become; mat—artham—for
My sake; api—even though; karmani—work; kurvan—performing;
siddhim—perfection; avapsyasi—achieve.

TRANSLATION

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

PURPORT

One who is not able even to practice the regulative principles of bhakti-yoga, under the guidance of a spiritual master, can still be drawn to this perfectional stage by working for the Supreme Lord. How to do this work has already been explained in the fifty-fifth verse of the Eleventh Chapter. One should be sympathetic to the propagation of Kṛṣṇa consciousness. There are many devotees who are engaged in the propagation of Kṛṣṇa consciousness, and they require help. So, even if one cannot directly practice the regulative principles of bhakti-yoga, he can try to help such work. Every endeavor requires land, capital, organization and labor. Just as in business one requires a place to stay, some capital to use, some labor and some organization to expand, so the same is required in the service of Kṛṣṇa. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Kṛṣṇa, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Kṛṣṇa consciousness. Or he can help with

publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the results of his activities, the same person can still sacrifice some percentage to propagate Kṛṣṇa consciousness. This voluntary service to the cause of Kṛṣṇa consciousness will help one rise to a higher state of love for God, whereupon one becomes perfect.

TEXT 11

athaitad apy asakto 'si

kartum mad-yogam asritah

sarva-karma-phala-tyagam

tatah kuru yatatmavan

SYNONYMS

atha—even though; etat—this; api—also; asaktah—unable; asi—you are; kartum—to perform; mat—unto Me; yogam—devotional service; asritah—refuge; sarva-karma—all activities; phala—result; tyagam—renunciation; tatah—therefore; kuru—do; yata-atma-van—self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

PURPORT

It may be that one is unable to even sympathize with the activities of Kṛṣṇa consciousness because of social, familial or religious considerations or because of some other impediments. If one attaches himself directly to the activities of Kṛṣṇa consciousness, there may be objections from family members, or so many other difficulties. For one who has such a problem, it is advised that he sacrifice the accumulated result of his activities to some good cause. Such procedures are described in the Vedic rules. There are many descriptions of sacrifices and special functions of *punya*, or special work in which the result of one's previous action may be applied. Thus one may gradually become elevated to the state of knowledge. It is also found that when one who is not even interested in the activities of Kṛṣṇa consciousness gives charity to some hospital or some other social institution, he gives up the hard-earned results of his activities. That is also recommended here because by the practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand Kṛṣṇa consciousness. Of course Kṛṣṇa consciousness is not dependent on any other experience, because Kṛṣṇa consciousness itself can purify one's mind, but if there are impediments to accepting Kṛṣṇa consciousness, one may try to give up the results of his actions. In that respect, social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day one may come to the stage of pure devotional service to the Supreme Lord. In Bhagavad-gītā (18.46) we find it is stated, *yataḥ pravṛttir bhūtaṇāṃ*: if one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Kṛṣṇa, he will come gradually to understand that Kṛṣṇa is the supreme cause by the sacrificial method.

TEXT 12

sreyo hi jñānam abhyasaj

jñānad dhyanam viśisyate

dhyanat karma-phala-tyagas

tyagac chantir anantaram

SYNONYMS

sreyah—better; hi—certainly; jnanam—knowledge; abhyasat—by practice; jnanat—better than knowledge; dhyanam—meditation; visisyate—especially considered; dhyanat—from meditation; karma-phala-tyagah—renunciation of the results of fruitive action; tyagat—by such renunciation; santih—peace; anantaram—thereafter.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

PURPORT

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulative principles and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow the principles of Kṛṣṇa consciousness it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the Supreme Personality of Godhead by a gradual process. There are processes which make one understand that one himself is the Supreme, and that sort of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as enjoined in the Vedic literature, for the brahmanas, ksatriyas, vaiśyas and sudras, which we shall find in a later chapter of Bhagavad-gītā. But in all cases, one should give up the result or fruits of labor; this means to employ the result of karma for some good cause.

In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct. Devotional service in Kṛṣṇa consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may either take the step by step process or the direct path. The direct process is not possible for

everyone; therefore the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this stage; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul and Brahman should be followed. But as far as Bhagavad-gita is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Kṛṣṇa.

TEXTS 13–14

advesta sarva-bhutanam

maitrah karuna eva ca

nirmamo nirahankarah

sama-duhkha-sukhah ksami

santustah satatam yogi

yatatma drdha-niscayah

mayy arpita-mano-buddhir

yo mad-bhaktah sa me priyah

SYNONYMS

advesta—nonenvious; sarva-bhutanam—for all living entities; maitrah—friendly; karunah—kindly; eva—certainly; ca—also; nirmamah—with no sense of proprietorship; nirahankarah—without false ego; sama—equally; duhkha—distress; sukhah—happiness; ksami—forgiving; santustah—satisfied; satatam—always; yogi—engaged in devotion; yata-atma—self-controlled; drdha-niscayah—with

determination; mayi—upon Me; arpita—engaged; manah—mind; buddhih—intelligence; yah—one who; mat—bhaktah—My devotee; sah me priyah—he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me—he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the Srimad-Bhagavatam (10.14.8) it is stated: tat te 'nukampam susamiksamano. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. A devotee is always kind to everyone, even to his enemy. Nirmama means that a devotee does not attach much importance to the pains and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equipoised both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Kṛṣṇa is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on

the Supreme Lord. Such a standard of devotional service is undoubtedly very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Kṛṣṇa consciousness.

TEXT 15

yasman nodvijate loko

lokan nodvijate ca yah

harsamarsa—bhayodvegair

mukto yah sa ca me priyah

SYNONYMS

yasmat—from whom; na—never; udvijate—agitates; lokah—persons; lokat—persons; na—never; udvijate—disturbed; ca—also; yah—anyone; harsa—happiness; amarsa—distress; bhaya—fear; udvegaih—with anxiety; muktaḥ—freed; yah—who; sah—anyone; ca—also; me—Mine; priyah—very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way as to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Kṛṣṇa consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is always transcendental to all these disturbances; therefore he is very dear to Kṛṣṇa.

TEXT 16

anapeksah sucir daksah

udasino gata-vyathah

sarvarambha-parityagi

yo mad-bhaktah sa me priyah

SYNONYMS

anapeksah—neutral; sucir—pure; daksah—expert; udasinah—free from care; gata-vyathah—freed from all distress; sarva-arambha—all endeavors; parityagi—renouncer; yah—anyone; mat-bhaktah—My devotee; sah—he; me—Me; priyah—very dear.

TRANSLATION

A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the essence of all activities of life and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he is carefree. He is never pained, because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

TEXT 17

yo na hrsyati na dvesti

na socati na kanksati

subhasubha–parityagi

bhaktiman yah sa me priyah

SYNONYMS

yah—one who; na—never; hrsyati—takes pleasure; na—never; dvesti—grieves; na—never; socati—laments; na—never; kanksati—desires; subha—auspicious; asubha—inauspicious; parityagi—renouncer; bhakti-man—devotee; yah—one who; sah—he is; me—Mine; priyah—dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or a disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get that which he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks for the satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Kṛṣṇa.

TEXTS 18–19

samah satrau ca mitre ca

tatha manapamanayoh

sitosna—sukha—duhkhesu

samah sanga—vivarjitah

tulya—ninda—stutir mauni

santusto yena kenacit

aniketah sthira—matir

bhaktiman me priyo narah

SYNONYMS

samah—equal; satrau—to the enemy; ca—also; mitre—to friends; ca—also; tatha—so; mana—honor; apamanayoh—dishonor; sita—cold; usna—heat; sukha—happiness; duhkhesu—distress; samah—equipoised; sanga—vivarjitah—free from all association; tulya—equal; ninda—defamation; stutih—repute; mauni—silent; santustah—satisfied; yena—somehow; kena—or other; cit—if; aniketah—having no residence; sthira—fixed; matih—determination; bhakti—man—engaged in devotion; me—My; priyah—dear; narah—a man.

TRANSLATION

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminated association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. *Harav abhaktasya kuto mahad-guṇah*: one who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically help him develop them.

TEXT 20

ye tu dharmamṛtam idam

yathoktam paryupasate

sraddadhana mat-parama

bhaktas te 'tīva me priyah

SYNONYMS

ye—one who; tu—but; dharma—of religion; amṛtam—nectar; idam—this; yathā—as; uktam—said; paryupasate—completely engage; sraddadhanah—with faith;

mat—paramah—taking the Supreme Lord as everything; bhaktah—devotees; te—such persons; ativa—very, very; me—Me; priyah—dear.

TRANSLATION

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

PURPORT

In this chapter the religion of eternal engagement, the explanation of the processes of transcendental service for approaching the Supreme Lord, is given. This process is very dear to the Lord, and He accepts a person who is engaged in such a process. The question who is better—one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead—was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization. In other words, in this chapter it is decided that through good association, one develops attachment for pure devotional service and thereby accepts a bona fide spiritual master and from him begins to hear and chant and observe the regulative principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental service of the Lord. This path is recommended in this chapter; therefore there is no doubt that devotional service is the only absolute path for self-realization, for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter, is recommended only up to the time one surrenders himself for self-realization. In other words, as long as one does not have the chance to associate with a pure devotee, the impersonal conception may be beneficial. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to understand spirit and matter. This is necessary as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to engage in Kṛṣṇa consciousness in pure devotional service, he does not need to undergo step by step improvements in spiritual realization. Devotional service, as described in the middle six chapters of the Bhagavad-gītā, is more congenial. One need not bother about materials to keep body and soul together because by the grace of the Lord everything is carried out automatically.

Thus end the Bhaktivedanta Purports to the Twelfth Chapter of the Srimad Bhagavad-gita in the matter of Devotional Service.

Chapter 13

Nature, the Enjoyer, and Consciousness

TEXTS 1–2

arjuna uvaca

prakrtim purusam caiva

ksetram ksetra–jnam eva ca

etad veditum icchami

jnanam jneyam ca kesava

sri–bhagavan uvaca

idam sariram kaunteya

ksetram ity abhidhiyate

etad yo vetti tam prahuh

ksetra–jna iti tad–vidah

SYNONYMS

arjunah uvaca—Arjuna said; prakrtim—nature; purusam—the enjoyer; ca—also; eva—certainly; ksetram—body; ksetra-jnam—knower of the body; eva—certainly; ca—also; etat—all this; veditum—to understand; icchami—I wish; jnanam—knowledge; jneyam—the object of knowledge; ca—also; kesava—O Kṛṣṇa; sri-bhagavan uvaca—the Personality of Godhead said; idam—this; sariram—body; kaunteya—O son of Kuntī; ksetram—the field; iti—thus; abhidhiyate—is called; etat—this; yah—anyone; vetti—knows; tam—he; prahuh—is called; ksetra-jnah—knower of the body; iti—thus; tat-vidah—one who knows.

TRANSLATION

Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti [nature], puruṣa [the enjoyer], and the field and the knower of the field, and of knowledge and of the end of knowledge.

The Blessed Lord said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

PURPORT

Arjuna was inquisitive about prakṛti, or nature, puruṣa, the enjoyer, ksetra, the field, ksetra-jna, its knower, and of knowledge and the object of knowledge. When he inquired about all these, Kṛṣṇa said that this body is called the field and that one who knows this body is called the knower of the field. This body is the field of activity for the conditioned soul. The conditioned soul is entrapped in material existence, and he attempts to lord over material nature. And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body. And what is the body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called ksetra, or the field of activity for the conditioned soul. Now, the person who identifies himself with the body, is called ksetra-jna, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a difference between the knower of the field of activities and the

actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning—dehino 'smin—that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing. The owner is distinctly ksetra-jna. Sometimes we understand that, "I am happy," "I am a man," "I am a woman," "I am a dog," "I am a cat." These are the bodily designations of the knower. But the knower is different from the field. Although we use many articles—our clothes, etc.—we know that we are different from the things used. Similarly, we also understand by a little contemplation that we are different from the body.

In the first six chapters of Bhagavad-gita the knower of the body, the living entity, and the position by which he can understand the Supreme Lord are described. In the middle six chapters of the Gita, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities—as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes in contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

TEXT 3

ksetra-jnam capi mam viddhi

sarva-ksetresu bharata

ksetra-ksetrajnayor jnanam

yat taj jnanam matam mama

SYNONYMS

ksetra-jnam—the knower; ca—also; api—certainly; mam—Me; viddhi—know; sarva—all; ksetresu—in bodily fields; bharata—O son of Bharata; ksetra—field of activities (the body); ksetra-jnayoh—the knower of the field; jnanam—knowledge; yat—that which is taught; tat—that; jnanam—knowledge; matam—opinion; mama—that.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

PURPORT

While discussing the subject of this body and the knower of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the individual soul and the Supersoul. Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Krsna, Krsna says, "I am also the knower, but I am not the individual knower of the body. I am the superknower. I am present in every body as the Paramatma, or Supersoul."

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad-gita, can attain to knowledge.

The Lord says, "I am the knower of the field of activities in every individual body." The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land, but the king knows not only his palace but also all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme

Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

The body consists of the senses. The Supreme Lord is Hrsikesa, Which means "the controller of the senses." He is the original controller of the senses, just as the king is the original controller of all the activities of the state; the citizens are secondary controllers. The Lord says, "I am also the knower." This means that He is the superknower; the individual soul knows only his particular body. In the Vedic literature, it is stated as follows:

ksetrani hi sarirani

bijam capi subhasubhe

tani vetti sa yogatma

tatah ksetra-jna ucyate

This body is called the ksetra, and within it dwells the owner of the body and the Supreme Lord who knows both the body and the owner of the body. Therefore He is called the knower of all fields. The distinction between the field of activities, the knower of activities, and the supreme knower of activities is described as follows. Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul is known in terms of Vedic literature as jnana. That is the opinion of Krsna. To understand both the soul and the Supersoul as one yet distinct is knowledge. One who does not understand the field of activity and the knower of activity is not in perfect knowledge. One has to understand the position of prakrti, nature, purusa, the enjoyer of the nature, and isvara, the knower who dominates or controls nature and the individual soul. One should not confuse the three in their different capacities. One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead. It is stated in the Vedic language (in the Svetasvatara Upanisad 1.12), bhokta bhogyam preritaram ca matva. sarvam proktam tri vidham—brahmam etat. There are three Brahman conceptions: prakrti is Brahman as the field of activities, and the jiva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

In this chapter it will be also explained that out of the two knowers, one is fallible and the other is infallible. One is superior and the other is subordinate. One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead, who states here very clearly, "I am also the knower of the field of activity." One who misunderstands a rope to be a serpent is not in knowledge. There are different kinds of bodies, and there are different owners of the bodies. Because each individual soul has his individual capacity for lording it over material nature, there are different bodies. But the Supreme also is present in them as the controller. The word *ca* is significant for it indicates the total number of bodies. That is the opinion of Srila Baladeva Vidyabhusana: Krsna is the Supersoul present in each and every body apart from the individual soul. And Krsna explicitly says here that the Supersoul is the controller of both the field of activities and the finite enjoyer.

TEXT 4

tat ksetram yac ca yadrk ca

yad-vikari yatas ca yat

sa ca yo yat-prabhavas ca

tat samasena me srnu

SYNONYMS

tat—that; ksetram—field of activities; yat—as; ca—also; yadrk—as it is; ca—also; yat—what is; vikari—changes; yatah—from which; ca—also; yat—which; sah—he; ca—also; yah—one; yat—which; prabhava ca—influence also; tat—that; samasena—in summary; me—from Me; srnu—understand.

TRANSLATION

Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

PURPORT

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual soul is, and what the actual form of the individual soul is. One should also know the distinction between the individual living soul and the Supersoul, their different influences, their potentials, etc. One just has to understand this Bhagavad-gita directly from the description given by the Supreme Personality of Godhead, and all this will be clarified. But one should be careful not to consider the Supreme Personality of Godhead in every body and individual soul to be the jiva. This is something like equalizing the potent and the impotent.

TEXT 5

rsibhir bahudha gitam

chandobhir vividhah prthak

brahma-sutra-padais caiva

hetumadbhir viniscitaih

SYNONYMS

rsibhih—by the wise sages; bahudha—in many ways; gitam—described;
chandobhih—Vedic hymns; vividhaih—in various; prthak—variously;
brahma-sutra—the Vedanta; padaiḥ—aphorisms; ca—also; eva—certainly;
hetu-madbhih—with cause and effect; viniscitaiḥ—ascertain.

TRANSLATION

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings—especially in the Vedanta-sutra—and is presented with all reasoning as to cause and effect.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is the highest authority in explaining this knowledge. Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities. Kṛṣṇa is explaining this most controversial point regarding the duality and nonduality of the soul and the Supersoul by referring to the scriptures, the Vedānta, which are accepted as authority. First, He says, "This is according to different sages." As far as the sages are concerned, besides Himself, Vyāsadeva, the author of the Vedānta-sūtra, is a great sage, and in the Vedānta-sūtra duality is perfectly explained. And Vyāsadeva's father, Parasara, was also a great sage, and he writes in his books of religiosity: aham tvam ca tathanye... "we—you, I and the various other living entities—are all transcendental, although in material bodies. Now we are fallen into the ways of the three modes of material nature according to our different karma. As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental." Similarly, in the original Vedas, a distinction between the soul, the Supersoul and the body is made, especially in the Katha Upaniṣad.

There is a manifestation of the Supreme Lord's energy known as anna-māya, by which one depends simply upon food for existence. This is a materialistic realization of the Supreme. Then there is prāṇa-māya; this means that after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. In jñāna-māya the living symptom develops to the point of thinking, feeling and

willing. Then there is Brahman realization and realization called vijnana–maya by which the living entity's mind and life symptoms are distinguished from the living entity himself. The next and supreme stage is ananda–maya, realization of the all–blissful nature. Thus there are five stages of Brahman realization, which are called brahma puccham. Out of these the first three—anna–maya, prana–maya and jnana–maya—involve the fields of activities of the living entities. Transcendental to all these fields of activities is the Supreme Lord, who is called ananda–maya. In the Vedanta–sutra also the Supreme is called, ananda–mayo 'bhyasat: the Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into vijnana–maya, prana–maya, jnana–maya, and anna–maya. In this field of activities the living entity is considered to be the enjoyer, and different from him is the ananda–maya. That means that if the living entity decides to enjoy, in dovetailing himself with the ananda–maya, then he becomes perfect. This is the real picture of the Supreme Lord, as the supreme knower of the field, the living entity as the subordinate knower, and the nature of the field of activities.

TEXTS 6–7

maha–bhutany ahankaro

buddhir avyaktam eva ca

indriyani dasaikam ca

panca cendriya–gocarah

iccha dvesah sukham duhkham

sanghatas cetana dhrtih

etat ksetram samasena

sa–vikaram udahrtam

SYNONYMS

maha-bhutani—great elements; ahankarah—false ego; buddhih—intelligence; avyaktam—the unmanifested; eva—certainly; ca—also; indriyani—senses; dasa-ekam—eleven; ca—also; panca—five; ca—also; indriya-go-carah—objects of the senses; iccha—desire; dvesah—hatred; sukham—happiness; duhkham—distress; sanghatah—the aggregate; cetana—living symptoms; dhrtih—conviction; etat—all this; ksetram—the field of activities; samasena—in summary; sa-vikaram—interaction; udahrtam—exemplified.

TRANSLATION

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions.

PURPORT

From all the authoritative statements of the great sages, the Vedic hymns and the aphorisms of the Vedanta-sutra, the components of this world are earth, water, fire, air and ether. These are the five great elements (maha-bhuta). Then there are false ego, intelligence and the unmanifested stage of the three modes of nature. Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and touch. Then five working senses: voice, legs, hands, anus and genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether. Then there are the five objects of the senses: smell, taste, form, touch and sound. Now the aggregate of these twenty-four elements is called the field of activity. If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity. Then there is desire, hatred, pleasure and pain, which are interactions, representations of the five great elements in the gross body. The living symptoms, represented by consciousness and conviction, are the manifestation of the subtle body—the mind, ego and intelligence. These subtle elements are included within the field of activities.

The five great elements are a gross representation of the subtle false ego. They are a representation in the material conception. Consciousness is represented by intelligence, of which the unmanifested stage is the three modes of material nature. The unmanifested three modes of material nature is called pradhana.

One who desires to know the twenty–four elements in detail along with their interactions should study the philosophy in more detail. In Bhagavad–gita, a summary only is given.

The body is the representation of all these factors, and there are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by–products, then it begins to decay, and at the last stage it vanishes. Therefore the field is a nonpermanent material thing. However, the ksetra–jna, the knower of the field, its proprietor, is different.

TEXTS 8–12

amanitvam adambhitvam

ahimsa ksantir arjavam

acaryopasanam saucam

sthairyam atma–vinigraha

indriyarthesu vairagyam

anahankara eva ca

janma–mrtyu–jara–vyadhi–

duhkha–dosanudarsanam

asaktir anabhisvanga

putra–dara–grhadisu

nityam ca sama—cittatvam

istanistopapattisu

mayi cananya—yogena

bhaktir avyabhicarini

vivikta—desa—sevitvam

aratir jana—samsadi

adhyatma—jnana—nityatvam

tattva—jnanartha—darsanam

etaj jnanam iti proktam

ajnanam yad ato 'nyatha

SYNONYMS

amanitvam—humility; adambhitvam—pridelessness; ahimsa—nonviolence; ksantih—tolerance; arjavam—simplicity; acarya—upasanam—approaching a bona fide spiritual master; saucam—cleanliness; sthairyam—steadfastness; atma—vinigrahah—control; indriya—arthesu—in the matter of the senses; vairagyam—renunciation; anahankarah—being without false egoism; eva—certainly; ca—also; janma—birth; mrtyu—death; jara—old age; vyadhi—disease; duhkha—distress; dosa—fault; anudarsanam—observing; asaktih—without attachment; anabhisvangah—without association; putra—sons; dara—wife; grha—adisu—home, etc.; nityam—eternal; ca—also; sama—cittatvam—equilibrium; ista—desirable; anista—undesirable; upapattisu—having obtained; mayi—unto Me; ca—also; ananya—yogena—by devotional service; bhaktih—devotion; avyabhicarini—constant, unalloyed; vivikta—solitary; desa—place; sevitvam—aspiring; aratih—without attachment; jana—to people in general; samsadi—mass; adhyatma—pertaining to the

self; jnana—knowledge; nityatvam—eternity; tattva-jnana—knowledge of the truth; artha—the object; darsanam—philosophy; etat—all this; jnanam—knowledge; iti—thus; proktam—declared; ajnanam—ignorance; yat—that which; atah—from this; anyatha—others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification; absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth—all these I thus declare to be knowledge and what is contrary to these is ignorance.

PURPORT

This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity. But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists. This is not the interaction of the twenty-four elements, as described before. This is actually the means to get out of it. Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse. Mayi cananya-yogena bhaktir avyabhicarini: the process of knowledge terminates in unalloyed devotional service to the Lord. So, if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value. But, if one takes to devotional service in full Krsna consciousness, the other nineteen items automatically develop within him. The principle of accepting a spiritual master, as mentioned in the eighth verse, is essential. Even for one who takes to devotional service, it is most important. Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Sri Krsna, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge—who knows that he is not this body—anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception. People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion, one enters into some group, which is not actually following religious principles, and then wants to advertise himself as a religious mentor. As for actual advancement in spiritual science, one should have a test to see how far he is progressing. He can judge by these items.

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So, unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and so much dishonor from others. This is expected because material nature is so constituted. Even a boy like Prahlada, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlada tolerated him. So, for making advancement in spiritual knowledge, there may be many impediments, but we should be tolerant and continue our progress with determination.

Simplicity means that without diplomacy one should be so straight-forward that he can disclose the real truth even to an enemy. As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master, one cannot progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Krsna, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulative principles. Or, the regulative principles will be easier for one who has served the spiritual master without reservation.

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Krsna always and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process cleans the accumulated dust of past karma from the mind.

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress. And self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa. As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the eyes. Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa. This is the process of devotional service, and it is understood here that Bhagavad-gītā is simply expounding the science of devotional service. Devotional service is the main and sole objective. Unintelligent commentators on the Bhagavad-gītā try to divert the mind of the reader to other subjects, but there is no other subject in Bhagavad-gītā than devotional service.

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, that is real ego. Ego is there. False ego is condemned, but not real ego. In the Vedic literature (Bṛhad-āraṇyaka Upaniṣad 1.4.10) it is said, aham brahmasmi: I am Brahman, I am spirit. This "I am," the sense of self, also exists in the liberated stage of self-realization. This sense of "I am" is ego, but when the sense of "I am" is applied to this false body it is false ego. When the sense of self is applied to reality, that is real ego. There are some philosophers who say we should give up our ego, but we cannot give up our ego, because ego means identity. We ought, of course, to give up the false identification with the body.

One should try to understand the distress of accepting birth, death, old age and disease. There are descriptions in various Vedic literatures of birth. In the Srimad-Bhagavatam the world of the unborn, the child's stay in the womb of the mother, its suffering, etc., are all very graphically described. It should be thoroughly understood that birth is distressful. Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death. Similarly at the time of death there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures. These should be discussed. And as far as disease and old age are concerned, everyone gets practical experience. No one wants to be diseased, and no one wants to become old, but there is no avoiding these. Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection. But when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy, because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like Bhagavad-gīta and Srimad-Bhagavatam, and engage oneself in Deity worship. These four will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one can mold his family life in this way to develop Kṛṣṇa consciousness, following these four principles, then there is no need to change from family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. One must sacrifice everything to realize or serve Kṛṣṇa, just as Arjuna did. Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Kṛṣṇa realization, he accepted the instruction of Kṛṣṇa and fought and killed them. In all cases, one should be detached from the happiness and distress of family life, because in this world one can never be fully happy or fully miserable.

Happiness and distress are concomitant factors of material life. One should learn to tolerate, as advised in Bhagavad-gīta. One can never restrict the coming and going of happiness and distress, so one should be detached from the materialistic way of life and be automatically equipoised in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are distressed. But if we are actually in the spiritual position, these things will not agitate us. To reach that stage, we have to practice unbreakable devotional service; Devotional service to Kṛṣṇa without deviation means engaging oneself in the nine processes of devotional service, chanting, hearing, worshiping, offering respect, etc., as described in the last verse of the Ninth Chapter. That process should be followed.

Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men. That would go against his grain. One may test himself by seeing how far he is inclined to live in a solitary place without unwanted association. Naturally a devotee has no taste for unnecessary sporting or cinema-going or enjoying some social function, because he understands that these are simply a waste of time. There are many research scholars and philosophers who study sex life or some other subject, but according to Bhagavad-gīta, such research work and philosophical speculation have no value. That is more or less nonsensical. According to Bhagavad-gīta, one should make research, by philosophical discretion into the nature of the soul. One should make research to understand with what the self is concerned. That is recommended here.

As far as self-realization is concerned, it is clearly stated here that bhakti-yoga is especially practical. As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least not in the bhakti conception, the devotional conception of life. This service of the individual soul to the Supreme Soul is eternal, nityam, as it is clearly stated. So bhakti or devotional service is eternal. One should be established in that philosophical conviction, otherwise it is only a waste of time, ignorance.

In the Srimad-Bhagavatam (1.2.11) this is explained; vadanti tat tattva-vidas tattvam yaj jnanam advayam. "Those who are actually knowers of the Absolute Truth know that the Self is realized in three different phases, as Brahman, Paramatma and Bhagavan."

Bhagavan is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord. That is perfection of knowledge.

Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor up to the top floor. Now on this staircase there are so many people who have reached the first floor, or the second or the third floor, etc., but unless one reaches the top floor, which is the understanding of Krsna, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated. It is clearly stated that without humility understanding is harmful. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, "I am God" because of ignorance. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

TEXT 13

jneyam yat tat pravaksyami

yaj jnatvamrtam asnute

anadi mat-param brahma

na sat tan nasad ucyate

SYNONYMS

jneyam—knowable; yat—that; tat—which; pravaksyami—I shall now explain; yat—which; jnatva—knowing; amrtam—nectar; asnute—taste; anadi—beginningless; mat-param—subordinate to Me; brahma—spirit; na—neither; sat—cause; tat—that; na—nor; asat—effect; ucyate—is called.

TRANSLATION

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

PURPORT

The Lord has explained the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He is explaining the knowable, both the soul and the Supersoul respectively. By knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life. As explained in the Second Chapter, the living entity is eternal. This is also confirmed here. There is no specific date at which the jiva was born. Nor can anyone trace out the history of the jivatma's manifestation from the Supreme Lord. Therefore it is beginningless. The Vedic literature confirms this: na jayate mriyate va vipascit (Katha Upanisad 1.2.18). The knower of the body is never born and never dies, and he is full of knowledge.

The Supreme Lord is also stated in the Vedic literature (Svetasvatara Upanisad 6.16) as pradhana-ksetrajna-patir gunesah. The Supreme Lord as the Supersoul is the chief knower of the body and He is the master of the three modes of material nature. In the smṛti it is said: dasa-bhuto harer eva nanyasvaiva kadacana. The living entities are eternally in the service of the Supreme Lord. This is also confirmed by Lord Caitanya in His teachings; therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is vijñāna-brahma as opposed to ananda-brahma. Ananda-brahma

is the Supreme Brahman Personality of Godhead.

TEXT 14

sarvataḥ paṇi-padam tat

sarvato 'kṣi-sīro-mukhaṁ

sarvataḥ śrutim loke

sarvaṁ avṛtya tiṣṭhati

SYNONYMS

sarvataḥ—everywhere; paṇi—hands; padam—legs; tat—that; sarvataḥ—everywhere; akṣi—eyes; sīraḥ—head; mukhaṁ—face; sarvataḥ—everywhere; śruti-mat—hearing; loke—in the world; sarvaṁ—everything; avṛtya—covering; tiṣṭhati—exists.

TRANSLATION

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

PURPORT

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the

individual living entities, beginning from the first great teacher, Brahma, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible. If he thinks that although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not supreme. The Supreme is different from the individual soul. The Supreme Lord can extend His hand without limit; the individual soul cannot. In Bhagavad-gita the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. If the Lord is a far distance away, how can He accept things? This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the Brahma-samhita (5.37) it is stated, *goloka eva nivasaty*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

TEXT 15

sarvendriya-gunabhasam

sarvendriya-vivarjitam

asaktam sarva-bhrc caiva

nirgunam guna-bhoktr ca

SYNONYMS

sarva—all; indriya—senses; guna—qualities; abhasam—original source; sarva—all; indriya—senses; vivarjitam—being without; asaktam—without attachment; sarva-bhrt—maintainer of everyone; ca—also; eva—certainly; nirgunam—without material qualities; guna-bhoktr—simultaneously master of the gunas; ca—also.

TRANSLATION

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

PURPORT

The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have. Actually, the individual souls have spiritual senses, but in conditioned life they are covered with the material elements, and therefore the sense activities are exhibited through matter. The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called nirguna. Guna means the material modes, but His senses are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensual activities, He has His transcendental senses which are uncontaminated. This is very nicely explained in the Svetasvatara Upanisad (3.19) in the verse *apani-pado javano grahita*. The Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him. That is the distinction between the conditioned soul and the Supersoul. He has no material eyes, but He has eyes—otherwise how could He see? He sees everything, past, present and future. He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future. This is also confirmed in Bhagavad-gita: He knows everything, but no one knows Him. It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs. In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things. But His hands, legs, eyes and senses are not contaminated by material nature.

Bhagavad-gita also confirms that when the Lord appears He appears as He is by His internal potency. He is not contaminated by the material energy because He is the Lord of material energy. In the Vedic literature we find that His whole embodiment is spiritual. He has His eternal form called *sac-cid-ananda-vigraha*. He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is

full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead. He is maintainer of all living entities and the witness of all activity. As far as we can understand from Vedic literature, the Supreme Lord is always transcendental. Although we do not see His head, face, hands, or legs, He has them, and when we are elevated to the transcendental situation then we can see the Lord's form. Due to materially contaminated senses, we cannot see His form. Therefore the impersonalists who are still materially affected cannot understand the Personality of Godhead.

TEXT 16

bahir antas ca bhutanam

acaram caram eva ca

suksmatvat tad avijneyam

dura—stham cantike ca tat

SYNONYMS

bahih—outside; antah—inside; ca—also; bhutanam—of all living entities; acaram—not moving; caram—moving; eva—also; ca—and; sukmatvat—on account of being subtle; tat—that; avijneyam—unknowable; dura—stham—far away; ca—also; antike—near; ca—and; tat—that.

TRANSLATION

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

PURPORT

In Vedic literature we understand that Narayana, the Supreme Person, is residing both outside and inside of every living entity. He is present in both the spiritual and material worlds. Although He is far, far away, still He is near to us. These are the statements of Vedic literature. *Asino duram vrajati sayano yati sarvatah* (Katha Upanisad 1.2.21). And because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence. We cannot see or understand with these material senses. Therefore in the Vedic language it is said that to understand Him our material mind and senses cannot act. But one who has purified his mind and senses by practicing Kṛṣṇa consciousness in devotional service can see Him constantly. It is confirmed in *Brahma-saṁhita* that the devotee who has developed love for the Supreme God can see Him always, without cessation. And it is confirmed in *Bhagavad-gītā* (11.54) that He can be seen and understood only by devotional service. *Bhaktiā tv anyanyā sakyah*.

TEXT 17

avibhaktam ca bhutesu

vibhaktam iva ca sthitam

bhuta-bhartr ca taj jneyam

grasisnu prabhavisnu ca

SYNONYMS

avibhaktam—without division; ca—also; bhutesu—in every living being;
vibhaktam—divided; iva—as if; ca—also; sthitam—situated; bhuta-bhartr—maintainer
of all living entities; ca—also; tat—that; jneyam—to be understood; grasisnu—devours;
prabhavisnu—develops; ca—also.

TRANSLATION

Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

PURPORT

The Lord is situated in everyone's heart as the Supersoul. Does this mean that He has become divided? No. Actually, He is one. The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided. Also it is said in Vedic literature that one Visnu is present everywhere by His omnipotence, just as the sun appears in many places to many persons. And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation. This was confirmed in the Eleventh Chapter when the Lord said that He had come to devour all the warriors assembled at Kuruksetra. He also mentioned that in the form of time He devours also. He is the annihilator, the killer of all. When there is creation, He develops all from their original state, and at the time of annihilation He devours them. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all. After creation, everything rests in His omnipotence, and after annihilation everything again returns to rest in Him. These are the confirmations of Vedic hymns. *Yato va imani bhutani jayante yena jatani jivanti yat prayanty abhisam-visanti tad brahma tad vijijnasasva* (Taittiriya Upanisad 3.1).

TEXT 18

jyotisam api taj jyotis

tamasah param ucyate

jnanam jneyam jnana-gamyam

hrdi sarvasya visthitam

SYNONYMS

jyotisam—in all luminous objects; api—also; tat—that; jyotih—source of light; tamasah—of the darkness; param—beyond; ucyate—is said; jnanam—knowledge; jneyam—to be known; jnana-gamyam—to be approached by knowledge; hrdis—in the heart; sarvasya—of everyone; visthitam—situated.

TRANSLATION

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

PURPORT

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon and stars. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon because the effulgence of the Supreme Lord is there. In the material world that brahmajyoti, the Lord's spiritual effulgence, is covered by mahat-tattva, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light. But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated. It is clear, therefore, that His situation is not in the material world. He is situated in the spiritual world, which is far, far away in the spiritual sky. That is also confirmed in the Vedic literature. Aditya-varnam tamasah parastat (Svetasvatara Upanisad 3.8). He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world. His knowledge is transcendental. The

Vedic literature confirms that Brahman is concentrated transcendental knowledge. To one who is anxious to be transferred to that spiritual world, knowledge is given by the Supreme Lord who is situated in everyone's heart.

One Vedic mantra (Svetasvatara Upanisad 6.18) says, tam ha devam atma–buddhi–prakasam mumuksur vai saranam aham prapadye. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. As far as the goal of ultimate knowledge is concerned, it is also confirmed in Vedic literature: tam eva viditvati mrtyum eti. "Only by knowing Him can one surpass the boundary of birth and death." (Svetasvatara Upanisad 3.8) He is situated in everyone's heart as the supreme controller. The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul. Therefore that there are two knowers of the field of activity, the individual soul and the Supersoul, must be admitted. One's hands and legs are distributed locally, but Kṛṣṇa's hands and legs are distributed everywhere. This is confirmed in the Svetasvatara Upanisad (3.17): sarvasya prabhum isanam sarvasya saranam brhat. That Supreme Personality of Godhead, Supersoul, is the prabhu or master, of all living entities; therefore He is the ultimate shelter of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

TEXT 19

iti ksetram tatha jnanam

jneyam cuktam samasatah

mad–bhakta etad vijnaya

mad–bhavayopapadyate

SYNONYMS

iti—thus; ksetram—the field of activities (the body); tatha—also; jnanam—knowledge; jneyam—the knowable; ca—also; uktam—described; samasatah—in summary; mat–bhaktah—My devotee; etad—all this; vijnaya—after understanding;

mat—bhavaya—My nature; upapadyate—attains.

TRANSLATION

Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

PURPORT

The Lord has described in summary the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called vijñāna, or the science of knowledge. Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness. We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is everything, then we attain real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.

TEXT 20

prakṛtim puruṣam caiva

viddhy anadi ubhav api

vikāraṁ ca guṇaṁ caiva

viddhi prakṛti-sambhavan

SYNONYMS

prakrtim—material nature; purusam—living entities; ca—also; eva—certainly; viddhi—must know; anadi—without beginning; ubhau—both; api—also; vikaran—transformations; ca—also; gunan—three modes of nature; ca—also; eva—certainly; viddhi—know; prakrti—material nature; sambhavan—produced of.

TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

PURPORT

By this knowledge, the body, the field of activities and the knowers of the body (both the individual soul and the Supersoul) can be known. The body is the field of activity and is composed of material nature. It is the individual soul which is embodied. Enjoying the activities of the body is the purusa, or the living entity. He is one knower, and the other is the Supersoul. Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.

Both material nature and the living entity are eternal. That is to say that they existed before the creation. The material manifestation is from the energy of the Supreme Lord and so also are the living entities, but they are of the superior energy. Both the living entities and material nature existed before this cosmos was manifested. Material nature was absorbed in the Supreme Personality of Godhead, Maha-Visnu, and when it was required, it was manifested by the agency of mahat-tattva. Similarly, the living entities are also in Him, and because they are conditioned, they are averse to serving the Supreme Lord. Thus they are not allowed to enter into the spiritual sky. After the winding up of

material nature, these living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world. That is the mystery of this material creation. Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his rebellious nature, he is conditioned within material nature. It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature. The Supreme Personality of Godhead knows, however, how and why this actually took place. In the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence. But we should know it with certainty from the descriptions of these few verses that all the transformations and influences of material nature by the three modes are also productions of material nature. All transformations and variety in respect to living entities are due to the body. As far as spirit is concerned, living entities are all the same.

TEXT 21

karya–karana–kartrtve

hetuh prakrtir ucyate

purusah sukha–duhkhanam

bhoktrtve hetur ucyate

SYNONYMS

karya—effect; karana—cause; kartrtve—in the matter of creation; hetuh—instrument; prakrtih—material nature; ucyate—is said to be; purusah—the living entity; sukha—of happiness; duhkhanam—and distress; bhoktrtve—in enjoyment; hetuh—the instrument; ucyate—is said to be.

TRANSLATION

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

PURPORT

The different manifestations of body and senses among the living entities are due to material nature. There are 8,400,000 different species of life, and these varieties are the creation of the material nature. They arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that. When he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is. In his original state there is no doubt of enjoyment; therefore that is his real state. Because of the desire to lord it over material nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, but in the material world everyone is struggling hard to acquire victims who present different pleasures to the body. It might be more clear to state that this body is the effect of the senses. The senses are instruments for gratifying desire. Now, the sum total—body and instrument senses—are offered by material nature and, as will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity. According to one's desires and activities, material nature places one in various residential quarters. The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering. Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature. At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature. But in all circumstances, the Supersoul is with the individual soul. That is explained in the Vedas (Mundaka Upanisad 3.1.1) as follows: *dva suparna sayuja sakhayah*. The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul, or Paramatma.

TEXT 22

purusah prakrti—stho hi

bhunkte prakrti—jan gunan

karanam guna—sango 'sya

sad—asad—yoni—janmasu

SYNONYMS

purusah—the living entity; prakrti—sthah—being situated in the material energy; hi—certainly; bhunkte—enjoys; prakrti—jan—produced by the material nature; gunan—modes of nature; karanam—cause; guna—sanga—association with the modes of nature; asya—of the living entity; sat—asad—good and bad; yoni—species of life; janmasu—birth.

TRANSLATION

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

PURPORT

This verse is very important for an understanding of how the living entities transmigrate from one body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress. This change of dress is due to his attachment to material existence. As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another. Due to his desire to lord it over material nature, he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as

a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug. This is going on. And in all cases the living entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.

How he is put into such different bodies is explained here. It is due to association with the different modes of nature. One has to rise, therefore, above the three material modes and become situated in the transcendental position. That is called Kṛṣṇa consciousness. Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial. But he has to change that conception. That change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Kṛṣṇa. The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes to enjoy spiritual happiness. In a Vedic mantra it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

TEXT 23

upadrastanumanta ca

bharta bhokta mahesvarah

paramatmeti capy ukto

dehe 'smin purusah parah

SYNONYMS

upadrasta—overseer; anumanta—permitter; ca—also; bharta—master; bhokta—supreme enjoyer; maha—isvarah—the Supreme Lord; parama—atma—Supersoul; iti—also; ca—and; api uktah—is said; dehe—in this body; asmin—this; purusah—enjoyer; parah—transcendental.

TRANSLATION

Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

PURPORT

It is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity. Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. To clarify this, the Lord says that He is the representation of Paramatma in every body. He is different from the individual soul; He is para, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer. His name is Paramatma, not atma, and He is transcendental. It is distinctly clear that the atma and Paramatma are different. The Supersoul, the Paramatma, has legs and hands everywhere, but the individual soul does not. And because He is the Supreme Lord, He is present within to sanction the individual soul's desiring material enjoyment. Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is bhukta, or the sustained, and the Lord is bhokta, or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to the spiritual energy. The Lord is always eager to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual light. This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without. From without He gives instructions as stated in Bhagavad-gita, and from within He tries to convince him that his activities in the material field are not conducive to real happiness. "Just give it up and turn your face toward Me. Then you will be happy,"

He says. Thus the intelligent person who places his faith in the Paramatma or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge.

TEXT 24

ya evam veti purusam
prakrtim ca gunaih saha
sarvatha vartamano 'pi
na sa bhuyo 'bhijayate

SYNONYMS

yah—anyone; evam—thus; veti—understands; purusam—the living entity;
prakrtim—material nature; ca—and; gunaih—modes of material nature; saha—with;
sarvatha—by all means; vartamanah—situated; api—in spite of; na—never; sah—he;
bhuyah—again; abhijayate—takes his birth.

TRANSLATION

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

PURPORT

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. This is the result of knowledge. The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material existence. By his personal endeavor in association with authorities, saintly persons and a spiritual master, he has to understand his position and then revert to spiritual consciousness or Kṛṣṇa consciousness by understanding Bhagavad-gītā as it is explained by the Personality of Godhead. Then it is certain that he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

TEXT 25

dhyanenatmani pasyanti

kecid atmanam atmana

anye sankhyena yogena

karma-yogena capare

SYNONYMS

dhyanena—by meditation; atmani—self; pasyanti—see; kecid—one; atmanam—Supersoul; atmana—by the mind; anye—others; sankhyena—by philosophical discussion; yogena—by the yoga system; karma-yogena—by activities without fruitive desire; ca—also; apare—others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

PURPORT

The Lord informs Arjuna that the conditioned souls can be divided into two classes as far as man's search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding. But there are others who are faithful in their understanding of spiritual life, and they are called workers who have renounced fruitive results. Those who always try to establish the doctrine of monism are also counted amongst the atheists and agnostics. In other words, only the devotees of the Supreme Personality of Godhead are really capable of spiritual understanding because they understand that beyond this material nature there is the spiritual world and the Supreme Personality of Godhead who is expanded as the Paramatma, the Supersoul in everyone, the all-pervading Godhead. Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the second class. The atheistic philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item. When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead. He is the twenty-sixth element. Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness. Those who work without fruitive results are also perfect in their attitude. They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness. Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they discover the Supersoul within themselves, they become transcendently situated. Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the hatha-yoga system and who try to satisfy the Supreme Personality of Godhead by childish activities.

TEXT 26

anye tv evam ajanantah

srutvanyebhya upasate

te 'pi catitaranty eva

mrtyum sruti-parayanah

SYNONYMS

anye—others; tu—but; evam—thus; ajanantah—without spiritual knowledge; srutva—by hearing; anyebhyah—from others; upasate—begin to worship; te—they; api—also; ca—and; atitaranti—transcend; eva—certainly; mrtyum—the path of death; sruti-parayanah—inclined to the process of hearing.

TRANSLATION

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

PURPORT

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually

become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly, the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

TEXT 27

yavat sanjayate kincit

sattvam sthavaṛa-jāṅgamaṁ

kṣetra-kṣetrajña-samyogat

tad viddhi bhāratarsabha

SYNONYMS

yavat—whatever; sanjayate—takes place; kincit—anything; sattvam—existence; sthavaṛa—not moving; jāṅgamaṁ—moving; kṣetra—the body; kṣetra-jña—knower of the body; samyogat—union between; tat viddhi—you must know it; bhārata-rsabha—O chief of the Bharatas.

TRANSLATION

O chief of the Bharatas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

PURPORT

Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse. Whatever is created is but a combination of the living entity and material nature. There are many manifestations like trees, mountains and hills, which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and superior nature, the living entity. Without the touch of superior nature, the living entity, nothing can grow. Therefore the relationship between matter and nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and inferior natures. The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

TEXT 28

samam sarvesu bhutesu

tisthantam paramesvaram

vinasyatsv avinasyantam

yah pasyati sa pasyati

SYNONYMS

samam—equally; sarvesu—in all; bhutesu—living entities; tisthan—tam—residing; parama—svaram—the Supersoul; vinasyatsu—in the destructible; avinasyantam—not destroyed; yah—anyone; pasyati—sees; sah—he; pasyati—actually sees.

TRANSLATION

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

PURPORT

Anyone who can see three things—the body, the proprietor of the body, or individual soul, and the friend of the individual soul, combined together by good association—is actually in knowledge. Those who are not associated with the soul's friend are ignorant; they simply see the body, and when the body is destroyed they think that everything is finished, but actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. The Sanskrit word *paramesvara* is sometimes translated as "the individual soul" because the soul is the master of the body, and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this *paramesvara* to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

TEXT 29

samam pasyan hi sarvatra

samavasthitam isvaram

na hinasty atmanatmanam

tato yati param gatim

SYNONYMS

samam—equally; pasyan—seeing; hi—certainly; sarvatra—everywhere;
samavasthitam—equally situated; isvaram—Supersoul; na—does not; hinasti—degrade;
atmana—by the mind; atmanam—the soul; tatah yati—then reaches; param—the
transcendental; gatim—destination.

TRANSLATION

One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination.

PURPORT

The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence. If one understands that the Supreme is situated in His Paramatma manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself, and he therefore gradually advances to the spiritual world. The mind is generally addicted to self-centered processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding.

TEXT 30

prakṛtyaiva ca karmani

kriyamanani sarvasah

yah pasyati tathatmanam

akartaram sa pasyati

SYNONYMS

prakṛtya—by material nature; eva—certainly; ca—also; karmani—activities; kriyamanani—engaged in performing; sarvasah—in all respects; yah—anyone who; pasyati—sees; tatha—also; atmanam—himself; akartaram—non-doer; sah—he; pasyati—sees perfectly.

TRANSLATION

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

PURPORT

This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution. The self, however, is outside all these bodily activities. This body is given according to one's past desires. To fulfill desires, one is given the body, with which he acts accordingly. Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill desires. Because of desires, one is put into difficult circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

TEXT 31

yada bhuta—prthag—bhavam

eka—stham anupasyati

tata eva ca vistaram

brahma sampadyate tada

SYNONYMS

yada—when; bhuta—living entities; prthag—bhavam—separated identities; eka—stham—situated in one; anupasyati—tries to see through authority; tatah eva—thereafter; ca—also; vistaram—expanded; brahma—the Absolute; sampadyate—attains; tada—at that time.

TRANSLATION

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

PURPORT

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, the spirit soul is one. The spirit soul, due to contact with material nature, gets

different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes purified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity. How he then sees things will be explained in the next verse.

TEXT 32

anaditvan nirgunatvat

paramatmayam avyayah

sarira—sthō 'pi kaunteya

na karoti na lipyate

SYNONYMS

anaditvat—due to eternity; nirgunatvat—due to transcendental; parama—beyond material nature; atma—spirit; ayam—this; avyayah—inexhaustible; sarira—sthah api—though dwelling in the body; kaunteya—O son of Kuntī; na karoti—never does anything; na lipyate—nor is he entangled.

TRANSLATION

Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

PURPORT

A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in a material body, he is transcendental and eternal. Thus he cannot be destroyed. By nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

TEXT 33

yatha sarva–gatam sauksmyad

akasam nopalipyate

sarvatravasthito dehe

tathatma nopalipyate

SYNONYMS

yatha—as; sarva–gatam—all–pervading; sauksmyat—due to being subtle; akasam—the sky; na—never; upalipyate—mixes; sarvatra—everywhere; avasthitah—situated; dehe—in the body; tatha—such; atma—the self; na—never; upalipyate—mixes.

TRANSLATION

The sky, due to its subtle nature, does not mix with anything, although it is all–pervading. Similarly, the soul, situated in Brahman vision, does not mix with the body, though situated in that body.

PURPORT

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature. Therefore it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body. No one in science can ascertain this.

TEXT 34

yatha prakasayaty ekah

krtsnam lokam imam ravih

ksetram ksetri tatha krtsnam

prakasayati bharata

SYNONYMS

yatha—as; prakasayati—illuminates; ekah—one; krtsnam—the whole;
lokam—universe; imam—this; ravih—the sun; ksetram—this body; ksetri—the soul;
tatha—similarly; krtsnam—all; prakasayati—illuminates; bharata—O son of Bharata.

TRANSLATION

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

PURPORT

There are various theories regarding consciousness. Here in Bhagavad-gita the example of the sun and the sunshine is given. As the sun is situated in one place, but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun. When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body, there is no more consciousness. This can be easily understood by any intelligent man. Therefore consciousness is not a production of the combinations of matter. It is the symptom of the living entity. The consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme because the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

TEXT 35

ksetra-ksetrajñayor evaṁ

antaram jñāna-cākṣuṣa

bhūta-prakṛti-mokṣam ca

ye vidur yanti te param

SYNONYMS

ksetra—body; ksetra-jñayoh—of the proprietor of the body; evam—that;
antaram—difference; jñāna-cākṣuṣa—by vision of knowledge; bhūta—living entity;

prakṛti—material nature; mokṣam—liberation; ca—also; ye—one who; viduḥ—knows; yanti—approaches; te—they; param—Supreme.

TRANSLATION

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

PURPORT

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. A faithful person should at first have some good association to hear of God and thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in Bhagavad-gītā we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.

One can understand that this body is matter; it can be analyzed with its twenty-four elements. That is the gross manifestation. And the subtle manifestation is the mind and psychological effects. And the symptoms of life are the interaction of these features. But over and above this, there is the soul, and there is also the Supersoul. The soul and the Supersoul are two. This material world is working by the conjunction of the soul and the twenty-four material elements. One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and also can see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.

Thus end the Bhaktivedānta Purports to the Thirteenth Chapter of the Srimad Bhagavad-gītā in the matter of Nature, the Enjoyer and Consciousness.

Chapter 14

The Three Modes Of Material Nature

TEXT 1

sri-bhagavan uvaca

param bhuyah pravaksyami

jnananam jnanam uttamam

yaj jnatva munayah sarve

param siddhim ito gatah

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; param—transcendental; bhuyah—again; pravaksyami—I shall speak; jnananam—of all knowledge; jnanam—knowledge; uttamam—the supreme; yat—which; jnatva—knowing; munayah—the sages; sarve—all; param—transcendental; siddhim—perfection; itah—from this world; gatah—attained.

TRANSLATION

The Blessed Lord said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained the supreme perfection.

PURPORT

From the Seventh Chapter to the end of the Twelfth Chapter, Sri Kṛṣṇa in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters. By understanding this knowledge, various great sages attained perfection and transferred to the spiritual world. The Lord now explains the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attained perfection. Thus it is expected that one who understands this Fourteenth Chapter will attain perfection.

TEXT 2

idam jñanam upasritya

mama sadharmyam agatah

sarge 'pi nopajayante

pralaye na vyathanti ca

SYNONYMS

idam—this; jnanam—knowledge; upasritya—taking shelter of; mama—My; sadharmyam—nature; agatah—attained; sarge api—even in the creation; na—never; upajayante—comes in; pralaye—in the annihilation; na—nor; vyathanti—disturbed; ca—also.

TRANSLATION

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

PURPORT

After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of birth and death. One does not, however, lose his identity as an individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, the devotees do not lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. But knowledge which is not contaminated by the three modes of nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the Supreme Person. Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness. However, just as there is material variegatedness in this world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposed to material variety. But actually, in the spiritual sky, one attains spiritual form. There are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated and there one is equal in quality with the Supreme Lord. To obtain such knowledge, one must develop all the

spiritual qualities. One who thus develops the spiritual qualities is not affected either by the creation or the destruction of the material world.

TEXT 3

mama yonir mahad brahma

tasmin garbham dadhamy aham

sambhavah sarva—bhutanam

tato bhavati bharata

SYNONYMS

mama—My; yonih—source of birth; mahat—the total material existence;
brahma—supreme; tasmin—in that; garbham—pregnancy; dadhami—create; aham—I;
sambhavah—possibility; sarva—bhutanam—of all living entities; tatah—thereafter;
bhavati—becomes; bharata—O son of Bharata.

TRANSLATION

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

PURPORT

This is an explanation of the world: everything that takes place is due to the combination of ksetra and ksetra-jna, the body and the spirit soul. This combination of material nature and the living entity is made possible by the Supreme God Himself. The mahat-tattva is the total cause of the total cosmic manifestation, and because in the total substance of the material cause there are three modes of nature, it is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes become possible. This total material substance, the mahat-tattva, is described as Brahman in the Vedic literature (Mundaka Upanisad 1.1.19): tasmad etad brahma nama-rupam annam ca jayate. Into that Brahman the seeds of the living entities are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, water, fire and air, are all material energy, called mahad brahma, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature—the living entity. In material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are born of this material nature.

The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature. Thus every living entity, according to his past activities, has a different body, created by this material nature, and the entity can enjoy or suffer according to his past deeds. The Lord is the cause of all the manifestations of living entities in this material world.

TEXT 4

sarva-yonisu kaunteya

murtayah sambhavanti yah

tasam brahma mahad yonir

aham bija-pradah pita

SYNONYMS

sarva—yonisu—in all species of life; kaunteya—O son of Kunti; murtayah—forms; sambhavanti—as they appear; yah—which; tasam—all of them; brahma—supreme; mahat yonih—the source of birth in the material substance; aham—Myself; bija—pradah—seed—giving; pita—father.

TRANSLATION

It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed—giving father.

PURPORT

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet, but in every planet, even in the highest, where Brahma is situated. Everywhere there are living entities; within the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed—giving process. The purport is that the living entities, being impregnated in the material world, come out in various forms at the time of creation according to their past deeds.

TEXT 5

sattvam rajas tama iti

gunah prakṛti—sambhavah

nibadhnanti maha—baho

dehe dehinam avyayam

SYNONYMS

sattvam—mode of goodness; rajah—mode of passion; tamah—mode of ignorance; iti—thus; gunah—qualities; prakrti—material nature; sambhavah—produced of; nibadhnanti—does condition; maha-baho—O mighty-armed one; dehe—in this body; dehinam—the living entity; avyayam—eternal.

TRANSLATION

Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

PURPORT

The living entity, because he is transcendental, has nothing to do with this material nature. Still, because he has become conditioned by the material world, he is acting under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

TEXT 6

tatra sattvam nirmalatvat

prakasakam anamayam

sukha-sangena badhnati

SYNONYMS

tatra—thereafter; sattvam—mode of goodness; nirmalatvat—being purest in the material world; prakasakam—illuminating; anamayam—without any sinful reaction; sukha—happiness; sangena—association; badhnati—conditions; jnana—knowledge; sangena—association; ca—also; anagha—O sinless one.

TRANSLATION

O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

PURPORT

The living entities conditioned by material nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestations are causes of the entities' conditioned status in nature. How they are differently conditioned is explained in this section of Bhagavad-gita. The mode of goodness is first considered. The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the brahmana, who is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions. Actually, in the Vedic literature it is said that the mode of goodness means greater knowledge and a greater sense of happiness.

The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher: each is very proud of his knowledge, and because they generally improve their living conditions, they feel a sort of material happiness. This sense of advanced happiness in conditioned life makes them bound by the mode of goodness of material nature. As such, they are attracted toward working in the mode of goodness, and, as long as they have an attraction for working in that way, they have to take some type of body in the modes of nature. Thus there is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly one may become a philosopher, a scientist or a poet, and repeatedly become entangled in the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

TEXT 7

rajo ragatmakam viddhi

trsna—sanga—samudbhavam

tan nibadhnati kaunteya

karma—sangena dehinam

SYNONYMS

rajah—the mode of passion; raga—atmakam—born of desire or lust; viddhi—know; trsna—with hankering; sanga—association; samudbhavam—produced of; tat—that; nibadhnati—binds; kaunteya—O son of Kunti; karma—sangena—by association with fruitive activity; dehinam—the embodied.

TRANSLATION

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this the embodied living entity is bound to material fruitive actions.

PURPORT

The mode of passion is characterized by the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of the mode of passion. As long as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. If there is no liberation for those in the mode of goodness, what to speak of those who are entangled in the mode of passion?

TEXT 8

tamas tv ajnana—jam viddhi

mohanam sarva—dehinam

pramadalasya—nidrabhis

tan nibadhnati bharata

SYNONYMS

tamah—mode of ignorance; tu—but; ajnana—jam—products of ignorance;
viddhi—knowing; mohanam—delusion; sarva—dehinam—of all embodied beings;
pramada—madness; alasya—indolence; nidrabhih—sleep; tat—that;
nibadhnati—binds; bharata—O son of Bharata.

TRANSLATION

O son of Bharata, the mode of darkness causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

PURPORT

In this verse the specific application of the word tu is very significant. This means that the mode of ignorance is a very peculiar qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite. Everyone under the spell of the mode of ignorance becomes mad, and a madman cannot understand what is what. Instead of making advancement, one becomes degraded. The definition of the mode of ignorance is stated in the Vedic literature. Vastu—yathatmya—jnanavarakam viparyaya—jnana—janakam tamah: under the spell of ignorance, one cannot understand a thing as it is. For example, everyone can see that his grandfather has died, and therefore he will also die; man is mortal. The children that he conceives will also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required. Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the mode of ignorance.

TEXT 9

sattvam sukhe sanjayati

rajah karmani bharata

jnanam avrtya tu tamah

pramade sanjayaty uta

SYNONYMS

sattvam—mode of goodness; sukhe—in happiness; sanjayati—develops; rajah—mode of passion; karmani—fruits of activities; bharata—O son of Bharata; jnanam—knowledge; avrtya—covering; tu—but; tamah—the mode of ignorance; pramade—in madness; sanjayati—develops; uta—it is said.

TRANSLATION

The mode of goodness conditions one to happiness, passion conditions him to fruits of action, and ignorance to madness.

PURPORT

A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and goodness may be engaged in fruitive activity, he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These are the signs

of one in the mode of passion. And the mode of ignorance covers knowledge. In the mode of ignorance, whatever one does is neither good for him nor for anyone.

TEXT 10

rajas tamas cabhibhuya

sattvam bhavati bharata

rajah sattvam tamas caiva

tamah sattvam rajas tatha

SYNONYMS

rajah—mode of passion; tamah—mode of ignorance; ca—also; abhibhuya—also surpassing; sattvam—mode of goodness; bhavati—becomes prominent; bharata—O son of Bharata; rajah—mode of passion; sattvam—mode of goodness; tamah—mode of ignorance; ca—also; eva—like that; tamah—mode of ignorance; sattvam—mode of goodness; rajah—mode of passion; tatha—as in this.

TRANSLATION

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

PURPORT

When the mode of passion is prominent, the modes of goodness and ignorance are defeated. When the mode of goodness is prominent, passion and ignorance are defeated. And when the mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes. The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion. One can similarly develop the mode of passion and defeat goodness and ignorance. Or, one can develop the mode of ignorance and defeat goodness and passion. Although there are these three modes of material nature, if one is determined, he can be blessed by the mode of goodness, and by transcending the mode of goodness he can be situated in pure goodness, which is called the *vasudeva* state, a state in which one can understand the science of God. By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

TEXT 11

sarva—dvaresu dehe 'smin

prakasa upajayate

jnanam yada tada vidyad

vivrddham sattvam ity uta

SYNONYMS

sarva—dvaresu—all the gates; dehe asmin—in this body; prakasa—quality of illumination; upajayate—develops; jnanam—knowledge; yada—when; tada—at that time; vidyat—must know; vivrddham—increased; sattvam—the mode of goodness; iti—thus; uta—said.

TRANSLATION

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

PURPORT

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genitals and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

TEXT 12

lobhah pravrttir arambhah

karmanam asamah sprha

rajasy etani jayante

vivrddhe bharatarsabha

SYNONYMS

lobhah—greed; pravrttiḥ—hankering; arambhah—endeavor; karmanam—of activities; asamah—uncontrollable; sprha—desire; rajasi—in the mode of passion; etani—all this; jayante—develop; vivrddhe—when there is excess; bharata-rsabha—O chief of the descendants of Bharata.

TRANSLATION

O chief of the Bharatas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

PURPORT

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

TEXT 13

aprakaso 'pravrttis ca

pramado moha eva ca

tamasy etani jayante

vivrddhe kuru-nandana

SYNONYMS

aprakasaḥ—darkness; apravṛttih—inactivity; ca—and; pramadaḥ—madness; mohah—illusion; eva—certainly; ca—also; tamasi—of the mode of ignorance; etani—these; jayante—are manifested; vivṛddhe—is developed; kuru-nandana—O son of Kuru.

TRANSLATION

O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.

PURPORT

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no purpose. Even though he has the capacity to work, he makes no endeavor. This is called illusion. Although consciousness is going on, life is inactive. These are the symptoms of one in the mode of ignorance.

TEXT 14

yada sattve pravṛddhe tu

pralayaṁ yati deha-bhṛt

tadottama-vidam lokan

amalan pratipadyate

SYNONYMS

yada—when; sattve—mode of goodness; pravṛddhe—in development; tu—but;
pralayam—dissolution; yati—goes; deha-bhṛt—embodied; tada—at that time;
uttama-vidam—of the great sages; lokan—the planets; amalan—pure;
pratipadyate—attains.

TRANSLATION

When one dies in the mode of goodness, he attains to the pure higher planets.

PURPORT

One in goodness attains higher planetary systems, like Brahmaloḥa or Janoloka, and there enjoys godly happiness. The word amalan is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

TEXT 15

rajasi pralayam gatva

karma-sangisu jayate

tatha pralinas tamasi

mudha—yonisu jayate

SYNONYMS

rajasi—in passion; pralayam—dissolution; gatva—attaining; karma—sangisu—in the association of fruitive activities; jayate—takes birth; tatha—thereafter; pralinah—being dissolved; tamasi—in ignorance; mudha—animal; yonisu—species; jayate—take birth.

TRANSLATION

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

PURPORT

Some people have the impression that when the soul reaches the platform of human life, it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to an animal form of life. From there one has to again elevate himself, by an evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

TEXT 16

karmanah sukrtyahuh

sattvikam nirmalam phalam

rajasas tu phalam duhkham

ajnanam tamasah phalam

SYNONYMS

karmanah—of work; su-krtasya—in the mode of goodness; ahuh—said;
sattvikam—mode of goodness; nirmalam—purified; phalam—result; rajasah—of the
mode of passion; tu—but; phalam—result; duhkham—misery; ajnanam—nonsense;
tamasah—of the mode of ignorance; phalam—result.

TRANSLATION

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render physical toil. The miseries are there. Thus Bhagavad-gita says that in any activity performed under the spell of the mode of passion, there is definitely great misery. There

may be a little so-called mental happiness—"I have this house or this money"—but this is not actual happiness.

As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the illusory energy, maya, the animals do not understand this. Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is a son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it. So, indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature (Rg Veda 9.4.64) the words gobhih prinita-matsaram indicate that one who, being fully satisfied by milk, is desirous of killing the cow is, in the grossest ignorance. There is also a prayer in the Vedic literature that states:

namo brahmanya-devaya

go-brahmana-hitaya ca

jagad-dhitaya krsnaya

govindaya namo namah

"My Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world." (Visnu Purana 1.19.65) The purport is that special mention is given in that prayer for the protection of the cows and the brahmanas. Brahmanas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brahmanas and the cows, must be given all protection—that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own condemnation. A civilization which guides the citizens to become animals in their

next lives is certainly not a human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. It is a very dangerous age, and all nations should take care to provide the easiest process, Kṛṣṇa consciousness, to save humanity from the greatest danger.

TEXT 17

sattvat sanjayate jnanam

rajaso lobha eva ca

pramada—mohau tamaso

bhavato 'jnanam eva ca

SYNONYMS

sattvat—from the mode of goodness; sanjayate—develops; jnanam—knowledge; rajasah—from the mode of passion; lobhah—greed; eva—certainly; ca—also; pramada—madness; mohau—illusion; tamasah—from the mode of ignorance; bhavatah—develops; ajnanam—nonsense; eva—certainly; ca—also.

TRANSLATION

From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion.

PURPORT

Since the present civilization is not very congenial to the living entities, Kṛṣṇa consciousness is recommended. Through Kṛṣṇa consciousness, society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are. In the mode of ignorance, people are just like animals and cannot see things clearly. In the mode of ignorance, for example, they do not see that by killing one animal they are taking a chance of being killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness. One engaged in the mode of passion is not only mentally unhappy, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes to acquire enough money to maintain his status quo. This is all miserable. In the mode of ignorance, people become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

TEXT 18

urdhvam gacchanti sattva–sthā

madhye tiṣṭhanti rajasah

jaghanya–guṇa–vṛtti–sthā

adho gacchanti tamasah

SYNONYMS

urdhvam—upwards; gacchanti—go; sattva—sthah—one who is situated in the mode of goodness; madhye—in the middle; tisthanti—dwell; rajasah—those who are situated in the mode of passion; jaghanya—abominable; guna—quality; vrtti—sthah—occupation; adhah—down; gacchanti—go; tamasah—people in the mode of ignorance.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

PURPORT

In this verse the results of actions in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloka, where the prime person of this universe, Lord Brahma, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloka, but the highest condition of life, the mode of goodness, can bring us to this.

The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a rich man. But because there are mixtures, one can also go down. People on this earth, in the mode of passion or ignorance, cannot forcibly approach the higher planets by machine. In the mode of passion, there is also the chance of becoming mad in the next life.

The lowest quality, the mode of ignorance, is described here as abominable. The result of developing ignorance is very, very risky. It is the lowest quality in material nature.

Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, etc., and, according to the development of the mode of ignorance, people are brought down to these abominable conditions. The word tamasah is very significant here. Tamasah indicates those who stay continually in the mode of ignorance without rising to a higher mode. Their future is very dark.

There is an opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Kṛṣṇa consciousness. But one who does not take advantage of this opportunity will certainly continue in the lower modes.

TEXT 19

nanyam guṇebhyaḥ kartaram

yada drastānupasyati

guṇebhyaḥ ca param vetti

mad-bhavam so 'dhigacchati

SYNONYMS

na—never; anyam—other than; guṇebhyaḥ—from the qualities; kartaram—the performer; yada—when; drastānupasyati—he who sees properly; guṇebhyaḥ ca—from the modes of nature; param—transcendental; vetti—know; mad-bhavam—My spiritual nature; saḥ—he; adhigacchati—is promoted.

TRANSLATION

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual

nature.

PURPORT

One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls. The real spiritual master is Kṛṣṇa, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Kṛṣṇa consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one's life will be misdirected. By the instruction of a bona fide spiritual master, a living entity can know of his spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature. He is helpless, being in the grip of these modes, but when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature. Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated. With the association of a bona fide spiritual master, he can see his real position, and, by such an understanding, he can become fixed in full Kṛṣṇa consciousness. A man in Kṛṣṇa consciousness is not controlled by the spell of the material modes of nature. It has already been stated in the Seventh Chapter that one who has surrendered to Kṛṣṇa is relieved from the activities of material nature. Therefore for one who is able to see things as they are, the influence of material nature gradually ceases.

TEXT 20

gunan etan atitya trin

dehi deha—samudbhavan

janma—mrtyu—jara—duhkhair

vimukto 'mrtam asnute

SYNONYMS

gunan—qualities; etan—all these; atitya—transcending; trin—three; dehi—embodied; deha—body; samudbhavan—produced of; janma—birth; mrtyu—death; jara—old age; duhkhaih—distresses; vimuktah—being freed from; amrtam—nectar; asnute—enjoys.

TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

PURPORT

How one can stay in the transcendental position, even in this body, in full Kṛṣṇa consciousness, is explained in this verse. The Sanskrit word dehi means "embodied." Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature. He can enjoy the happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky. But even in this body he can enjoy spiritual happiness. In other words, devotional service in Kṛṣṇa consciousness is the sign of liberation from material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.

TEXT 21

arjuna uvaca

kair lingais trin gunan etan

atito bhavati prabho

kim acarah katham caitams

trin gunan ativartate

SYNONYMS

arjunah uvaca—Arjuna said; kaih—by which; lingaih—symptoms; trin—three; gunan—qualities; etan—all this; atitah—having transcended; bhavati—become; prabho—my Lord; kim—what; acarah—behavior; katham—what; ca—also; etan—these; trin—three; gunan—qualities; ativartate—transcend.

TRANSLATION

Arjuna inquired: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

PURPORT

In this verse, Arjuna's questions are very appropriate. He wants to know the symptoms of a person who has already transcended the material modes. He first inquires of the symptoms of such a transcendental person. How can one understand that he has already transcended the influence of the modes of material nature? The second question asks how he lives and what his activities are. Are they regulated or nonregulated? Then Arjuna inquires of the means by which he can attain the transcendental nature. That is very important. Unless one knows the direct means by which one can be situated always transcendently, there is no possibility of showing the symptoms. So all these questions put by Arjuna are very important, and the Lord answers them.

TEXTS 22–25

sri–bhagavan uvaca

prakasam ca pravrttim ca

moham eva ca pandava

na dvesti sampravrttani

na nivrttani kanksati

udasina–vad asino

gunair yo na vicalyate

guna vartanta ity evam

yo 'vatisthati nengate

sama–duhkha–sukhah sva–sthah

sama–lostasma–kancanah

tulya–priyapriyo dhiras

tulya–nindatma–samstutih

manapamanayos tulyas

tulyo mitrari–paksayoh

sarvarambha–parityagi

gunatitah sa ucyate

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; prakasam ca—and illumination; pravrttim ca—and attachment; moham—illusion; eva ca—also; pandava—O son of Pandu; na dvesti—does not hate; sampravrttani—although developed; na nivrttani—nor stop development; kanksati—desires; udasina—vat—as if neutral; asinah—situated; gunaih—by the qualities; yah—one who; na—never; vicalyate—is agitated; gunah—the qualities; vartante—is situated; iti evam—knowing thus; yah—one who; avatisthati—remains; na—never; ingate—flickering; sama—equal; dukkha—in distress; sukhah—in happiness; sva—sthah—being situated himself; sama—equally; losta—a lump of earth; asma—stone; kancanah—gold; tulya—equally disposed; priya—dear; apriyah—undesirable; dhirah—steady; tulya—equally; ninda—in defamation; atma—samstutih—in praise of himself; mana—in honor; apamanayoh—dishonor; tulyah—equally; tulyah—equally; mitra—friend; ari—enemy; paksayoh—in parties; sarva—all; arambha—endeavor; parityagi—renouncer; guna—atitah—transcendental to the material modes of nature; sah—he; ucyate—is said to be.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings—such a man is said to have transcended the modes of nature.

PURPORT

Arjuna submitted three different questions, and the Lord answers them one after another. In these verses, Kṛṣṇa first indicates that a person transcendently situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten. When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Kṛṣṇa, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus transcendently situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns the dealings of a transcendently situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendently situated person is not affected by such false honor and dishonor. He performs his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear friend who helps him in his execution of Kṛṣṇa consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Kṛṣṇa, but for his personal self he does not attempt anything. By such behavior one becomes actually transcendently situated.

TEXT 26

mam ca yo 'vyabhicarena

bhakti-yogena sevate

sa gunan samatityaitan

SYNONYMS

mam—unto Me; ca—also; yah—person; avyabhicarena—without fail;
bhakti-yogena—by devotional service; sevate—renders service; sah—he; gunan—all
the modes of material nature; samatitya—transcending; etan—all this;
brahma—bhuyaya—to be elevated to the Brahman platform; kalpate—is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

PURPORT

This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material nature. One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Krsna activities. Krsna activities are known as bhakti-yoga—always acting for Krsna. This includes not only Krsna, but His different plenary expansions such as Rama and Narayana. He has innumerable expansions. One who is engaged in the service of any of the forms of Krsna, or of His plenary expansions, is considered to be transcendently situated. One should also note that all the forms of Krsna are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they possess all transcendental qualities. So, if one engages himself in the service of Krsna or His plenary expansions with unflinching determination, although these modes of material nature are very difficult to overcome, he can overcome them easily. This has already been explained in the Seventh Chapter. One who surrenders unto Krsna at once surmounts the influence of the modes of material

nature. To be in Kṛṣṇa consciousness or in devotional service means to acquire equality with Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity's spiritual position is as good as gold, as good as Kṛṣṇa in quality. The difference of individuality continues, otherwise there is no question of bhakti–yoga. Bhakti–yoga means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there would be no meaning to bhakti–yoga. If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications. Thus the qualification is to become Brahman, or freed from all material contamination. It is said in the Vedic literature, *brahmaiva san brahmapy eti*. One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman. By attainment of Brahman, one does not lose his eternal Brahman identity as an individual soul.

TEXT 27

brahmano hi pratisthaham

amṛtasyavyayasya ca

sasvatasya ca dharmasya

sukhasyaaikantikasya ca

SYNONYMS

brahmanah—of the impersonal brahmajyoti; hi—certainly; pratistha—the rest; aham—I am; amṛtasya—of the immortal; avyayasya—of the imperishable; ca—also; sasvatasya—of the eternal; ca—and; dharmasya—of the constitutional position; sukhasya—happiness; aikantikasya—ultimate; ca—also.

TRANSLATION

And I am the basis of impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.

PURPORT

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramatma, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramatma and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord. The Lord impregnates the inferior material nature with fragments of the superior nature, and that is the spiritual touch in the material nature. When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self-realization. At this stage the Brahman-realized person is transcendental to the material position, but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramatma realization and then to the realization of the Supreme Personality of Godhead. There are many examples of this in Vedic literature. The four Kumaras were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down. In Srimad-Bhagavatam it is stated that although a person may rise to the stage of impersonal Brahman, without going further, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord. In the Vedic language it is also said, *raso vai sah, rasam hy evayam labdhvanandi bhavati*: "When one understands the Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful." (Taittiriya Upanisad 2.7.1) The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is an exchange of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, eternal happiness, imperishable happiness, and eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or

imperishability is included in devotional service. This is already possessed by a person who is engaged in devotional service.

The living entity, although Brahman by nature, has the desire to lord it over the material world, and due to this he falls down. In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature, goodness, passion and ignorance. Due to the association of these three modes, his desire to dominate the material world is there. By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed. Therefore the process of devotional service begins with hearing, chanting, remembering—the prescribed nine methods for realizing devotional service—should be practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one's material desire to dominate is removed, and one becomes firmly situated in the Lord's transcendental loving service. This method is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all material activities. One who can thus situate himself in the brahma-jyoti is equal to the Supreme Personality of Godhead in quality.

Thus end the Bhaktivedanta Purports to the Fourteenth Chapter of the Srimad Bhagavad-gita in the matter of the Three Modes of Material Nature.

Chapter 15

The Yoga of the Supreme Person

TEXT 1

sri-bhagavan uvaca

urdhva-mulam adhah-sakham

asvattham prahur avyayam

chandamsi yasya parnani

yas tam veda sa veda-vit

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; urdhva-mulam—with roots above; adhah—downwards; sakham—branches; asvattham—banyan tree; prahuh—said; avyayam—eternal; chandamsi—Vedic hymns; yasya—of which; parnani—the leaves; yah—anyone; tam—that; veda—knows; sah—he; veda-vit—the knower of the Vedas.

TRANSLATION

The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

PURPORT

After the discussion of the importance of bhakti–yoga, one may question, "What about the Vedas?" It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the Vedas.

The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree's roots grow upward because they begin from where Brahma is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, representing the various planetary systems. The fruits represent the results of the living entities' activities, namely, religion, economic development, sense gratification and liberation.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as a tree's reflection is situated on water. Desire is the cause of things being situated in this reflected material light. One who wants to get out of this material

existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahma to be the root of this material tree, and from the root, according to Sankhya philosophy, come prakṛti, puruṣa, then the three guṇas, then the five gross elements (panca-maha-bhuta), then the ten senses (dasendriya), mind, etc. In this way they divide up the whole material world into twenty-four elements. If Brahma is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. The prakṛti is the external energy of the Supreme Lord, and the puruṣa is the Supreme Lord Himself, and that is explained in Bhagavad-gīta. Since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree has to be cut off. When it is said that a person knows the Vedas, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he actually knows the Vedas. One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the Vedas. The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

TEXT 2

adhas cordhvam prasrtas tasya sakha

guṇa-pravṛddha visaya-pravalah

adhas ca mulany anusantatani

karmanubandhini manusya-loke

SYNONYMS

adhah—downward; ca—and; urdhvam—upward; prasrtah—extended; tasya—its; sakhah—branches; guna—modes of material nature; pravreddhah—developed; visaya—sense objects; pravalah—twigs; adhah—downward; ca—and; mulani—roots; anusantatani—extended; karma—according to work; anubandhini—bound; manusya-loke—in the world of human society.

TRANSLATION

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

PURPORT

The description of the banyan tree is further explained here. Its branches spread in all directions. In the lower parts, there are variegated manifestations of living entities such as human beings, animals, horses, cows, dogs, cats, etc. These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas and many other higher species of life. As a tree is nourished by water, so this tree is nourished by the three modes of material nature. Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where the modes of material nature are proportionately greater in quantity, the different species of life are manifest in that proportion accordingly.

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature, we develop different senses, and, by the senses, we enjoy different varieties of sense objects. The source of the senses—the ears, the nose, eyes, etc.—is considered to be the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch—the sense objects. The roots, which are subsidiary, are the by-products of different varieties of suffering and sense enjoyment. Thus we develop attachment and aversion. The tendencies toward piety and impiety are considered to be the secondary roots, spreading in all directions. The real root is from Brahmaloaka, and the other roots are in the human planetary systems. After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his karma, or fruitive activities for promotion. This planet of human beings is

considered the field of activities.

TEXTS 3–4

na rupam asyeha tathopalabhyate

nanto na cadir na ca sampratistha

asvattham enam su–virudha–mulam

asanga–sastrena drdhena chittva

tatah padam tat parimargitavyam

yasmin gata na nivartanti bhuyah

tam eva cadyam purusam prapadye

yatah pravrttih prasrta purani

SYNONYMS

na—–not; rupam—–form; asya—–of this tree; iha—–in this; tatha—–also; upalabhyate—–can be perceived; na—–never; antah—–end; na—–never; ca—–also; adih—–beginning; na—–never; ca—–also; sampratistha—–the foundation; asvattham—–banyan tree; enam—–this; su–virudha—–strongly; mulam—–rooted; asanga–sastrena—–by the weapon of detachment; drdhena—–strong; chittva—–by cutting; tatah—–thereafter; padam—–situation; tat—–that; parimargitavyam—–has to be searched out; yasmin—–where; gatah—–going; na—–never; nivartanti—–comes back; bhuyah—–again; tam—–to Him; eva—–certainly; ca—–also; adyam—–original; purusam—–the Personality of Godhead; prapadye—–surrender; yatah—–from whom; pravrttih—–beginning; prasrta—–extended; purani—–very old.

TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has began and in whom everything is abiding since time immemorial.

PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahma, who is generated by the Garbhodakasayi Visnu. Finally, in this way, when one reaches the Supreme Personality of Godhead, that is the end of research work. One has to search out the origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word asanga is very important in this connection because the attachment for sense enjoyment and lording it over material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence going no one returns to this false reflected tree is given here. The Supreme Personality of Godhead, Krsna, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the cause of this extension of the material world. This has already been explained by the Lord Himself: aham sarvasya prabhava, "I am the origin of everything." Therefore to get out of the

entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, he becomes detached automatically from this material extension.

TEXT 5

nirmana—moha jita—sanga—dosa

adhyatma—nitya vinivṛtta—kamah

dvandvair vimuktah sukha—duhkha—samjnair

gacchanty amudhah padam avyayam tat

SYNONYMS

nih—without; mana—respect; mohah—illusion; jita—having conquered;
sanga—association; dosah—faulty; adhyatma—spiritual; nityah—eternity;
vinivṛtta—associated; kamah—lust; dvandvaih—with duality; vimuktah—liberated;
sukha—duhkha—happiness and distress; samjnah—named; gacchanti—attains;
amudhah—unbewildered; padam—situation; avyayam—eternal; tat—that.

TRANSLATION

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

PURPORT

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social and national affections. These faulty associations bind one to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

TEXT 6

na tad bhasayate suryo

na sasanko na pavakah

yad gatva na nivartante

tad dhama paramam mama

SYNONYMS

na—not; tat—that; bhasayate—illuminates; suryah—the sun; na—nor; sasankah—the moon; na—nor; pavakah—fire, electricity; yat—where; gatva—going; na—never; nivartante—comes back; tat dhama—that abode; paramam—supreme; mama—My.

TRANSLATION

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

PURPORT

The spiritual world, the abode of the Supreme Personality of Godhead, Krsna—which is known as Krsnaloka, Goloka Vrndavana—is described here. In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous. The shining effulgence of all those planets (called Vaikunthas) constitutes the shining sky known as the brahmajyoti. Actually, the effulgence is emanating from the planet of Krsna, Goloka Vrndavana. Part of that shining effulgence is covered by the mahat-tattva, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikunthas, chief of which is Goloka Vrndavana.

As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes an associate of the Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge.

One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he

takes to Krsna consciousness, there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Krsna consciousness. One should search out a society dedicated to Krsna consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth. He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree. In Chapter Fourteen the contamination of all kinds of processes by material nature is described. Only devotional service is described as purely transcendental.

The words paramam mama are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is paramam, full of six opulences. The Katha Upanisad (2.2.15) also confirms that in the spiritual world there is no need of sunshine or moonshine (na tatra suryo bhati na candratarakam), for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord. That supreme abode can be achieved only by surrender and by no other means.

TEXT 7

mamaivamso jiva-loke

jiva-bhutah sanatanah

manah-sasthanindriyani

prakrti-sthani karsati

SYNONYMS

mama—My; eva—certainly; amsah—fragmental particles; jiva-loke—world of conditional life; jiva-bhutah—the conditioned living entity; sanatanah—eternal; manah—mind; sasthan—six; indriyani—senses; prakrti—material nature; sthani—situated; karsati—struggling hard.

TRANSLATION

The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

PURPORT

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord—eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, *sanatanah*. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called *visnu-tattva* and the secondary expansions are called the living entities. In other words, the *visnu-tattva* is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rama, Nrsimhadeva, Visnumurti and all the predominating Deities in the Vaikuntha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of the living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities also have fragmental portions of His qualities, of which independence is one. Every living entity, as an individual soul, has his personal individuality and a minute form of independence. By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualitatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only the human beings and the cats and dogs, but even the greater controllers of the material world—Brahma, Lord Siva and even Visnu—are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word *karsati* (struggling or grappling hard) is very significant. The conditioned soul is

bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests its individual capacity. The following information is there in the Madhyandinayana–sruti: sa va esa brahma–nistha idam sariram martyam atisrjya brahmabhisampadya brahmana pasyati brahmana srnoti brahmanaivedam sarvam anubhavati. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. In smṛti also it is understood, vasanti yatra puruṣa sarve vaikuntha–murtayah: in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of viṣṇu–murti. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The word mamaivamsaḥ (fragmental parts and parcels of the Supreme Lord) is also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter, which can be cut into pieces and joined together again. That conception is not applicable here, because the Sanskrit word sanatana (eternal) is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that (dehino 'smin yatha dehe) in each and every individual body the fragmental portion of the Supreme Lord is present. That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one with the Lord, just as the parts and parcels of gold are also gold.

TEXT 8

sariram yad avapnoti

yac capy utkramatisvarah

grhitvaitani samyati

vayur gandhan ivasayat

SYNONYMS

sariram—body; yat—as much as; avapnoti—gets; yat—that which; ca—also; api—virtually; utkramati—gives up; isvarah—the lord of the body; grhitva—taking; etani—all these; samyati—goes away; vayuh—air; gandhan—smell; iva—like; asayat—from the flower.

TRANSLATION

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.

PURPORT

Here the living entity is described as isvara, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa. It is a false claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to karma, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from

one body to another and struggling while in the body is called karsati or struggle for existence.

TEXT 9

srotram caksuh sparsanam ca

rasanam ghranam eva ca

adhisthaya manas cayam

visayan upasevate

SYNONYMS

srotram—ears; caksuh—eyes; sparsanam—touch; ca—also; rasanam—tongue; ghranam—smelling power; eva—also; ca—and; adhisthaya—being situated; manah—mind; ca—also; ayam—this; visayan—sense objects; upasevate—enjoys.

TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, eye, nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

PURPORT

In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Krsna consciousness. When, therefore, one is situated in Krsna consciousness, he is in his pure life. But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

TEXT 10

utkramantam sthitam vapi

bhunjanam va gunanvitam

vimudha nanupasyanti

pasyanti jnana-caksusah

SYNONYMS

utkramantam—quitting the body; sthitam—situated in the body; va api—either; bhunjanam—enjoying; va—or; guna-anvitam—under the spell of the modes of material nature; vimudhah—foolish persons; na—never; anupasyanti—can see; pasyanti—one can see; jnana-caksusah—one who has the eyes of knowledge.

TRANSLATION

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one

whose eyes are trained in knowledge can see all this.

PURPORT

The word jnana–caksusah is very significant. Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body. This requires a great amount of knowledge understood from Bhagavad–gita and similar literatures heard from a bona fide spiritual master. One who is trained to perceive all these things is fortunate. Every living entity is quitting his body under certain circumstances; he is living under certain circumstances, and he is enjoying under certain circumstances under the spell of material nature. As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment. Persons who are everlastingly fooled by lust and desire lose all power of understand their change of body and their stay in a particular body. They cannot comprehend it. Those who have developed spiritual knowledge, however, can see that the spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Krsna consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Krsna conscious and liberate themselves to transfer to the spiritual world.

TEXT 11

yatanto yoginas cainam

pasyanty atmany avasthitam

yatanto 'py akrtatmano

nainam pasyanty acetasah

SYNONYMS

yatantah—endeavoring; yoginah—transcendentalists; ca—also; enam—this; pasyanti—can see; atmani—in the self; avasthitam—situated; yatantah—although endeavoring; api—although; akṛta-atmanah—without self-realization; na—does not; enam—this; pasyanti—can see; acetasaḥ—undeveloped mind.

TRANSLATION

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

PURPORT

There are many transcendentalists on the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word yoginah is significant in this connection. In the present day there are many so-called yogis, and there are many so-called associations of yogis, but they are actually blind in the matter of self-realization. They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and healthy. They have no other information. They are called yatanto 'py akṛtatmanah. Even though they are endeavoring in a so-called yoga system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul. Only those who are actually in the yoga system and have realized the self, the world, and the Supreme Lord, in other words, the bhakti-yogis, those engaged in pure devotional service in Kṛṣṇa consciousness, can understand how things are taking place.

TEXT 12

yad aditya-gaṭam tejo

jagad bhasayate 'khilam

yac candramasi yac cagnau

tat tejo viddhi mamakam

SYNONYMS

yat—that which; aditya-gatam—in the sunshine; tejah—splendor; jagat—the whole world; bhasayate—illuminates; akhilam—entirely; yat—that which; candramasi—in the moon; yat—that which; ca—also; agnau—in the fire; tat—that; tejah—splendor; viddhi—understand; mamakam—from Me.

TRANSLATION

The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

PURPORT

The unintelligent cannot understand how things are taking place. The beginning of knowledge can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead. In such a conception of life, the beginning of Kṛṣṇa consciousness, lies a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home.

From this verse we can understand that the sun is illuminating the whole solar system. There are different universes and solar systems, and there are different suns, moons and planets also, but in each universe there is only one sun. As stated in Bhagavad-gita (10.21), the moon is one of the stars (naksatranam aham asi). Sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun, the activities of human beings are set up. They set fire to prepare their foodstuff, they set fire to start the factories, etc. So many things are done with the help of fire. Therefore sunrise, fire and moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin. By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead Kṛṣṇa. Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

TEXT 13

gam avisya ca bhutani

dharayamy aham ojasā

pusnami caśadhih sarvaḥ

soma bhutva rasatmakah

SYNONYMS

gam—the planets; avisya—entering; ca—also; bhutani—living entities;
dharayami—sustaining; aham—I; ojasā—by My energy; pusnami—nourishing;
ca—and; aśadhih—all vegetables; sarvaḥ—all; soma—the moon; bhutva—becoming;
rasa-atmakah—supplying the juice.

TRANSLATION

I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

PURPORT

It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the *Brahma-samhita*. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramatma, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested. When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said in the Vedic hymns that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word *rasatmakah* is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

TEXT 14

aham vaisvanaro bhutva

praninam deham asritah

pranapana–samayuktah

pacamy annam catur–vidham

SYNONYMS

aham—I; vaisvanarah—by My plenary portion as the digesting fire; bhutva—becoming; praninam—of all living entities; deham—body; asritah—situated; prana—outgoing air; apana—down-going air; samayuktah—keep balance; pacami—digest; annam—foodstuff; catuh–vidham—four kinds of.

TRANSLATION

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

PURPORT

According to Ayur–vedic sastra, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic mantras (Brhad–aranyaka Upanisad 5.9.1) also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff (ayam agnir vaisvanaro yo 'yam antah puruse yenedam annam pacyate). Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independent in the eating process. Unless the Supreme Lord helps him in digesting,

there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the Vedanta-sutra (1.2.27) this is also confirmed. Sabdadibhyo 'ntah pratisthanac ca: the Lord is situated within the sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff, some are swallowed, some are chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

TEXT 15

sarvasya caham hr̥di sannivisto

mattah smrtir jñanam apohanam ca

vedais ca sarvair aham eva vedyo

vedanta-kṛd veda-vit eva caham

SYNONYMS

sarvasya—of all living beings; ca—and; aham—I; hr̥di—in the heart; sannivistah—being situated; mattah—from Me; smrtih—remembrance; jñanam—knowledge; apohanam ca—and forgetfulness; vedaih—by the Vedas; ca—also; sarvaih—all; aham—I am; eva—certainly; vedyah—knowable; vedanta-kṛt—the compiler of the Vedanta; veda-vit—the knower of the Vedas; eva—certainly; ca—and; aham—I.

TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

PURPORT

The Supreme Lord is situated as Paramatma in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramatma, but as the form of the incarnation of the Vedas as well. The Vedas give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the Vedānta-sūtra. The commentation on the Vedānta-sūtra by Vyāsadeva in the Śrīmad-Bhagavatam gives the real understanding of Vedānta-sūtra. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the Bhagavad-gītā. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antah-pravistah sasta jananam. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord. Although he forgets, the Lord gives him the intelligence to renew his work where he ended in his last life. So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand the Vedas from Him. If one is serious to understand the Vedic knowledge, then Kṛṣṇa gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Kṛṣṇa. Vedic literature confirms this: *yo 'sau sarvair vedair giyate*. In all Vedic literature, beginning from the four Vedas, Vedānta-sūtra and the Upanisads and Puranas, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Kṛṣṇa. The Vedas give us direction to understand Kṛṣṇa and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. Vedānta-sūtra (1.1.4) confirms this in the following words: *tat tu samanvayat*. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end one can attain the supreme goal,

who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas, and the goal of the Vedas are clearly defined.

TEXT 16

dvav imau purusau loke

ksaras caksara eva ca

ksarah sarvani bhutani

kuta—stho 'ksara ucyate

SYNONYMS

dvau—two; imau—in this (world); purusau—living entities; loke—in the world; ksarah—fallible; ca—and; aksarah—infallible; eva—certainly; ca—and; ksarah—the fallible; sarvani—all; bhutani—living entities; kuta—sthah—in oneness; aksarah—infallible; ucyate—is said.

TRANSLATION

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

PURPORT

As already explained, the Lord in His incarnation as Vyasadeva compiled the Vedanta–sutra. Here the Lord is giving, in summary, the contents of the Vedanta–sutra. He says that the living entities, who are innumerable, can be divided into two classes—the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called jiva–bhuta, and the Sanskrit words given here, ksarah sarvani bhutani, mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the creation. Of course, in the spiritual world, there is no such thing as creation, but since the Supreme Personality of Godhead, as stated in the Vedanta–sutra, is the source of all emanations, that conception is explained.

According to the statement of the Supreme Personality of Godhead, Lord Krsna, there are two classes of men. The Vedas give evidence of this, so there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing as long as the living entities are conditioned. One's body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change. In the material world the living entity undergoes six changes—birth, growth, duration, reproduction, then dwindling and vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. There all exists in oneness. It is more clearly explained as ksarah sarvani bhutani: any living entity who has come in contact with matter, beginning from the first created being, Brahma, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

TEXT 17

uttamah purusas tv anyah

paramatmety udahrtah

yo loka–trayam avisya

bibharty avyaya isvarah

SYNONYMS

uttamah—the best; purusah—personality; tu—but; anyah—another; parama—the supreme; atma—self; iti—thus; udahrtah—is said; yah—one who; loka—of the universe; trayam—the three divisions; avisya—entering; bibharti—maintaining; avyayah—inexhaustible; isvarah—the Lord.

TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

PURPORT

This verse is very nicely expressed in the Katha Upanisad (2.2.13) and Svetasvatara Upanisad (6.13). It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramatma. The Upanisadic verse runs as follows: nityo nityanam cetanas cetananam. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramatma. A wise man who can understand Him is eligible to attain the perfect peace, not others.

It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. There is always the question of superiority and inferiority in their personalities. This particular word uttama is very significant. No one can surpass the Supreme Personality of Godhead. Loke is also significant because in the paurusa, a Vedic literature, it is stated, lokyate vedartha 'nena. This Supreme Lord in His localized aspect as Paramatma explains the purpose of the Vedas. The following verse also appears in the Vedas (Chandogya Upanisad 8.12.3):

tavad esa samprasado 'smac

charirat samutthaya param

jyoti—rupam sampadya svena

rupenabhinispadyate sa uttamah purusah.

"The Supersoul coming out of the body enters the impersonal brahmajyoti; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality." This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination. That Supreme Personality also has a localized aspect as Paramatma. By incarnating Himself as the son of Satyavati and Parasara, He explains the Vedic knowledge as Vyasadeva.

TEXT 18

yasmat ksaram atito 'ham

aksarad api cottamah

ato 'smi loke vede ca

prathitah purusottamah

SYNONYMS

yasmat—because; ksaram—the fallible; atitah—transcendental; aham—I; aksarat—from the infallible; api—better than that; ca—and; uttamah—the best; atah—therefore; asmi—I am; loke—in the world; vede—in the Vedic literature; ca—and; prathitah—celebrated; purusa—uttamah—as the Supreme Personality.

TRANSLATION

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

PURPORT

No one can surpass the Supreme Personality of Godhead, Kṛṣṇa—neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

TEXT 19

yo mam evaṁ asammudho

janati puruṣottamaṁ

sa sarva-vid bhajati mām

sarva-bhavaṇa bhārata

SYNONYMS

yah—anyone; mam—unto Me; evam—certainly; asammudhah—without a doubt; janati—knows; purusa—uttamam—the Supreme Personality of Godhead; sah—he; sarva—vit—knower of everything; bhajati—renders devotional service; mam—unto Me; sarva—bhavena—in all respects; bharata—O son of Bharata.

TRANSLATION

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

PURPORT

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa as the Supreme Person is actually the knower of everything. The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Kṛṣṇa consciousness, the devotional service of the Supreme Lord. Throughout the whole of Bhagavad-gīta, this fact is being stressed at every step. And still there are so many stubborn commentators on Bhagavad-gīta who consider the Supreme Absolute Truth and the living entities to be one and the same.

The Vedic knowledge is called *śruti*, learning by aural reception. One should actually receive the Vedic messages from authorities like Kṛṣṇa and His representatives. Here Kṛṣṇa distinguishes everything very nicely, and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply speculate academically. One should submissively hear from Bhagavad-gīta that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

The word *bhajati* is very significant. In many places the word *bhajati* is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa

consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaisnava parampara it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for any other spiritual process for understanding the Supreme Absolute Truth. He has already come to the point, because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

TEXT 20

iti guhyatamam sastram

idam uktam mayanagha

etat buddhva buddhiman syat

krta-kṛtyas ca bharata

SYNONYMS

iti—thus; guhya—tamam—the most confidential; sastram—revealed scripture; idam—this; uktam—disclosed; maya—by Me; anagha—O sinless one; etat—this; buddhva—understanding; buddhi—man—intelligent; syat—one becomes; krta-kṛtyah—the most perfect; ca—and; bharata—O son of Bharata.

TRANSLATION

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know

perfection.

PURPORT

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual—the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Kṛṣṇa and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Kṛṣṇa and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word anagha, by which Arjuna is addressed, is significant. Anagha, "O sinless one," means that unless one is free from all sinful reactions it is very difficult to understand Kṛṣṇa. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Kṛṣṇa consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter. The problems of material existence are due to these weaknesses of the heart.

Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of the Srimad Bhagavad-gita in the matter of Purusottama-yoga, the Yoga of the Supreme Person.

Chapter 16

The Divine And Demoniatic Natures

TEXTS 1–3

sri–bhagavan uvaca

abhayam sattva–samsuddhir

jnana–yoga–vyavasthitih

danam damas ca yajnas ca

svadhyayas tapa arjavam

ahimsa satyam akrodhas

tyagah santir apaisunam

daya bhutesv aloluptvam

mardavam hrir acapalam

tejah ksama dhrtih saucam

adroho nati–manita

bhavanti sampadam daivim

abhijatasya bharata

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; abhayam—fearlessness; sattva-samsuddhih—purification of one's existence; jnana—knowledge; yoga—of linking up; vyavasthitih—the situation; danam—charity; damah ca—and controlling the mind; yajnah ca—and performance of sacrifice; svadhyayah—study of Vedic literature; tapah—austerity; arjavam—simplicity; ahimsa—nonviolence; satyam—truthfulness; akrodhah—freedom from anger; tyagah—renunciation; santih—tranquillity; apaisunam—aversion to fault-finding; daya—mercy; bhutesu—towards all living entities; aloluptvam—freedom from greed; mardavam—gentleness; hrih—modesty; acapalam—determination; tejah—vigor; ksama—forgiveness; dhrtih—fortitude; saucam—cleanliness; adrohah—freedom from envy; na—not; ati-manita—expectation of honor; bhavanti—become; sampadam—qualities; daivim—transcendental; abhijatasya—of one who is born of; bharata—O son of Bharata.

TRANSLATION

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquillity, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

PURPORT

In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the devas, or godly, and the asuras, the ungodly, or demons, were explained. Now, according to Vedic

rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as daivi prakṛti, transcendental by nature. Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms. In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities and the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

The word abhijātasya in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as Garbhadhana-samskāra. If the parents want a child in the godly qualities they should follow the ten principles of the human being. In Bhagavad-gītā we have studied also before that sex life for begetting a good child is Kṛṣṇa Himself. Sex life is not condemned provided the process is used in Kṛṣṇa consciousness. Those who are in Kṛṣṇa consciousness at least should not beget children like cats and dogs but should beget them so that they may become Kṛṣṇa conscious after birth. That should be the advantage of children born of a father or mother absorbed in Kṛṣṇa consciousness.

The social institution known as varnāśrama-dharma—the institution dividing society into four divisions or castes—is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so that he can get liberated from the material world. In the varnāśrama institution the sannyāsī, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A brāhmaṇa is considered to be the spiritual master of the three other sections of a society, namely, the kṣātrīyas, the vaiśyas and the śūdras, but a sannyāsī, who is on the top of the institution, is considered to be the spiritual master of the brāhmaṇas also. For a sannyāsī, the first qualification should be fearlessness. Because a sannyāsī has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks, "After I leave my connections, who will protect me?" he should not accept the renounced order of life. One must be fully convinced that Kṛṣṇa or the Supreme Personality of Godhead in His localized aspect as Paramātmā is always within, that He is seeing everything and that He always knows what one intends to do. One must thus have firm conviction that Kṛṣṇa as Paramātmā will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Kṛṣṇa, and He will give me all protection." That conviction is called abhayam, without fear. This state of mind is necessary for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a sannyāsī is strictly

forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal sannyasi, and when He was at Puri His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyasi not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyasi, intimate relations with women and possession of wealth for sense gratification are strictly forbidden. The ideal sannyasi was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyasa order of life in connection with association with woman. One of His personal associates, namely Chota Haridasa, was personally associated with Lord Caitanya along with His other confidential personal associates, but somehow or other this Chota Haridasa looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, "For a sannyasi or anyone who is aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back home, back to Godhead, for him, looking toward material possessions and women for sense gratification—not even enjoying them, but just looking toward them with such a propensity—is so condemned that he had better commit suicide before experiencing such illicit desires." So these are the processes for purification.

The next item is jnana–yoga–vyavasthiti: being engaged in the cultivation of knowledge. Sannyasi life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A sannyasi is supposed to beg from door to door for his livelihood, but this does not mean that he is a beggar. Humility is also one of the qualifications of a transcendently situated person, and out of sheer humility the sannyasi goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Krsna consciousness. This is the duty of a sannyasi. If he is actually advanced and so ordered by his spiritual master, he should preach Krsna consciousness with logic and understanding, and if he is not so advanced he should not accept the renounced order of life. But even if he has accepted the renounced order of life without sufficient knowledge, he should engage himself fully in hearing from a bona fide spiritual master to cultivate knowledge. A sannyasi, or one in the renounced order of life, must be situated in fearlessness, sattva–samsuddhi (purity) and jnana–yoga (knowledge).

The next item is charity. Charity is meant for the householders. The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Krsna consciousness all over the world. Thus a householder should give in charity to such institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charities, as will be explained later

on, charity in the modes of goodness, passion and ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended because it is simply a waste of money. Charity should be given only to propagate Kṛṣṇa consciousness all over the world. That is charity in the mode of goodness.

Then as far as dama (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely brahmacarya, vanaprastha and sannyasa, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform agni-hotra sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called sankirtana-yajna, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then svadhyaya, Vedic study, and tapas, austerity, and arjavam, gentleness or simplicity, are meant for brahmacarya or student life. Brahmacaris should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called svadhyaya.

Tapas or austerity, is especially meant for the retired life. One must not remain a householder throughout his whole life; he must always remember that there are four divisions of life, brahmacarya, grhastha, vanaprastha and sannyasa. So after grhastha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the

body, mind and tongue. That is tapasya. The entire varnasrama–dharma society is meant for tapasya. Without tapasya or austerity, no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in Bhagavad–gita. Such theories are manufactured by show–bottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the Vedas.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the brahmacari asrama, or grhastha asrama, or vanaprastha asrama or sannyasa asrama. One must live very simply.

Ahimsa means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no other alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real ahimsa means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called ahimsa.

Satyam. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding the Vedas. Sruti means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on Bhagavad–gita that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

Akrodha means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is a product of the modes of passion and lust, so one who is transcendently situated should check himself from anger. Apaisunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest

person a thief is very much offensive for one who is making advancement in spiritual life. Hri means that one should be very modest and must not perform some act which is abominable. Acapalam, determination, means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that; he should make progress with patience and determination.

The word tejas used here is meant for the ksatriyas. The ksatriyas should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it.

Saucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market. Nati–manita, not expecting honor, applies to the sudras, the worker class, who are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the sudras to offer respect to the higher classes for the upkeep of the social order.

All these twenty–six qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of the social order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

TEXT 4

dambho darpo 'bhimanas ca

krodhah parusyam eva ca

ajnanam cabhijatasya

partha sampadam asurim

SYNONYMS

dambhah—pride; darpah—arrogance; abhimanah—conceit; ca—and; krodhah—anger; parusyam—harshness; eva—certainly; ca—and; ajnanam—ignorance; ca—and; abhijatasya—one who is born of; partha—O son of Prtha; sampadam—nature; asurim—demoniac.

TRANSLATION

Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demoniac nature, O son of Prtha.

PURPORT

In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant and proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

TEXT 5

daivi sampad vimoksaya

nibandhayasuri mata

ma sucah sampadam daivim

abhijato 'si pandava

SYNONYMS

daivi—transcendental; sampat—nature; vimoksaya—meant for liberation; nibandhaya—for bondage; asuri—demoniac qualities; mata—it is considered; ma—do not; sucah—worry; sampadam—nature; daivim—transcendental; abhijatah—born; asi—you are; pandava—O son of Pandu.

TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

PURPORT

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac because he was considering the pros and cons. He was considering whether respectable persons such as Bhīṣma and Drōṇa should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a ksatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulative principles of the different orders of life is transcendently situated.

TEXT 6

dvau bhuta—sargau loke 'smin

daiva asura eva ca

daivo vistarasah prokta

asuram partha me srnu

SYNONYMS

dvau—two; bhuta—sargau—created living beings; loke—in the world; asmin—this; daivah—godly; asurah—demoniac; eva—certainly; ca—and; daivah—divine; vistarasah—at great length; proktah—said; asuram—demoniac; partha—O son of Prtha; me—from Me; srnu—just hear.

TRANSLATION

O son of Prtha, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

PURPORT

Lord Krsna, having assured Arjuna that he was born with the divine qualities, is now describing the demoniac way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine. One who does not follow the regulative principles as they are laid down in the scriptures and who acts

according to his whims is called demoniac or asuric. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajapati; the only difference is that one class obeys the Vedic injunctions and the other does not.

TEXT 7

pravrttim ca nivrttim ca

jana na vidur asurah

na saucam napi cacaro

na satyam tesu vidyate

SYNONYMS

pravrttim—proper action; ca—also; nivrttim—improper action; ca—and;
janah—persons; na—never; viduh—know; asurah—demoniac qualities; na—never;
saucam—cleanliness; na—nor; api—also; ca—and; acarah—behavior; na—never;
satyam—truth; tesu—in them; vidyate—there is.

TRANSLATION

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

PURPORT

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning, especially among the Aryans, those who adopt the Vedic civilization and who are known as the most advanced civilized people. Those who do not follow the scriptural injunctions are supposed to be demons. Therefore it is stated here that the demons do not know the scriptural rules, nor do they have any inclination to follow them. Most of them do not know them, and even if some of them know, they do not have the tendency to follow them. They have no faith, nor are they willing to act in terms of the Vedic injunctions. The demons are not clean, either externally or internally. One should always be careful to keep his body clean by bathing, brushing teeth, shaving, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

As for behavior, there are many rules and regulations guiding human behavior, such as the Manu-samhita, which is the law of the human race. Even up to today, those who are Hindu follow the Manu-samhita. Laws of inheritance and other legalities are derived from this book. Now, in the Manu-samhita, it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are kept as slaves. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men. However, this has not improved the social condition of the world. Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grown-up sons in her old age. This is proper social behavior according to the Manu-samhita. But modern education has artificially devised a puffed-up concept of womanly life, and therefore marriage is practically now an imagination in human society. Nor is the moral condition of women very good now. The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by the sages, the social condition of the demoniac people is very miserable.

TEXT 8

asatyam apratistham te

jagad ahur anisvaram

aparaspara—sambhutam

kim anyat kama—haitukam

SYNONYMS

asatyam—unreal; apratistham—without foundation; te—they; jagat—the cosmic manifestation; ahuh—is said; anisvaram—with no controller; aparaspara—by mutual lust; sambhutam—cause; kim anyat—there is no other cause; kama—haitukam—it is due to lust only.

TRANSLATION

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

PURPORT

The demonic conclude that the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they

become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, similarly, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in Bhagavad-gītā: *mayādhyakṣena prakṛtiḥ suyate sa-caracaram*. "Under My direction the whole material world is moving." In other words, amongst the demons there is no perfect knowledge of the creation of the world; every one of them has some particular theory of his own. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions.

TEXT 9

etam drstim avastabhya

nastatmano 'lpa-buddhayah

prabhavanty ugra-karmanah

ksayaya jagato 'hitah

SYNONYMS

etam—thus; drstim—vision; avastabhya—accepting; nasta—lost; atmanah—self; alpa-buddhayah—less intelligent; prabhavanti—flourish; ugra-karmanah—in painful activities; ksayaya—for destruction; jagatah—of the world; ahitah—unbeneficial.

TRANSLATION

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But, according to Bhagavad-gita, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world today is very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

TEXT 10

kamam asritya duspuram

dambha—mana—madanvitah

mohad grhitvasad—grahan

pravartante 'suci—vratah

SYNONYMS

kamam—lust; asritya—taking shelter of; duspuram—insatiable; dambha—pride; mana—false prestige; mada-anvitah—absorbed in conceit; mohat—by illusion; grhitva—taking; asat—nonpermanent; grahan—things; pravartante—flourish; asuci—unclean; vratah—avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demon's lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things—sex enjoyment and accumulation of material wealth. The word asuci-vratah, "unclean vows," is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat-eating; those are their asuci, unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11–12

cintam aparimeyam ca

pralayantam upasritah

kamopabhoga-parama

etavad iti niscitah

asa-pasa-satair baddhah

kama-krodha-parayanah

ihante kama-bhogartham

anyayenartha-sancayan

SYNONYMS

cintam—fears and anxieties; aparimeyam—unmeasurable; ca—and;
pralaya-antam—unto the point of death; upasritah—having taken shelter of them;
kama-upabhoga—sense gratification; paramah—the highest goal of life; etavat—thus;
iti—in this way; niscitah—ascertained; asa-pasa—entanglements in the network of
hope; sataih—by hundreds; baddhah—being bound; kama—lust; krodha—anger;
parayanah—always situated in that mentality; ihante—desire; kama—lust;
bhoga—sense enjoyment; artham—for that purpose; anyayena—illegally;
artha—wealth; sancayan—accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's karma, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Upanisads, there are two birds sitting in one tree; one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13–15

idam adya maya labdham

imam prapsye manoratham

idam astidam api me

bhavisyati punar dhanam

asau maya hatah satrur

hanisye caparan api

isvaro 'ham aham bhogi

siddho 'ham balavan sukhi

adhyo 'bhijanavan asmi

ko 'nyo 'sti sadrso maya

yaksye dasyami modisya

ity ajnana-vimohitah

SYNONYMS

idam—this; adya—today; maya—by me; labdham—gained; imam—this; prapsye—I shall gain; manah-ratham—according to my desires; idam—this; asti—there is; idam—this; api—also; me—mine; bhavisyati—will increase in the future; punah—again; dhanam—wealth; asau—that; maya—by me; hatah—has been killed; satruh—enemy; hanisye—I shall kill; ca—also; aparan—others; api—certainly; isvarah—the lord; aham—I am; aham—I am; bhogi—the enjoyer; siddhah—perfect; aham—I am; bala-van—powerful; sukhi—happy; adhyah—wealthy; abhijana-van—surrounded by aristocratic relatives; asmi—I am; kah—who else; anyah—other; asti—there is; sadrsah—like; maya—me; yaksye—I shall sacrifice; dasyami—I shall give charity; modisye—I shall rejoice; iti—thus; ajnana—by ignorance; vimohitah—deluded by.

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemies will also be

killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 16

aneka–citta–vibhranta

moha–jala–samavrtah

prasaktah kama–bhogesu

patanti narake 'sucäu

SYNONYMS

aneka—numerous; citta vibhramta—perplexed by anxieties; moha—of illusions; jala—by a network; samavrtah—surrounded; prasaktah—attached; kama—lust; bhogesu—sense gratification; patanti—glides down; narake—into hell; asucäu—unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth further and further. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamored by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of karma. According to the law of karma, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac think that all these things are accidental and due to the strength of his personal ability. He does not sense any arrangement behind all the varieties of people, beauty and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep—between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and a demoniac preacher tells his followers: "Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demoniac's preachings.

Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than he and that no one is more influential than he. As far as promotion to the higher planetary system is concerned, he does not believe in performing yajnas or sacrifices. Demons think that they will manufacture their own process of yajna and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Ravana. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the Vedas. Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangements. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word moha-jala is very significant. Jala means net; like fish caught in a net, they have no way to come out.

TEXT 17

atma–sambhavitah stabdha

dhana–mana–madanvitah

yajante nama–yajnais te

dambhenavidhi–purvakam

SYNONYMS

atma–sambhavitah—self–complacent; stabdhah—impudent; dhana–mana—wealth and false prestige; mada anvitah—absorbed in pride; yajante—perform sacrifices; nama—in name only; yajnaih—with such a sacrifice; te—they; dambhena—out of pride; avidhi–purvakam—without following any rules and regulations.

TRANSLATION

Self–complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only, without following any rules or regulations.

PURPORT

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so–called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They

make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word avidhi-purvakam, meaning a disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TEXT 18

ahankaram balam darpam

kamam krodham ca samsritah

mam atma-para-dehesu

pradvisanto 'bhyasuyakah

SYNONYMS

ahankaram—false ego; balam—strength; darpam—pride; kamam—lust; krodham—anger; ca—also; samsritah—having taken shelter of; mam—Me; atma—one's own; para dehesu—in other bodies; pradvisantah—blasphemes; abhyasuyakah—envious.

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blaspheme against the real religion.

PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independent and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.

TEXT 19

tan aham dvisatah kruran

samsaresu naradhaman

ksipamy ajasram asubhan

asurisv eva yonisu

SYNONYMS

tan—those; aham—I; dvisatah—envious; kruran—mischievous; samsaresu—into the ocean of material existence; nara-adhaman—the lowest of mankind; ksipami—put; ajasram—innumerable; asubhan—inauspicious; asurisu—demoniac; eva—certainly; yonisu—in the wombs.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

PURPORT

In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the Srimad-Bhagavatam, Third Canto, it is stated that an individual soul, after his death, is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life—animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of men are held to be always full of lust, always violent and hateful and always unclean. They are just like so many beasts in a jungle.

TEXT 20

asurim yonim apanna

mudha janmani janmani

mam aprapyaiva kaunteya

tato yanty adhamam gatim

SYNONYMS

asurim—demoniac; yonim—species; apannah—gaining; mudhah—the foolish; janmani
janmani—in birth after birth; mam—unto Me; aprapya—without achieving;
eva—certainly; kaunteya—O son of Kunti; tatah—thereafter; yanti—goes;
adhamam—condemned; gatim—destination.

TRANSLATION

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

PURPORT

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the Vedas also it is stated that such persons gradually sink to become dogs and hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the Vedanta-sutra we find that the Supreme Lord has no hatred for anyone. The placing of the asuras, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the asuras are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many

asuras—Ravana, Kamsa, Hiranyakasipu—to whom the Lord appeared in various incarnations just to kill them. Therefore God's mercy is shown to the asuras if they are fortunate enough to be killed by Him.

TEXT 21

tri-vidham narakasyedam

dvaram nasanam atmanah

kamah krodhas tatha lobhas

tasmad etat trayam tyajet

SYNONYMS

tri-vidham—three kinds of; narakasya—hellish; idam—this; dvaram—gate; nasanam—destructive; atmanah—of the self; kamah—lust; krodhah—anger; tatha—as well as; lobhah—greed; tasmad—therefore; etat—these; trayam—three; tyajet—must give up.

TRANSLATION

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

PURPORT

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

TEXT 22

etair vimuktah kaunteya

tamo—dvarais tribhir narah

acaraty atmanah sreyaś

tato yati param gatim

SYNONYMS

etair—by these; vimuktah—being liberated; kaunteya—O son of Kunti;
tamah—dvaraih—the gates of ignorance; tribhiḥ—three kinds of; narah—a person;
acarati—performs; atmanah—self; sreyaś—benediction; tatah—thereafter; yati—goes;
param—supreme; gatim—destination.

TRANSLATION

The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

PURPORT

One should be very careful of these three enemies to human life: lust, anger and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure. Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Kṛṣṇa consciousness, then success is guaranteed for him. In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed. Therefore, according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the spiritual order system. There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

TEXT 23

yah sastra-vidhim utsrjya

vartate kama-karatah

na sa siddhim avapnoti

na sukham na param gatim

SYNONYMS

yah—anyone; sastra-vidhim—the regulations of the scriptures; utsrjya—giving up; vartate—remains; kama-karatah—acting whimsically in lust; na—never; sah—he; siddhim—perfection; avapnoti—achieves; na—never; sukham—happiness; na—never; param—the supreme; gatim—perfectional stage.

TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

PURPORT

As described before, the sastra–vidhi, or the direction of the sastra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. Therefore one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service; it is then and there that he can attain the highest perfectional stage, not otherwise.

The word kama–karatah is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord. Such persons cannot have the perfection which is meant for the human life. The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

TEXT 24

tasmac chastram pramanam te

karyakarya—vyavasthitau

jnatva sastra—vidhanoktam

karma kartum iharhasi

SYNONYMS

tasmat—therefore; sastram—scriptures; pramanam—evidence; te—your; karya—duty; akarya—forbidden activities; vyavasthitau—in determining; jnatva—knowing; sastra—of scripture; vidhana—regulations; uktam—as declared; karma—work; kartum—to do; iha arhasi—you should do it.

TRANSLATION

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

PURPORT

As stated in the Fifteenth Chapter, all the rules and regulations of the Vedas are meant for knowing Krsna. If one understands Krsna from the Bhagavad-gita and becomes situated in Krsna consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahaprabhu made this process very easy: He asked people simply to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is to be understood as having studied all Vedic literature. He has come to the conclusion perfectly. Of course, for the ordinary persons who are not in Krsna consciousness or who

are not engaged in devotional service, what is to be done and what is not to be done must be decided by the injunctions of the Vedas. One should act accordingly, without argument. That is called following the principles of sastra, or scripture. Sastra is without the four principal defects that are visible in the conditioned soul: imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting forth rules and regulations. Therefore, the rules and regulations as described in the sastra—being above these defects—are accepted without alteration by all great saints, acaryas and great souls.

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the Vedas. Without following the principles of the scriptures, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the sastras is considered fortunate.

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, maya, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the spiritual master, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Thus end the Bhaktivedanta Purports to the Sixteenth Chapter of the Srimad Bhagavad-gita in the matter of the Divine and Demoniac Natures.

Chapter 17

The Divisions of Faith

TEXT 1

arjuna uvaca

ye sastra-vidhim utsrjya

yajante sraddhayanvitah

tesam nistha tu ka krsna

sattvam aho rajas tamah

SYNONYMS

arjunah uvaca—Arjuna said; ye—those; sastra-vidhim—the regulations of scripture; utsrjya—giving up; yajante—worship; sraddhaya—full faith; anvitah—possessed of; tesam—of them; nistha—faith; tu—but; ka—what is that; krsna—O Krsna; sattvam—in goodness; aho—said; rajah—in passion; tamah—in ignorance.

TRANSLATION

Arjuna said, O Krsna, what is the situation of one who do not follow the principles of scripture but who worships according to his own imagination? Is he in goodness, in

passion or in ignorance?

PURPORT

In the Fourth Chapter, thirty–ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an asura, demon, and one who follows the scriptural injunctions faithfully is called a deva, or demigod. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? This doubt of Arjuna's is to be cleared by Kṛṣṇa. Are those who create some sort of God by selecting a human being and placing their faith in him worshiping in goodness, passion or ignorance? Do such persons attain the perfectional stage of life? Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfectional stage? Do those who do not follow the rules and regulations of the scriptures but who have faith in something and worship gods and demigods and men attain success in their effort? Arjuna is putting these questions to Kṛṣṇa.

TEXT 2

sri–bhagavan uvaca

tri–vidha bhavati sraddha

dehinam sa svabhava–ja

sattviki rajasi caiva

tamasi ceti tam sṛnu

SYNONYMS

sri—bhagavan uvaca—the Supreme Personality of Godhead said; tri—vidha—three kinds; bhavati—become; sraddha—faith; dehinam—of the embodied; sa—that; sva—bhava—ja—according to his mode of material nature; sattviki—mode of goodness; rajasi—mode of passion; ca—also; eva—certainly; tamasi—mode of ignorance; ca—and; iti—thus; tam—that; srnu—hear from Me.

TRANSLATION

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—goodness, passion or ignorance. Now hear about these.

PURPORT

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence, give up following these rules and regulations are governed by the modes of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. The association of the living entity with the different modes of nature has been going on perpetually since the living entity is in contact with material nature. Thus he acquires different types of mentality according to his association with the material modes. But this nature can be changed if one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

TEXT 3

sattvanurupa sarvasya

sraddha bhavati bharata

sraddha-mayo 'yam puruso

yo yac-chraddhah sa eva sah

SYNONYMS

sattva-anurupa—according to the existence; sarvasya—of everyone; sraddha—faith; bhavati—becomes; bharata—O son of Bharata; sraddha—faith; mayah—full; ayam—this; purusah—living entity; yah—anyone; yat—that; sraddhah—faith; sah—that; eva—certainly; sah—he.

TRANSLATION

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

PURPORT

Everyone has a particular type of faith, regardless of what he is. But his faith is considered good, passionate or ignorant according to the nature he has acquired. Thus, according to his particular type of faith, one associates with certain persons. Now the real fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore one is originally transcendental to all the modes of material nature. But when one forgets his relationship with the Supreme Personality of Godhead and comes into contact with the material nature in conditional life, he generates his own position by association with the different

varieties of material nature. The resultant artificial faith and existence are only material. Although one may be conducted by some impression, or some conception of life, still, originally, he is nirguna, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired in order to regain his relationship with the Supreme Lord. That is the only path back without fear: Krsna consciousness. If one is situated in Krsna consciousness, then that path is guaranteed for his elevation to the perfectional stage. If one does not take to this path of self-realization, then he is surely to be conducted by the influence of the modes of nature.

The word sraddha, or faith, is very significant in this verse. Sraddha or faith always comes out of the works of goodness. One's faith may be in a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in something that is productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. They are mixed. They are not in pure goodness. Pure goodness is transcendental; in pure goodness one can understand the real nature of the Supreme Personality of Godhead. As long as one's faith is not completely in purified goodness, the faith is subject to contamination by any of the modes of material nature. The contaminated modes of material nature expand to the heart. Therefore according to the position of the heart in contact with a particular mode of material nature, one's faith is established. It should be understood, that if one's heart is in the mode of goodness, his faith is also in the mode of goodness. If his heart is in the mode of passion, his faith is also in the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also thus contaminated. Thus we find different types of faith in this world, and there are different types of religions due to different types of faith. The real principle of religious faith is situated in the mode of pure goodness, but because the heart is tainted, we find different types of religious principles. Thus according to different types of faith, there are different kinds of worship.

TEXT 4

yajante sattvika devan

yaksa-raksamsi rajasah

pretan bhuta-ganams canye

yajante tamasa janah

SYNONYMS

yajante—worship; sattvikah—those who are in the mode of goodness;
devan—demigods; yaksa-raksamsi rajasah—those who are in the mode of passion
worship demons; pretan—dead spirits; bhuta-ganan—ghosts; ca anye—and others;
yajante—worship; tamasah—in the mode of ignorance; janah—people.

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion
worship the demons and those in the mode of ignorance worship ghosts and spirits.

PURPORT

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship the demigods. The demigods include Brahma, Siva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We recall that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower-class people sometimes go to

the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendently situated in pure goodness. In the Srimad-Bhagavatam (4.3.23) it is said, sattvam visuddham vasudeva-sabditam: "When a man is situated in pure goodness, he worships Vasudeva." The purport is that those who are completely purified of the material modes of nature and who are transcendently situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Visnu, or the Visnu form in the material world, which is known as philosophized Visnu. Visnu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Visnu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahma is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end. In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

TEXTS 5-6

asastra-vihitam ghoram

tapyante ye tapo janah

dambhahankara-samyuktah

kama-raga-balanvitah

karsayantah sarira-stham

bhuta-gramam acetasah

mam caivantah sarira-stham

tan viddhy asura-niscayan

SYNONYMS

asastra—-not mentioned in the scriptures; vihitam—-directed; ghoram—-harmful to others; tapyante—-undergo penances; ye—-those; tapah—-austerities; janah—-persons; dambha—-pride; ahankara—-egoism; samyuktah—-engaged; kama—-lust; raga—-attachment; bala—-force; anvitah—-impelled by; karsayantah—-tormenting; sarira—stham—-situated within the body; bhuta—gramam—-combination of material elements; acetasah—-by such a misled mentality; mam—-to Me; ca—-also; eva—-certainly; antah—-within; sarira—stham—-situated in the body; tan—-them; viddhi—-understand; asura—-demons; niscayan—-certainly.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egoism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

PURPORT

There are persons who manufacture modes of austerity and penances which are not mentioned in the scriptural injunctions. For instance, fasting for some ulterior purpose, such as to promote a purely political end is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political end or social purpose. Persons who take to such austerities are, according to Bhagavad-gita, certainly demoniac. Their acts are against the scriptural injunctions and are not beneficial for the people in general. Actually, they act out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only is the combination of material elements of which the body is constructed disturbed, but also the Supreme Personality of Godhead Himself living within the body. Such unauthorized fasting or austerities for some political end are certainly very disturbing to others. They are not mentioned in the Vedic literature.

A demoniac person may think that he can force his enemy or other parties to comply with his desire by this method, but sometimes one dies by such fasting. These acts are not approved by the Supreme Personality of Godhead, and He says that those who engage in them are demons. Such demonstrations are insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. The word acetasaḥ is significant in this connection. Persons of normal mental condition must obey the scriptural injunctions. Those who are not in such a position neglect and disobey the scriptures and manufacture their own way of austerities and penances. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. The Lord forces them to take birth in the wombs of demoniac persons. Consequently they will live by demoniac principles life after life without knowing their relationship with the Supreme Personality of Godhead. If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

TEXT 7

aharas tv api sarvasya

tri-vidho bhavati priyah

yajnas tapas tatha danam

tesam bhedaṁ imam śrnu

SYNONYMS

aharah—eating; tu—certainly; api—also; sarvasya—of everyone; tri-vidhah—three kinds; bhavati—there are; priyah—dear; yajnah—sacrifice; tapah—austerity; tatha—also; danam—charity; tesam—of them; bhedaṁ—differences; imam—thus; śrnu—hear.

TRANSLATION

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

PURPORT

In terms of different situations in the modes of material nature, there are differences in the manner of eating, performing sacrifices, austerities and charities. They are not all conducted on the same level. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise; those who consider all kinds of sacrifice or foods or charity to be the same cannot discriminate, and they are foolish. There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general.

TEXT 8–10

ayuh–sattva–balarogya–

sukha–priti–vivardhanah

rasyah snigdhah sthira hrdaya

aharah sattvika–priyah

katv–amla–lavanaty–usna–

tiksna–ruksha–vidahinah

ahara rajasasyesta

duhkha–sokamaya–pradah

yata–yamam gata–rasam

puti paryusitam ca yat

ucchistam api camedhyam

bhojanam tamasa–priyam

SYNONYMS

ayuh—duration of life; sattva—existence; bala—strength; arogya—health; sukha—happiness; priti—satisfaction; vivardhanah—increasing; rasyah—juicy; snigdhah—fatty; sthirah—enduring; hrdyah—pleasing to the heart; aharah—food; sattvika—goodness; priyah—palatable. katu—bitter; amla—sour; lavana—salty; ati–usna—very hot; tiksna—pungent; ruksa—dry; vidahinah—burning; aharah—food; rajasasya—in the mode of passion; istah—palatable; duhkha—distress; soka—misery; amaya pradah—causing disease. yata–yamam—food cooked three hours before being eaten; gata–rasam—tasteless; puti—bad smelling; paryusitam—decomposed; ca—also; yat—that which; ucchistam—remnants of food eaten by others; api—also; ca—and; amedhyam—untouchable; bhojanam—eating; tamasa—in the mode of darkness; priyam—dear.

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fatty and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the mode of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of subhumans. Protein is amply available through split peas, dal, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucus in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except prasadam, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnants of what is offered to the Supreme Personality of Godhead. In Bhagavad-gita the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. *Patram puspam phalam toyam*. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasadam should be prepared in a particular way. Any food prepared by the injunctions of the scripture and offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

TEXT 11

aphalakanksibhir yajno

vidhi—disto ya ijjate

yastavyam eveti manah

samadhaya sa sattvikah

SYNONYMS

aphala—akanksibhih—devoid of desire for result; yajnah—sacrifice; vidhi—accordingly; distah—direction; yah—anyone; ijjate—performs; yastavyam—must be performed; eva—certainly; iti—thus; manah—mind; samadhaya—fixed in; sah—he; sattvikah—is in the mode of goodness.

TRANSLATION

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches.

Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables. Everyone thinks that there is no use in going to the temple just to worship God. But worship for economic benefit is not recommended in the scriptural injunctions. One should go simply to offer respect to the Deity. That will place one in the mode of goodness. It is the duty of every civilized man to obey the injunctions of the scriptures and offer respect to the Supreme Personality of Godhead.

TEXT 12

abhisandhaya tu phalam

dambhartham api caiva yat

ijyate bharata-srestha

tam yajnam viddhi rajasam

SYNONYMS

abhisandhaya—desiring; tu—but; phalam—the result; dambha—pride; artham—for the sake of; api—also; ca—and; eva—certainly; yat—that which; ijyate—worship; bharata-srestha—O chief of the Bharatas; tam—that; yajnam—sacrifice; viddhi—know; rajasam—in the mode of passion.

TRANSLATION

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bharatas.

PURPORT

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

TEXT 13

vidhi—hinam asrstannam

mantra—hinam adaksinam

sraddha—virahitam yajnam

tamasam paricaksate

SYNONYMS

vidhi—hinam—without scriptural direction; asrsta—annam—without distribution of prasadam; mantra—hinam—without chanting of the Vedic hymns; adaksinam—without remunerations to the priests; sraddha—faith; virahitam—without; yajnam—sacrifice; tamasam—in the mode of ignorance; paricaksate—is to be considered.

TRANSLATION

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests,

and which is faithless—that sacrifice if of the nature of ignorance.

PURPORT

Faith in the mode of darkness or ignorance is actually faithlessness. Sometimes people worship some demigod just to make money and then spend the money for recreation, ignoring the scriptural injunctions. Such ceremonial shows of religiosity are not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality and do not benefit human society.

TEXT 14

deva—dvija—guru—prajna—

pujanam saucam arjavam

brahmacaryam ahimsa ca

sariram tapa ucyate

SYNONYMS

deva—the Supreme Lord; dvija—the brahmana; guru—the spiritual master; prajna—worshipable personalities; pujanam—worship; saucam—cleanliness; arjavam—simplicity; brahmacaryam—celibacy; ahimsa—nonviolence; ca—also; sariram—pertaining to the body; tapah—austerity; ucyate—is said to be.

TRANSLATION

The austerity of the body consists of this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods, the perfect, qualified brahmanas and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. These should be given proper respect. One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior. He should not do anything which is not sanctioned by the scriptural injunctions. He should not indulge in sex outside of married life, for sex is sanctioned in the scriptures only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.

TEXT 15

anudvega-karam vakyam

satyam priya-hitam ca yat

svadhyayabhyasanam caiva

van-mayam tapa ucyate

SYNONYMS

anudvega—not agitating; karam—producing; vakyam—words; satyam—truthful; priya—dear; hitam—beneficial; ca—also; yat—which; svadhyaya—Vedic study; abhyasanam—practice; ca—also; eva—certainly; van-mayam—of the voice; tapah—austerity; ucyate—is said to be.

TRANSLATION

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

PURPORT

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

TEXT 16

manah—prasadah saumyatvam

maunam atma—vinigrahaḥ

bhava—samsuddhir ity etat

tapo manasam ucyate

SYNONYMS

manah—prasadah—satisfaction of the mind; saumyatvam—without duplicity towards others; maunam—gravity; atma—self; vinigraha—control; bhava—nature; samsuddhih—purification; iti—thus; etat—that is; tapah—austerity; manasam—of the mind; ucyate—is said to be.

TRANSLATION

And satisfaction, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

PURPORT

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Kṛṣṇa consciousness and must always avoid sense gratification. To purify one's nature is to become Kṛṣṇa conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility of the mind's becoming satisfied. The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, as in the Purāṇas and the Mahābhārata. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Kṛṣṇa consciousness observes perfect silence in this sense. Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealings and thereby purify his existence. All these qualities together constitute austerity in mental activities.

TEXT 17

sraddhaya paraya taptam

tapas tat tri-vidham naraih

aphalakanksibhir yuktaih

sattvikam paricaksate

SYNONYMS

sraddhaya—-with faith; paraya—-transcendental; taptam—-execution; tapah—-austerity; tat—-that; tri-vidham—-three kinds; naraih—-by men; aphala-akanksibhih—-without desires for fruits; yuktaih—-engaged; sattvikam—-in the mode of goodness; paricaksate—-is called.

TRANSLATION

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

TEXT 18

satkara-mana-pujartham

tapo dambhena caiva yat

kriyate tad iha proktam

rajasam calam adhruvam

SYNONYMS

sat—kara—respect; mana—honor; puja—artham—for worship; tapah—austerity; dambhena—pride; ca—also; eva—certainly; yat—which is; kriyate—performed; tat—that; iha—in this world; proktam—is said; rajasam—in the mode of passion; calam—flickering; adhruvam—temporary.

TRANSLATION

Those ostentatious penances and austerities which are performed in order to gain respect, honor and worship are said to be in the mode of passion. They are neither stable nor permanent.

PURPORT

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

TEXT 19

mudha—grahenatmano yat

pidaya kriyate tapah

parasyotsadanartham va

tat tamasam udahrtam

SYNONYMS

mudha—foolish; grahena—with endeavor; atmanah—of one's own self; yat—which; pidaya—by torture; kriyate—is performed; tapah—penance; parasya—to others; utsadana—artham—causing annihilation; va—or; tat—that; tamasam—in the mode of darkness; udahrtam—is said to be.

TRANSLATION

And those penances and austerities which are performed foolishly by means of obstinate self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

PURPORT

There are instances of foolish penance undertaken by demons like Hiranyakasipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahma for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

TEXT 20

datavyam iti yad danam

diyate 'nupakarine

dese kale ca patre ca

tad danam sattvikam smrtam

SYNONYMS

datavyam—worth giving; iti—thus; yat—that which; danam—charity; diyate—given; anupakarine—to any person irrespective of doing good; dese—in place; kale—in time; ca—also; patre—suitable person; ca—and; tat—that; danam—charity; sattvikam—in the mode of goodness; smrtam—consider.

TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified brahmana or a Vaisnava (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual

advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

TEXT 21

yat tu pratyupakarartham

phalam uddisya va punah

diyate ca pariklistam

tad danam rajasam smrtam

SYNONYMS

yat—that which; tu—but; prati-upakara-artham—for the sake of getting some return; phalam—result; uddisya—desiring; va—or; punah—again; diyate—is given in charity; ca—also; pariklistam—grudgingly; tat—that; danam—charity; rajasam—in the mode of passion; smrtam—is understood to be.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

PURPORT

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. "Why have I spent so much in this way?" Charity is also sometimes given under some obligation, at the request of a superior. These kinds of charity are said to be in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

TEXT 22

adesa–kale yad danam

apatrebhyas ca diyate

asat–krtam avajnatam

tat tamasam udahrtam

SYNONYMS

adesa—unpurified place; kale—unpurified time; yat—that which; danam—charity; upatrebhyah—to unworthy persons; ca—also; diyate—is given; asat–krtam—without respect; avajnatam—without proper attention; tat—that; tamasam—in the mode of darkness; udahrtam—is said to be.

TRANSLATION

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

PURPORT

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.

TEXT 23

om tat sad iti nirdeso

brahmanas tri-vidhah smrtah

brahmanas tena vedas ca

yajnas ca vihitah pura

SYNONYMS

om—indication of the Supreme; tat—that; sat—eternal; iti—that; nirdesah—indication; brahmanah—of the Supreme; tri-vidhah—three kinds; smrtah—consider; brahmanah—the brahmanas; tena—therefore; vedah—the Vedic literature; ca—also; yajnah—sacrifice; ca—also; vihitah—used; pura—formerly.

TRANSLATION

From the beginning of creation, the three syllables—om tat sat—have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme—om tat sat, the Supreme Personality of Godhead, the eternal—they become means for spiritual elevation. In the scriptural injunctions such an objective is indicated. These three words, om tat sat, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word om is always found.

One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charity, sacrifice and penance must be done in the mode of goodness. Performed in the mode of passion and ignorance, they are certainly inferior in quality. The three words om tat sat are uttered in conjunction with the holy name of the Supreme Lord, e.g., om tad visnoh. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, om is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. Om ity etad brahmano nedistham nama (Rg Veda) indicates the first goal. Then tat tvam asi (Chandogya Upanisad 6.8.7) indicates the second goal. And sad eva saumya (Chandogya Upanisad 6.2.1) indicates the third goal. Combined they become om tat sat. Formerly when Brahma, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance. Bhagavad-gita recommends, therefore, that any work done should be done for om tat sat, or for the Supreme Personality of Godhead. When one performs penance, charity, and sacrifice with these three words, he is acting in Kṛṣṇa consciousness. Kṛṣṇa consciousness is a scientific execution of transcendental activities which enables one to return home, back to Godhead. There is no loss of energy in acting in such a transcendental way.

TEXT 24

tasmad om ity udahrtya

yajna–dana–tapah–kriyah

pravartante vidhanoktah

satatam brahma–vadinam

SYNONYMS

tasmat—therefore; om—beginning with om; iti—thus; udahrtya—indicating; yajna—sacrifice; dana—charity; tapah—penance; kriyah—performances; pravartante—begin; vidhana–uktah—according to scriptural regulation; satatam—always; brahma–vadinam—of the transcendentalists.

TRANSLATION

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.

PURPORT

Om tad visnō paramam padam (Rg Veda 1.22.20). The lotus feet of Visnu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead assures the perfection of all activity.

TEXT 25

tad ity anabhisandhaya

phalam yajna–tapah–kriyah

dana–kriyas ca vividhah

kriyante moksa–kanksibhih

SYNONYMS

tat—that; iti—they; anabhisandhaya—without fruitive result; phalam—result of sacrifice; yajna—sacrifice; tapah—penance; kriyah—activities; dana—charity; kriyah—activities; ca—also; vividhah—varieties; kriyante—done; moksa–kanksibhih—those who actually desire liberation.

TRANSLATION

One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.

PURPORT

To be elevated to the spiritual position, one should not act for any material gain. Acts should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

TEXTS 26–27

sad—bhave sadhu—bhave ca

sad ity etat prayujyate

prasaste karmani tatha

sac—chabdah partha yujyate

yajne tapasi dane ca

sthitih sad iti cocyate

karma caiva tad—arthiyam

sad ity evabhidhiyate

SYNONYMS

sat—bhave—in the sense of the nature of the Supreme; sadhu—bhave—in the sense of the nature of devotion; ca—also; sat—the supreme; iti—thus; etat—this; prayujyate—is used; prasaste—bona fide; karmani—activities; tatha—also; sat—sabdah—the sound sat; partha—O son of Prtha; yujyate—is used; yajne—sacrifice; tapasi—in penance; dane—charity; ca—also; sthitih—situated; sat—the Supreme; iti—thus; ca—and; ucyate—pronounced; karma—work; ca—also; eva—certainly; tat—that; arthiyam—are meant; sat—Supreme; iti—thus; eva—certainly; abhidhiyate—is practiced.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

PURPORT

The words prasaste karmani, or prescribed duties, indicate that there are many activities prescribed in the Vedic literature which are purificatory processes beginning from the parental care up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. In all such activities it is recommended that one should vibrate om tat sat. The words sad-bhave and sadhu-bhave indicate the transcendental situation. One who is acting in Krsna consciousness is called sattva, and one who is fully conscious of the activities in Krsna consciousness is called a sadhu. In the Srimad-Bhagavatam (3.25.25) it is said that the transcendental subject matter becomes clear in the association of the devotees. Without good association one cannot achieve transcendental knowledge. When initiating a person or offering the sacred thread, one vibrates the words om tat sat. Similarly, in all kinds of yajna performances, the supreme object, om tat sat is invoked. These words om tat sat are used to perfect all activities. The supreme om tat sat makes everything complete.

TEXT 28

asraddhaya hutam dattam

tapas taptam krtam ca yat

asad ity ucyate partha

na ca tat pretya no iha

SYNONYMS

asraddhaya—without faith; hutam—offered in sacrifice; dattam—given; tapah—penance; taptam—executed; krtam—performed; ca—also; yat—that which; asat—false; iti—thus; ucyate—is said to be; partha—O son of Prtha; na—never;

ca—also; tat—that; pretya—after death; no—nor; iha—in this life.

TRANSLATION

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Prtha, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.

PURPORT

Anything done without the transcendental objective—whether it be sacrifice, charity or penance—is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme in Kṛṣṇa consciousness. Without such faith, and without the proper guidance, there can never be any fruit. In all the Vedic scriptures, faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is the understanding of Kṛṣṇa. No one can obtain success without following this principle. Therefore, the best course is to work from the very beginning in Kṛṣṇa consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

In the conditional state, people are attracted to worship demigods, ghosts, or Yaksas like Kuvera. The mode of goodness is better than the modes of passion and ignorance, but one who takes directly to Kṛṣṇa consciousness is transcendental to all three modes of material nature. Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Kṛṣṇa consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Kṛṣṇa consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedānta Purports to the Seventeenth Chapter of the Srimad Bhagavad-gītā in the matter of the Divisions of Faith.

Chapter 18

Conclusion—The Perfection of Renunciation

TEXT 1

arjuna uvaca

sannyasasya maha-baho

tattvam icchami veditum

tyagasya ca hrsikesa

prthak kesi-nisudana

SYNONYMS

arjunah uvaca—Arjuna said; sannyasasya—renunciation; maha-baho—O mighty-armed one; tattvam—truth; icchami—I wish; veditum—to understand; tyagasya—of renunciation; ca—also; hrsikesa—O master of the senses; prthak—differently; kesi-nisudana—O killer of the Kesi demon.

TRANSLATION

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon,

PURPORT

Actually the Bhagavad-gita is finished in seventeen chapters. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of Bhagavad-gita, Lord Kṛṣṇa stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service: *yoginam api sarvesam...* "Of all yogis or transcendentalists, one who always thinks of Me within himself is best." In the next six chapters, pure devotional service and its nature and activity were discussed. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, summarized by the words *om tat sat*, which indicate Viṣṇu, the Supreme Person. In the third part of Bhagavad-gita, devotional service was established by the example of past ācāryas and the Brahma-sūtra, the Vedānta-sūtra, which cites that devotional service is the ultimate purpose of life and nothing else. Certain impersonalists consider themselves monopolizers of the knowledge of Vedānta-sūtra, but actually the Vedānta-sūtra is meant for understanding devotional service, for the Lord Himself is the composer of the Vedānta-sūtra, and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every Veda, devotional service is the objective. That is explained in Bhagavad-gita.

As in the Second Chapter a synopsis of the whole subject matter was described, similarly, in the Eighteenth Chapter also the summary of all instruction is given. The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of Bhagavad-gita, namely renunciation (*tyāga*) and the renounced order of life (*sannyāsa*). Thus he is asking the meaning of these two words.

Two words used in this verse to address the Supreme Lord—Hṛṣīkeśa and Keśi-nisudana—are significant. Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can always help us attain mental serenity. Arjuna requests Him to summarize everything in such a way that he can remain equipoised. Yet he has some doubts, and doubts are always compared to demons. He therefore addresses Kṛṣṇa as Keśi-nisudana. Keśi was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

TEXT 2

sri-bhagavan uvaca

kamyanam karmanam nyasam

sannyasam kavayo viduh

sarva-karma-phala-tyagam

prahus tyagam vicaksanah

SYNONYMS

sri-bhagavan uvaca—the Supreme Personality of Godhead said; kamyanam—with desire; karmanam—activities; nyasam—renunciation; sannyasam—renounced order of life; kavayah—the learned; viduh—know; sarva—of all; karma—activities; phala—of results; tyagam—renunciation; prahuh—call; tyagam—renunciation; vicaksanah—the experienced.

TRANSLATION

The Supreme Lord said, to give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

PURPORT

The performance of activities for results has to be given up. This is the instruction of Bhagavad-gita. But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verse. There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures. There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped. However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

TEXT 3

tyajyam dosa-vad ity eke

karma prahur manisinah

yajna-dana-tapah-karma

na tyajyam iti capare

SYNONYMS

tyajyam—must be given up; dosa-vat—as an evil; iti—thus; eke—one group; karma—work; prahuh—said; manisinah—of great thinkers; yajna—sacrifice; dana—charity; tapah—penance; karma—work; na—never; tyajyam—is to be given up; iti—thus; ca—certainly; apare—others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

PURPORT

There are many activities in the Vedic literatures which are subjects of contention. For instance, it is said that an animal can be killed in a sacrifice, yet some maintain animal killing is completely abominable. Although animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

TEXT 4

niscayam srnu me tatra

tyage bharata-sattama

tyago hi purusa-vyaghra

tri-vidhah samprakirtitah

SYNONYMS

niscayam—certainty; srnu—hear; me—from Me; tatra—there; tyage—in the matter of renunciation; bharata-sat-tama—O best of the Bharatas; tyagah—renunciation; hi—certainly; purusa-vyaghra—O tiger among human beings; tri-vidhah—three kinds; samprakirtitah—is declared.

TRANSLATION

O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

PURPORT

Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Sri Kṛṣṇa, gives His judgment, which should be taken as final. After all, the Vedas are different laws given by the Lord. Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which they are performed.

TEXT 5

yajna—dana—tapah—karma

na tyajyam karyam eva tat

yajno danam tapas caiva

pavanani manisinam

SYNONYMS

yajna—sacrifice; dana—charity; tapah—penance; karma—activities; na—never; tyajyam—to be given up; karyam—must be done; eva—certainly; tat—that; yajnah—sacrifice; danam—charity; tapah—penance; ca—also; eva—certainly;

pavanani—purifying; manisnam—even of the great souls.

TRANSLATION

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

PURPORT

The yogis should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is considered to be one of these sacrifices. It is called vivaha–yajna. Should a sannyasi, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivaha–yajna, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this vivaha–yajna should be encouraged even by persons in the renounced order of life. Sannyasis should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity is for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

TEXT 6

etany api tu karmani

sangam tyaktva phalani ca

kartavyaniti me partha

SYNONYMS

etani—all this; api—certainly; tu—must; karmani—activities; sangam—association; tyaktva—renouncing; phalani—results; ca—also; kartavyani—as duty; iti—thus; me—My; partha—O son of Prtha; niscitam—definite; matam—opinion; uttamam—the best.

TRANSLATION

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

PURPORT

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Krsna consciousness must be encouraged. In the Srimad-Bhagavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion. A devotee of the Lord should accept any kind of work, sacrifice or charity which will help him in the discharge of devotional service to the Lord.

TEXT 7

niyatasya tu sannyasah

karmano nopapadyate

mohat tasya parityagas

tamasah parikirtitah

SYNONYMS

niyatasya—prescribed duties; tu—but; sannyasah—renunciation; karmanah—activities; na—never; upapadyate—is deserved; mohat—by illusion; tasya—of which; parityagah—renunciation; tamasah—in the mode of ignorance; parikirtitah—is declared.

TRANSLATION

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

PURPORT

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a sannyasi may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

TEXT 8

duhkham ity eva yat karma

kaya—klesa—bhayat tyajet

sa krtva rajasam tyagam

naiva tyaga—phalam labhet

SYNONYMS

duhkham—unhappy; iti—thus; eva—certainly; yat—that which; karma—work; kaya—body; klesa—troublesome; bhayat—out of fear; tyajet—gives up; sah—that; krtva—after doing; rajasam—in the mode of passion; tyagam—renunciation; na eva—certainly not; tyaga—renounced; phalam—results; labhet—gain.

TRANSLATION

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

PURPORT

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness, one should not desist out of fear or because such activities are considered troublesome. Such renunciation is in the mode of passion. The result of

passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.

TEXT 9

karyam ity eva yat karma

niyatam kriyate 'rjuna

sangam tyaktva phalam caiva

sa tyagah sattviko matah

SYNONYMS

karyam—must be done; iti—thus; eva—thus; yat—that which; karma—work; niyatam—prescribed; kriyate—performed; arjuna—O Arjuna; sangam—association; tyaktva—giving up; phalam—result; ca—also; eva—certainly; sah—that; tyagah—renunciation; sattvikah—in the mode of goodness; matah—in My opinion.

TRANSLATION

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit—his renunciation is of the nature of goodness, O Arjuna.

PURPORT

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Kṛṣṇa. And when he gives up the result for Kṛṣṇa, he is acting transcendently.

TEXT 10

na dvesty akusalam karma

kusale nanusajjate

tyagi sattva-samavisto

medhavi chinna-samsayah

SYNONYMS

na—never; dvesti—hates; akusalam—in-inauspicious; karma—work; kusale—in the auspicious; na—nor; anusajjate—becomes attached; tyagi—the renouncer; sattva—goodness; samavistah—absorbed in; medhavi—intelligent; chinna—cut up; samsayah—all doubts.

TRANSLATION

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

PURPORT

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

TEXT 11

na hi deha-bhrta sakyam

tyaktum karmany asesatah

ya tu karma-phala-tyagi

sa tyagity abhidhiyate

SYNONYMS

na—never; hi—certainly; deha-bhrta—of the embodied; sakyam—possible; tyaktum—to renounce; karmani—activities of; asesatah—altogether; ya tu—anyone who; karma—work; phala—results; tyagi—renouncer; sa—he; tyagi—the renouncer; iti—thus; abhidhiyate—it is said.

TRANSLATION

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

PURPORT

It is said in Bhagavad-gita that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer. There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and whatever they earn they give to the Society. Such highly elevated souls are actually sannyasis and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

TEXT 12

anistam istam misram ca

tri-vidham karmanah phalam

bhavaty atyaginam pretya

na tu sannyasinam kvacit

SYNONYMS

anistam—leading to hell; istam—leading to heaven; misram ca—or mixture;
tri-vidham—three kinds; karmanah—work; phalam—result; bhavati—becomes;
atyaginam—of the renouncer; pretya—after death; na tu—but not; sannyasinam—of the
renounced order; kvacit—at any time.

TRANSLATION

For one who is not renounced, the threefold fruits of action—desirable, undesirable and mixed—accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

PURPORT

A person in Kṛṣṇa consciousness acting in knowledge of his relationship with Kṛṣṇa is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

TEXT 13

pancaṭitani maha-baho

karanāni nibodha me

sankhye kṛtante proktāni

siddhaye sarva-karmanam

adhiṣṭhanam tatha karta

karanam ca prthag-vidham

vividhas ca prthak cesta

daivam caivatra pañcamam

SYNONYMS

panca—five; etani—all these; maha—baho—O mighty—armed one; karanani—cause; nibodha—just understand; me—from Me; sankhye—in the Vedas; krta—ante—after performance; proktani—said; siddhaye—perfection; sarva—all; karmanam—actuated. adhithanam—place; tatha—also; karta—worker; karanam ca—and instruments; prthak—vidham—different kinds; vividhah ca—varieties; prthak—separately; cestah—endeavor; daivam—the Supreme; ca—also; eva—certainly; atra—here; pancamam—five.

TRANSLATION

O mighty—armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

PURPORT

A question may be raised that since any activity performed must have some reaction, how is it that the person in Krsna consciousness does not suffer or enjoy the reactions of work? The Lord is citing Vedanta philosophy to show how this is possible. He says that there are five causes for all activities, and for success in all activity, one should know these five causes. Sankhya means the stalk of knowledge, and Vedanta is the final stalk of knowledge accepted by all leading acaryas. Even Sankara accepts Vedanta—sutra as such. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the Gita, sarvasya caham hr̥di sannivistah. He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the supercause. Under these circumstances, he who is acting in Krsna consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity. Those in complete Krsna consciousness are not ultimately responsible for their actions. Everything is dependent on the supreme will, the Supersoul, the Supreme

TEXT 15

sarira—van—manobhir yat

karma prarabhate narah

nyayyam va viparitam va

pancaite tasya hetavah

SYNONYMS

sarira—body; vak—speech; manobhih—by the mind; yat—anything; karma—work; prarabhate—begins; narah—a person; nyayyam—right; va—or; viparitam—the opposite; va—or; panca—five; ete—all these; tasya—its; hetavah—causes.

TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

PURPORT

The words "right" and "wrong" are very significant in this verse. Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done

against the principles of the scriptural injunctions. But whatever is done requires these five factors for its complete performance.

TEXT 16

tatraivam sati kartaram

atmanam kevalam tu yah

pasyaty akṛta-buddhitvan

na sa pasyati durmatih

SYNONYMS

tatra—there; evam—certainly; sati—being; kartaram—of the worker; atmanam—the self; kevalam—only; tu—but; yah—anyone; pasyati—sees; akṛta-buddhitvat—due to unintelligence; na—never; sa—he; pasyati—sees; durmatih—foolish.

TRANSLATION

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

PURPORT

A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions. Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead. Therefore, one should see not only the four material causes, but the supreme efficient cause as well. One who does not see the Supreme thinks himself to be the doer.

TEXT 17

yasya nahankrto bhavo

buddhir yasya na lipyate

hatvapi sa imal lokan

na hanti na nibadhyate

SYNONYMS

yasya—of one who; na—never; ahankrtah—false ego; bhavah—nature; buddhih—intelligence; yasya—one who; na—never; lipyate—is attached; hatva api—even killing; sah—he; iman—this; lokan—world; na—never; hanti—kills; na—never; nibadhyate—becomes entangled.

TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

PURPORT

In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the supreme sanction within and without. If one does not know that a supersanction is there, why should he act? But one who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Kṛṣṇa consciousness. Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected with the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

TEXT 18

jnanam jneyam pariñata

tri-vidha karma-codana

karanam karma karteti

tri-vidhah karma-sangrahaḥ

SYNONYMS

jnanam—knowledge; jneyam—objective; pariñata—the knower; tri-vidha—three kinds; karma—work; codana—impetus; karanam—the senses; karma—work; karta—the doer; iti—thus; tri-vidhah—three kinds; karma—work; sangrahaḥ—accumulation.

TRANSLATION

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

PURPORT

There are three kinds of impetus for daily work: knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being has these elements. Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. The mind is the center of all senses, and the object is work itself. These are the different phases of work as described in Bhagavad-gita. The sum total of all activities is called accumulation of work.

TEXT 19

jnanam karma ca karta ca

tridhaiva guna-bhedatah

procyate guna-sankhyane

yathavac chrnu tany api

SYNONYMS

jnanam—knowledge; karma—work; ca—also; karta—worker; ca—also; tridha—three kinds; eva—certainly; guna-bhedatah—in terms of different modes of material nature; procyate—is said; guna-sankhyane—in terms of different modes; yatha-vat—as they act; srnu—hear; tani—all of them; api—also.

TRANSLATION

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

PURPORT

In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence. All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself according to the three material modes.

TEXT 20

sarva-bhutesu yenaikam

bhavam avyayam iksate

avibhaktam vibhaktesu

taj jnanam viddhi sattvikam

SYNONYMS

sarva—bhutesu—in all living entities; yena—by whom; ekam—one; bhavam—situation; avyayam—imperishable; iksate—does see; avibhaktam—undivided; vibhaktesu—in the numberless divided; tat—that; jnanam—knowledge; viddhi—know; sattvikam—in the mode of goodness.

TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

PURPORT

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

TEXT 21

prthaktvena tu yaj jnanam

nana—bhavan prthag—vidhan

vetti sarvesu bhutesu

taj jnanam viddhi rajasam

SYNONYMS

prthaktvena—because of division; tu—but; yat jnanam—which knowledge;
nana—bhavan—multifarious situations; prthag—vidhan—differently; vetti—one who
knows; sarvesu—in all; bhutesu—living entities; tat jnanam—that knowledge;
viddhi—must be known; rajasam—in terms of passion.

TRANSLATION

That knowledge by which a different type of living entity is seen to be dwelling in
different bodies is knowledge in the mode of passion.

PURPORT

The concept that the material body is the living entity and that with the destruction of the
body the consciousness is also destroyed is called knowledge in the mode of passion.
According to that knowledge, bodies differ from one another because of the development
of different types of consciousness, otherwise there is no separate soul which manifests
consciousness. The body is itself the soul, and there is no separate soul beyond the body.
According to such knowledge, consciousness is temporary. Or else there are no individual
souls, but there is an all-pervading soul, which is full of knowledge, and this body is a
manifestation of temporary ignorance. Or beyond this body there is no special individual
or supreme soul. All such conceptions are considered products of the mode of passion.

TEXT 22

yat tu krtsna—vad ekasmin

karye saktam ahaitukam

atattvartha—vad alpam ca

tat tamasam udahrtam

SYNONYMS

yat—that which; tu—but; krtsna—vat—all in all; ekasmin—in one; karye—work; saktam—attached; ahaitukam—without cause; atattva—artha—vat—without reality; alpam—very meager; ca—and; tat—that; tamasam—in the mode of darkness; udahrtam—is spoken.

TRANSLATION

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

PURPORT

The "knowledge" of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has

knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

TEXT 23

niyatam sanga–rahitam

araga–dvesatah krtam

aphala–prepsuna karma

yat tat sattvikam ucyate

SYNONYMS

niyatam—regulative; sanga–rahitam—without attachment; araga–dvesatah—without love or hatred; krtam—done; aphala–prepsuna—without fruitive result; karma—acts; yat—which; tat—that; sattvikam—in the mode of goodness; ucyate—is called.

TRANSLATION

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called

action in the mode of goodness.

PURPORT

Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred, and performed in Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

TEXT 24

yat tu kamepsuna karma

sahankarena va punah

kriyate bahulayasam

tad rajasam udahrtam

SYNONYMS

yat—that which; tu—but; kama—ipsuna—with fruitive result; karma—work;
sa—ahankarena—with ego; va—or; punah—again; kriyate—performed;
bahula—ayasam—with great labor; tat—that; rajasam—in the mode of passion;
udahrtam—is said to be.

TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

TEXT 25

anubandham ksayam himsam

anapeksya ca paurusam

mohad arabhyate karma

yat tat tamasam ucyate

SYNONYMS

anubandham—future bondage; ksayam—destruction; himsam—violence;
anapeksya—without consideration of consequences; ca—also; paurusam—distressing to others; mohat—by illusion; arabhyate—begun; karma—work; yat—which; tat—that; tamasam—in the mode of ignorance; ucyate—is said to be.

TRANSLATION

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

PURPORT

One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadutas. Irresponsible work is destructive because it destroys the regulative principles of scriptural injunction. It is often based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

TEXT 26

mukta-sango 'naham-vadi

dhrty-utsaha-samanvitah

siddhy-asiddhyor nirvikarah

karta sattvika ucyate

SYNONYMS

mukta-sangah—liberated from all material association; anaham-vadi—without false ego; dhrty-utsaha—with great enthusiasm; samanvitah—qualified in that way; siddhi—perfection; asiddhyoh—failure; nirvikarah—without change; karta—worker; sattvikah—in the mode of goodness; ucyate—is said to be.

TRANSLATION

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

PURPORT

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress or happiness. Such a worker is situated in the mode of goodness.

TEXT 27

ragi karma-phala-prepsur

lubdho himsatmakō 'suciḥ

harsa-soka-anvitah karta

rajasah parikirtitah

SYNONYMS

ragi—very much attached; karma-phala—to the fruit of the work; prepsuh—desiring; lubdhah—greedy; himsa-atmakah—and always envious; asuciḥ—unclean; harsa-soka-anvitah—complicated, with joy and sorrow; karta—such a worker; rajasah—in the mode of passion; parikirtitah—is declared.

TRANSLATION

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

PURPORT

A person is too much attached to a certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation in life. He is simply concerned with making this world as materially comfortable as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong for sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such a man is in the mode of passion.

TEXT 28

ayuktah prakrtah stabdhah

satho naiskrtiko 'lasah

visadi dirgha—sutri ca

karta tamasa ucyate

SYNONYMS

ayuktah—without reference to scriptural injunctions; prakrtah—materialistic; stabdhah—obstinate; sathah—deceitful; naiskrtikah—expert in insulting others; alash—lazy; visadi—morose; dirgha—sutri—procrastinating; ca—also; karta—worker;

tamasah—in the mode of ignorance; ucyate—is said to be.

TRANSLATION

And that worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

PURPORT

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

TEXT 29

buddher bhedaṁ dhr̥tes caiva

guṇataḥ tri-vidhaṁ sru

procyamanam asena

prthaktvena dhananjaya

SYNONYMS

buddheh—of intelligence; bhedam—differences; dhrteh—of steadiness; ca—also; eva—certainly; gunatah—by the modes of material nature; tri-vidham—the three kinds of; srnu—just hear; procyamanam—as described by Me; asesena—in detail; prthaktvena—differently; dhananjaya—O winner of wealth.

TRANSLATION

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

PURPORT

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to the modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

TEXT 30

pravrttim ca nivrttim ca

karyakarye bhayabhaye

bandham moksam ca ya vetti

buddhih sa partha sattviki

SYNONYMS

pravrttim—deserving; ca—also; nivrttim—not deserving; ca—and; karya—work; akarye—reaction; bhaya—fearful; abhaye—fearlessness; bandham—obligation; mokṣam ca—and liberation; ya—that which; vetti—knows; buddhih—understanding; sa—that; partha—O son of Prtha; sattviki—in the mode of goodness.

TRANSLATION

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

PURPORT

Actions which are performed in terms of the directions of the scriptures are called pravṛtti, or actions that deserve to be performed, and actions which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work. Understanding which discriminates by intelligence is situated in the mode of goodness.

TEXT 31

yaya dharmam adharmam ca

karyam cakaryam eva ca

ayathavat prajānati

buddhih sa partha rajasi

SYNONYMS

yaya—by which; dharmam—principles of religion; adharmam—and irreligion; ca—and; karyam—work; ca—also; akaryam—what ought not to be done; eva—certainly; ca—also; ayatha—vat—not perfectly; prajanati—knows; buddhih—intelligence; sa—that; partha—O son of Prtha; rajasi—in the mode of passion.

TRANSLATION

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Prtha, is in the mode of passion.

PURPORT

Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

TEXT 32

adharmam dharmam iti ya

manyate tamasavṛta

sarvarthan viparitamś ca

buddhiḥ sa partha tamasi

SYNONYMS

adharmam—irreligion; dharmam—religion; iti—thus; ya—which; manyate—thinks; tamasa—by illusion; avṛta—covered; sarva—arthan—all things; viparitan—the wrong direction; ca—also; buddhiḥ—intelligence; sa—that; partha—O son of Prtha; tamasi—the mode of ignorance.

TRANSLATION

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

PURPORT

Intelligence in the mode of ignorance is always working the opposite of the way it should. It accepts religions which are not actually religions and rejects actual religion. Men in ignorance understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of ignorance.

TEXT 33

dhrtya yaya dharayate

manah—pranendriya—kriyah

yogenavyabhicarinya

dhrtih sa partha sattviki

SYNONYMS

dhrtya—determination; yaya—by which; dharayate—is sustained; manah—mind; prana—life; indriya—senses; kriyah—activities; yogena—by yoga practice; avyabhicarinya—without any break; dhrtih—such determination; sa—that; partha—O son of Prtha; sattviki—in the mode of goodness.

TRANSLATION

O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

PURPORT

Yoga is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensual activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word avyabhicarinya is very significant, for it refers to persons who are

engaged in Kṛṣṇa consciousness and are never deviated by any other activity.

TEXT 34

yaya tu dharma-kamarthan

dhrtya dharayate 'rjuna

prasangena phalakankṣi

dhrtiḥ sa partha rajasi

SYNONYMS

yaya—by which; tu—but; dharma-kama-arthan—for religiosity and economic development; dhrtya—by determination; dharayate—in such terms; arjuna—O Arjuna; prasangena—for that; phala-akankṣi—desiring fruitive results; dhrtiḥ—determination; sa—that; partha—O son of Prtha; rajasi—in the mode of passion.

TRANSLATION

And that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

PURPORT

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged, is in the mode of passion.

TEXT 35

yaya svapnam bhayam sokam

visadam madam eva ca

na vimuncati durmedha

dhr̥tiḥ sa partha tamasi

SYNONYMS

yaya—by which; svapnam—dream; bhayam—fearfulness; sokam—lamentation; visadam—moroseness; madam—illusion; eva—certainly; ca—also; na—never; vimuncati—is liberated; durmedha—unintelligent; dhr̥tiḥ—determination; sa—that; partha—O son of Prtha; tamasi—in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and, illusion—such unintelligent determination is in the mode of darkness.

PURPORT

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dreaming is always present; either in the mode of goodness, passion or ignorance, dreaming is a natural occurrence. But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects and who are always dreaming of lording it over the material world, whose life, mind and senses are thus engaged, are considered to be in the mode of ignorance.

TEXT 36

sukham tv idanim tri-vidham

srnu me bharatarsabha

abhyasad ramate yatra

dukhantam ca nigacchati

yat tad agre visam iva

pariname 'mrtopamam

tat sukham sattvikam proktam

atma-buddhi-prasada-jam

SYNONYMS

sukham—happiness; tu—but; idanim—now; tri-vidham—three kinds; srnu—hear; me—from Me; bharata-rsabha—O best amongst the Bharatas; abhyasat—by practice; ramate—enjoyer; yatra—where; dukkha—distress; antam—end; ca—also; nigacchati—gains. yat—that which; tat—that; agre—in the beginning; visam iva—like poison; pariname—at the end; amrta—nectar; upamam—compared to; tat—that; sukham—happiness; sattvikam—in the mode of goodness; proktam—is said;

atma—self; buddhi—intelligence; prasada—jam—satisfactory.

TRANSLATION

O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kṛṣṇa consciousness, he is sometimes relieved from such repetitive so-called happiness.

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

TEXT 38

visayendriya-samyogad

yat tad agre 'mrtoṣamam

pariname viśam iva

tat sukham rajasam smrtam

SYNONYMS

visaya—objects of the senses; indriya—senses; samyogat—combination; yat—which; tat—that; agre—in the beginning; amṛta-upamam—just like nectar; pariname—at the end; visam iva—like poison; tat—that; sukham—happiness; rajasam—in the mode of passion; smrtam—is considered.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

PURPORT

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this may be very pleasing to the senses, but at the end, or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such happiness is always in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

TEXT 39

yad agre canubandhe ca

sukham mohanam atmanah

nidralasya—pramadottham

tat tamasam udahrtam

SYNONYMS

yat—that which; agre—in the beginning; ca—also; anubandhe—by binding; ca—also; sukham—happiness; mohanam—illusion; atmanah—of the self; nidra—sleeping; alasya—laziness; pramada—illusion; uttham—produced of; tat—that; tamasam—in the mode of ignorance; udahrtam—is said to be.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

PURPORT

One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, and one who has no idea how to act and how not to act is also in the mode of ignorance. For the person in the mode of ignorance, everything is illusion. There is no happiness either in the beginning or the end. For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

TEXT 40

na tad asti prthivyam va
divi devesu va punah
sattvam prakrti-jair muktam
yad ebhih syat tribhir gunaih

SYNONYMS

na—not; tat—that; asti—there is; prthivyam—within the universe; va—or; divi—in the higher planetary system; devesu—amongst the demigods; va—or; punah—again; sattvam—existence; prakrti-jaih—under the influence of material nature; muktam—liberated; yat—that; ebhih—by this; syat—so becomes; tribhih—by three; gunaih—modes of material nature.

TRANSLATION

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature.

PURPORT

The Lord here summarizes the total influence of the three modes of material nature all over the universe.

TEXT 41

brahmana–ksatriya–visam

sudranam ca parantapa

karmani pravibhaktani

svabhava–prabhavair gunaih

SYNONYMS

brahmana—the brahmanas; ksatriya—the ksatriyas; visam—the vaisyas; sudranam—the sudras; ca—and; parantapa—O subduer of the enemies; karmani—activities; pravibhaktani—are divided; svabhava—own nature; prabhavaih—born of; gunaih—by the modes of material nature.

TRANSLATION

Brahmanas, ksatriyas, vaisyas and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

TEXT 42

samo damas tapah saucam

ksantir arjavam eva ca

jnanam vijnanam astikyam

brahma–karma svabhava–jam

SYNONYMS

samah—peacefulness; damah—self-control; tapah—austerity; saucam—purity; ksantih—tolerance; arjavam—honesty; eva—certainly; ca—and; jnanam—knowledge; vijnanam—wisdom; astikyam—religiousness; brahma—of a brahmana; karma—duty; svabhava-jam—born of his own nature.

TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the qualities by which the brahmanas work.

TEXT 43

sauryam tejo dhrtir daksyam

yuddhe capy apalayanam

danam isvara-bhavas ca

ksatram karma svabhava-jam

SYNONYMS

sauryam—heroism; tejah—power; dhrtih—determination; daksyam—resourcefulness; yuddhe—in battle; ca—and; api—also; apalayanam—not fleeing; danam—generosity; isvara—leadership; bhavah—nature; ca—and; ksatram—ksatriya; karma—duty;

svabhava-jam--born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.

TEXT 44

krsi-go-raksya-vanijyam

vaisya-karma svabhava-jam

paricaryatmakam karma

sudrasyapi svabhava-jam

SYNONYMS

krsi--plowing; go--cows; raksya--protection; vanijyam--trade; vaisya--vaisya; karma--duty; svabhava-jam--born of his own nature; paricarya--service; atmakam--nature; karma--duty; sudrasya--of the sudra; api--also; svabhava-jam--born of his own nature.

TRANSLATION

Farming, cow protection and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

TEXT 45

sve sve karmany abhiratah

samsiddhim labhate narah

sva-karma-niratah siddhim

yatha vindati tac chrnu

SYNONYMS

sve—own; sve—own; karmani—in work; abhiratah—following;
samsiddhim—perfection; labhate—achieves; narah—a man; sva-karma—by his own
duty; niratah—engaged; siddhim—perfection; yatha—as; vindati—attains; tat—that;
srnu—listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

TEXT 46

yatah pravrttir bhutanam

yena sarvam idam tatam

sva-karmana tam abhyarcya

siddhim vindati manavah

SYNONYMS

yatah—from whom; pravrttih—the emanation; bhutanam—of all living entities; yena—by whom; sarvam—all; idam—this; tatam—is pervaded; sva-karmana—in his own duties; tam—Him; abhyarcya—by worshiping; siddhim—perfection; vindati—achieves; manavah—a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedanta-sutra—janmady asya yatah. The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the Vaisnava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramatma is situated everywhere. He is the Supersoul of all

demigods, all human beings, all animals, everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Kṛṣṇa consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by Hṛṣīkeśa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Śrī Kṛṣṇa, should be worshiped. If one thinks always in this way, in full Kṛṣṇa consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in Bhagavad-gītā (12.7), *tesam aham samuddhartā*. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

TEXT 47

sreyan sva-dharmo vigunah

para-dharmat sv-anuṣṭhitat

svabhava-niyatam karma

kurvan naṣṇoti kilbiṣam

SYNONYMS

sreyan—better; sva-dharmah—one's own occupation; vigunah—imperfectly performed; para-dharmat—another's occupation; su-anuṣṭhitat—perfectly done; svabhava-niyatam—prescribed duties according to one's nature; karma—work; kurvan—performing; na—never; aṣṇoti—achieve; kilbiṣam—sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties according to one's nature, are never affected by sinful reactions.

PURPORT

One's occupational duty is prescribed in Bhagavad-gita. As already discussed in previous verses, the duties of a brahmana, ksatriya, vaisya and sudra are prescribed according to the particular modes of nature. One should not imitate another's duty. A man who is by nature attracted to the kind of work done by sudras should not artificially claim himself to be a brahmana, although he may have been born into a brahmana family. In this way one should work according to his own nature; no work is abominable, if performed in the service of the Supreme Lord. The occupational duty of a brahmana is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a brahmana. For a ksatriya, or administrator, there are so many abominable things; a ksatriya has to be violent to kill his enemies, and sometimes a ksatriya has to tell lies for the sake of diplomacy. Such violence and duplicity accompany political affairs, but a ksatriya is not supposed to give up his occupational duty and try to perform the duties of a brahmana.

One should act to satisfy the Supreme Lord. For example, Arjuna was a ksatriya. He was hesitating to fight the other party. But if such fighting is performed for the sake of Kṛṣṇa, the Supreme Personality of Godhead, there need be no fear of degradation. In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist. Therefore it should be taken as a simple lie if a merchant says that he is not making a profit. But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a brahmana. That is not recommended. Whether one is a ksatriya, a vaisya, or a sudra doesn't matter, if he serves, by his work, the Supreme Personality of Godhead. Even brahmanas, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies. Similarly, if a ksatriya engaged in his own occupation kills an enemy, there is no sin incurred. In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of Yajna, or for Viṣṇu, the Supreme Personality of Godhead. Anything done for personal sense gratification is a cause of

bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord.

TEXT 48

saha—jam karma kaunteya

sa—dosam api na tyajet

sarvarambha hi dosena

dhumenagnir ivavrtah

SYNONYMS

saha—jam—born simultaneously; karma—work; kaunteya—O son of Kunti;
sa—dosam—with fault; api—although; na—never; tyajet—to be given up;
sarva—arambhah—any venture; hi—certainly; dosena—with fault; dhumena—with
smoke; agnih—fire; iva—as; avrtah—covered.

TRANSLATION

Every endeavor is covered by some sort of fault, just as fire is covered by smoke.
Therefore one should not give up the work which is born of his nature, O son of Kunti,
even if such work is full of fault.

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a brahmana, he has to perform sacrifices in which animal killing is necessary. Similarly, a ksatriya, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a sudra serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature.

A very nice example is given herein. Although fire is pure, still there is smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a ksatriya and take up the occupation of a brahmana, he is not assured that in the occupation of a brahmana there are no unpleasant duties. One may then conclude that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be determined to serve the Supreme Lord by his occupational duty in Krsna consciousness. That is the perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

TEXT 49

asakta–buddhih sarvatra

jitatma vigata–sprhah

naiskarmya–siddhim paramam

sannyasenadhigacchati

SYNONYMS

asakta—buddhih—unattached intelligence; sarvatra—everywhere; jita—atma—control of the mind; vigata—sprhah—without material desires; naiskarmya—siddhim—perfection of non-reaction; paramam—supreme; sannyasena—by the renounced order of life; adhigacchati—attains.

TRANSLATION

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

PURPORT

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Kṛṣṇa consciousness. The person acting in Kṛṣṇa consciousness is really a sannyasi, one in the renounced order of life. By such a mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A sannyasi is supposed to be free from the reactions of his past activities, but a person who is in Kṛṣṇa consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called yogarudha, or the perfectional stage of yoga, as confirmed in the Third Chapter, *yas tv atma-ratir eva syat*: one who is satisfied in himself has no fear of any kind of reaction from his activity.

TEXT 50

siddhim prapto yatha brahma

tathapnoti nibodha me

samasenaiva kaunteya

nistha jnanasya ya para

SYNONYMS

siddhim—perfection; praptah—achieving; yatha—as; brahma—the Supreme; tatha—so; apnoti—achieves; nibodha—try to understand; me—from Me; samasena—summarily; eva—certainly; kaunteya—O son of Kunti; nistha—stage; jnanasya—of knowledge; ya—which; para—transcendental.

TRANSLATION

O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize.

PURPORT

The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty, performing that duty for the Supreme Personality of Godhead. One attains the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord. That is the process of self-realization. Actual perfection of knowledge is in attaining pure Krsna consciousness;

that is described in the following verses.

TEXTS 51–53

buddhya visuddhaya yukto

dhrtyatmanam niyamy ca

sabdadin visayams tyaktva

raga–dvesau vyudasya ca

vivikta–sevi laghv–asi

yata–vak–kaya–manasah

dhyana–yoga–paro nityam

vairagyam samupasritah

ahankaram balam darpam

kamam krodham parigraham

vimucya nirmamah santo

brahma–bhuyaya kalpate

SYNONYMS

buddhya—by the intelligence; visuddhaya—fully purified; yukta—such engagement; dhrtya—determination; atmanam—self; niyama—regulated; ca—also; sabda—adin—the sense objects, such as sound, etc.; visayan—sense objects; tyaktva—giving up; raga—attachment; dvesau—hatred; vyudasya—having laid aside; ca—also; vivikta—sevi—living in a secluded place; laghu—asi—eating a small quantity; yata—vak—control of speech; kaya—body; manasah—control of the mind; dhyana—yoga—parah—always absorbed in trance; nityam—twenty-four hours a day; vairagyam—detachment; samupasritah—taken shelter of; ahankaram—false ego; balam—false strength; darpam—false pride; kamam—lust; krodham—anger; parigraham—acceptance of material things; vimucya—being delivered; nirmamah—without proprietorship; santah—peaceful; brahma—bhuyaya—to become self-realized; kalpate—is understood.

TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

PURPORT

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the brahma-bhuta stage. When one is free from the material

conception of life, he becomes peaceful and cannot be agitated. This is described in Bhagavad-gita (2.70):

apuryamanam acala-pratistham

samudram apah pravisanti yadvat

tadvat kama yam pravisanti sarve

sa santim apnoti na kama-kami

"A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires."

TEXT 54

brahma-bhutam prasannatma

na socati na kanksati

samah sarvesu bhutesu

mad-bhaktim labhate param

SYNONYMS

brahma-bhutam—being one with the Absolute; prasanna-atma—fully joyful; na—never; socati—laments; na—never; kanksati—desires; samah—equally disposed; sarvesu—all; bhutesu—living entities; mad-bhaktim—My devotional service; labhate—gains; param—transcendental.

TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

PURPORT

To the impersonalist, achieving the brahma–bhuta stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called brahma–bhuta, oneness with the Absolute. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Kṛṣṇa consciousness has nothing to lament or desire. Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful. He does not lament for any material loss or gain, because he is full in the service of the Lord. He has no desire for material enjoyment because he knows that every living entity is a fragmental part and parcel of the Supreme Lord and therefore eternally a servant. He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the brahma–bhuta stage, and this stage is attained very easily by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the

entire world is as good as Vaikuntha, or the spiritual sky. The highest personality in this material universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

TEXT 55

bhaktya mam abhijanati

yavan yas casmi tattvatah

tato mam tattvato jnatva

visate tad—anantaram

SYNONYMS

bhaktya—by pure devotional service; mam—Me; abhijanati—one can know; yavan—as much as; yah ca asmi—as I am; tattvatah—in truth; tatah—thereafter; mam—Me; tattvatah—by truth; jnatva—knowing; visate—enters; tat—anantaram—thereafter.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. It is already stated in Bhagavad-gītā (7.25), *naḥam prakasaḥ sarvasya*: He is not revealed to everyone. No one can understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is. University degrees are not helpful.

One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness. One should not misunderstand that the word *visate*, "enters into Me," supports the monist theory that one becomes homogeneous with the impersonal Brahman. No. *Visate* means that one can enter into the abode of the Supreme Lord in his individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

After attainment of the *brahma-bhūta* stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the *brahma-bhūta* stage develops, and material contamination—greediness and lust for sense enjoyment—disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Srīmad-Bhagavatam* also. After liberation the process of *bhakti*, or transcendental

service, continues. The Vedanta–sutra (4.1.12) confirms this: a–prayanat tatrapī hi dr̥ṣṭam. This means that after liberation the process of devotional service continues. In the Srimad–Bhagavatam, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part–and–parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.

TEXT 56

sarva–karmany api sada

kurvano mad–vyapasrayah

mat–prasadaḥ avapnoti

sasvatam padam avyayam

SYNONYMS

sarva—*all*; karmani—*activities*; api—*although*; sada—*always*; kurvanah—*performing*; mat—*under My*; vyapasrayah—*protection*; mat—*My*; prasadaḥ—*mercy*; avapnoti—*achieves*; sasvatam—*eternal*; padam—*abode*; avyayam—*imperishable*.

TRANSLATION

Though engaged in all kinds of activities, My devotee, under My protection, reaches the eternal and imperishable abode by My grace.

PURPORT

The word mad-vyapasrayah means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Kṛṣṇa consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Kṛṣṇaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

TEXT 57

cetasa sarva-karmani

mayi sannyasya mat-parah

buddhi-yogam upasritya

mac-cittah satatam bhava

SYNONYMS

cetasa—by intelligence; sarva-karmani—all kinds of activities; mayi—unto Me; sannyasya—giving up; mat-parah—My protection; buddhi-yogam—devotional activities; upasritya—taking shelter of; mat-cittah—consciousness; satatam—twenty-four hours a day; bhava—just become.

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

PURPORT

When one acts in Kṛṣṇa consciousness, he does not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the supreme master has no affection for profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Kṛṣṇa, but, when Kṛṣṇa is not present, how should one act? If one acts according to the direction of Kṛṣṇa in this book, as well as under the guidance of the representative of Kṛṣṇa, then the result will be the same. The Sanskrit word *mat-parah* is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while working in that way, one should think of Kṛṣṇa only: "I have been appointed to discharge this particular duty by Kṛṣṇa." While acting in such a way, one naturally has to think of Kṛṣṇa. This is perfect Kṛṣṇa consciousness. One should, however, note that after doing something whimsically he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kṛṣṇa consciousness. One should act according to the order of Kṛṣṇa. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, then his perfection of life in Kṛṣṇa consciousness is guaranteed.

TEXT 58

mac-cittah sarva-durgani

mat-prasadat tarisyasi

atha cet tvam ahankaran

na srosyasi vinanksyasi

SYNONYMS

mat—My; cittah—consciousness; sarva—all; durgani—impediments; mat—My; prasadat—My mercy; tarisyasi—you will overcome; atha—therefore; cet—if; tvam—you; ahankarat—by false ego; na—not; srosyasi—do not hear; vinanksyasi—then lose yourself.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

PURPORT

A person in full Krsna consciousness is not unduly anxious to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Krsna consciousness, Lord Krsna becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independent of the laws of material nature or free to act. He is already under strict material laws. But, as soon as he acts in Krsna consciousness, he is liberated, free from the material perplexities. One should note very carefully that one who is not active in Krsna consciousness is losing himself in the material whirlpool, in the ocean of birth and death. No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Krsna consciousness is free to act because everything is prompted by Krsna from within and confirmed by the spiritual master.

TEXT 59

yad ahankaram asritya
na yotsya iti manyase
mithyaisa vyavasayas te
prakrtis tvam niyoksyati

SYNONYMS

yat—therefore; ahankaram—false ego; asritya—taking shelter; na—not; yotsye—shall fight; iti—thus; manyase—think; mithya esah—this is all false; vyavasayah te—your determination; prakrtih—material nature; tvam—you; niyoksyati—will engage you.

TRANSLATION

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

PURPORT

Arjuna was a military man, and born of the nature of the ksatriya. Therefore his natural duty was to fight. But, due to false ego, he was fearing that by killing his teacher, grandfather and friends, there would be sinful reactions. Actually he was considering himself master of his actions, as if he were directing the good and bad results of such

work. He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Kṛṣṇa consciousness to attain the perfection of life. No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead—that will keep him safe under all circumstances.

TEXT 60

svabhava—jēna kaunteya

nibaddhah svena karmana

kartum necchasi yan mohat

karisyasy avaso 'pi tat

SYNONYMS

svabhava—jēna—by one's own nature; kaunteya—O son of Kuntī;
nibaddhah—conditioned; svena—by one's own; karmana—activities; kartum—to do;
na—not; icchasi—like; yat—that; mohat—by illusion; karisyasi—you will act;
avasah—imperceptibly; api—even; tat—that.

TRANSLATION

Under illusion you are now declining to act according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.

PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way. But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

TEXT 61

isvarah sarva-bhutanam

hrd-dese 'rjuna tisthati

bhramayan sarva-bhutani

yantrarudhani mayaya

SYNONYMS

isvarah—the Supreme Lord; sarva-bhutanam—of all living entities; hrd-dese—in the location of the heart; arjuna—O Arjuna; tisthati—resides; bhramayan—causing to travel; sarva-bhutani—all living entities; yantra—machine; arudhani—being so placed; mayaya—under the spell of material energy.

TRANSLATION

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

PURPORT

Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Kṛṣṇa instructed that the individual is not all in all. The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, the localized Supersoul, sits in the heart directing the living being. After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities. Therefore all the activities of living entities are directed by this Supersoul. The living entity gets what he deserves and is carried by the material body, which is created in the material energy under the direction of the Supersoul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity to work according to his past desires. The living entity is not independent. One should not think himself independent of the Supreme Personality of Godhead. The individual is always under His control. Therefore his duty is to surrender, and that is the injunction of the next verse.

TEXT 62

tam eva saranam gaccha

sarva-bhavena bharata

tat-prasadat param santim

sthanam prapasyasi sasvatam

SYNONYMS

tam—unto Him; eva—certainly; saranam—surrender; gaccha—go; sarva-bhavena—in all respects; bharata—O son of Bharata; tat-prasadat—by His grace; param—transcendental; santim—in peace; sthanam—abode; prapsyasi—you will get; sasvatam—eternal.

TRANSLATION

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature (Rg Veda 1.22.20) as tad visnoh paramam padam. Since all of creation is the kingdom of God, everything material is actually spiritual, but paramam padam specifically refers to the eternal abode, which is called the spiritual sky or Vaikuntha.

In the Fifteenth Chapter of Bhagavad-gita it is stated, sarvasya caham hrdi sannivistah: the Lord is seated in everyone's heart, so this recommendation that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Krsna. Krsna has already been accepted by Arjuna as the Supreme. He was accepted in the Tenth Chapter as param brahma param dhama. Arjuna has accepted Krsna as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidence of great authorities like Narada, Asita, Devala and Vyasa.

TEXT 63

iti te jnanam akhyatam

guhyad guhyataram maya

vimrsyaitad asesena

yathecchasi tatha kuru

SYNONYMS

iti—thus; te—unto you; jnanam—knowledge; akhyatam—described;
guhyat—confidential; guhya-taram—still more confidential; maya—by Me;
vimrsya—by deliberation; etat—that; asesena—fully; yatha—as you; icchasi—you like;
tatha—that; kuru—perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of brahma-bhuta. One who is in the brahma-bhuta condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Krsna also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

Here Lord Kṛṣṇa tells Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In Bhagavad-gītā, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Kṛṣṇa consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Kṛṣṇa.

TEXT 64

sarva-guhyatamam bhuyah

srnu me paramam vacah

isto 'si me drdham iti

tato vaksyami te hitam

SYNONYMS

sarva-guhyā-tamam—the most confidential of all; bhuyah—again; srnu—just hear; me—from Me; paramam—the supreme; vacah—instruction; istaḥ asi—you are very dear to Me; me—of Me; drdham—very; iti—thus; tatah—therefore; vaksyami—I am speaking; te—for your; hitam—benefit.

TRANSLATION

Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

PURPORT

The Lord has given Arjuna confidential knowledge of the Supersoul within everyone's heart, and now He is giving the most confidential part of this knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has said, *man—manah*: "Just always think of Me." The same instruction is repeated here to stress the essence of the teachings of *Bhagavad—gita*. This essence is not understood by a common man, but by one who is actually very dear to Kṛṣṇa, a pure devotee of Kṛṣṇa. This is the most important instruction in all Vedic literature. What Kṛṣṇa is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

TEXT 65

man—mana bhava mad—bhakto

mad—yaji mam namaskuru

mam evaisyasi satyam te

pratijane priyo 'si me

SYNONYMS

mat—manah—thinking of Me; *bhava*—just become; *mat—bhaktah*—My devotee; *mat—yaji*—My worshiper; *mam*—unto Me; *namaskuru*—offer your obeisances; *mam*—unto Me; *eva*—certainly; *esyasi*—come; *satyam*—truly; *te*—to you; *pratijane*—I promise; *priyah*—dear; *asi*—you are; *me*—Mine.

TRANSLATION

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

PURPORT

The most confidential part of knowledge is that one should become a pure devotee of Krsna and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Krsna. One should always act in such a way that all his daily activities are in connection with Krsna. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Krsna. And the Lord's promise is that anyone who is in such pure Krsna consciousness will certainly return to the abode of Krsna, where he will be engaged in the association of Krsna face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Krsna. Everyone who follows the path of Arjuna can become a dear friend to Krsna and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Krsna—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Krsna found in the *Brahma-samhita* and other literatures. One should fix his mind on this original form of Godhead, Krsna. He should not even divert his attention to other forms of the Lord. The Lord has multiforms as Visnu, Narayana, Rama, Varaha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Krsna constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Krsna's.

TEXT 66

sarva—dharman parityajya

mam ekam saranam vraja

aham tvam sarva—papebhyo

moksaisyami ma sucah

SYNONYMS

sarva—dharman—all varieties of religion; parityajya—abandoning; mam—unto Me; ekam—only; saranam—surrender; vraja—go; aham—I; tvam—you; sarva—all; papebhyah—from sinful reactions; moksaisyami—deliver; ma—not; sucah—worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

PURPORT

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing Bhagavad-gita, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Kṛṣṇa. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

In the Seventh Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kṛṣṇa as the supreme savior of all living entities. With faith and love, one should surrender unto Him.

According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. One may perform a particular occupational duty according to his position in the social order, but if by executing his duty one does not come to the point of Kṛṣṇa consciousness, all his activities are in vain. Anything that does not lead to the perfectional stage of Kṛṣṇa consciousness should be avoided. One should be confident that in all circumstances Kṛṣṇa will protect him from all difficulties. There is no need of thinking how one should keep the body and soul together. Kṛṣṇa will see to that. One should always think himself helpless and should consider Kṛṣṇa the only basis for his progress in life. As soon as one seriously engages himself in devotional service to the Lord in full Kṛṣṇa consciousness, at once he becomes freed from all contamination of material nature. There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic yoga system, etc., but one who surrenders unto Kṛṣṇa does not have to execute so many methods. That simple surrender unto Kṛṣṇa will save him from unnecessarily wasting time. One can thus make all progress at once and be freed from all sinful reaction.

One should be attracted by the beautiful vision of Kṛṣṇa. His name is Kṛṣṇa because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate. There are different kinds of transcendentalists—some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole Bhagavad-gītā. Karma-yogis, empiric philosophers, mystics, and devotees are all called transcendentalists, but one who is a pure devotee is the best of all. The particular words used here, *ma suçāḥ*, "Don't fear, don't hesitate, don't worry," are very significant. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kṛṣṇa, but such worry is useless.

TEXT 67

idam te natapaskaya

nabhaktaya kadacana

na casusrusave vacyam

na ca mam yo 'bhyasuyati

SYNONYMS

idam—this; te—you; na—never; atapaskaya—one who is not austere; na—never; abhaktaya—one who is not a devotee; kadacana—at any time; na—never; ca—also; asusrusave—one who is not engaged in devotional service; vacyam—to be spoken; na—never; ca—also; mam—unto Me; yah—anyone; abhyasuyati—envious.

TRANSLATION

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

PURPORT

Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Kṛṣṇa consciousness, who have not tended a pure devotee, and especially those who are conscious of Kṛṣṇa as a historical personality or who are envious of the greatness of Kṛṣṇa, should not be told this most confidential part of knowledge. It is, however, sometimes found that even demoniac persons who are envious of Kṛṣṇa, worshiping Kṛṣṇa in a different way, take to the profession of explaining Bhagavad-gītā in a different way to make business, but anyone who desires

actually to understand Kṛṣṇa must avoid such commentaries on Bhagavad-gīta. Actually the purpose of Bhagavad-gīta is not understandable to those who are sensuous—even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Kṛṣṇa. Even when one poses himself as a devotee of Kṛṣṇa, but is not engaged in Kṛṣṇa conscious activities, he also cannot understand Kṛṣṇa. There are many persons who envy Kṛṣṇa because He has explained in Bhagavad-gīta that He is the Supreme and that nothing is above Him or equal to Him. There are many persons who are envious of Kṛṣṇa. Such persons should not be told of Bhagavad-gīta, for they cannot understand. There is no possibility of faithless persons' understanding Bhagavad-gīta and Kṛṣṇa. Without understanding Kṛṣṇa from the authority of a pure devotee, one should not try to comment upon Bhagavad-gīta.

TEXT 68

ya idam paramam guhyam

mad-bhaktesu abhidhāsyati

bhaktim mayi param kṛtvā

mam evāsyaty asamsayaḥ

SYNONYMS

yaḥ—anyone; idam—this; paramam—most; guhyam—confidential; mat—Mine; bhaktesu—amongst devotees of; abhidhāsyati—explains; bhaktim—devotional service; mayi—unto Me; param—transcendental; kṛtvā—having done; mam—unto Me; eva—certainly; syati—comes; asamsayaḥ—without doubt.

TRANSLATION

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

PURPORT

Generally it is advised that Bhagavad-gita be discussed amongst the devotees only, for those who are not devotees will neither understand Kṛṣṇa nor Bhagavad-gita. Those who do not accept Kṛṣṇa as He is and Bhagavad-gita as it is should not try to explain Bhagavad-gita whimsically and become offenders. Bhagavad-gita should be explained to persons who are ready to accept Kṛṣṇa as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present Bhagavad-gita as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead.

TEXT 69

na ca tasman manusyesu

kascin me priya-kṛttamah

bhavita na ca me tasmad

anyah priyataro bhuvi

SYNONYMS

na—never; ca—and; tasmad—therefore; manusyesu—among mankind; kascit—anyone; me—My; priya-kṛt-tamah—more dear; bhavita—will become; na—nor; ca—and; me—My; tasmad—than him; anyah—other; priya-tarah—dearer; bhuvi—in this world.

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

adhyesyate ca ya imam

dharmyam samvadam avayoh

jnana-yajnena tenaham

istah syam iti me matih

SYNONYMS

adhyesyate—will study; ca—also; yah—he; imam—this; dharmyam—sacred; samvadam—conversation; avayoh—of ours; jnana—knowledge; yajnena—by sacrifice; tena—by him; aham—I; istah—worshiped; syam—shall be; iti—thus; me—My; matih—opinion.

TRANSLATION

And I declare that he who studies this sacred conversation worships Me by his intelligence.

TEXT 71

sraddhavan anasuyas ca
srnuyad api yo narah
so 'pi muktah subhal lokan
prapnuyat punya-karmanam

SYNONYMS

sraddha—van—faithful; anasuyah ca—and not envious; srnuyat—does hear;
api—certainly; yah—who; narah—a man; sah—he; api—also; muktah—being
liberated; subhan—auspicious; lokan—planets; prapnuyat—attains;
punya-karmanam—of the pious.

TRANSLATION

And one who listens with faith and without envy becomes free from sinful reactions and attains to the planets where the pious dwell.

PURPORT

In the 67th verse of this chapter, the Lord explicitly forbade the Gita's being spoken to those who are envious of the Lord. In other words, Bhagavad-gita is for the devotees only. But it so happens that sometimes a devotee of the Lord will hold open class, and in

that class all the students are not expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Kṛṣṇa. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore simply by hearing Bhagavad-gītā, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord.

Generally those who are free from sinful reactions, those who are righteous, very easily take to Kṛṣṇa consciousness. The word *punya-karmanam* is very significant here. This refers to the performance of great sacrifices. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Maharaja is presiding. He is a great devotee of the Lord, and he has a special planet which is called the polestar.

TEXT 72

kaccid etac chrutam partha

tvayaikagrena cetasa

kaccid ajnana-sammohah

pranastas te dhananjaya

SYNONYMS

kaccit—whether; etat—this; srutam—heard; partha—O son of Prtha; tvaya—by you; eka-agrena—with full attention; cetasa—by the mind; kaccit—whether; ajnana—ignorant; sammohah—illusion; pranastah—dispelled; te—of you; dhananjaya—O conqueror of wealth (Arjuna).

TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

PURPORT

The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole Bhagavad-gita in its proper perspective. If not, the Lord was ready to re-explain any point, or the whole Bhagavad-gita if so required. Actually, anyone who hears Bhagavad-gita from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. Bhagavad-gita is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is fortunate enough to hear these teachings from Kṛṣṇa or from His bona fide spiritual representative, is sure to become a liberated person and get out of the darkness of ignorance.

TEXT 73

arjuna uvaca

nasto mohah smrtir labdha

tvat-prasadan mayacyuta

sthito 'smi gata-sandehah

karisye vacanam tava

SYNONYMS

arjunah uvaca—Arjuna said; nastah—dispelled; mohah—illusion; smrtih—memory; labdha—regained; tvat—prasadat—by Your mercy; maya—by me; acyuta—O infallible Krsna; sthitah—situated; asmi—I am; gata—removed; sandehah—all doubts; karisye—I shall execute; vacanam—order; tava—Your.

TRANSLATION

Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

PURPORT

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline. Sri Caitanya Mahaprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord. Forgetting this principle, the living entity becomes conditioned by material nature, but in serving the Supreme Lord, he becomes the liberated servant of God. The living entity's constitutional position is to be a servitor; he has to serve either the illusory maya or the Supreme Lord. If he serves the Supreme Lord, he is in his normal condition, but if he prefers to serve the illusory external energy, then certainly he will be in bondage. In illusion the living entity is serving in this material world. He is bound by his lust and desires, yet he thinks of himself as the master of the world. This is called illusion. When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires. The last illusion, the last snare of maya to trap the living entity, is the proposition that he is God. The living entity thinks that he is no longer a conditioned soul, but God. He is so unintelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Krsna, the Supreme Personality of Godhead, and agree to act according to His order.

The word moha is very important in this verse. Moha refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is

eternally a servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not a servant, that he is the master of this material world, for he wants to lord it over the material nature. That is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee. When that illusion is over, one agrees to act in Kṛṣṇa consciousness.

Kṛṣṇa consciousness is acting according to Kṛṣṇa's order. A conditioned soul illusioned by the external energy of matter does not know that the Supreme Lord is the master who is full of knowledge and who is the proprietor of everything. Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities. He is also the controller of inexhaustible time, and He is full of all opulences and potencies. The Supreme Personality of Godhead can even give Himself to the devotee. One who does not know Him is under the spell of illusion; he does not become a devotee, but a servitor of *maya*. Arjuna, however, after hearing Bhagavad-gītā from the Supreme Personality of Godhead, became free from all illusion. He could understand that Kṛṣṇa was not only his friend, but the Supreme Personality of Godhead. And he understood Kṛṣṇa factually. So to study Bhagavad-gītā is to understand Kṛṣṇa factually. When a person is in full knowledge, he naturally surrenders to Kṛṣṇa. When Arjuna understood that it was Kṛṣṇa's plan to reduce the unnecessary increase of population, he agreed to fight according to Kṛṣṇa's desire. He again took up his weapons—his arrows and bow—to fight under the order of the Supreme Personality of Godhead.

TEXT 74

sanjaya uvaca

ity aham vasudevasya

parthasya ca mahatmanah

samvadam imam asrausam

adbhutam roma-harsanam

SYNONYMS

sanjayah uvaca—Sanjaya said; iti—thus; aham—I; vasudevasya—of Krsna;
parthasya—of Arjuna; ca—also; maha-atmanah—two great souls;
samvadam—discussing; imam—this; asrausam—heard; adbhutam—wonder;
roma-harsanam—hair standing on end.

TRANSLATION

Sanjaya said: Thus have I heard the conversation of two great souls, Krsna and Arjuna. And so wonderful is that message that my hair is standing on end.

PURPORT

In the beginning of Bhagavad-gita, Dhrtarastra inquired from his secretary Sanjaya, "What happened in the Battlefield of Kuruksetra?" The entire study was related to the heart of Sanjaya by the grace of his spiritual master, Vyasa. He thus explained the theme of the battlefield. The conversation was wonderful because such an important conversation between two great souls never took place before and would not take place again. It is wonderful because the Supreme Personality of Godhead is speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord. If we follow in the footsteps of Arjuna to understand Krsna, then our life will be happy and successful. Sanjaya realized this, and as he began to understand it, he related the conversation to Dhrtarastra. Now it is concluded that wherever there is Krsna and Arjuna, there is victory.

TEXT 75

vyasa—prasadac chrutavan

etad guhyam aham param

yogam yogesvarat krsnat

saksat kathayatah svayam

SYNONYMS

vyasa—prasadat—by the mercy of Vyasadeva; srutavan—heard; etat—this; guhyam—confidential; aham—I; param—the supreme; yogam—mysticism; yoga—isvarat—from the master of all mysticism; krsnat—from Krsna; saksat—directly; kathayatah—speaking; svayam—personally.

TRANSLATION

By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

PURPORT

Vyasa was the spiritual master of Sanjaya, and Sanjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Krsna not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear Bhagavad-gita directly, as Arjuna heard it. There are many mystics and yogis all over the world, but Krsna is the master of all yoga systems. Krsna's instruction is explicitly stated in Bhagavad-gita—surrender unto Krsna. One who does so is the topmost yogi. This is confirmed in the last verse of the Sixth Chapter. *Yoginam api sarvesam.*

Narada is the direct disciple of Krsna and the spiritual master of Vyasa. Therefore Vyasa is as bona fide as Arjuna because he comes in the disciplic succession, and Sanjaya is the

direct disciple of Vyasa. Therefore by the grace of Vyasa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding Bhagavad-gītā is concerned.

In Bhagavad-gītā, all the yoga systems, karma-yoga, jñāna-yoga and bhakti-yoga, are explained. Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyasa, Sanjaya was also able to hear Kṛṣṇa directly. Actually there is no difference between hearing directly from Kṛṣṇa and hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyasa. The spiritual master is the representative of Vyasadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called Vyasa-pūjā.

TEXT 76

rajan samsmrtya samsmrtya

samvadāṁ imam adbhutam

kesavarjunayoh punyam

hrīsyāmi ca muhur muhuh

SYNONYMS

rajan—O King; samsmrtya—remembering; samsmrtya—remembering;
samvadāṁ—message; imam—this; adbhutam—wonderful; kesava—Lord Kṛṣṇa;
arjunayoh—and Arjuna; punyam—pious; hrīsyāmi—taking pleasure; ca—also; muhuh
muhuh—always, repeatedly.

TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

PURPORT

The understanding of Bhagavad-gītā is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes righteous, and he cannot forget such talks. This is the transcendental position of spiritual life. In other words, one who hears the Gītā from the right source, directly from Kṛṣṇa, attains full Kṛṣṇa consciousness. The result of Kṛṣṇa consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

TEXT 77

tac ca samsmrtya samsmrtya

rupam aty-adbhutam hareh

vismayo me mahan rajan

hrsyaami ca punah punah

SYNONYMS

tat—that; ca—also; samsmrtya—remembering; samsmrtya—remembering;
rupam—form; ati—great; adbhutam—wonderful; hareh—of Lord Kṛṣṇa;
vismayah—wonder; me—my; mahan—great; rajan—O King; hrsyaami—enjoying;
ca—also; punah punah—repeatedly.

TRANSLATION

O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

PURPORT

It appears that Sanjaya also, by the grace of Vyasa, could see the universal form Kṛṣṇa exhibited to Arjuna. It is, of course, said that Lord Kṛṣṇa had never exhibited such a form before. It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Kṛṣṇa when it was shown to Arjuna, and Vyasa was one of them. He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Kṛṣṇa. Vyasa disclosed this to his disciple Sanjaya, who remembered that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly.

yatra yogesvarah kṛṣṇo

yatra partho dhanur-dharah

tatra sriṣ vijayo bhutir

dhruva nitir matir mama

SYNONYMS

yatra—where; yoga-isvarah—the master of mysticism; kṛṣṇah—Lord Kṛṣṇa;
yatra—where; parthah—the son of Prtha; dhanuh-dharah—the carrier of the bow and
arrow; tatra—there; sriḥ—opulence; vijayah—victory; bhutih—exceptional power;
dhruva—certain; nitih—morality; matir mama—is my opinion.

TRANSLATION

Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

PURPORT

The Bhagavad-gita began with an inquiry of Dhrtarastra. He was hopeful of the victory of his sons, assisted by great warriors like Bhishma, Drona and Karna. He was hopeful that the victory would be on his side. But, after describing the scene on the battlefield, Sanjaya told the King, "You are thinking of victory, but my opinion is that where Krsna and Arjuna are present, there will be all good fortune." He directly confirmed that Dhrtarastra could not expect victory for his side. Victory was certain for the side of Arjuna because Krsna was there. Krsna's acceptance of the post of charioteer for Arjuna was an exhibition of another opulence. Krsna is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Krsna is also the master of renunciation.

The fight was actually between Duryodhana and Yudhisthira. Arjuna was fighting on behalf of his elder brother, Yudhisthira. Because Krsna and Arjuna were on the side of Yudhisthira, Yudhisthira's victory was certain. The battle was to decide who would rule the world, and Sanjaya predicted that the power would be transferred to Yudhisthira. It is also predicted here that Yudhisthira, after gaining victory in this battle, would flourish more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take Bhagavad-gita to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Krsna incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: Bhagavad-gita is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: *man-manā bhava mad-bhaktah*. One must become a devotee of Krsna, and the essence of all religion is to surrender unto Krsna, as stated, *Sarva-dharman*. The instructions of Bhagavad-gita constitute the supreme process of religion and of morality. All other

processes may be purifying and may lead to this process, but the last instruction of the Gita is the last word in all morality and religion: surrender unto Krsna. This is the verdict of the Eighteenth Chapter.

From Bhagavad-gita we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Krsna is the highest perfection. This is the essence of the teachings of Bhagavad-gita. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Krsna in devotional service in full Krsna consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of Bhagavad-gita is that the actual truth is the Supreme Personality of Godhead, Krsna. Absolute Truth is realized in three features—impersonal Brahman, localized Paramatma, and the Supreme Personality of Godhead, Krsna. Perfect knowledge of the Absolute Truth means perfect knowledge of Krsna. If one understands Krsna, then all the departments of knowledge are part and parcel of that understanding. Krsna is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Krsna. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

In Bhagavad-gita five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependent on the Supreme Personality of Godhead, Krsna. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramatma, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya's philosophy is that of "inconceivably one and different." This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Krsna. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Srimad Bhagavad-gita in the matter of its Conclusion—the Perfection of Renunciation.

(c) 1991 by Bhaktivedanta Book Trust

SRIMAD BHAGAVAD–GITA

The Hidden Treasure of the Sweet Absolute

Editor:

The dearmost disciple and associate of
The King of Spitirual Teachers
Of Vaishnava Ontology

Vaishnava–siddhantacharya–samrat Jagad–guru
Prabhupada Sri Srimad Bhaktisiddhanta Saraswati
Goswami Maharaja

Om Visnupada Paramahamsa Parivrajakacharya–varya
Sarva–sastra–siddhanta–vit Astottara–sata–sri
Srimad Bhakti Raksaka Sridhara Deva
Goswami Maharaja

Rendered into English by
Tridandi Bhiksu Sripad Sagar Maharaj
Assisted by Sripad Nimai Sundar Brahmachari
and Sripad Jagadananda Adhikari

Invocation

Meditation on Sri Gita

O Bhagavad–gita, sung by the Supreme Lord Himself, You are the bestower of the enlightenment of Arjuna. You have been interwoven within the scripture Mahabharata by Srila Vedavyasa, the writer of the Puranas. In eighteen chapters, You are the rain of ever–flowing nectar, and the almighty potency of the Supreme Lord which delivers the whole material world of suffering. O Mother, I keep You in my heart forever.

Obeisances unto Srila Vyasadeva

O master of great, formidable intelligence, Srila Vyasadeva, whose eyes resemble the long petals of a blooming lotus flower, and who lit the lamp of knowledge which was filled with the oil of the Mahabharata – I offer my respectful obeisances unto you.

Obeisances unto the Lord as the chariot–driver of Arjuna

I offer my respectful obeisances unto the Supreme Lord Sri Krsna, who fulfills all the desires of His surrendered devotees. He holds a driving–rod in one hand while the other is poised in the gesture of instruction, and He is the extractor of the nectar of the Gita.

The glory of the Gita

The crest–jewels of the Vedas, the Upanisads, are like a cow, and the milker of the cow is Lord Sri Krsna, the son of Nanda Maharaj. Arjuna is the calf, the nectar of the Gita is the milk, and the virtuous devotees are the drinkers and enjoyers of that milk.

Obeisances unto Lord Sri Krsna

I offer my respectful obeisances unto the lotus feet of Lord Sri Krsna, who is the son of Vasudeva, the vanquisher of demons like Kamsa and Canura, the expander of the divine ecstasy of mother Devaki, the Supreme God of all gods, and the guru of the whole universe.

The battlefield represented as a river

The river, of which one bank is Bhishma and the other is Dronacarya; Jayadratha is the water, the sons of Gandhari are the blue lotus flower, and Salya is the crocodile; Krpa is the current, and Karna is the everchanging rising and ebbing tide; Asvatthama, Vikarna and company are the fearful sharks, and Duryodhana is the whirlpool – Sri Kesava is the fisherman of such a river of battle, which was crossed over by the Pandava brothers.

The Mahabharata as a lotus flower

The words of Sri Krsna Dvaipayana Vyasadeva, the son of Parasara Muni, are a pure lotus flower. The meaning of the Gita is the far-reaching fragrance of that lotus, and the various narrations are its stamens. The revelations of harikatha, narrations about the Supreme Lord, are the river. In this world, the pure devotees are the bees who are constantly absorbed in drinking the nectar of the lotus flower. May that Mahabharata lotus, which is the vanquisher of all evils in this age of Kali, graciously bestow auspiciousness upon us.

Obeisances unto the Supreme Lord

I offer my respectful obeisances unto the Supreme Lord whose glories are praised with celestial prayers by Lord Brahma, Lord Varuna, Lord Indra, Lord Rudra, and the Maruts, and whose glories are recited by the knowers of the Sama-veda; whose glories are sung by all the Vedas, along with their six subsidiary divisions and the Upanisads; who is seen within the hearts of the yogis absorbed in meditational trance, and whose infinite glories cannot be known, either by the gods or the demons. (Bhag. 12.13.1)

Before reciting or studying the scriptures, one must offer respectful obeisances unto the Lord's incarnations Nara-Narayana Rsi of Badarikasrama, the Supreme Personality of Godhead Sri Krsna, the goddess of speech Saraswati, and the writer of the scriptures, Srila Vyasadeva.

Preface

The Srimad Bhagavad-gita is unique in its wide publication and extensive circulation. Along with the commentaries of former great saints as well as modern scholars, this classic appears in various languages, both in India and other countries. The commentaries of the great Vaisnava acaryas such as Srimat Ramanuja, Srimat Madhvamuni, and Sri Sridhara Swamipada deserve special mention, while among the proponents of jnana-marga, or the scholastic path, the commentaries of Srimat Sankaracarya and Sri Madhusudana Saraswati are prominent. The commentaries of Sriyuta Bala Gangadhara Tilak and Sri Aurobindo favor the school of karma-yoga, or the path of action, and are also familiar to modern scholars. Furthermore, great thinkers of both Orient and Occident have ardently sung the glories of Sri Gita, being inspired by the ideals of its teaching. But fortunate persons of fine theistic intellect will experience the acintya-bhedabheda-siddhanta, or axiom of inconceivable simultaneous oneness and difference illustriously promulgated by the authentic followers of Sri Caitanya Mahaprabhu, Gaudiya Acaryas Srila Visvanatha Cakravarti and Srila Baladeva Vidyabhusana as eminently faithful to exclusive devotion to the Supreme Lord. The learned and faithful devotees are also inspired within the core of their hearts by Srila Bhaktivinoda Thakur's Bengali commentary on Sri Gita, realizing it to be an all-harmonious treasure of divine love for Lord Sri Krsna (Krsna-prema), which is the fifth and ultimate goal of life, transcendental to religiosity, economy, sense enjoyment, and liberation.

In the introduction to the present edition my worshipful divine master, Sri Gurupadapadma Om Visnupada Paramahansa Parivrajakacarya Sri Srimad Bhakti Raksak Sridhar Dev-Goswami Maharaj has beautifully revealed to the readers the deep, internal devotional realization in his rendition. Among the numerous editions of Sri Gita presently available, few can be said to faithfully nurture pure devotion in accordance with the perfect conclusions of parampara, or bona fide descending disciplic succession. Therefore, our current endeavor has been justified. We shall consider ourselves blessed if our thoughtful readers will take the vital and all-auspicious essence of this sincere attempt to heart.

Srila Bhakti Sundar Govinda Maharaj
Sri Chaitanya Saraswat Math,
Nabadwip

Introduction

vande sri-guru-gaurangau, radha-govinda-sundarau
sa-gunau giyate catha, gita-gudhartha-gauravam

Bowing down to the holy feet of Sri Guru, Sri Gauranga, and Sri Sri Radha Govindasundara, all accompanied by Their associates, I shall sing the great glory of the hidden treasure of Srimad Bhagavad-gita. The Srimad Bhagavad-gita is well-known by the learned. Therefore, some explanation of the procedure adopted by this edition's editor must initially be given. The editor belongs to the school of thought descending in disciplic line from Sri Caitanya Mahaprabhu. We will therefore distinguish that the present edition is based on the commentaries on Sri Gita as given by the preeminent, exalted Sri Gaudiya Vaisnava Acaryas, Sri Visvanatha, Sri Baladeva, and Srila Bhaktivinoda Thakura. By the manifest grace of our worshipful spiritual master, Om Visnupada Srila Bhaktisiddhanta Saraswati Goswami Prabhupada, and from hints given by the aforementioned great pure devotees, some new light has been shed herein, unfolding deeper meanings throughout the text. The devotional reader will appreciate this distinction particularly in noting the purport of the four verses (10.8–11) which were explained by Sri Visvanathapada to be the four essential verses (catuh-sloki) of the book.

Generally, Sri Gita is known as an excellent study of the science of religion. The language of Sri Gita is simple and sweet; its mood is grave, extensive, and fundamental; its thought is brief, distinct, and impartial; and its logic is sound and natural. The prologue, epilogue, exposition, review, analysis, synthesis, and art of presentation of Sri Gita is unprecedented and charming to the extreme. Sri Gita is activation for the lazy, courage for the coward, hope for the hopeless, and new life for the dying. Sri Gita unifies and sustains all ranks, whether revolutionist, occultist, optimist, renunciationist, liberationist, or full-fledged theist. From the atheist of grossly crude vision to the most elevated saint the essential conceptions of all classes of philosophers are dealt with in clear and forceful logic. The fruitive worker, the learned, and the yoga practitioner (karmi, jnani, and yogi) and the devotee of the Lord will find herein a comprehensive and illuminating exposition on the substance of their respective philosophies, and thus the book is highly esteemed by all. The essential teachings of the Vedas and Upanisads of the Aryans is directly explained, and upon a little closer scrutiny, the gist of various non-Aryan doctrines may also be detected in the text. Within the purport of Sri Gita we find that the purification of consciousness through wisdom arises from materially unmotivated performance of scripturally enjoined duties, resulting in self-knowledge absolute existential knowledge, or divine realization. In full maturity, this pure, spotless perception culminates in the quest for loving service in pure cognition, in the divine ecstatic realm.

In the analysis of sambandha–jnana, or knowledge of divine relationship, Sri Gita has revealed that the nature of the most original truth is a transcendental all–conscious personality. In the analysis of prayojana, or the supreme objective, internal inspiration of pure love in pursuit of the Supreme Absolute Reality has been mentioned as the perfectional attainment. And in the analysis of abhidheya, or the method of attaining the desired goal, the first stage has been revealed as offering all one's actions to the Supreme Lord, followed by the cultivation of internal self–knowledge, which arises according to one's progressive realization of the Lord. Finally, by giving up all other endeavors, one surrenders exclusively unto the Supreme Lord, Sri Krsna. In other words by taking shelter of pure unalloyed faith, one is situated in one's perfected divine identity and engages in divine loving service to the Lord, which is the ultimate goal of all devotional practices.

Sri Gita has clearly distinguished and delineated the characteristics of the nondevotional paths based on action (karma) and knowledge (jnana) and their corresponding achievable objectives of sense enjoyment (kama) and liberation (moksa). Therefore, the intelligent can note that by the statement, *yo yac chraddhah sa eva sah*, "One is identified by his particular faith", Sri Gita has drawn an objective comparison of different paths and their goals, thus disarming and exposing those who create confusion by supporting the concoction that the many paths and goals are "all one". In this respect, the following verses (6.46–47) deserve special attention:

tapasvibhyo 'dhiko yogi, jnanibhyo 'pi mato 'dhikah
 karmibhyas cadhiko yogi, tasmad yogi bhavarjuna
 yoginam api sarvesam, mad–gatenantaratmana
 sraddhavan bhajate yo mam, sa me yuktatamo matah

Tyaga or renunciation has been completely condemned, and its futility has been emphatically asserted. This proclamation shows the conclusive, intrinsic gift of Sri Gita. Karma–yoga, or offering one's actions to the Supreme Lord without provincial interest, is preferred above karma–tyaga, or renunciation of action and finally, full self–surrender to the Supreme Lord, Sri Krsna, with every action dedicated by divine inspiration in his loving service is the ultimate and supreme teaching of Sri Gita, one will find it to be the king of all scriptures as the bestower of the highest devotion. In its full–fledged nature, this devotion is the most supreme love divine, love for the all–attractive Supreme Personality Sri Krsna, Reality the Beautiful.

Sarva–dharman parityajya, mam ekam saranam vraja – the grand, vibrant, and resounding clarion call of Sri Gita has proclaimed the glories of life's superexcellent objective. Hidden, more hidden, and the most hidden treasures have been given, from the congregational chanting of the holy names of the Lord (sankirtana) up to spontaneous devotion (bhava–seva) in the life of total dedication to the cultivation of Krsna consciousness with exclusive surrender. This is the consistent and unanimous conclusion of the pure parampara, or descending spiritual succession, as corroborated by the genuine followers of the lotus footsteps of Sri Caitanyacandra, the original Supreme Lord, who descends to deliver the fallen souls of Kali–yuga, this iron age of quarrel and strife. May this edition be an offering unto Lord Sri Krsna.

Swami B. R. Sridhar
Sri Chaitanya Saraswat Math
Nabadwip

Chapter One

Observing the Armies

Sainya–darsana

- 1) Dhrtarastra said: O Sanjaya, what did my sons and the sons of Pandu do, after assembling for battle at the holy place of Kuruksetra?
- 2) Sanjaya said: Looking over the Pandavas' soldiers and armies arrayed in military formation, King Duryodhana approached Dronacarya and spoke as follows:
- 3) O master, please observe the great armies of the Pandavas, arrayed in military formation by your intelligent disciple, Dhrstadyumna.
- 4–6) Among these soldiers are the expert bowmen Bhima and Arjuna, as well as others who are equally expert, such as Satyaki, King Virata, the great fighter Drupada, Dhrstaketu, Cekitana, the mighty hero Kasiraja, Purujit, Kuntibhoja, the noble King Saibya, valiant Yudhamanyu, heroic Uttamaauja, Abhimanyu, and the sons of Draupadi all of whom are certainly great warriors.
- 7) O best of the twice–born, please also be informed of the great heroes and leaders of our armies. I shall now fully describe them for your consideration.
- 8–9) Besides your worthy self, who are always victorious in battle, and Bhisma, Karna, Krpacarya, Asvatthama, Vikarna, Saumadatti (Bhurisrava), and Jayadratha, there are many other heroes who are expert in the art of warfare; they are all armed with various weapons and are determined to lay down their very lives for me.
- 10) Our army, headed by Bhisma, is inadequate, whereas the army of the Pandavas, protected by Bhima, is competent.
- 11) Therefore, remaining in your respective divisions at the strategic points of the

formation, please cooperate to protect Grandfather Bhishma.

12) Then, with a war-cry like the roar of a lion, Bhishma, the mighty grandsire of the Kurus, loudly blew his conchshell to encourage Duryodhana.

13) At once, conchshells, kettledrums, hand-drums, bugles, and other instruments were suddenly sounded, producing a tumultuous vibration.

14) On the other side, Lord Sri Krsna and Arjuna, in a grand chariot drawn by white horses, resounded their divine conchshells.

15) Hrsikesa sounded His conchshell, Pancajanya; Dhananjaya sounded his, the Devadatta; and Bhimasena, the performer of mighty tasks, blew the great conchshell named Paundra.

16) King Yudhisthira, the son of Kunti, blew the Anantavijaya, while Nakula and Sahadeva sounded the conchshells named Sughosa and Manipuspaka respectively.

17, 18) O lord of the earth, the expert bowman Kasiraja, the great warrior Sikhandi, Dhrstadyumna, King Virata, the unconquerable Satyaki, King Drupada, the sons of Draupadi and the mighty son of Subhadra, Abhimanyu all sounded their respective conchshells.

19) The tremendous sound of those conchshells, resounding throughout the land and heavens, pierced the hearts of the sons of Dhrtarastra.

20) O King, at that time, Dhananjaya (Arjuna), mounted on a chariot decorated with the flag of Hanuman, was ready to release his weapons. Seeing Duryodhana and his company poised for battle, he picked up his bow and spoke to Sri Krsna as follows:

21–23) Arjuna said: O Krsna, please place my chariot between the two armies, so I may observe the warriors with whom I must contend on this battlefield, and who have come to fight for the satisfaction of the wicked Duryodhana.

24–25) Sanjaya said: O descendant of Bharata, after the vigilant Arjuna spoke these words, Sri Krsna (the Lord of all senses) maneuvered the grand chariot between both armies, in front of Bhishma, Drona, and all the emperors. The Lord then said: O Partha, behold the Kauravas assembled here for battle.

26) There, within both armies, Arjuna could actually see fatherly elders, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, fathers-in-law, friends, and other well-wishers.

27) Thus, seeing his own kinsmen present on the battlefield, the son of Kunti, Arjuna, griefstricken and overwhelmed with great compassion, spoke the following words:

28) Arjuna said: O Krsna! Seeing my own relatives all standing before me eager for warfare, my limbs are being sapped of their strength and my mouth feels parched.

29) My whole body is trembling and bristling. I am losing grip of my bow Gandiva, and my skin is burning.

30) O Kesava! I cannot contain myself any longer. My mind is bewildered, and I see only hostile signs fraught with evil.

31) Nor do I see any good in killing my own relatives in this battle. O Krsna, I have no desire for victory, kingdom, or happiness.

32–34) O Govinda, of what value is our kingdom? What is the purpose of happiness and enjoyment, if those for whom we desire all this – teachers, fatherly elders, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives have today arrived for battle, ready to sacrifice their very lives and possessions? Therefore, O Madhusudana, even if they want to take my life, I do not wish to kill them.

35) O Janardana, even if we gain sovereignty over the three worlds, not to speak of ruling over the earth, what happiness shall we obtain by killing Duryodhana and company?

36) Only sin will befall us if we slay our teachers and guardians, even if they be our aggressors. We cannot take the lives of our own relatives, the sons of Dhrtarastra. O Madhava, how can we be happy by killing our own kinsmen?

37–38) Although these men, their hearts afflicted by greed, cannot see the grave sin of fighting with friends and killing family members, why, O Janardana, should we not refrain from this heinous act, being in full knowledge of the grave consequences?

39) With the decline of the dynasty, the religious traditions of the family are curtailed. When religious practices are thus disrupted, the entire remaining dynasty is overwhelmed by irreligion.

40) O Krsna, descendant of the Vrsni dynasty, when the family is thus predominated by irreligion, the women of the family become depraved, and from adultery, unwanted and unvirtuous progeny is born.

- 41) Undesirable progeny forces both the family and its destroyers into a hellish condition. The same fate befalls the ancestors of that family, because the regular offerings of food and water to those ancestors are discontinued.**
- 42) The heinous acts of such destroyers of the dynasty cause the outbreak of mongrelized progeny. By those acts, ageless family tradition and noble high lineage are utterly devastated.**
- 43) O Janardana, we have heard that persons whose familial, social, and religious traditions are disrupted dwell always in hell.**
- 44) Alas! What a grave sin we have decided to commit. Driven by our greed for trifling royal happiness, we are about to kill our own kinsmen.**
- 45) If unarmed and unresisting, I were to be killed on this battlefield by the armed sons of Dhrtarastra, then that would be much more auspicious for me.**
- 46) Sanjaya said: Having thus spoken on the battlefield, Arjuna cast aside his bow and arrows and sat down on the chariot, his heart overwhelmed with lamentation..**

Chapter Two

The Constitution of the Soul

Sankhya–yoga

1) Sanjaya said: The Supreme Lord, Madhusudana, then spoke the following words unto griefstricken Arjuna, who was overwhelmed with compassion and whose sorrowful eyes were brimming with tears.

2) The Supreme Lord said: O Arjuna, why has such illusion overcome you at this critical moment? This is unbefitting a noble man (Aryan). It is an obstacle to the attainment of heaven, and a destroyer of good name and fame.

3) O son of Kunti, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!

4) Arjuna said: O Madhusudana, killer of the enemy, how can I counterattack, shooting arrows at my grandsire Bhishma and teacher Drona, who are worthy of my worship?

5) It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood.

6) We cannot understand which will be better for us victory or defeat because those sons of Dhritarastra, whom if we killed we should not care to live, now stand before us on the battlefield.

7) Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most beneficial for me. I am Your surrendered disciple. Kindly instruct me..8) Even if we obtain an unrivaled, expanding empire on Earth and supremacy over the kingdom of heaven, I cannot find anything to allay this sadness which is leaving me senseless.

9) Sanjaya said: In this way, the chastiser of the enemy, the intensely alert Arjuna, addressed Krsna who is the Lord of the senses of all beings. Then he declared, "Govinda, I will not fight", and fell silent.

10) O Bharata, thereafter Sri Hrsikesa, in the midst of both armies, smilingly addressed the griefstricken Arjuna as follows:

11) The Lord said: O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead.

12) Never was there a time when I, you, or all these kings did not exist. As we are at present, so have we been in the past, and shall continue to be in the future.

13) As the embodied living being gradually passes in this body from childhood to youth to old age, so also that soul attains yet another body at death. The learned are not deluded by such a transformation.

14) O son of Kunti, only the engagement of the senses with their objects gives rise to the sensations for cold, heat, pleasure, and pain. But these effects are temporary they come and go. Therefore, O Bharata, you are to endure them.

15) O noblest of men, a person of steady intelligence, equipoised in pleasure and pain, undisturbed by sensual experiences, is certainly eligible for liberation.

16) Of the changeable, such as the body, there is no everlasting existence; of the everlasting soul, there is no transformation or destruction. Seers of the truth have thus distinguished and analyzed the nature of both eternal reality and temporary illusion..17) Know that the soul who pervades the entire body is imperishable. He is unchangeable and everlasting, and no one can destroy him.

18) Only these physical bodies of the eternal, indestructible, and immeasurable soul are subject to destruction. Therefore, fight, O Bharata, and do not give up your natural religious principles.

19) Those who think that the living being is a slayer, and those who think that he is slain, are both ignorant of the true nature of the soul – the soul neither slays nor is slain.

20) The soul is never born and he never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible ever–youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.

21) O Partha, how can a person who knows the soul to be constant, indestructible, birthless, and inexhaustible, kill anyone or cause anyone to be killed?

22) As a person accepts new dress, rejecting that which is old and worn, so also the soul continues to accept a new body, giving up the old and useless one.

23) Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air.

24–25) The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever–existent. Nothing can obstruct his passage. This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament..

26–27) And, O best of warriors, even if you think that the soul is perpetually subject to birth and death, you still have no reason to lament. For one who is born, death is certain, and for one who dies, he must be reborn to undergo the reactions of his past actions. Therefore, you should not lament over the inevitable.

28) O Bharata, when all living entities are unmanifest before birth, manifest between birth and death, and again unmanifest at death, why lament for them? (This conclusion is not corroborated by saintly authorities; but if it is accepted for the sake of argument, your duty is still to fight to uphold your natural religious principles.)

29) Some see the soul as astonishing, some describe him as astonishing, some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.

30) O Bharata, the soul dwelling within the bodies of all living beings is eternal and cannot be slain. Therefore, you should not lament for anybody.

31) Moreover, considering your svadharma, you have no reason to waver, since no action is more beneficial for a ksatriya than fighting for religious justice.

Commentary: Svadharma, or the natural duty of the living entity, is of two types, according to the condition of either his bondage or liberation. In the liberated state, svadharma is devoid of the superfluous color or impetus which is found in the svadharma of material bondage. Actually, pure sva–dharma, suddha svadharma, is the liberated soul's absorption in engaging his every attempt for the divine pleasure of the Supreme Lord. On the other hand, the soul in material bondage accepts various birth throughout

8,400,000 species of life according to the fruits of his past actions, until by dint of pious or virtuous actions he obtains a human birth; then, according to his particular nature and movements he adopts a position in daiva-varnasrama, the God-centered, graded socio-religious system, as a favorable means of attaining pure svadharma of the liberated state. Thus, the practice of this favorable means is also known as svadharma in a general way. In other words, as smoke-covered fire is still known as fire regardless of its covering, similarly, although the original suddha svadharma of the soul may appear to be slightly covered, it is nonetheless counted as svadharma, within the consideration of the God-centered socio-religious system of varnasrama-dharma.

32) O Partha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors.

33) In fact, if you choose not to engage in this war of religious justice, your religious principles will be lost, fame will desert you, and sin will overcome you.

34) People will speak of your infamy for all time to come, and for the renowned, infamy is worse than death.

35) Those great warriors who have highly honored you will ridicule you, considering that you were afraid to fight.

36) Your enemies will scorn your abilities with many insulting words. What could be more painful?

37) O Kaunteya, if you are killed, you will attain heaven, and if you are victorious, you will enjoy the Earth. Therefore, being confident of your success, arise for battle!

38) Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same – fight. You will be unaffected by sin.

39) I have just explained to you the wisdom of the conception of reality. Now hear of the conception of devotional service, or bhakti-yoga. O Partha, by buddhi-yoga, engaging your intelligence in devotion, you will be able to completely cut the bondage of action.

Commentary: "It will be shown herein that buddhi-yoga is a singular path. When this buddhi-yoga is seen to be limited by the ideal of action, it is known as karma-yoga; when it extends beyond karma up to the utmost limit of knowledge, it is known as jnana-yoga, or sankhya-yoga; and when, transcending the limitations of both jnana and karma, it touches bhakti, or devotion, it is then known as bhakti-yoga, or perfectly pure and complete buddhi-yoga." Srila Bhaktivinoda Thakura

40) Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.

Commentary: enerally, maha-bhaya is taken as the all-devouring fear of repeated birth and death in this world of exploitation. But maha-bhaya also refers to sayujya-mukti, the liberation of merging into the impersonal nondifferentiated consciousness of Brahmaloka, Viraja, or samadhi. Renunciation leads to sayujya-mukti, the fullstop of birth and death, but not a life in the positive plane. It takes one to a permanent burial in Brahmaloka. The demon of mukti will devour one wholesale, and therefore it is even more dangerous than this ordinary worldly life of action and reaction. Mukti means a strike in the organic system, so it must be avoided. To either abuse duties in a factory or to declare a strike by cessation of duties are both abnormal. Bhukti, exploitation, and mukti, renunciation, are both fearsome ghosts. Therefore, maha-bhaya means the great apprehension fo falling prey to both the ghost of exploitation leading to repeated birth and death, as well as the ghost of committing suicide by merging into the impersonalism of incarceration in Brahmaloka fear of both bhoga-bhumi, the plane of exploitation, and tyaga-bhumi, the plane of renunciation. It is stated in the Bhakti-rasamrta-sindhu:

*bhukti-mukti sprha yavat, pisaci hrdis vartate
tavad bhakti-sukhasyatra, katham abhyudayo bhavet*

"As long as the two ghosts of exploitation and renunciation remain haunting the heart, the ecstasy of devotion to Krsna will never awaken there." (B.r.s. 1.2.22)

*anyabhilasita sunyam jnana-karmady anavrtam.
anukulyena krsnanusilanam bhaktir uttama*

"The highest devotion is that which pleases exclusively the Supreme Lord, Krsna, and it is devoid of any desire apart from His service. It is not covered by the action of daily or customary duties (karma), nor by the knowledge that searches for the impersonal nondifferentiated aspect of the Absolute (jnana), nor by the meditational attempt to become one with the Lord (yoga)." (B.r.s. 1.1.9)

Only the Supreme Lord is abhaya, beyond apprehension. Therefore only participation in His service can free one from the ghosts of exploitation and renunciation, bhukti and mukti. If we subtract bhukti and mukti, then only positive bhakti, devotion, is the remainder. Therefore without bhakti everything is maha-bhaya, great danger.

41) O descendant of the Kuru dynasty, intelligence engaged in exclusive devotion unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotion to Me is splayed and characterized by endless desires because of its absorption in innumerable sense objects.

42–44) O Partha, those lascivious and ignorant persons who have no knowledge that the chief purpose of the Vedas is the attainment of the Supreme Truth, are always concerned with interpretations of its indirect, trivial aspects. They say "There is nothing worth knowing beyond this." Desirous of enjoying the fruits of their actions and seeking the attainment of heaven, those fools are attracted by the apparently enchanting (but ultimately poisonous) words of the karma–kanda section of the Vedas, wherein many processes of sacrifice and other rituals are described which yield wealth, sense enjoyment, good birth, and the fruits of one's actions. Deluded by these flowery words and enamored by worldly pleasures and opulence, the intelligence of such indiscriminate persons does not attain the resolute determination of exclusive and uninterrupted dedication to the Supreme Lord.

45) O Arjuna, when defining nondevotional paths based on action and knowledge, the Vedas deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the Vedas, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by buddhi–yoga, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the Vedas. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the Vedas.

46) All the purposes served by several tiny ponds can at once be served better by a large lake. Similarly, the results obtained by worshiping various demigods through respective Vedic prayers may at once be surpassed by exclusive devotion unto Me. Such devotion is the one and only direction of the Vedas. A self–realized person who is thus in full knowledge of the essence of the Vedas, fulfills all necessities by exclusively worshiping the Supreme Lord in devotion.

47) I shall now describe niskama karma–yoga the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.

48) O Dhananjaya, after giving up desire for the fruits of action, situate yourself on the path of devotion (bhakti–yoga). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as yoga.

49) O Dhananjaya, fruitive action is extremely abominable in comparison to

buddhi–yoga, or equilibrium in selfless action. Those who crave the fruits of their actions are misers – they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective.

50) A person who is not motivated by desire to enjoy the fruits of his actions rids himself of both good and bad deeds within this very life. Engage, therefore, in the path of selfless action, since such buddhi–yoga, or equilibrium in selfless action, is certainly the art of action.

51) Wise men of steady intelligence liberate themselves from the bondage of birth by renouncing the fruits born of action. Thus, they enter into that state of divine tranquillity which is attainable only by the devotees.

Chapter Three

The Path of Action

Karma–yoga

- 1) Arjuna said: O Janardana, O Kesava, if You consider that resolute and determined spiritual intelligence (vyavasayatmika buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?**
- 2) My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me.**
- 3) The Supreme Lord replied: I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (sadhana bhakti–yoga) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants.**
- 4) Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?**
- 5) No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.**
- 6) One who externally restrains his hands, legs, and other senses of action, but whose mind dwells in sense objects, is a fool. Know him as a hypocrite.**

7) O Arjuna, one in married life who has controlled his senses by the mind, and who, without attachment, has begun to perform karma–yoga, through his working senses, is far superior to such a hypocrite.

8) Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.

9) Selfless duty performed as an offering to the Supreme Lord is called yajna, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguna–bhakti).

10) In the beginning of creation, Lord Brahma created the populace along with sacrifices for the Supreme Lord Visnu. Brahma instructed thus: "Taking shelter of this religious principle of sacrifice, prosper and flourish. May this sacrifice fulfill all your desires."

11) "Propitiate the demigods by this sacrifice and those gods, thus pleased, may satisfy you by bestowing all your desired success. In this way, through mutual goodwill, you will be the gainer of great auspiciousness.

12) The demigods, who are integral parts of My external manifestation, certainly award all your necessities, being satisfied with the performance of sacrifice. By the grace of the demigods, who are all under My shelter, there is sufficient rain, sunlight, and other elements to provide ample food commodities. He who selfishly enjoys these gifts without offering them to the gods (generally by the five great sacrifices), incurs all the sins of a thief.

13) Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin.

14) From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action.

15) Action arises from the Vedas, and the Vedas originate in Aksara, the Infallible One. Therefore, the allpervading, infallible Supreme Lord, is eternally situated within the acts of sacrifice offered unto Him.

16) O Arjuna, a man in either the stage of action or knowledge who does not follow this causal cyclic system which is directly established by the Supreme Lord, certainly leads a sinful life. Such a compulsive sense-enjoyer maintains his life in vain.

17) But there is no duty to fulfill for one who delights within the self, rejoices in the self alone, and is fully self-satisfied within. He works only for the bare necessities of bodily sustenance.

18) In this world, a self-realized person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahma down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever.

19) Therefore, giving up all attachment to the fruits of action, always perform your prescribed activities as a matter of duty. By the continual performance of action without attachment, a living being attains liberation. And true liberation is the state of exclusive devotion, attained in the ultimate maturity of selfless action.

20) King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses.

21) The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion.

22) O Arjuna, I, the Supreme Lord, have no duty whatsoever in the three worlds, since there is nothing unobtained or necessary to be obtained by Me; and yet, personally, I am active.

23) O Arjuna, if I ever avoid activity then all men, following in My footsteps, will give up their duties.

24) If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity.

25) O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the svadharma or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference.

26) The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.

27) All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."

28) However, O mighty-armed Arjuna, one who is in full knowledge of the classification of the material modes of goodness, passion, and ignorance, and their respective functions pertaining to the demigods, the senses, and the sense objects he does not falsely and egotistically assert himself as a performer of action, knowing well that the senses (ear, skin, eye, tongue, and nose) allotted by the controlling deities are simply engaging with their respective desirable sense objects (sound, touch, form, taste, and smell).

29) A person influenced by the modes of material nature is like a man possessed by a ghost. Completely captivated, he is addicted to sensual enjoyment of the various sense objects. One in perfect wisdom should not agitate such ignorant, dull-brained (and unqualified) persons by revealing philosophical truths to them. Rather, they should instruct them in the performance of action devoid of desire for sense enjoyment, because such action nullifies the enchantment of the modes of nature.

30) Surrender all your activities unto Me with this understanding: "All my actions are under the control of the indwelling Lord." In such consciousness, free from all sense of possessiveness and lamentation take recourse to battle (as your svadharma, natural duty).

31) Faithful and unbegrudging men who constantly practice this yoga path of selfless action as favored by Me, attain liberation from the bondage of action – even though they are active.

32) However those, who, out of envy, do not follow these teachings of Mine, are devoid of all good sense. Know such men as completely ignorant and doomed to ruination.

33) Even a learned person tends to act according to his nature, that is, his inherent evil inclinations. Therefore, the result of the living beings' endeavor to act in this way is to become enslaved by such inclinations. Then, they can no longer be disciplined by fear of either scriptural or lawful punishments.

34) Although the senses are inevitably attracted to and repulsed by their various respective objects, do not be subjugated by these whims they are the greatest enemy of the candidate for self-realization. (Devotional attachment and detachment are not indicated herein.)

35) It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.

Commentary: Pure devotion unto Adhoksaja, the Lord who is beyond sensual purview, is the eternal superexcellent natural function of the soul. Therefore, even if such a function externally appears abominable, it is always far superior to conduct that is good in the estimation of mundane morality, which is always prejudiced by the material modes of goodness, passion, and ignorance. In the company of true saints, the progressive practice of cultivation in such pure devotion is the bestower of the ultimate merit, even if death occurs. Since ignorance-based intuition to perform unpredictable, spurious 'good' practices remains within dvitiyabhinivesa, or absorption in any object other than the Supreme Lord, such practices are bhayavah they simply lead to fear.

*bhayam dvitiyabhinivesatah syad-isad
apetasya viparyayo 'smrtih
tan mayayato budha abhajat tam
bhaktyaikayesam guru-devatatma
(Bhag. 11.2.37)*

"Because persons who are averse to the devotional service of the Supreme Lord have forgotten their own internal identities (as servants of the Lord) due to the action of maya, the deluding potency of the Lord, they remain within the false ego of considering the body as the self. When the attention is absorbed in mundane objects to the exclusion of the Supreme Lord Sri Krsna, one experiences fear on account of the body, family, friends, possessions, and so on. Therefore, a person of fine intelligence will worship the Lord with exclusive devotion, knowing the genuine guru to be non-different from the Lord as His most beloved servant."

36) Arjuna inquired: O descendant of the Vrsnis, by whom is the living being

compelled to commit sinful activities, even against his own will?

37) The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world.

38) As fire is thinly veiled by smoke, as a mirror is thickly covered with dust, and as the embryo remains completely enclosed within the womb, similarly, this lust covers the consciousness of the living being in three degrees of intensity, according to the three modes of material nature goodness, passion, and ignorance respectively.

39) O Arjuna, this lust with its underlying nescience is the perpetual enemy of the man of knowledge. Like fire which is never satisfied (by offerings of clarified butter), it covers a man's good sense of judgement.

40) It is said that the senses, the mind, and the intelligence are the favorite haunts of this terrible enemy known as lust. Covering the good sense of the living being, lust beguiles him through these channels, and hurls him down into the quagmire of gross materialism.

41) Therefore, O noblest of the Bharatas, by first bringing your own senses under control, openly deal the death blow to this lust, the embodiment of sin which ruins both jnana (discriminative knowledge of the self and non-self, as delineated in the scriptures) and vijñana (subsequent realization in divine consciousness).

42) The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.

43) O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust..

Chapter Four

The Path of Divine Knowledge

Jnana–yoga

1) The Supreme Lord said: Previously, I imparted to Surya this changeless path of knowledge, which is achieved by selfless action. Surya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikshvaku.

2) O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.

3) Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you.

4) Arjuna said: Vivasvan, the Sungod, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?

5) The Supreme Lord said: O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.

6) Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga–maya.

7) O Bharata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.

8) I appear in every age to deliver the saintly devotees, to vanquish sinful

miscreants, and to firmly establish true religion.

9) O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (hladini–sakti) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me.

10) Freed from worldly infatuation, fear, and anger, many persons have taken refuge in Me, absorbing their hearts in hearing about Me, singing My divine glories, and remembering Me. Having become thoroughly purified by knowledge of Me and by penance endured for My sake, they attained divine love for Me.

11) As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Partha, all men follow My various paths.

12) Worldly persons desiring easy success in material life worship Indra and other demigods. Such worship quickly yields the fruit of its endeavor in this world, such as the attainment of heaven.

13) I alone have created in human society the fourfold divisions of varna (brahmana etc.) according to the appropriate gradation to material qualities (goodness, etc.) and duties (sense control, etc.) In the entire world, there is no other creator apart from Me. Nonetheless, although I am the creator of the natural gradation of human society (varna–dharma), you should know Me as the nondoer since I am aloof, transcendental to the modes of material nature, and unchangeable.

14) I am never implicated by the law of karma which I have created to fulfill the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence such a person is never bound by any action. By practicing pure devotional service, he surely comes to Me.

15) Knowing this basic principle, liberationists of previous times renounced all fruitive action, and without provincial interest performed all their activities as an offering unto Me. Likewise, you should adopt this yoga path of selfless action as did the great saintly persons of yore.

16) Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend

inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.

17) Action prescribed by the Vedas, action prohibited by the scriptures, and the renunciation of action should be understood. The performance of duties is known as action (karma); the performance of prohibited actions is sinful (vikarma); and the nonperformance of action, or renunciation of action, is known as inaction (akarma). It is extremely difficult to realize the internal principle of karma, vikarma, and akarma.

18) One who realizes that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practiced by renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent yogi and factual executor of all works.

19) One whose every action is devoid of fruitive desire, and who burns all prescribed and prohibited actions in the fire of pure knowledge, is described by the conscientious as a man of true wisdom.

20) Giving up attachment to the fruits of action, fully content in the eternal bliss within, and indifferent to the security of mundane acquisition and preservation such a person does not do anything at all, although he is fully engaged. That is, he is never bound by the fruits of his actions.

21) Having renounced all aspirations for fruitive enjoyment and all excessive endeavors for mundane acquisition, keeping his mind and body subjugated by the (developed) intelligence, if such a person even engages in spurious action for his minimal bodily sustenance, no sinful or pious reaction whatsoever is incurred by him.

22) Content with whatever is readily available, and never overwhelmed by duality based on pleasure and pain or attachment and hatred, such a person wards off envy. He is equipoised, being neither elated nor dejected in success or failure. Therefore, he is never bound by any action.

23) All actions are perfectly dissipated when performed in the spirit of sacrifice by the detached, liberated, and enlightened soul. (The actions of the worker on the path of selfless action do not lead to the consequence of apurva as postulated by the karma-mimamsaka section.)

Commentary: According to their ethical but atheistic ideology, the karma-mimamsaka philosophers (mundane rationalists) claim that pious actions produce an unseen, subtle potency known as apurva, which must fructify at the appropriate time after death. Their

conception that this fruit can later be shared by others is meant to show the eternality of karma, or action, but it neglects the presence of the Supreme Autocrat. So the statement of Sri Kṛṣṇa, samagram praviliyate, "All actions are dissipated", should not be misinterpreted to mean that the actions of liberated souls will cause some remote worldly consequence, or apurva. Rather, the Lord clearly points out that the pure actions offered to Him by the pure, selfless karma-yogi do not cause any subsequent reaction to be either enjoyed or suffered by others in this mundane plane..

24) According to the basic principles of sacrifice, the sacrificial spoon, ladle, and other paraphernalia, the various offerings with clarified butter, the sacrificial fire, the priest who performs the sacrifice, and the act of offering the sacrifice and its reward all are of the nature of Brahman, the Absolute. A person who, with this understanding is constantly absorbed in divine action with one-pointed attention, certainly attains to the divine plane of the Absolute.

25) Other karma-yogis perform sacrifice in the worship of demigods such as Indra and Varuna. Other jnana-yogis, simply by vibrating the pranava mantra, Omkara, offer the individual soul (as the sacrificial clarified butter) unto the Supersoul (as the sacrificial fire).

26) Strict celibates offers their senses of hearing, touching, seeing, tasting, and smelling into the sacrificial fire of mental control. Householders engaged in their natural duties (svadharma) offer for sacrifice the sense objects of sound, touch, form, taste, and smell into the fire of the senses.

27) The monist yogis (headed by the Patanjala school) who aspire to attain to the state of withdrawal of the soul from sense objects (pratyagatma), offer all the senses and their functions of hearing, seeing, etc., as well as all ten vital life-currents and their functions into the fire of self-purification ignited by knowledge.

28) Some persons are inclined to perform sacrifice by giving articles in charity, some by strict penances headed by candrayana, some by adopting the eightfold mystic yoga practice, and yet others, through recitation and study of the Vedic scriptures. All of these persons are very diligent in their practices and adopt strict vows.

29) Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake.

30) All these persons know well the principles of sacrifice. Having purified

themselves from sins by their performance of sacrifice, they enjoy its remnants in the form of sense pleasure, wealth, and yogic perfections. And in the end they reach the aforementioned eternal plane of the Absolute.

31) O Arjuna, foremost of the Kurus, a person who never performs sacrifice cannot even attain the meager pleasures of this world; how then will it be possible for him to attain to other worlds, such as heaven?

32) All these varieties of sacrifice are mentioned either in the Vedas or allied scriptures. They all arise from vocal, mental, and bodily actions, and therefore their origin is action. When you can conceive of the principle of action (karma) in this way you will be able to attain liberation from its bondage.

33) O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmagnav apare ... is far superior to the sacrifice of various articles, indicated by brahmarpanam brahma havih ..., because all action ultimately culminates in knowledge.

34) You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant inquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realization of the Supreme Absolute Truth will teach you that divine knowledge.

35) O Pandava, after receiving that knowledge of the truth as imparted by the guru, you will no longer be deluded. You will be able to realize that all species of life, whether man, bird, or beast, are common in their individual identities of spirit soul, or jivatma. Their comparative mundane gradations are only due to external attributes, and they are all situated within Me as effect, Myself being the supreme cause.

36) Even if you have led the most abominable sinful life, you will cross the ocean of all miseries by boarding the ship of knowledge.

37) As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action.

38) Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realizes such knowledge spontaneously within his heart.

39) After internal purification through nonfruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts

this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death.

40) One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace.

41) O Dhananjaya, after renouncing all actions by following the path of selfless action, one who destroys all doubts by following the path of divine knowledge and realizes his internal divine nature, can certainly never be implicated by any action.

42) Therefore, O Bharata, with the sword of divine knowledge, slash to shreds all these doubts in your heart, which are born of ignorance alone. Take refuge in selfless duty, and arise for battle.

Chapter Five

The Path of Divine Harmony

Karma-sannyasa-yoga

- 1) Arjuna said: O Krsna, after instructing me in renunciation of action. You are again advocating the path of selfless action. Therefore, please give me a clear understanding which of the two is most beneficial for me.**
- 2) The Supreme Lord said: Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior.**
- 3) It should be known that one who is free from the duality of attraction and hatred, and who neither desires nor abhors the fruits of action, remains a renunciate even though he engages in activities. Because, O mighty-armed Arjuna, such a person very easily attains liberation from this mundane plane of bondage.**
- 4) The learned do not support the opinion of the childishly foolish mundane rationalists (known as karma-mimamsakas) who hold that the path of renunciation (sankhya-yoga) and the path of action (karma-yoga) are separate. One who carefully follows either of these paths will achieve the same result.**
- 5) The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning.**
- 6) O mighty hero, to the exclusion of selfless action, mere renunciation of action is the cause of sorrow. But the wise man who engages in selfless action attains to the Absolute very swiftly.**
- 7) Engaged in yoga in this way are three types of learned householders (jnani-grhastha): one of pure intelligence, one of controlled mind, and one of controlled senses. By their comparative practices, the former should be known as superior to the latter. All are the embodiment of goodwill for every living being.**

Although fully active, they are never implicated by action.

8–9) Although such a karma–yogi who is a knower of intrinsic truth performs all the activities of seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, expelling waste matter, accepting things, blinking the eyes, and so on, he realizes: "My sense organs eyes, ears, skin, nose, and tongue are engaged with their respective objects of form, sound, touch, scent, and taste." In this way he constantly perceives, "I do not perform any action at all."

10) As a lotus leaf is not moistened although it remains on the water, one who selflessly offers all his actions to the Supreme Lord, remains unaffected by sinful or pious reactions.

11) For the sake of purification of the mind, karma–yogis give up all attachment to the fruits of action and perform their activities with body, mind, and intelligence. Otherwise, they may act through their senses only, with an attitude of disinterest.

12) The pure, materially unmotivated (niskama) karma–yogi, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (sakama) karmi, the fruit–hunter, is obsessed with the result of his action, and he becomes implicated by his endeavors.

13) Mentally renouncing all actions in the aforesaid manner, the sense–controlled soul resides happily within the bodily abode of nine gates free from the false ego of considering himself a doer, although he externally performs all activities and free from the false ego of considering himself an inaugurator of action, although he engages others.

14) Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.

15) The fully self–satisfied Supreme Lord accepts neither the sin nor piety of anyone. Cognizance is the intrinsic nature of the living beings, but they are infatuated by the material body, thinking it to be themselves, on account of their original nature being enveloped by the deluding potency of the Lord.

16) Knowledge is of two types prakṛta, mundane, and aprakṛta, divine. Mundane knowledge is concerned with material nature, and is only the nescience of the living beings, whereas divine knowledge is genuine science. For persons whose divine knowledge has awakened, the mundane conception is vanquished and their supreme knowledge, like a mighty risen sun, reveals the Supreme Reality.

17) Those whose illusion has been previously dispelled by knowledge begin to relish within their hearts the hearing and singing of My unending glories, having devoted their thoughts to Me, meditated on Me, and developed continuous devotion for Me, the Supreme Lord. Then they completely transcend this world.

18) The intelligent souls who have attained divine qualities and abandoned all mundane prejudice, perceive the absolute transcendence within all living beings the humble and learned brahmaa, the cow, the elephant, the dog, or the outcast eater of dog–flesh. Therefore, they are known as 'pannita' men of true wisdom.

19) Those whose minds are equipoised have conquered this world while present within it, because by their spiritual equilibrium they are free from attraction and repulsion. Therefore, although remaining in this world, they are eternally situated in transcendence.

20) Fully situated in transcendence, endowed with steady intelligence, and free from the delusion of thinking of his body and associated paraphernalia as 'me' and 'mine', the knower of the Absolute neither becomes elated by obtaining something desirable nor dejected by obtaining something objectionable.

21) Such a knower of the Absolute Truth, his mind detached from sensual pleasure, initially attains the happiness of self–realization. Thereafter, linking himself with the Absolute, he attains inexhaustible joy.

22) O son of Kunti, all pleasures that arise from the contact of the senses with their objects are the sole cause of distress, and they are subject to creation and destruction they are all temporary. A judicious person is never fond of such pleasures.

23) Know that one who, as long as he lives in this body, is able, by means of the yoga path of selfless action, to check the urges of desire and anger at the root such a person is actually situated in union with the Supreme, and he knows true happiness.

24) Such a follower of the yoga path of selfless action, who enjoys internal bliss, whose mind is constantly absorbed within, and who experiences self–realization attaining perception of his pure identity, he gains entry into the plane of the Absolute.

25) Sinless, free from doubt of controlled mind, and always engaged in activities for the welfare of all living beings, the seers of truth attain such liberation..26) Those persons of renounced order who are free from desire and anger, and who have achieved knowledge of the original nature of the soul, unconditionally attain

liberation in either life or death. Such liberation occurs when one's mentally–incited subtle body expires.

27–28) Expelling from the mind all external sense objects of sound, touch, form, taste, and smell, locking the eyesight at the point midway between the eyebrows, and practicing the discipline of equilibrium by suspending inhalation and exhalation, subjugating the senses, mind, and intelligence, one dedicates himself to liberation. Having overcome desire, fear, and anger, such a contemplative seeker of the soul is always liberated, even before the death of the body.

29) I am the enjoyer of the results of sacrifice performed by the fruit–hunter, as well as the results of austerity performed by the liberation–seeker I am their only worshipable object; I am Narayana, the indwelling monitor of all planes of life, and the Supreme Worshipable Personality who awards liberation. And I am the well–wisher of all I am Krsna, the devotees' most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.

Chapter Six

The Path of Meditation

Dhyana–yoga

1) The Supreme Lord said: Know a genuine sannyasi and genuine yogi as the person who performs obligatory duties as enjoined in the scriptures, without expecting the fruits of his actions. One is not a sannyasi merely by renouncing the performance of the fire sacrifice and other prescribed duties, and one is not a yogi merely by becoming physically inactive..

2) O Arjuna, you should know the path of selfless action, lauded by the learned as abnegation, to be nondifferent from the eightfold path of yoga meditation. This is because without the renunciation of fruitive desire and sensual craving (which is the essential characteristic of the path of selfless action), one can never be accepted as either a yogi on the path of wisdom or a yogi on the eightfold path of mystic meditation.

3) Initially, action alone is said to be the cause of elevation for the sage desirous of attaining unflickering yoga meditation. When he has achieved continuous meditation, renunciation of all activity is delineated as the cause of his perfect trance in yoga.

4) When the yoga practitioner is no longer addicted to the enjoyable sense objects of sound, touch, form, taste, and smell, and when he is no longer attached to any action in pursuance of enjoying them, having achieved complete renunciation of all plans of such action, then only can he be acclaimed as one who has truly attained to yoga.

5) The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.

6) For the soul who has conquered his mind, his mind is his friend and well–wisher.

For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.

7) Free from attraction and aversion in the event of cold and heat, happiness and unhappiness, or honor and insult, the yogi who has mastered his mind remains deeply absorbed in yogic trance.

8) One who is always internally satisfied by dint of scriptural wisdom as well as by direct realization, who is always situated in divine consciousness, who is sense-controlled, and who has the vision of equality for a lump of earth, a rock, or gold, is known as a yogi qualified for self-realization.

9) And know that superior to one with equal vision for earth, rocks, and gold, is the yogi who is capable of viewing with equipoised intelligence all living beings a natural well-wisher, an affectionate well-wisher, an enemy, an indifferent person, a mediator, one detestable, a friend, a saint, and a sinner.

10) A person beginning yoga practice should always reside alone at a solitary place, and controlling his mind and body, free from desire and sensual engagement, he should engage his mind in meditational trance.

11–12) At a pure place, not too high and not too low, the yogi should establish a secure seat of kusa-straw, deer-skin, and cloth. Then, sitting on that seat, subjugating all mental and sensual activity, and locking his mind at one point, he should practice meditational trance in order to purify his heart.

13–14) Soberly keeping his torso, head, and neck straight and upright, poised, the yogi should fix his gaze at the top of his nose without casting a glance in any other direction. Tranquil, fearless, and reposed in the vow of celibacy, he should then meditate on My four-armed Visnu form, and absorbing himself in devotion unto Me, he should practice yoga.

15) In this way, constantly absorbing his mind in the yoga of meditation (dhyana-yoga), the yogi whose heart has been purged of sensual desires achieves emancipation from mundanity by attaining to the nondifferentiated Brahman, the effulgence that emanates from My person. He attains liberation from the course of worldly existence.

16) O Arjuna, yoga practice is impossible for anyone who overeats, undereats, oversleeps, or undersleeps.

17) For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually

becomes the source of dispelling all worldly suffering.

18) When a yogi, having checked all mental tendencies of worldliness situates his mind unwaveringly in soul-conception, then, devoid of mundane desires, he is said to be actually situated in yoga, or linked with the Absolute.

19) Know it surely that just as a lamp-flame situated in a windless place never wavers, similarly, the mind of the yogi absorbed in soul-conception never flickers in its concentration.

20–23) The state of perfect samadhi, or trance, is that in which the disciplined mind of the yogi gains detachment from even the slightest thought of mundane connotation. The yogi remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as yoga. Such yoga should be practiced with perseverance and an untiring heart.

24) Utterly abandoning all mental desires along with their mental images, in full awareness of the futility of mundane prospect, one must withdraw the senses from all material objects and engage himself in the aforementioned yoga practice.

25) With the help of intelligence controlled by dharana (the limb of the eightfold yoga in which the seat of intellect is brought into concentration), one should completely steady the mind within the soul. Then, by gradual practice, with-drawing the mind from external objects, one should enter the trance of samadhi, and should not think of anything but the soul for even a second.

26) The naturally fickle and unsteady mind should be carefully withdrawn from whatever objects it pursues, and brought back under the control of the self.

27) Devoid of passionate agitation, peaceful-hearted, free from the blemishes of attachment, fear, and anger, and endowed with the conception of the Absolute, such a yogi is blessed with the joy of realizing the divine nature of the soul.

28) In this way, through constant realization of his internal divine nature, the sinless yogi easily attains the profound ecstasy of Supersoul realization. (At this point the yoga practice mentioned herein is in accordance with the path of devotion [bhakti].)

29) His heart united with the infinite consciousness, that master of yoga perceives consciousness in all beings. He sees the Supreme Soul within everyone, and everyone within the Supreme.

30) For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me he never fails in thinking of Me.

31) Although one, I am separately situated within the heart of every living being as the Supersoul, in My four-armed form measuring one pradesa (the distance between one's thumb and forefinger). Realizing Me, Syamasundara, as nondifferent from the Supersoul, the yogi who surrenders unto Me and worships Me in devotion beginning with hearing, chanting and remembering irrespective of performing scripturally prescribed duties or not, he resides in Me eternally.

32) I consider highest of all masters of yoga the one who sees, as in his own case, the happiness and unhappiness of all beings to be equal he knows the joy and sorrow of others as his own.

33) Arjuna said: O Madhusudana, due to the fickle nature of the mind, I cannot visualize the infinite stability of such a state of equilibrium in yoga as described by You.

34) O Krsna, the mind is by its very nature fickle, the source of disturbing one's judgement and agitating the senses and body. It is unconquerable and extremely obstinate. Therefore, I consider control of the mind by eightfold yoga practice to be practically unapproachable, just as by mere breath-control, one cannot control the wind blowing through the skies.

35) The Supreme Lord said: O heroic Arjuna, undoubtedly the mind is fickle and extremely difficult to control. However, O son of Kunti, it is subjugated by repeatedly practicing the yoga of meditation on the Supersoul as taught by a bona fide spiritual master and abandoning mundane sense enjoyment.

36) In My consideration, no doubt the yoga described by Me for controlling the mental faculty is difficult for the person of unrestrained mind. But one who zealously subjugates the mind by the authentic practice is definitely successful in yoga.

37) Arjuna said: O Krsna, a mediocre person may, due to his faith in scripture, engage in yoga practice. However, lacking proper practice and abnegation, he subsequently deviates due to mundane propensities. It seems that he will surely be unsuccessful in yoga. What, then, is his destination?

38) O mighty hero, O Krsna, having deviated from the yoga path of attaining the Absolute, shelterless and fallen from the paths of both action and meditation, is not such a person utterly lost like a fragmented cloud?

39) O Krsna! No one but You can dispel this doubt of mine. Please mercifully slash it at the root.

40) The Supreme Lord said: O Arjuna, son of Kunti, the unsuccessful yogi does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.

41) After residing for many years in all those heavenly planets that are attainable by the performers of great sacrifices such as the Asvamedha, the unsuccessful yogi takes the supreme goal.

42) On the other hand, if a person falls from his attempt in yoga after a considerably long period of practice, then certainly he takes birth in the home or lineage of teachers of yoga who are absorbed in yoga practice. Know that birth in such a location is very rarely attained.

43) O son of Kuru, within one of the births I have just described to you, that unsuccessful yogi revives, from the practices of his previous life, his intelligence centered in the worship of the Supersoul. Thereafter, with renewed vigor, he again endeavors for the perfection of seeing Him.

44) Although undesirous due to some obstacle, he again becomes attracted to yoga, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the Vedas, and achieves a far superior fruit.

45) With more arduous endeavor than previously, the yogi who fully purifies his consciousness by rejecting the filth of all worldly desires and mental images, finally achieves the fruit of many lifetimes of yoga practice. Thereafter, he reaches the supreme goal.

46) The yogi who is a worshiper of the Supersoul is superior to persons engrossed in severe austerities such as the candrayana, superior to the worshipers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogi..

47) Among all types of yogis, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.

Chapter Seven

Relative and Absolute Conceptions of the Supreme

Jnana–vijnana–yoga

- 1) The Lord said: O Partha, hear from Me how, with your heart devoted to Me, the Supreme Lord, abandoning all non–devotional pursuits based on action and knowledge, taking refuge in Me and gradually achieving My association, you will doubtlessly be able to know Me, My holy abode, My opulences, and My associates.**
- 2) Now I shall fully describe to you, with the taste of the flavor of My divine sweetness, this knowledge of My grand majestic splendor and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.**
- 3) Out of countless souls, some have reached the human form, and among many thousands of human beings, some endeavor for perception of the individual soul and the Supersoul; and among many thousands of such endeavorers who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Syamasundara.**
- 4) My deluding potency in this world is divided in eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego.**

Commentary: In this verse, the purport being expressed is that jnana, or knowledge, in the true sense of the word and in accordance of the precepts of devotion is actually bhagavad–aisvarya– jnana, or knowledge of the almighty, majestic lordship of the Supreme. In the opinion of the scholars who are generally known as jnani, knowledge is knowledge of the soul as distinct from the body and other mundane elements but this is not actual knowledge. Therefore, in order to confirm the conception of His personal almighty majesty, the Lord is revealing His various intrinsic personal forms and potencies as well as their characteristics.

"My different aspects are Brahman, Paramatma, and Bhagavan. Of these, Brahman is a nondifferentiated, formless aspect of My potency. Paramatma, the Supersoul, is also a

manifestation of My potency (as a fundamental factor in relation to the universe), and this aspect of Mine is not eternally manifest. Therefore only My form of Bhagavan, the Supreme Lord, is eternally manifest, and within this form My three eternal potencies are also present: antaranga– or cichakti the internal divine potency; bahiranga– or maya–sakti the external deluding potency, and tatastha– or jiva–sakti the marginal potency, comprising the innumerable living beings." In verse 4, the Lord has described His maya–sakti, or His external deluding potency.

5) O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit–hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability they may choose to reside either in the mundane plane or the divine.

6) Know it that all species, either moving or stationary, are produced from these two elemental natures, as the sphere of action and the knower of that sphere. And I alone am the cause of generation of the whole world, and the cause of its dissolution as well.

7) O Arjuna, there is nothing superior to Me. Like gems strung on a thread, this entire creation depends on Me..8) O son of Kunti, by the potency of the primordial element of taste, I am situated as the basis of the flavor of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the Vedas as their primeval sound vibration, the letter Om; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men.

9) I dwell in the pure fragrance of the earth, and in the radiance of fire. In all beings, I am present as the lifespan, and in ascetics, I am the power to endure duality such as cold and heat.

10) O Partha, know Me as the eternal primordial cause of all life–forms. Of the intelligent, I am present as intelligence personified, and of the valiant, I am there as prowess personified.

11) O Arjuna, of the powerful, I am present as strength that is devoid of selfish interest and mundane attachment; and among all species of life, I am present as that sexual union which is in accordance with the principles of religion.

12) Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They,

being subordinate to Me, exist in Me.

13) The entire world of living beings is completely deluded by this creation of the nature of three material modes. Therefore, no one can know Me, the Supreme Lord, who am superior to this whole creation, transcendental to these modes, and immutable.

14) This 'trimodal', supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.

15) These four types of evil-doers do not surrender unto Me: fruitive workers, who are just like animals; fallen persons who embrace the highest path, devotion, but later reject it, considering it inadequate or worthless; those whose knowledge is nullified by the deluding potency, maya, despite their scriptural knowledge, and who think that only the form of Lord Narayana is worshipable, whereas Lord Krsna, Lord Rama, and other authentic forms are merely human; and those who possess the nature of demons the impersonalists, who 'dismember' My form by their 'arrows' of false and blasphemous arguments, and who are just like the demon Jarasandha and others.

16) O Arjuna, best of the Bharatas, four types of persons worship Me: the afflicted, the seeker of knowledge, the seeker of worldly or other-worldly enjoyment, and the pure-hearted seer of the soul. After attaining sufficient devotional merit (sukrti), they engage in My pure devotional service.

17) Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Syamasundara am very dear to this sage, he also is dear to Me.

18) Since their hearts are free from the nasty selfishness of addiction to sensual pleasures, all these persons are certainly dear to Me. But due to his divine self-realization, the pure-hearted sage becomes inseparable from Me, and is therefore very dear to Me. This is certainly My opinion, since he, having offered Me his own heart, has ascertained that I, Syamasundara, am the supreme goal of life.

19) After many, many birds, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vasudeva alone, inasmuch as all are subordinate to Vasudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare.

20) Persons whose good intelligence has been spoiled by illicit desires for

exploitation and renunciation or other duplicitous.pursuits, worship other godly personalities such as the Sun–god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.

21) According to whichever demigod representing a form of Me a particular devotee desires to worship faithfully, I, as the Supersoul dwelling within his heart, make his faith strong for the deity of his choice.

22) After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also.

23) But the fruit obtained by those provincially interested worshipers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me.

24) My eternal superexcellent nature, form, qualities, activities, pastimes, and associated paraphernalia are all transcendental to illusion. But unintelligent men, unable to know this reality, think of Me thus: 'Oh, the supra–mundane, formless impersonal Brahman has recently accepted birth in an illusory form in Vasudeva's chamber.'

25) By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, non of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever–existent in My divine personal Syamasundara form of beautiful feature like a blackish rain–cloud.

26) O Arjuna, I alone know everything and everyone, moving or stationary, of the past, present, and future. But on account of their perception being obscured either by My external deluding energy or by the internal potency of My sweet will, certainly there is no.one whether a human of this world or anyone beyond it who can know Me as I am.

27) O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection.

28) But on the other hand, the performers of virtuous deeds who have had the opportunity to associate with a pure devotee of Mine are purified of all sin. Free

from the delusion born of duality based on happiness and unhappiness, and firmly established in continuous engagement in My service they enter into My pure devotion.

29) Desiring liberation from the miserable worldly current of all-devouring birth and death, those who take shelter of Me engage in My devotional service can know Brahman, the individual souls, and the many types of karma or exploitative action for which the souls are repeatedly bound within this unhappy worldly plane.

30) And those who know Me, as the basis of the universal principles of phenomenon, governance, and dispensation such persons, their hearts absorbed in Me, can know Me even at the time of death. Afflicted in the face of fearful death they do not forget Me.

Chapter Eight

The Path of Absolute Freedom

Taraka–brahma–yoga

1–2) Arjuna inquired: O Purusottama, what is Brahman, and what is the soul? What is karma, and what is considered to be phenomenal? Further, who is known as the universal presiding.governance? O Madhusudana, who is the Lord of sacrifice within this body, and how is He situated therein? And can you tell me, how do the selfcontrolled know You at the time of death?

3) The Supreme Lord said: Certainly Brahman is the instructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word 'karma' denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.

4) O most elevated of souls, Arjuna, perishable objects such as the material body are known as phenomenal; the universal governance refers to the aggregate universal form which encompasses and governs all the demigods, headed by the solar gods; and I alone am known as the Lord of all sacrifice the Supersoul situated within the bodies of all living beings and the impetus and rewarder of their actions of sacrifice, charity, and austerity.

5) One who continues to think of Me even at the time of death, and having left the body, departs from this world, surely attains to My nature. Of this there is no doubt.

6) O son of Kunti, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object.

7) Therefore remember Me at all times, and perform your natural duty to engage in battle. Dedicating your mind and intelligence to Me, you will attain My shelter by fulfilling your duty. Of this there is no doubt.

8) O Partha, with mind undeviatingly engaged in meditation, constantly thinking of the effulgent Supreme Person, the true yogi certainly reaches that Supreme Lord..9–10) He, the Supreme Lord, is all-knowing, beginningless, and the merciful bestower of the teachings of devotion unto Him. In spite of being more subtle than the atom, He is enormous, since He is the support of everything. His form is divine, that is, medium-sized, and yet, like the sun, His characteristic nature is self-illuminating and all-illuminating. He is completely transcendental to illusion. Being fully engaged in continuous devotional remembrance of this Supreme Person by means of an unflickering mind strengthened by yoga practice, one who at the time of death establishes his vital life–air between the eyebrows (at the ajna–akra) and meditates upon Him, surely reaches that effulgent Supreme Lord.

11) Along with the method of approaching it, I shall describe to you that attainable reality which is designated by the learned knowers of the Vedas as the monosyllable Om, the sound representation of the Absolute; within which all the desireless ascetics enter; and out of desire for reaching which the devout transcendentalists maintain the vow of celibacy.

12–13) Checking all the sensual gateways from accepting sense objects, holding the mind steadily within the heart, establishing the vital life–air between the eyebrows, and maintaining yogic trance centered in the soul while vibrating this monosyllable, Om, the sound representation of the Absolute one who continuously remembers Me upon leaving his body, attains to residence in My holy abode.

14) O Partha, having emptied his consciousness of all aspirations to attempt nondevotional pursuits motivated by exploitation or renunciation for the attainment of their respective goals of heaven or liberation, one who constantly remembers Me within, remaining indifferent to consideration of sanctity of time, place, or circumstances, and who constantly aspires for a divine relationship with Me in servitude, friendship, parenthood, or consorhood – surely, for such a devotee, I am happily attainable..

15) The great devotees who attain to the status of participating in My divine pastimes, once having reached Me, never again accept a transitory birth which is the dwelling–house of agony.

16) O Arjuna, from the planet of Lord Brahma downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.

17) A day of Lord Brahma lasts for one thousand catur–yugas and his night is of the same duration. Persons who know this have the true conception of day and night.

One yuga (age) in the time calculation of the demigods = the four yugas or one caturyuga in the time calculation of mankind, or 4.320.000 years.

18) With the approach of his day, all progeny along with their respective bodies, senses, enjoyable objects, provincial locations and associated paraphernalia are born from Lord Brahma, who has arisen from his slumber. And again at nightfall, they are absorbed within that same Lord Brahma, who is known as 'unmanifest'.

19) O Partha, this multitude of life-forms, subject to the law of karma, are repeatedly born at the dawn of the day of Lord Brahma and dissolved at his nightfall. And again they are born with the dawn of another day.

20) But far superior to that 'unmanifest' Lord Brahma (who is known as Hirayagarbha since he is born within the golden egg, the universe), there is another element which is eternal and imperceptible to the senses of the living being. Although all life-forms up to Hiranyagarbha Brahma are annihilated, that truth remains unaffected.

21) That which is described as the 'unmanifest invincible' is proclaimed the supreme goal (by the scriptures known as Vedanta), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode.

22) O Partha, I, the Supreme Person, within whom all beings are situated, and by whom this whole universe is pervaded, am attainable only by exclusive devotion devoid of a touch of exploitation, renunciation, mystic yoga, and other empiric or theoretical methods.

23) O Bharatarsabha, now I shall describe to you the routes, determined by time calculation, on which the yogis or fruitive workers who traverse them attain liberation or rebirth respectively.

24) The followers of the path of knowledge who are in knowledge of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.

25) If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.

26) These two paths of the residents of this world who are apt to follow the methods of renunciation and exploitation are known respectively as the bright and dark

paths, and they are universally accepted as eternal. By the bright path one attains liberation, and by the dark path one takes rebirth in this material world.

27) O Partha, learning about these paths of brightness and darkness, a devotee (bhakti-yogi) is never deluded. Therefore, O Arjuna, always engage in exclusive devotion, (ananya bhakti-yoga), which is transcendental to both.

28) Coming to know about My preeminence and the superexcellence of devotion unto Me, the devoted soul surpasses all the scripturally cited fruits of piety achieved from studying and reciting the Vedas, performing sacrifice, practicing austerity, and donating assets in charity. Then he attains My supreme holy abode My dhama.

Chapter Nine

The Hidden Treasure

Raja-guhya-yoga

1) The Supreme Lord said: Now I shall bestow upon you, who are devoid of jealousy and malice, this most hidden treasure in the form of pure devotion beginning with singing or narrating My transcendental glories, and the performance of related divine services up to the point of direct divine perception of Me. By finding this hidden treasure, you will attain freedom from the mundane plane freedom from all evils opposed to devotion.

2) Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service [bhakti]). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature.

3) O conqueror of the enemy, men who have no faith in this hidden treasure of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane.

4) In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me and yet, I am not situated within that total entity.

5) And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedabheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.

6) Air, although massively expansive by nature, is always situated within the jurisdiction of space, and yet, air and space remain distinct from one another. Similarly, know that all beings are situated within Me.

7) O son of Kunti, at the universal cataclysm, the multitude of beings are merged in

My illusory nature, known as maya. And with the beginning of a new millenium, I create all the distinct species again.

8) By the agency of My potency of illusory material nature, I repeatedly create all life-forms according to the nature they acquire, which is determined by the results of their fruitive actions and aspirations of ancient bygone ages.

9) Thoroughly detached and situated indifferently within this exploitative plane of generation, sustenance, and decay, I, O conqueror of wealth, cannot be implicated by the entire universal operation of creation, maintenance, and annihilation.

10) O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again.

11) Unable to comprehend My superexcellent divine form of human features, ignorant men blaspheme Me the Supreme Lord of all beings by considering Me a mere human being.

12) Those fools are full of vain hopes and dreams in their futile fruit-hunting schemes and fruitless knowledge-seeking. Bereft of all good sense, they acquire the ignorant and passionate nature of godless fiends, which is the source of the darkness of delusion.

13) But, O Partha, the great souls take refuge in the divine and godly nature. With unalloyed hearts, they render loving service.exclusively unto Me Krsna, of human features knowing Me, in this eternal form, to be the primeval cause of all beings.

14) Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My holy name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the holy name and observing holy days such as Ekadasi. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service.

15) And of those who are worshipers on the path of knowledge, some are conscious of their own oneness with Me, others are conscious of the various demigods' oneness with Me, and still others are conscious of the oneness of My diverse universal opulence with Me. In so many ways they worhsip Me alone.

16) I am the Vedic Jyotistoma sacrifice and the five sacrifices to the Visva–deva demigods and others as enjoined in the Smṛti scriptures. I am the oblation to the ancestors, the auspicious offering of the autumnal crop, and the mantra. I am the sacrificial ingredients such as ghee, I am the consecrated fire, and I alone am the act of offering the sacrifice.

17) I am the father of this universe, the mother, the bestower of the fruits of all actions, the forefather, and the object of all knowledge. The purifying agent Om, the Rg, Sama, and Yajur–vedas certainly I am all these.

18) And certainly I am everyone's goal, maintainer, controller, witness, refuge, guardian, and unconditional well–wisher. I am creation, dissolution, and sustenance. I am the reservoir and the seed, as the eternal Supreme Person..

19) O Arjuna, I, as the sun, bestow heat during summer, and during the rainy season I send forth the rains and sometimes withdraw them. Undoubtedly, I am liberation and death, and everything gross or subtle.

20) Person who perform the fruitive ritualistic sacrifices prescribed in three of the Vedas worship Lord Indra and other demigods. Factually, they worship Me alone, but in an indirect way. They drink the sacrificial remnants of Soma beverage, purify themselves of sin, and pray to attain to the heavenly plane. As the result of their piety, they reach heaven and enjoy celestial pleasures.

21) After enjoying that great heavenly delight, upon the depletion of their pious merits, they accept birth in this mortal world. In this way, lustful persons who follow the Vedic rules for demigod worship come and go they are born and they die over and over again in this material world.

22) I personally assume the whole responsibility of acquiring and protecting the necessities of My full dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.

23) O Kaunteya, persons who have alternately developed faith in the demigods and devoutly worship them certainly also worship Me, but improperly.

24) Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.

25) The demigod worshipers reach the appropriate demigod, the forefather worshipers go to the plane of their ancestors, and the worshipers of the ghostly section transfer to the ghostly plane. However, those who worship Me, undoubtedly come to Me.

26) Certainly, if he offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a purehearted and affectionate devotee of Mine. With heartfelt love, I graciously accept.

27) O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep do everything as an offering unto Me.

28) In this way, although performing either general or scriptural duties, you will be liberated from the bondage of auspicious and inauspicious results of action. And due to remaining internally indifferent to the fruits of your every action, you will attain distinction among even the liberated souls, and proceed directly to Me.

29) I am equally disposed to all souls, therefore no one is My enemy or friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.

30) If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.

31) That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kunti, declare it proclaim it My devotee is never vanquished!
or

31) O Arjuna, promise to the public that My exclusively devoted servitors will never come to ruin. He who declares this swiftly becomes virtuous, and truly attains eternal divine grace. Commentary:

The second interpretation of this verse was revealed to Srila Bhaktivinoda Thakura in a dream. In the Srimad Bhagavatam (11.11.32)

Lord Krsna says:

*ajnayaivam gunan dosan,
mayadistan api svakan
dharman samtyajya yah sarvan,
mam bhajet sa ca sattamah*

"The best of honest persons are those who have left behind the forms of duties that I Myself have recommended in the scriptures, for the general public. Although it is My direction, they cross it and come to render loving service to Me. They are the real honest men."

In society, one must obey the law, but there is also the situation of crossing law to show faithfulness to the king. If one risks his life and reputation, and crossing the general law, enters into the royal chamber to combat an assassin, then he will be considered the best and most loyal servitor. Similarly, the Lord is saying, "I have already given some direction for the general public. Do this, don't do that, don't cross these laws, etc. But if for My interest anyone takes the risk of committing sin, then he should be considered the best among all My devotees. So, Arjuna, you go and declare it, promise it to the public that the ananya-bhak (9.30), the exclusively devoted persons, will never come to ruin. Then you will get the benefit. You will become dharmatma, religious, and attain eternal divine happiness. The ananya-bhak, the exclusive devotees, have already crossed the threshold of dharma, the standard of dutifulness, and taken the risk to throw themselves fully into My service. Sarva dharman parityajya mam ekam saranam vraja (18.66). There is no question of them again becoming virtuous or religious. They surpassed dharma long before, and took the risk and entered into prema-dharma, My loving service, rejecting both piety and sinfulness."

32) O son of Prtha, low-born persons of degraded lineage, women, merchants, or laborers they also attain the supreme destination by taking full refuge in Me.

33) So who can doubt that the pure devotee brahmanas and ksatriyas will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births..34) Give Me your heart, be dedicated to Me in devotional service, and be absorbed in My worship. Offer prostrate obeisances unto Me alone. In this way, with mind and body dedicated in My service, taking full r/efuge in Me, you will certainly reach Me.

Chapter Ten

The Great Treasure

Vibhuti–yoga

- 1) The Supreme Lord said: O mighty–armed Arjuna, hear My divine exposition once again. Only desiring the ultimate benefit for you, who are very dear to Me, shall I speak.**
- 2) Neither the demigods nor the great sages can understand My unique, superexcellent, divine birth in this world, because in all respects I am the primeval origin of all those celestial beings and great sages.**
- 3) One who knows Me, the son of Devaki, as birthless, the origin of everything, and the Supreme Lord of all beings, is undeluded among men, and liberated from all sins.**
- 4, 5) Intelligence, knowledge, peacefulness, forbearance, truthfulness, external sense–control, internal sense–control, happiness, unhappiness, birth, death, fear, courage, non–violence, equanimity, satisfaction, austerity, charity, fame, and infamy all these various attributes of the living beings are born from Me alone.**
- 6) The seven great sages headed by Marici, and preceding them, the four brahminical sages headed by Sanaka, and also the fourteen Manus or progenitors headed by Svayambhuva all are empowered by Me and are born of My mental expansion, Lord Brahma who is known as Hiranyagarbha. The entire population of the universe whether brahmana, ksatriya, vaisya or sudra descends from these patriarchs.**
- 7) One who is factually in knowledge of My almighty supremacy and devotional service, engages in My service, due to his resolute, absolute conception. Of this there is no doubt.**
- 8) I am Krsna, the Sweet Absolute, I am the root cause of the all–comprehensive aspect of the Absolute, the all–permeating aspect of the Absolute, and also the**

personal aspect of the Absolute the Master of all potencies, who commands the respect of everyone Lord Narayana of Vaikuntha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship all are initiated by Me alone. Realizing this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and nonduty, and embrace the paramount path of love divine, raga-marga, and adore Me forever.

Commentary: Verses 8–11) are the four principal verses of the Srimad Bhagavad-gita. The ontological substance of the book is contained within these four essential verses, beginning ahaṁ sarvasya prabhavo "Everything emanates from Me." In the Srimad Bhagavatam (1.2.11), the three main conceptions of the Absolute are given as Brahman, Paramatma, and Bhagavan. Brahman is the all-comprehensive aspect of the Absolute, Paramatma is the all-permeating aspect of the Absolute, and Bhagavan is the personal conception of the Absolute. The general definition of the word Bhagavan is given,

*aisvaryasya samagrasya, viryasya yasasah sriyah
jnana-vairagyayos caiva, sannam bhaga itingana* (Visnu Purana 6.5.47)

Bhagavan, the Supreme Lord, is thus defined as 'He who is inseparably replete with the six inconceivable qualities of wealth, power fame, beauty, knowledge, and renunciation.' The characteristic of Bhagavan, as Lord Narayana, is that all kinds of potencies are personally controlled by Him.

However, Srila Jiva Goswami has given a special and particularly fine interpretation: Bhagavan means bhajaniya guna-visis_a. His nature is such that whoever comes into contact with Him cannot resist serving Him. No one can resist feeling moved to worship and adore His charming personality. As Lord Krsna, He attracts the love of everyone.

Therefore by the word sarvasya, Lord Krsna indicates, "I am svayam Bhagavan, the Supreme Lord Himself. I am the origin of not only Brahman, the all-comprehensive aspect, and Paramatma, the all-permeating aspect. I am also the origin of the Master of all potencies, who commands the respect of everyone Lord Narayana of Vaikuntha." Matta sarva pravartate "Every attempt and movement begins from Me, including the methods by which everyone worships and serves Me in devotion."

*nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam*
(Kathopanisd 1.2.23)

"The Lord cannot be known by copious logic, intelligence, or deep study of the scriptures. But He reveals Himself personally to the soul who, having become eager to engage in His devotional service, prays to Him for His mercy."

In this way, matta^a sarvaṃ pravartate "I am the first to reveal to the public, 'Worship Me in this way.' I appear as guru, and through him, I worship Myself."

In the Srimad Bhagavatam, the guru is described by the Lord as His own direct manifestation.

*acaryam mam vijaniyan, navamanyeta karhicit
na martya buddhyasuyeta, sarva deva-mayo guruh*
(Bhag. 11.17.27)

(Lord Kṛṣṇa said to His devotee, Uddhava:) "You should know the bona fide spiritual master as My very Self. Never dishonor him. The nature of gurudeva is everything that is godly, and he should never be envied by ascribing one's mundane conception of place, time, and circumstances upon him."

Furthermore, the Lord's finest potency is Srimatī Rādhārāṇī. Of course, there are many other eternal associates, but the highest order of devotional service is represented in Srimatī Rādhārāṇī. The Lord is therefore saying, "My worship is shown by Me. I, as My finest potency, worship Myself. Iti matva bhajante mam understanding this conception, the devotee will come to worship Me, always under the direction of My best worshiper My finest potency and representation Rādhārāṇī, or gurudeva. Crossing Her, the highest and most desirable form of service to Me is not possible."

Rādhā-dāsyam, the servitorship of Srimatī Rādhārāṇī, is indicated here. Only those who are blessed with divine intelligence will be able to appreciate this, and not persons with self-acquired intelligence from this māyika quarter, the world of misconception. In this verse the word budhah refers to sumedhasah as described in the Srimad Bhagavatam (11.5.32): persons of fine theistic intelligence arising from direct connection with the transcendental plane. The inner guidance and direction they receive is the outcome of sukṛti, divine merit acquired by the association of pure devotees. Bhava-samanvitah means raga-samanvitah – anuraga – love and attraction which is affinity not by strictly following scriptural rules, or drawn from any plane of loss and gain, but from bhava, inner divine inspiration. Devotion of this high type is completely noncalculative (jñāna-sūnya bhakti), as described by Śrīla Rūpa Goswāmī in Śrī Bhakti-rasamṛta-sindhu:

*anyabhīlāsita sunyam, jñāna-karmādy anāvṛtam
anukūlyeṇa kṛṣṇānūsīlanam bhaktir uttama*
(B.r.s. 1.1.9)

"The highest devotion pleases the transcendental desires of Lord.Krsna, and is free from the external coverings of any pursuits based on action or knowledge."

The most rare and elevated stage of devotion is the line of spontaneous devotion, known as raga–marga. In that line, guided by the qualified guru, an elevated pure devotee may gradually come to render service to a leader of one of the groups of Krsna's personal associates, who serve the Lord in His pastimes in friendship (sakhya–rasa), parenthood (vatsalya–rasa), or consorhood (madhura–rasa). In Vrndavana, the Lord is being served in spontaneous devotion by His friends such as Subala Sakha, and by His parents, Nanda Maharaja and mother Yasoda. Gopis such as Lalita and Visakha serve Him in conjugal love. But amongst all His associates, and amongst all the gopis, the highest order of divine loving service is rendered to the Lord by Srimati Radharani. Therefore the acme of raga–marga is to render service unto Radharani (Radha–dasyam). This is the highest goal of the Rupanuga Gaudiya Sampradaya, the followers of pure devotion as taught by Srila Rupa Goswami Prabhupada, in the line of Lord Sri Chaitanya Mahaprabhu.

9) Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realized divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorhood.

Commentary: The Supreme Lord Krsna is speaking about His pure devotees:

mac–citta mad–gata–prana

"I am in their heart of hearts, in their every thought. Their entire energy their whole life is dedicated to My satisfaction. In private life they converse about Me to mutually enlighten one another, and in public life also, they always love to talk about Me, and nothing else. For every time, place, and circumstance, I am the only subject of their discussion."

Tu,yantica "They find very much satisfaction." Up to the divine relationship of parenthood (vatsalya– rasa) there is a feeling of satisfacton. Futhermore, ramanti ca "Just as a wife enjoys conjugal relationship with her husband, the devotees similarly feel such ecstasy in My intimate company when speaking about Me." This has also been explained by Srila Baladeva Vidyabhusana, and Srila Bhaktivinoda Thakura.

10) To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me.

Commentary: In this verse, the Lord says, "The highest group of My servitors (whose

sentiment was described in the previous verse by the word *ramanti*) are those who are constantly engaged (*sataka-yukta*) in My service in consorhood (*madhura-rasa*) with heartfelt love (*bhajatam priti-purvakam*). Then He says that He will give them further inspiration or inner instruction "by which they can come to Him" (*yena mam upayanti te*). When already in this and the previous verse the devotees' service to the Lord has been described as eternal (by the words *nityam* and *satata-yukta*), Lord Krsna's statement that He will give them further inspiration by which they can come to Him appears to be redundant. Therefore, in the expression *mam upayanti te* ("They will come to Me"), the word *upayanti* must be defined as *parakiya-bhavana-upapati*. *Pati* means husband, and *upapati* means paramour:

"For those who have already come into divine relationship with Me as My wife (*ramanti*), I give them the special inspiration to come to Me as a paramour (*upapati*)."

In Vrndavana, Lord Krsna is not considered a lawful husband, but He is the Lord of the heart, transcendental to even the husband (*parakiya-rasa*). Deceiving their husbands, the gopis of Vrndavana unite with Krsna. They do not allow a second party to come between them and Krsna. They cannot allow the interception of even scriptural regulation and social law, because Krsna's position is absolute, and such a relationship is more relishable to Him. This is Vrndavana bhajana, and this is the meaning of *upapati*.

*vikriditam vraja-vadhubhir idam ca visnoh
sraddhanvito 'nusrnuyad atha varnayed yah
bhaktim param bhagavati pratilabhya kamam
hrd-rogam asv apahinoty acirena dhirah.*
(Bhag. 10.33.39)

"A self-controlled, sense-controlled person who, having become endowed with sublime faith in the divine pastimes transcendently enjoyed by Lord Krsna with the gopis (*Rasa-lila*), and who, having heard those divine pastimes from the lotus mouth of the bona fide guru, continuously sings or narrates their glories such a person swiftly achieves the most elevated form of pure devotion for the Lord, and is promptly able to ward off the heart disease of lust."

In his writings, Srila Jiva Goswami has laid stress on the word *dhira*, meaning 'self-controlled'. To hear these elevated subjects, one must enter into the culture of sense-control, otherwise he will be destroyed.

*naitat samacarej jatu, manasapi hy anisvarah
vinasyaty acaran maudhyad, yatharudro 'bdhi-jam visam*
(Bhag. 10.33.30)

"No one should ever even think of imitating this behavior of the Supreme Lord and the gopis. If out of gross foolishness anyone tries to imitate the pastimes of the Lord, he will be utterly destroyed, just as if he tried to imitate Lord Siva by drinking the poison which arose from the ocean." (It is described elsewhere in the Srimad Bhagavatam that once the demigods and the demons jointly engaged in churning the ocean. As a result of that churning, both nectar and poison were produced.)

"My relationship with them is independent of everything conceivable. It crosses law, society, scripture everything. It is most innate and natural, and it does not require any social or scriptural sanction. I say to them, 'You may show formal respect to all these restrictions and live in the society. But from the heart of your heart, you are Mine.' This is the special inspiration and insight I give to those devotees (yena mam upayanti te)."

"Externally there are social and scriptural demands, but My position is over and above them. Veda is My instruction for the benefit of the masses, who have deviated from Me, and the society is also under the jurisdiction of those general instructions given to the public by Me. But My divine relationship with everything is intrinsic and independent. It does not require recognition from anyone. Such a relationship is the highest. It is the constant. It supercedes all law and society which are guided by the Vedas; rather all the Vedas are searching for such a thing." .Srutibhir vimrgyam (Bhag. 10.47.61).

Visesa-mrgya the Vedas are searching after this ideal divine position. In the section of the Srimad Bhagavatam which deals with Rasa-lila, the Vedas are begging forgiveness:

"We are generally supposed to give tidings of You, but we could not describe You as we now experience You here. Now we understand that we have committed an offense, because we could not distribute this Rasa-lila, this Vraja-lila, to the people." Like signposts, all the revealed scriptures are only showing the direction; but where, how? "We don't know." Only, "In this direction He may be available."

Anywhere and everywhere, everything belongs to Him. For one who knows this, all possibilities of sensual pleasure and exploitation are uprooted. For example, an unmarried woman may have the possibility of being approached by many but there is less possibility for those who are married, because they are possessed by someone. Similarly, when we are able to know that everything is only for the satisfaction of Krsna, then we shall realize that all our exploiting tendencies have vanished forever. Nothing will remain to be utilized for the pleasure of our sensual experience. It will be very deeply felt in our hearts that everything has its existence only for His satisfaction, and there is no room for any other exploitation. And we are also included there our existence is also only for His satisfaction. Everything is meant for His divine pastimes (lila), and there is no possibility for any others' pastimes. All are included in that one lila. Encroachment will disappear when we learn the proper utility of everything. He is the owner, and His ownership is absolute. The scriptures, society, and law designate, "This is yours, that is another's, or that belongs to third party." This is something like a temporary lease, but the permanent

ownership is in all respects with Him. All others possessor and property, master and servant are all relative, and only sanctioned by Him for the time being. The Absolute Owner, Possessor, and Enjoyer is He alone. When we arrive at such a conclusion, only then is complete purification of our hearts possible. Everyone is thinking of themselves as many masters of many things, but this is all heart disease (hrd–rogam). This is all conceived in a diseased state of consciousness. In a healthy state, when the heart is quite wholesome, we can see the Supreme whole, and we can see that everything is meant only for His satisfaction..

11) Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.

or

11) Being conquered by the love of those devotees who, in the most elevated position of noncalculative loving devotion (jnana–sunya prema–bhakti), are afflicted by all–devouring darkness born of the pangs of separation from Me, their Lord I, granting them the internal illumination of meeting Me personally, destroy the darkness of their agony of separation.

Commentary: The general interpretation is always given for this verse:

"Out of compassion for them, I, situated within their hearts, dispel the darkness of ignorance with the radiance of knowledge."

But if we appreciate pure, noncalculative devotion (jnana–sunya bhakti), the Lord's statement here may again appear redundant and inconsistent. When those high devotees are already admitted to be performing continuous and unadulterated service, and even above that, they are situated in the plane of pure love, spontaneous and automatic (raga–marga), how can it be harmonized that the Lord will now in the last stage destroy their ignorance (tamah) which is born from misunderstanding (ajnana–jam), by giving them knowledge (jnana)? Jnana is only a cover a futile, finite conception of the Infinite Absolute (jnana–karmady anavrtam ... bhaktir uttama). When they have achieved devotion devoid of the covering of knowledge (jnana–sunya bhakti), how will they again have to return to that knowledge (jnana)? In his commentary, Srila Visvanatha Cakravarti Thakura has mentioned that this knowledge is extraordinary (vilaksanam), but he did not enter into specific detail. To clarify this point, we have given the following explanation:

Lamentation and delusion are generally known to be symptoms of the mode of ignorance (tamo–guna). In jnana–sunya bhakti, the elevated devotees who take Krsna not as the Supreme God, but as a friend, son, husband, or lover, will come to experience lamentation and delusion, but this is only an outward appearance of ignorance. In fact, it

is the pain of divine separation. They lament, "Where have You gone?" In this verse, the Lord's statement, *tesam evanukampa–artham* generally means 'Fortunately for them', or, 'To favor them (I dispel their darkness, etc.)'. But it may also be interpreted, 'I want their favor. I aspire for the favor of those devotees of the highest order.' The Lord also says in the *Srimad Bhagavatam*:

*mayi bhaktir hi bhutanam, amrtatvaya kalpate
distya yad asin mat–sneho, bhavatinam mad–apanah*
(Bhag. 10.82.44)

"Devotion to Me is the only means for the living beings to attain eternal life. O Gopis, by your fortune, your love and affection for Me is the only reason for your getting My association."

This is the general meaning. However, in *Sri Caitanya–caritamṛta*, *Srila Kṛṣṇadāsa Kaviraja Goswami* has drawn out the inner meaning, which is just the opposite:

"Through devotion, everyone wants Me to help them attain the highest position of eternal benefit, and if they have a connection with Me, they consider themselves fortunate. But I consider Myself fortunate because I have come in touch with the valuable affection that I found in your hearts. By My fortune, I got your association."

Therefore here in *Sri Gita*, the Lord is saying, "*Tesam evanukampartham* being conquered by the love of those devotees, when I cannot tolerate their pain of separation, I at once come running to satisfy them, and I reveal to them with special light, special consciousness, 'I have returned to you see Me now.' With powerful brilliance (*jñāna–dīpena*) I show them My presence when they are very much in need of Me, and I relieve their pain of separation."

Ātma–bhava–sthah: He reveals Himself according to His devotee's divine relationship with Him (*rasa*): to a friend, as a friend; to a mother, as a child; to a wife, as a husband; and to the sweethearts, as a paramour.

After *Sri Caitanya Mahāprabhu* left home and accepted the renounced order of life, *sannyāsa*, mother *Sacī* could not tolerate the deep separation, and she began to cry. *Sacīdevī* was preparing excellent dishes, offering them to the Deity, and weeping, "Where is my *Nimai*? He's very fond of these curries. His favorite dishes, and *Nimai* is not here." Suddenly, Lord *Caitanya* came and began to eat. *Sacīdevī* exclaimed, "Oh, *Nimai* is eating!" and for the time being her separation was relieved. Moments later, she reconsidered, "Did I see *Nimai* eating? But He is now a *sannyāsī* in *Jagannātha Puri*, so how could He have come here? Did I serve Him? There must be a mistake." Then she examined the pots again to see if there was food there. Finding them empty, she began to

conjecture whether even a dog or some other animal had come and eaten it. But during that moment, Nimai had actually come, and mother Saci saw Him in broad daylight. That illumination is transcendental, and not the 'knowledge' (jnana) that is generally known in our vocabulary.

The acme of theism is parakiya-rasa. Parakiya means 'another's'. In every divine relationship (rasa), the Lord captures all. In the whole of Vrndavana, where everyone follows the path of love (raga-marga), this parakiya-rasa is infused. The friends of Krsna sometimes say, "Some people say that Krsna is a resident of Mathura. They say He's the son of Vasudeva, and He will soon go to Mathura. They say He is not our friend! Will we really lose His company? Then how will we be able to live in this jungle and drive the cows?" They experience this apprehension "We may lose Him at any time." This intensifies their friendly service to Him.

Similarly, mother Yasoda says, "Some say that Krsna is not my son, He's Devaki's son. What is this? I won't admit this. He's my child!" This idea enhances Yasoda's affection for Krsna: "I may lose Him? Then how shall I live?" Therefore, the parakiya-rasa stresses the rarity of Krsna's relationship, because the possibility of losing His company is always in the background. But the highest intensity of service is to be found in the madhura-rasa (conjugal) camp. In the other rasas, there is the idea of suspense that He may 'go away', but in the conjugal relationship in the divine abode of Vrndavana, the consorts cross the direction of the scriptures and the society, which guide everyone to remain as husband and wife (svakiya). Parakiya ('another's') has been accepted in the science of devotion as the highest conception above svakiya ('belonging'), because social and scriptural sanction is generally a stale conception. Parakiya or paramour relationship is necessary to deceive those who claim ownership over another, such as a husband over the wife, or a parent over a child. In the normally accepted connection (svakiya) the relationship is very cheap, but to cross the jurisdiction of the scriptures and society, as paramour, means a greater risk as if to commit sin. Thus, this relationship is very rare, and rarity enhances its intensity and value. The idea of deceiving the 'possessor' to favor the 'nonpossessor' is a beautiful ornamental conception. Actually in Krsna's case there cannot be any state of paramourship, because in truth He is the owner of everything. However the divine arrangement is fashioned in this way to enhance the devotee's internal devotion for the Lord, just as food appears more tasteful when hunger is present.

In the planets known as Vaikuntha, the nature of worship of the Lord Visnu is gorgeous, majestic, reverential, and awe-inspiring. But above that, the highest conception of Godhead is just like a human form and nature. It is stated in Sri Caitanya-caritamṛta in the teachings to Sanatana Goswami:

*krsnera yateka khela sarvottama nara-lila
nara-vapu tahara svarupa*

*gopa-vesa veukara nava-kisora na_ava
nara-lila haya anurupa
krsnera madhura-rupa suna sanatana
ye ruperaka kaa dubaya saba tribhuvana
sarva-prani kare akarsana*

"The most supreme form of Godhead is Krsna, who plays in His eternal divine pastimes just like a human being. An ever-youthful cowherd boy of Vrndavana, He enacts His pastimes, always playing His flute. His beauty is so charming and sweet, that the whole universe is flooded by an atom of it, and all beings are drawn irresistibly to Him."

He is approachable by all. We can find God nearest of all in a human feature. It has been explained how Krsna's nature of human feature is the highest nature of the Absolute, according to the calculation of ecstasy (rasa), which is the common standard of measurement of the whole scope of the Infinite. By the development of santa-, dasya-, sakhya-, vatsalya-, and madhura-rasa, and then parakiya (peacefulness, servitude, friendship, parenthood, and consortherhood, and the paramour relationship), this is scientifically proved, without whimsical or blind faith. If we follow the line of Rupanuga-bhajana (devotion following the standard of Srila Rupa Goswami) which originates from Sri Caitanyadeva, the scientific basis can be appreciated. The previous acaryas have left for us, step by step, how we can follow, conceive, and attain all these things.

12-13) Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages as Devarsi Narada, Asita, Devala and Vyasa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates and now You are personally declaring this to be true.

14) O Kesava, I totally accept as factual all that You have told me, beginning from Your statement, 'na me viduh' "They do not know Me." O Lord, now it is confirmed that no one among either the demigods or the demons know your identity in full.

15) O Supreme Person, universal father, O Lord of all beings, Lord of all gods, Lord of the universe! By your own divine cognizant potency, only You can know Yourself.

16) Please kindly describe to me in full those supernatural, personal opulences by which You pervade all these worlds.

17) O Almighty Lord of the creation, please tell me how I can meditate on You constantly and in all respects. What are the elements, qualities, situations, and forms by which I am to contemplate on You in devotion?

18) O Janardana, please once again describe Your majestic opulences and the process of devotion unto You, this time in an elaborate way, since I never become satiated by hearing Your ambrosial words and instructions.

19) The Supreme Lord said: O Arjuna, best of the Kurus, I shall describe to you simply the prominent, manifest, transcendental almighty opulences of Mine which arise from My divine conscious potency since My extensive glories are unlimited.

20) O Gudakesa, I am the Supersoul situated as the controller within the hearts of all souls, and I am the single cause of the birth, sustenance, and annihilation of all beings.

21) Of the twelve Adityas, I am Visnu, of the luminaries I am the great radiant sun; of the Vayus I am Marici, and of the stars I am the moon.

22) Of the Vedas, I am Sama-veda; of the demigods I am Lord Indra; of the senses I am the mind, and I am cognizance in all beings.

23) Of the eleven Rudras I am Sankara, and of the Yaksa and Raksasa races I am Kubera. Of the eight Vasus I am Agni, and of mountains I am Sumeru.

24) O Partha, you should know Me as the chief of priests, Brhaspati; among generals I am Kartikeya, and of reservoirs I am the ocean.

25) Of sages, I am Bhrgu; of sound vibrations, Om; of all sacrifices, the repetition of the holy names; and of the immovable, the Himalayas.

26) I am the Asvattha among trees, Narada of godly sages, Citraratha of heavenly singers, and Kapila Muni of perfected beings.

27) Among horses know Me as Uccaihsrava, who was born at the time of churning of the ocean of nectar; know Me as Airavata among elephants, and the king among men.

28) Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vasuki, the king of all snakes.

29) Of the multi-headed nonpoisonous serpents I am the Ananta-naga, and of aquatics I am Varunadeva. Of the deified ancestors I am Aryama, and of law-enforcers I am Yamaraja, the lord of punishment.

30) Of the Daityas (descendants of Diti) I am Prahlada Maharaja, and of subjugators I am time. Among all the animals I am the lion, and of the birds I am Garuda.

31) Of sanctifiers, or of the rapid, I am the wind; of weapon–wielding heroes I am Lord Parasurama; among fish I am the shark, and of rivers I am the Ganges.

32) O Arjuna, of created objects, beginning with the sky, I alone am the creation, dissolution, and sustenance. Of all wisdom I am the knowledge of the soul, and of the logicians' or philosophers' debate and criticism I am the demonstrated conclusion.

33) Of the primary letters of the alphabet I am the letter 'a', and of compound words I am the dual. I alone am the endless flow of time, and of creators I am the four–headed Lord Brahma.

34) Of plunderers I am death, the vanquisher of all recollection; and of the predestined six transformations of the living beings I am birth, the foremost. Of ladies, I am the seven qualities of a good wife grace, beauty, perfect speech, remembrance, intelligence, patience, and forgiveness.

35) Of all the mantras in the Sama–veda I am the Brhatsama mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gayatri mantra. Of the months I am the foremost, Agrahayana, and of the seasons I am spring.

36) I am the dice–throwing of mutual cheaters, and influence of the influential. I am victory for the victorious, perseverance of the enterprising, and the strength of the mighty.

37) Of the Yadavas I am Vasudeva, of the Pandavas I am Arjuna, of the sages, I am Vyasadeva, and of the scholarly knowers of the scriptures I am Sukracarya.

38) I am the punishment meted out by chastisers, and the diplomatic policy of victory–seekers I am the silence of all secrets, and the wisdom of the wise.

39) O Arjuna, whatever has been considered the origin of all beings I am certainly that. No stationary or moving being, object or soul, can exist separately from Me.

40) O conqueror of the enemy, there is no end to My superexcellent opulences. Only for your edification have I described a few of them.

41) Know for certain that whatever is sublime, beautiful, and magnificent is born from a mere fraction of My potency..42) But Arjuna, what is the need of your

understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Maha–Visnu (Karanarnavasayi Visnu), I remain supporting this entire universe of moving and stationary beings.

Chapter Eleven

The Vision of the Universal Form

Visva-rupa-darsana-yoga

- 1) Arjuna said: Only by Your mercy has Your hidden treasure been revealed to me. My ignorance of Your supreme nature has now been completely dispelled.
- 2) O beautiful lotus-eyed Lord, now I have heard Your elaborate and conclusive description of the Truth concerning the creation and dissolution of the living beings, and I have also heard of Your eternal, inexhaustible glories.
- 3) O Lord, the manner in which You have described to me Your absolute supremacy is certainly as it is. Yet I long to actually see, O Purusottama, that almighty form of Yours.
- 4) O Lord of all mystic power, I implore Thee, please exhibit Your almighty, imperishable form, if You think that I shall be able to behold it.
- 5) The Supreme Lord said: O Partha, you will behold My hundreds of thousands of variegated, multi-colored, and multiform divine expansions.
- 6) O Bharata, you will see all the forms of Aditya, Vasu, Rudra, the Asvini-kumara twins, the forty-nine forms of Vayu, and many others. You will also see all the many wondrous forms which are hitherto unseen..
- 7) O vigilant Arjuna, the whole universe of moving and stationary beings, your future prospect of victory or defeat, or whatever you desire to see you will behold simultaneously in this singular form of Mine.
- 8) You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power
- 9) Sanjaya said: O King Dhrtarastra, thus speaking to Arjuna, the Almighty Omnipotent Lord Sri Hari exhibited His form of supreme universal Lordship.

10–11) The Supreme Lord exhibited His universal form of unlimited faces and eyes, and endless miraculous revelations. Many dazzling ornaments adorned His body, and He was armed with many gleaming weapons. Superbly dressed in fine garments, resplendently garlanded, and anointed with celestial fragrant substances, His astounding effulgence and presence pervaded all around.

12) The radiance of a thousand rising sun might resemble something of the effulgence of that universal form of the Supreme Lord.

13) At that moment, there on the battlefield, Arjuna could see the whole universe reposed in a single place, yet divided into many facets, all within the form of Lord Sri Krsna, the Supreme God of gods.

14) Seeing that amazing form, wonderstruck Arjuna, his whole body tingling in ecstasy, bowed his head in obeisance to Lord Krsna, the Supreme God of all gods. His hands folded in prayer, Arjuna began to speak. .

15) Arjuna said: O Lord of magnificent form, in Your body I can see the demigods, all species of life, transcendental sages and serpents, as well as Mahadeva, and Lord Brahma who is seated on the lotus flower.

16) O Lord of the universe! O universal form! In all directions I see Your unlimited body of many arms, bellies, eyes and faces yet I cannot catch a glimpse of Your beginning, middle, or end.

17) Resplendent with crowns, wielding clubs and disc weapons everywhere! do I see Your all-illuminating, effulgent image, radiant as blazing fire and sun, therefore very difficult to behold and completely beyond imagination.

18) You are the personification of the Supreme Absolute Truth, which is knowable by the Vedas, You are the exclusive reservoir of this universe, and You are the imperishable preserver of the eternal religion mentioned in the Vedas. You are certainly the eternal Supreme Personality, and this is my firm conviction.

19) Without beginning, middle, and end, unlimitedly powerful and possessing countless arms, with eyes like the sun and moon, and a countenance like blazing fire I see You searing the universe by Your intense radiance.

20) You alone pervade all directions and all space between heaven and Earth. O universal form, seeing this astonishing and ghastly form of Yours, all the residents of the three worlds are greatly fearful.

21) All these demigods are entering into You, some fearfully offering You prayers with cupped palms. The great sages and perfected beings are offering choice, worshipful prayers unto You, saying, "Let all auspiciousness be upon the universe."

22) The demigods known as Rudra, Aditya, Vasu, Sadhya, Visvadeva, the Asvini-kumara twins, deities of the air, deities of the forefathers, the Gandharva, Yaksha, Asura, and Siddha races indeed, they all behold You in amazement.

23) O Almighty One, seeing Your colossal form of many faces, eyes, arms, legs, feet, and bellies, ghastly with its many teeth all beings, including myself, are terrified.

24) O universal form! Seeing Your sky-touching, glowing form of myriad colors, of gaping mouth and gigantic glaring eyes, my heart is overwhelmed with fear and I cannot in any way remain composed or calm.

25) Just seeing Your faces resembling the fire of universal annihilation, ghastly with all their terrible teeth, I can no longer distinguish one direction from another, nor can I find peace of mind. O Supreme Lord of all the gods, O shelter of the universe,.please be merciful to me.

26-27) The sons of Dhrtarastra along with their kings, and Bhishma, Drona, that Karna together with our chief warriors all are rushing forward to enter into Your dreadful mouths which are ghastly with their teeth. And some are seen with crushed heads trapped between Your teeth.

28) As the many currents of rivers flow towards the ocean and finally enter into it, so these heroes of the world are entering the blazing cavity of Your mouths.

29) As moths irresistibly rush to their death into a blazing fire, similarly, all these persons are madly rushing to certain death, entering into Your mouths.

30) O Almighty Personality, poised to swallow all these victims, You are voraciously devouring everything with Your flaming mouths. The entire universe is being seared by Your all-pervading, personal glaring effulgence.

31) O fearsome one, please tell me who You are. O Lord of lords, I offer my obeisances unto You; please be merciful upon me. I wish to know more about You, the Original Person, since it is difficult for me to comprehend the underlying intention of Your actions.

32) The Supreme Lord said: I am time, the mighty force that vanquishes everyone, and My mission is to devour all who reside in this world. Of all fighters in the enemy party, even if not slain by you, not one will be spared.

33) Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasacin, you simply take all the credit.

34) Slay (again) Dronacarya, Bhishma, Jayadratha, Kara, and the many warriors, all of who have been already killed by Me. Do not hesitate fight! Without any doubt, you will be able to conquer the enemies.

35) Sanjaya said: After hearing all these things spoken by Lord Kesava, Arjuna, his body trembling, offered Him respects with folded hands. With a fearful heart, again bowing down to the Lord, he began to speak with faltering words.

36) Arjuna said: O Hrsikesa, the entire universe feels great ecstasy in singing Your glories, and all achieve love for You. Being afraid, the demons flee in all directions, but the perfected beings offer respectful obeisances unto You. Certainly this is the proper order of things.

37) O mighty personality, O limitless one, O God of gods, O abode of the universe! Why, indeed, should all not offer respects unto You, who are the worshipable father of even Lord Brahma? You are also superior to Your impersonal aspect, which is the (general) cause and effect of everything (in the mundane plane).

38) You are the eternal origin of all the demigods, and the only refuge of this universe. You alone are the knower and the knowable, and the embodiment of transcendence. O unlimited one, this whole universe is pervaded by You.

39) You are the presiding demigods of the air, death, fire, the ocean, and the moon. You are Brahma, who is the grand-father of all beings, and You are his father as well. Obeisances unto You thousands and thousands of times, again and yet again.

40) O embodiment of all, my obeisances unto You from the front, from behind, and from all sides. O endless almighty, You are everything, because by unlimited potency You are pervading the entire universe.

41–42) Due to delusion and affection I have rashly addressed You as 'Krsna', 'Yadava', or 'friend', not knowing Your glories and this mighty universal form of Yours. O infallible one, I have also disrespected You in jest while sporting, resting, sitting or eating and so on, either alone with You or before other companions. Therefore, I am begging You, who are inconceivable powerful, to kindly forgive me for all these offenses.

43) O almighty without a second, You are the father of the whole world of moving

and stationary beings, the object of worship, the preceptor and You are superior to all these as well. Therefore within these three worlds no one can be Your equal, not to speak of Your superior.

44) O Lord, like a stick fallen on the ground I prostrate my body before You, praying for Your mercy, since You are my worshipable master. As a father, friend, or lover forgives the offenses of his son, companion, or beloved, please be merciful and similarly forgive my offenses to You.

45) O Lord, although I have become gladdened to behold this universal form of Yours which I have never seen before, my mind is distraught with fear. Therefore, O God of gods, please reveal Your previous four-armed form. O Jagannivasa! May You be gracious upon me.

46) I wish to see You as I have seen you before, with a crown on Your head, Your hands bearing a club and disc. O Lord of a thousand arms, O universal form, may You graciously appear in that four-armed form.

47) The Supreme Lord said: O Arjuna, being pleased with you, I have today revealed this effulgent, all-pervading, unlimited, and primeval form, by My divine potency. This foremost universal form has never been seen by anyone else before.

48) O Arjuna, best of the Kauravas, in this world no one but you can see this universal form of Mine, which cannot be perceived either by the performance of Vedic sacrifice, charity, study, rituals, or severe austerities..49) Let not your fear and bewilderment remain, which has arisen from the vision of My ghastly universal form. With a peaceful, contented heart, perfectly see My four-armed form once again.

50) Sanjaya said: Having thus spoken to Arjuna, Krsna exhibited His form (of four-armed feature, in order to fulfil Arjuna's prayer). Thereafter, the Lord once again revealed His sweet personality the most merciful Lord, Sri Krsna (of charming human features, wearing yellow cloth and recognizable by His feature of divine beauty), thus reassuring the fearful Arjuna.

51) Arjuna said: O Janardana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned.

52) The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this humanlike form of truth, consciousness, and beauty.

53) Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone

behold My eternal humanlike form of Supreme Absolute Truth (Para–brahman) which you are now seeing before you.

54) Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes.

55) O Arjuna, one who performs duties only for My service, accepts Me as the supreme shelter, engages in the devotional practices, remains detached from the mundane plane and free from enmity toward all beings such a person surely reaches Me..

Chapter Twelve

The Path of Devotion

Bhakti–yoga

1) Arjuna inquired: You have now described the devotees who engage in Your exclusive devotional service and worship You (as Syamasundara, Your original humanlike form). You have also mentioned others who concentrate upon the impersonal aspect of the Absolute. Please tell me, which of the two is the superior?

2) The Supreme Lord said: Those who, with unalloyed faith, fully absorb their consciousness in thought of this divine Syamasundara form of Mine, and worship Me constantly by the path of exclusive devotion, are definitely the most superior knowers of divine unity (yoga). Indeed, this is My opinion.

3–4) However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attributeless, neverincreasing, neverdecreasing, all–pervading, and eternal impersonal aspect of the Absolute they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence.

Commentary: The Lord's statement, "The worshipers of impersonal Brahman certainly also reach Me", must not be misconstrued to mean that the impersonalists (Mayavadis) are on an equal footing with the devotees (Vaisnavas). The clue to how the impersonalists can also reach Krsna has been given by Srila Bhaktivinoda Thakur in his commentary on Sri Gita:

"A person attains liberation from the mundane plane by following the path of selfless action up to the stage of meditation, as described in the first six chapters of the Gita. Then he may undergo great difficulty in searching for the Lord on the path of impersonalism. But when he progresses to the stage of dedicating himself to perform welfare work for others (sarva–bhuta–hite ratah), he may get the chance to render service to a pure devotee."

For example, if one engages in the general public welfare work of opening or running a

hospital, if some service is even unknowingly rendered to a Vaisnava, one's devotional merit begins (ajnata-sukrti). By the association with a devotee (sadhu-sanga), one develops faith in the original, divine personal form of the Lord, and automatically abandons the attempt of attaining to the impersonal Brahman. Having become faithful to the path of devotion, one takes shelter of a bona fide guru, engages in the devotional practices based on hearing and chanting the glories of the Lord, and progressing on the path back to home, back to Godhead. Thus Lord Krsna is saying:

"I am the ultimate goal, and the Brahman is only a relative position. It is not the final absolute, because the absolute position is Mine. Only if the Mayavadis serve others and thereby get the chance to serve a Vaisnava, can they actually come to Me because the only way to come to Me is through a Vaisnava."

*rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair
vina mahat-pada-rajo 'bhisekam
(Bhag. 5.12.12)*

(The sage Jada Bharata said to King Rahugana:) "O Rahugana, without bathing the soul in the dust of the holy feet of the pure devotees (mahabhagavata vaisnavas), one cannot know the Supreme Lord by adopting the religious life of brahmacarya, grhastha, vanaprastha, or sannyasa, or by worshiping the gods of water, fire, and sun, etc."

*naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad arthah
mahiyasam pada-rajo 'bhisekam
niskincananam na vrnita yavat
(Bhag. 7.5.32)*

(Prahlada Maharaj said:) "As long as one has not been bathed by the dust of the feet of Lord Krsna's sold-out devotee, he cannot touch Krsna's lotus feet, which are the destroyer of all evils."

To consider that the Lord has taken the personal and impersonal aspects to be equal is a mistake very commonly committed. In reply to Arjuna's doubt in this respect, the Lord has clearly replied that the personalists are superior to the impersonalists yet, the impersonalists are also given a chance to reach Him, because without Him, no ultimate goal exists. Without coming to the path of devotion, the worshipers of impersonal Brahman will reach that Brahman, which is the dazzling effulgence of the divine form of Lord Sri Krsna. .

5) Persons whose minds are attached to the impersonal Brahman undergo excessive

tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way.

6–7) But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me O Partha, I swiftly deliver those devoted souls from the deathly ocean of material suffering.

8) Therefore, steady your mind exclusively upon Me Syamasundara and remember Me constantly. When your intelligence has thus become reposed in Me, you will definitely reside with Me after death. Of this there is no doubt.

9) O Dhananjaya, and if you cannot establish your mind in Me with firm faith, then try to reach Me by the repeated practice of remembering Me.

10) If you are ineffective in that practice as well, then engage devoutly in actions related to Me. You will surely attain to perfection even when engaged in actions, as long as they are conducted for My satisfaction and based on devotionally hearing and chanting My glories.

11) And if you cannot even do that, then perform your every action as an offering unto Me. With a controlled mind, taking shelter of such conviction, give up all consideration of the fruits of your actions.

12) Divine realization of Me is better than the attempt of self-exertion, and full absorption of the heart in pure devotional meditation on Me is better than that realization. From meditation, desire for heavenly happiness or liberation is dispelled, and when one finally becomes desireless, the peacefulness arising from indifference to mundane enjoyment becomes manifest.

13–14) That devotee of Mine who is devoid of violence toward all living beings, but rather, friendly toward them, who is compassionate toward the needy, free from undue attachment for son, wife, family and associated objects, free from the egoistic pride of bodily identification, equipoised in both happiness and unhappiness, forbearing, always content with due gain, engaged in devotional service, endowed with fortitude, fully resolved in exclusive devotion, and whose mind and intelligence are dedicated in Me certainly such a personality is My beloved.

15) One on whose account no one is ever disturbed, who is never disturbed by anyone, and who is liberated from mundane happiness, anger, fear, and agitation certainly he is very dear to Me.

16) My devotee who is free from expectations in his general dealings, who is

detached, externally and internally pure, expert, undisturbed, and free from all kinds of exploitative endeavors certainly he is very dear to Me.

17) One who is neither elated by mundane gain nor disgusted by the contact of undesirable things, who neither laments over the loss of any material valuables nor yearns for any unattained objects, and who remains detached from both pious and sinful actions a truly devoted personality of that nature is near and dear to Me.

18–19) A person who sees equally enemies and friends, honor and dishonor; who maintains equilibrium in the presence of cold, heat, pleasure, and pain; who is completely free from obsession; who considers equally abuse and praise; whose speech is controlled; who is content in gain without endeavor; who is unattached to hearth and home; whose intelligence is steady in the divine, and who is a true devotee certainly he is My beloved.

20) And those devotees who take refuge in Me with sublime faith and worship this ambrosial path of devotion, are adored by Me as My very own.

Chapter Thirteen

The Predominated and the Predominator

Prakṛti–puruṣa–viveka–yoga

- 1) Arjuna said: O Kesava, I would like to know the principles of the predominated, the predominator, the sphere of action, the knower of that sphere, knowledge, and the knowable.
- 2) The Supreme Lord said: O Arjuna, this (gross and subtle or physical and mental) body is known as the sphere of action, or ksetra. The conscious entity (the soul) who experiences the existence of this body is described by seers of the truth as the knower of the sphere of action, or ksetra–jña.
- 3) O Bharata, you should also know Me as the knower of all spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge.
- 4) Now hear from Me a summary of the substance and nature of this sphere of action, and in which way it is produced. Also hear of the fundamental form and potency of the knower of the sphere of action.
- 5) That fundamental principle of the sphere of action and its knower has been variously described in many, many ways by the Rsis, the different Vedic aphorisms, as well as the aphorisms of the Vedānta–sūtra scripture, which is replete with sound logic and irrefutable conclusions.
- 6–7) The five major elements (earth, water, fire, air, and ether), the personality component of ego, the element of intellect, the primordial element of material nature, the five perceptual senses (eye, tongue, tactile sense, nose, and ear), the five senses of action (voice, hands, legs, anus, and genital), the internal sense (mind), the five acceptable objects of the senses (form, taste, touch, smell, and sound), desire, hatred, happiness, unhappiness, the body, the perceptual faculty of the mind,

patience, and the six material transformations of birth, sustenance, growth, maturity, decline, and destruction summarily, all these are known as k,etra, the sphere of action.

8–12) Humility, pridelessness, nonviolence, tolerance, honesty, service to the guru, purity, stability, self–control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, son, home, etc., nonabsorption in the happiness and unhappiness of others, constant equal–mindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socializing, perception of the eternality of self–knowledge, and realization of the goal of divine knowledge certainly all these have been declared as actual knowledge, and everything apart from this is ignorance.

13) Now I shall describe jneya, the knowable, knowing which the ambrosial taste of internal self–satisfaction can be realized. That element principle is delineated as Brahman. It is beginningless and eternal. Subordinate to Me, it is indescribable in terms of mundane cause and effect.

14) That superior principle presides over all directions, and pervades everything in the universe with His hands, legs, eyes, heads, faces, and ears everywhere (as Paramatma, the Supersoul).

15) Although that supreme principle is the illuminator of all the senses and their objects, He is devoid of material senses; although completely aloof, He is the maintainer of all (in the form of Lord Visnu); and although transcendental to the three modes of material nature, He is servable by that modal nature.

16) Present within and without all beings, the supreme principle is the entirety of moving and stationary beings (as energetic transformation). Imperceptible to material science due to being subtle to the extreme, He is the most intimate, yet the most distant.

17) Although one indivisible element, He is situated as divided among all living beings. Although situated as an individual personality along with each and every soul, He is the indwelling monitor of all beings the singular, indivisible, omnipresent, aggregate Supreme Lord. He (in the form of Lord Narayana) is known as the maintainer, annihilator, and creator of all beings.

18) He is known as the illuminator of even the luminaries. He is known as the unmanifest, beyond even the darkness. He alone is the fundamental principle of knowledge and the knowable, and He is knowable by the aforementioned practices

defined as knowledge. He remains situated within everyone's heart as the Supersoul, Paramatma.

19 Thus, the principles of the sphere of action, knowledge, and the knowable (ksetra, jnana, and jneya) have been summarily described by Me. (The knowable has been delineated as Brahman, Paramatma, and Bhagavan.) Thoroughly understanding these truths, My devotees attain to bhavamaya–bhajana they adore Me with all their hearts (having become freed from the color of all designations).

20) You should certainly know material nature and the soul as beginningless; and all bodily, sensual, mental, intellectual, or egoistic transformations, as well as the consequences of the action of the material modes based on happiness, unhappiness, lamentation, and delusion to be born of material nature.

21) Material nature has been delineated as responsible for the cause as the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness.

22) Only due to being bewitched by material nature (prakṛti) does the person (puruṣa) accrue the various joys and sorrows of that nature. His infatuation with material qualities is the sole cause of his taking repeated births in the wombs of higher and lower species of life.

23) Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.

24) One who thus understands these truths regarding the modal material nature, the predominated soul, and the predominating Supersoul such a person will not take birth again, regardless of his material situation.

25–26) Some persons directly perceive the Supersoul situated within their hearts by dint of their perfect, pure divine realization. Some perceive Him by discrimination of spirit and matter, and some by meditational yoga or by the yoga path of selfless action. Further, there are those who, not knowing any of these methods, engage in worship after hearing instruction from authorities. When their faith has deepened, by that hearing they certainly surpass this material world of deathly suffering.

27) O Arjuna, best of the Bharatas, whatever is born in the world, whether moving or stationary, know it to be born from the combination of the sphere of action and its knower.

28) One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahma down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the perishable such a person actually sees.

29) One who thus perceives the impartial and full-fledged, almighty dominion does not degrade himself with wickedness he progresses toward the supreme destination.

30) One who sees that all action is performed by material nature (in the form of body, senses, and allied paraphernalia), actually sees himself, pure spirit soul, as the nondoer. He perceives that the pure spirit soul has no mundane nature or practice whatsoever.

31) When a truly perceptive person can understand that the differentiation of the various species of life occurs only within material nature (or bodily distinction), and that all are again expanded from the same nature (at the time of universal creation) then he experiences Brahman realization by seeing equally all knowers of the sphere of action (within the relativity of nature).

32) O Arjuna, since the Supersoul is by nature beginningless, transcendental, and eternally perfect, although He is situated in the body (along with the soul), He neither performs any action nor does He become implicated by the nature of the sphere of action (as the conditioned soul does).

33) As ether is situated everywhere (such as in mud) and yet due to its subtle nature does not mix with anything, similarly, although pervading the entire body, the discriminating soul does not mingle with the nature of the body.

34) O Bharata, as one sun illuminates the entire universe so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body.

35) Those who, by the vision of knowledge, can distinguish between the sphere of action and its two knowers, and who can thus know the path of liberation of the soul from matter such persons attain to the transcendental atmosphere.

Chapter Fourteen

The Three Modes of Material Nature

Gunatraya–vibhaga–yoga

- 1) The Supreme Lord said: I shall now again describe to you that supreme wisdom, knowing which all the sages attained the supreme perfection beyond this mundane plane.
- 2) By taking refuge in this knowledge, the soul attains a nature (predominantly) similar to Mine. Then he is neither born at the time of universal creation, nor does he experience the pangs of death at the time of universal annihilation.
- 3) O Bharata, material nature, known as pradhana, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahma are generated.
- 4) O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans and I (as the causal consciousness) am the seed–giving father.
- 5) O mighty hero, Arjuna, these three material modes of nature goodness, passion, and ignorance which are manifest from material nature, cause the unchangable, embodied spirit soul to be enslaved by mundane sentiments based on happiness, unhappiness, and delusion.
- 6) O sinless one, due to its comparatively purer nature among these three material modes, the mode of goodness is an illuminator of the nature of things and is of a peaceful nature. It enslaves the spirit by attachment to happiness and knowledge.
- 7) O son of Kunti, you should know the mode of passion to be the embodiment of obsessions for sensual enjoyment. The origin of covetousness and infatuation, it enslaves the soul by attachment to action.
- 8) And, O Bharata, you should know that the mode of ignorance is born from

darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber.

9) O Arjuna, goodness conditions the soul to happiness, and passion conditions him to action. But the mode of ignorance, covering the living being's knowledge, conditions him to indolence, slothfulness, and slumber.

10) O Bharata, goodness overcomes passion and ignorance, passion overcomes goodness and ignorance, and ignorance overcomes goodness and passion. Each mode in turn conquers the others in an unending battle for supremacy.

11) When cognizance of the factual nature of the sense objects abundantly appears within the perceptual senses of this body, you should surely know this to be the characteristic development of the mode of goodness. This will be recognized by the aforementioned symptom of happiness.

12) O Arjuna, most noble of the Bharata dynasty, know that greed, overexertion, ambitious attempts, incessant sensual pleasure, and desire are born when the mode of passion develops in a person.

13) O Kurunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest.

14) If any soul succumbs to the jaws of death at a time when predominantly the mode of goodness influences him, he goes to the pure planets of the worshipers of Hiranyagarbha (Brahma) and other gods.

15) When a person dies in the mode of passion, he takes birth in the karmi society of men addicted to fruitive work. If one dies in the mode of ignorance, he takes birth amongst the animal or other grossly ignorant species.

16) It is proclaimed by the learned that good works bestow a result of peace and happiness, passionate works result in misery, and ignorant works result in darkness or deathliness.

17) From the mode of goodness, knowledge arises; from the mode of passion, greed arises; and from the mode of ignorance, insanity, delusion, and foolishness ensue.

18) Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering).

19) When a person perceives that apart from the three modes of nature there is no

other cause of action in this modal world, and when he can know the Lord of the three modes, who is transcendental to them, he becomes divinely inspired with love for Me.

20) When the soul transcends these three modes of material nature from which the body is produced, and becomes absolutely liberated from birth, death, old age, and misery, he then tastes the ambrosia of divine love unalloyed by the modes of nature.

21) Arjuna said: O Lord, (1) by which symptoms can a person transcendental to these three modes of material nature be identified? (2) How does he behave, and (3) how does he transcend the modes?

22–25) The Supreme Lord replied: O Pandava, (1) one who neither resents the appearance of revelation (the effect of the mode of goodness), activation (the effect of the mode of passion), and stupefaction (the effect of the mode of ignorance), nor hankers for their cessation; (2) who remains perfectly poised, being situated indifferently and unperturbed by the modal effects (based on happiness and unhappiness), remembering, 'The modes are engaging (with their respective objects)'; who is equally disposed to joy and sorrow; who is situated in continuous self-perception; who sees a lump of earth, a rock, or a piece of gold with the vision of equality; who is equipoised upon receiving either desirable or undesirable things; who is intelligent, and remains situated in equilibrium in the face of abuse or praise, honor or dishonor; who sees alike both friend and foe; and who is completely aloof to all causes of obsession and abnegation certainly such a person is to be known as having transcended the three modes of material nature.

26) (3) A person who renders service exclusively unto Me (in My form of Syamasundara) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), absolutely transcends these three modes of material nature. He thus becomes qualified for the cognizance of his internal divine identity.

27) I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine.

Chapter Fifteen

The Supreme Person

Purusottama–yoga

1) The Supreme Lord said: The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Asvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas.

Commentary: The purport of the statement that the tree of this mundane world has its roots facing upwards, is that the root cause of the creation is to be found in the supreme, uppermost holy abode. Thus, it emanates from and subsequently away from the Supreme Lord. The statement that its branches face downwards indicates that due to the reactions of exploitative actions, progressively lower and lower births from the animals down to the most degraded species branch out from this tree. Therefore, the Banyan tree of this temporal world is known as 'Asvattha', which means 'ephemeral', or 'that which does not remain until tomorrow'. However, it is eternal in the sense that it constantly appears by virtue of the flow of causal and effectual current. That the leaves of the tree represent the world–sustaining section of the Vedas known as karma–kanda, means that inasmuch as the leaves of a tree nourish and beautify it, this section of the Vedas similarly nourishes the world, causing it to expand and flourish. In conclusion, although this mundane world evolves from the eternal deluding potency of the Lord (maya), it is perishable; and although it is nourished by the fruitive section of the Vedas (karma–kanda), it is enlightened by means of the indirect, veiled statements (paroksa–vada) of the Vedas. One who knows the purport of the Vedas in this way is a genuine knower of their essence.

It is stated in the Srimad Bhagavatam (11.3.43–46)

*karmakarma vikarmeti, veda–vado na laukikah
vedasya cesvaratmatvat, tatra muhyanti surayah*

parosa–vado vedo 'yam, balanam anusasanam

karma—moksay karmani, vidhatte hy agadam yatha

*nacared yas tu vedoktaṃ, svayam ajno 'jitendriyah
vikarmana hy adharmena, mrtyor mrtyum upaiti sah*

*vedoktam eva kurvano, nihsango 'rpitam isvare
naiskarmam labhate siddhim, rocanartha phala srutih*

"The conceptions of action, inaction, and prohibited action are

delineated in the Vedas. Because the Vedas are the embodiment of the Supreme Lord, even great scholars are bewildered in determining their purport. The Vedic purport is presented in an indirect, veiled manner, in order to instruct undisciplined, childish, foolish persons. As a father entices a sick child to take medicine by displaying sweetmeats, the scriptures similarly display the heavenly fruits of pious action, with the underlying purpose of effecting cessation of mundane action."

2) Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane.

Commentary: Within the overall manifestation of this 'perishable yet constant' material world, some of the living beings, nourished by the modes of goodness, are wandering throughout the upper planetary system, having become enveloped by the egoistic conception of gods and celestial beings. Others, influenced by the modes of passion and ignorance, are wandering throughout the planets of the humans, animals, trees, and other lower species, having become enveloped by the egoistic conceptions of such species. The sense objects sound, smell, touch, taste, and form are represented by the new shoots of the branches of the tree of this material world, since they are merely transformations of the five unmixed primary elements (pancatanmatra) which evolve from the egoistic conception of the living beings of this plane.

Furthermore, although the principal root is situated upwards (inverted, and in aversion to the Supreme Lord), some of the subsequent down-going aerial roots of the Banyan tree remain rooted in the soil of the human plane of the land of exploitation. This indicates that the attempt to enjoy the fruits of one's action within human life the exploitative mentality of separate interest is supplying the nourishing sap in the form of a separate, secondary cause of the tree of this material world.

3–4) In the human plane, that inverted form of the Banyan tree representing this material world cannot be known, and its origin, end, and foundation cannot be perceived (except by the means of Vedic knowledge). From the association of true saints, one acquires the sharp axe of intense detachment from the mundane. Using this weapon to chop down that illusory Banyan tree (of one's own mundane existence) which is stubbornly rooted in aversion to the Supreme Lord, one attains to the plane of no return, which is none other than the lotus–feet of the Lord. Then, by the method of exclusive, uninterrupted devotion, one should approach for shelter the holy lotus feet of the Supreme Lord Visnu, and pray, "I am now surrendering unto that Original Person, the Supreme Lord of all, from whose deluding potency (maya) this perpetual tree of the material world has emanated and expanded."

5) Devoid of vanity and delusion, aloof to unholy company, dedicated to realization of the eternal self, free from lusty desire, liberated from the joys and sorrows of duality, and liberated from ignorance, those surrendered souls reach the supreme destination.

6) My supreme holy abode is that place which the surrendered souls reach, never to return again. Neither sun, nor moon, nor fire nothing can illuminate that all–illuminating supreme abode.

7) The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of maya, My deluding potency).

8) The soul (jiva) is the proprietor of the body and its paraphernalia. When he departs from the body, he carries all these senses to enter into another body, just as the air carries the fragrance of a flower.

9) Adopting the fleshy ear, eye, skin, tongue, and nose, and also accepting the subtle mind, this soul exploits the sense objects sound, form, touch, taste, and smell.

10) Foolish men cannot perceive anything of the soul's departure from the body, residence within the body, or his exploitation of sensual objects. However, those endowed with eyes of wisdom are able to observe the entire operation.

11) Even some assiduous yogis can actually see the soul present within the body. But foolish persons of impure heart can never see the soul, despite their endeavors..12) That effulgence which emanated from the sun and illuminates the whole universe, and which is present within the moon and within fire you should surely know that to arise from My personal effulgence.

13) Appearing within the soil of the Earth, I maintain all beings by My potency; and in the form of the nectarean moon, I nourish all the crops (such as rice and barley).

14) Entering into the body of the living being as the power of digestion, I digest the four types of eatables (chewed, sucked, licked, and drunk), by the agency of the ascending and descending vital airs.

15) I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedanta Vedavyasa, the expounder of the knowable meaning of the Vedas. And certainly I am the knower of the purport of the Vedas.

16) In this world, there are two kinds of souls: the fallible and the infallible. All being from Lord Brahma down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

17) But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramatma, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.

18) Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Purusottama, the Supreme Person.

19) O Bharata, one who unmistakably knows Me in My eternal, all-conscious, ecstatic form as that Supreme Person, is the perfect knower of full-fledged theism, and he worships Me in all respects (in the devotional flavors of peacefulness, servitorship, friendship, parenthood, and consorthood).

20) O purehearted Arjuna, I have thus explained to you this most hidden treasure of all the scriptures. O Bharata, embracing this nectar in the core of their hearts, the virtuous souls revel in the perfection of supreme success.

Chapter Sixteen

The Godly and Ungodly Temperaments

Daivasura-sampad-vibhaga-yoga

1–3) The Supreme Lord said: O Bharata, all these qualities appear in a man endowed with a virtuous and godly nature fearlessness, gracious-heartedness, absorption in self-knowledge, charity, control of the external senses, sacrifice, study of the Vedas, austerity, sincerity, nonviolence, truthfulness, freedom from anger, detachment from the mundane, tranquillity, disinclination to see other's faults, compassion for others, freedom from greed, gentleness, modesty, steadfastness, vigor, forgiveness, patience, cleanliness, nonenviousness, and freedom from egotism.

4) O Partha, these perverted qualities are found in a man of demoniac mentality: pride, conceit, egotism, anger, mercilessness, and injudiciousness.

5) The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pandava, you need not worry, for your nature is godly and virtuous from birth.

6) O Partha, the living beings in this world are seen to be of two natures godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature.

7) The demoniac nature cannot understand religious inclination or irreligious disinclination. Not a trace of purity, good practices, or truthfulness can be found in them.

8) The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole world was created simply for lust.

9) Supporting such a conception, the demons, who are less intelligent bereft of self-knowledge, and the embodiment of ghastly deeds and inauspiciousness, become powerful simply for the purpose of world annihilation.

10) Resorting to insatiable lusty desires, totally infatuated and preoccupied in sensual pursuits, such demons, in a mad frenzy of arrogance and pride engage in ghastly malpractices.

11–12) Up until their last breath they remain stricken with unlimited fears and anxieties. They are convinced that gratification of their lust is the ultimate pursuit. Ensnared by hundreds of multifarious desires and overcome with lust and anger, they go on trying to amass wealth unlawfully just for the purpose of sense gratification.

13) The demoniac persons say, "Today I got what I wanted, and tomorrow I will get what I want. This is all my wealth, and in the future, more and more will be mine."

14) "I have killed one enemy, and I will kill others. I am the lord of all I survey, I am the enjoyer, I am successful, powerful and happy."

15–16) "What can match my wealth and aristocracy? I shall perform sacrifice and give charity to the needy, and I shall thereby enjoy." Deluded by ignorance, filled with anxiety, victimized by allurements, and addicted to sense enjoyment, those demoniac persons are doomed to detestable hells such as Vaitarani.

17) Always conceited, impertinent, and intoxicated by wealth and grandeur, all these demons (make a great show to) perform non–scriptural pseudo–sacrifices.

18) Steeped in egotism, mad with power, and carried away by lust and anger, utterly despising Me who am situated in their own and others' bodies as the Supersoul, they ascribe faults to all the good qualities (of the true saints).

19) Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable demoniac species.

20) O Kaunteya, repeatedly taking birth in the demoniac species, these fools cannot come to Me, the embodiment of the Divinity. Thus, they descend lower and lower to the most vile and degraded condition of life.

21) The three suicidal gates leading to hell are lust, anger, and greed. Therefore, they must be completely abandoned.

22) O Kaunteya, one who is actually liberated from these three gateways to hell, acts for his best self–interest. Thus, he attains to the supreme destination.

23) A person who transgresses the injunctions of the scriptures and behaves whimsically can never attain perfection, happiness, or the supreme destination.

24) Therefore, the scriptural injunctions concerning duty and nonduty are your only precedent. Having understood the scriptural command in this plane of action that is, to act exclusively for the Lord's pleasure it behooves you to now apply these teachings practically.

Chapter Seventeen

The Threefold Division of Faith

Sraddhatraya–vibhag–yoga

- 1) Arjuna inquired: O Krsna, what is the position of those who perform worship with faith, but neglect the injunctions of the scriptures? Is that considered to be in goodness, passion, or ignorance?
- 2) The Supreme Lord said: Such faith is of three types, according to an embodied soul's previously developed tendencies good, passionate, or ignorant. Now please hear about this from Me.
- 3) O Bharata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith their internal and external nature is modeled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.
- 4) Persons endowed with the nature of goodness worship the good–natured demigods; persons of passionate nature worship the passionate Yaksa demigods and cannibalistic Raksasa demons, while those of ignorant faith worship the ghosts and the dead, in the plane of darkness.
- 5–6) Proud and pretentious fools cause the derangement of the body's natural elements and torment the indwelling soul, which is My fragmental spiritual particle. Motivated by intense craving to display their mental and bodily prowess, they perform excruciating non–scriptural austerities. You should know them as first–class confirmed demons.
- 7) According to the three modes of material nature, there are also three preferences of food. In the same way, there are three kinds of sacrifice, three kinds of austerity, and three kinds of charity. Now hear of all these.
- 8) Edible or offerable foods which increase longevity, zeal, strength, health, happiness and satisfaction, and which are succulent, milky, wholesome, and

attractive these are dear to persons of the nature of goodness.

9) Edibles dear to persons of passionate nature are too bitter (nimba, etc.), too sour, too salty, too hot, too pungent (chili pepper, etc.) too dry (dry-roasted chick-peas, etc.), and too heating (mustard seed, etc.). Such foods cause unhappiness, distress, and disease.

10) Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odor, or was cooked the day before; the remnants of others (with the exception of remnants left by one's guru); and impure foodstuffs (such as meat, wine, and onions).

11) Sacrifice of the nature of goodness is in accordance with scriptural injunctions, and performed with a resolute sense of duty by a person devoid of fruitive desire.

12) But, O Bharata, know that sacrifice which is performed in fruitive expectation and merely as a display of pomp and grandeur, to be sacrifice of the nature of passion.

13) And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without presentations to the guru, and without faith, is known as sacrifice in ignorance.

14) Worship of the deity, the brahmanas, the spiritual master, and the enlightened soul, as well as cleanliness, simplicity, celibacy, and nonviolence these all constitute austerity of the body.

15) Speech which does not disturb others, which is truthful, pleasing yet beneficial, as well as regular recitation of the Vedas all these are known as verbal austerity.

16) Self-satisfaction, graceful gravity, firmness, self-control, and purification of consciousness are all known as mental austerity.

17) When performed by a desireless, devout soul with sublime faith in the Supreme Lord, this threefold austerity is of the nature of goodness.

18) That unending and uncertain austerity which is proudly performed just for the sake of gain, worship, and name and fame, is known as austerity of the nature of passion.

19) That austerity which is performed with foolish and injudicious preoccupation, causing self-torture or meant to harm others, is known as austerity of the nature of

ignorance.

20) Charity given without expectation of return, as a matter of duty, with due consideration of place, time, and recipient, is considered to be of the nature of goodness.

21) Otherwise, charity given with an agitated mentality, in anticipation of receiving something in return, or with a desire of gaining entry into the heavenly plane, is known as charity of the nature of passion.

22) Charity given disrespectfully and scornfully to an unworthy recipient at an improper place and time is known as charity of the nature of ignorance.

23) The phrase 'Om Tat Sat' is mentioned in the scriptures as indicative of Parabrahman, the Supreme Spirit. At the time of universal creation, the brahmaas, the Vedas, and sacrifices were ordained by this threefold combination.

24) For this reason, the followers of the Vedas always begin the performance of their scripturally enjoined duties based on sacrifice, charity, and austerity, by uttering the vibration 'Om', which represents Brahman, the Absolute.

25) Vibrating the word 'Tat', which also represents Brahman, the Absolute, and rejecting the desire for the fruits of their actions, the liberation-seekers conduct the performance of different kinds of sacrifices and austerities, and execute the duty of giving charity.

26) O Partha, the word 'Sat' indicates the truth, as well as persons who are dedicated servants of truth. It is also applied in the performance of auspicious activities.

27) The word 'Sat' is employed to indicate both the eternality of the object of sacrifice, austerity, and charity, as well as duty performed for the satisfaction of the Supreme Lord.

28) O Partha, sacrifice, charity, and austerity, or any duty performed without faith in the supreme objective, is known as 'asat', or depraved. Such works can never bestow an auspicious result, either in this world or the next.

Chapter Eighteen

The Supreme Goal of Divine Freedom

Moksa–yoga

- 1) Arjuna said: O Mahabaho, Hrsikesa, Kesinisudana, I wish to know the distinction between the principle of renunciation of action and the principle of renunciation of the fruits of action.**
- 2) The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (sannyasa), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (tyaga).**
- 3) Some scholars (of the Sankhya school) hold that action (on account of its faults such as violence) should be renounced. Others (of the Mimamsaka school) hold that (scripturally enjoined) duties based on sacrifice, charity, and austerity should never be abandoned.**
- 4) O Best of the Bharatas, now hear My perfect conclusion regarding renunciation. O foremost among men, it has been clearly defined that renunciation is of three types.**
- 5) Duties based on sacrifice, charity, and austerity should never be abandoned. Such duties must be performed, because they serve to purify the hearts of the intelligent.**
- 6) Moreover, O Partha, all these actions are to be performed as a matter of duty, abandoning attachment and fruitive desire. Know this to be My irrevocable, perfect, supreme conclusion.**
- 7) Renunciation of one's daily duties is never desirable. To abandon routine duties out of delusion is false renunciation, or renunciation of the nature of ignorance.**
- 8) One who abandon his routine duties out of fear of bodily discomfort, considering them a cause of inconvenience, performs renunciation of the nature of passion.**

Thus, he does not attain (knowledge, which is) the fruit of genuine detachment.

9) O Arjuna, one who performs routine works as a matter of duty, and abandons attachment and fruitive desire such a person performs renunciation of the nature of goodness. This is My opinion.

10) A sharply intelligent, renounced person who is endowed with the nature of goodness, and who is free from all doubts, neither resents troublesome duties, nor is he attached to those works which bestow happiness.

11) Actually, it is impossible for the embodied soul to utterly renounce all action. Therefore, one who is truly renounced is he who renounces the fruits of his actions.

12) Persons who aspire for the fruits of their actions acquire three types of rewards after death good, bad, and mixed. But a true renunciate (sannyasi) never touches such fruits of action.

13) O mighty hero, in the scripture known as Sankhya, or Vedanta, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me.

14) (With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavors, and destiny, or the intervention of the Supreme Universal Controller.

15) Whatever lawful or unlawful action a man performs with his body, mind, or speech, is caused by these five elements.

16) Therefore, a wicked fellow who considers himself to be the only performer of action can never perceive the actual situation, due to his irrational conception.

17) He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.

18) Knowledge, the knowable, and the knower these three are the impetus for action. The attempt, the work, and the performer these three form the basis of action..19) In the Sankhya scripture, knowledge, action, and the performer have each been classified according to their (good, passionate, or ignorant) natures. Now hear of these categories from Me.

20) That knowledge by which one imperishable and undivided divine principle (My

superior divine potency) is seen to be present in all the diverse living beings, is known as knowledge of the nature of goodness.

21) In the world of the living beings, that knowledge by which one experiences multifarious separate attempts (of conflicting nature, due to individual separate interests) and many separate (independent) conceptions of the truth such knowledge is known to be of the nature of passion.

22) And that knowledge by which one becomes attracted to trivialities (insignificant matters), considering them to be all in all (ultimate), and which is irrational, devoid of scriptural deliberation, and bigoted (like an animal's) that knowledge is known to be of the nature of ignorance.

23) That action which is constantly executed by a detached person who is indifferent to obsession and repulsion, is certainly action of the nature of goodness.

24) And that action which is performed with tremendous endeavor by an ambitious or egotistical person, is known as action of the nature of passion.

25) And action of the nature of ignorance is that which, out of illusion, is undertaken without consideration of its consequences, its injurious effects, mischievousness, and one's capability to perform it.

26) A worker of the nature of goodness is one who is fully detached, non-egotistic yet patient and enthusiastic, and unaffected in the face of success or failure..27) A worker of the nature of passion is said to be one obsessed, a fruit-hunter, greedy, violent, engaged in unscriptural or abominable practices, and dominated by elation and lamentation.

28) A worker of the nature of ignorance is one who is fickle-minded, of gross mentality, pretentious, fraudulent, given to insulting others, lazy, morose, and a procrastinator.

29) O Dhananjaya, hear Me attentively, I shall clearly describe the three different types of intelligence and de-termination, classified according to the modes of nature.

30) O Partha, good intelligence is that by which the intrinsic nature of (religious) inclination and (irreligious) disinclination, duty and nonduty, fear and courage, as well as bondage and liberty (and all such distinctions) can be perceived in reality.

31) O Partha, passionate intelligence is that by which the intrinsic nature of religion, irreligion, duty, and nonduty can only be partly ascertained.

32) Intelligence spoiled by ignorance is that deluded perception by which irreligion is taken as religion, and everything is taken as its opposite.

33) O Partha, determination of the nature of goodness is that one–pointed determination which continuously controls the mind, the vital life forces, the senses, and all their activities.

34) O Partha, O Arjuna, determination of the nature of passion is that which, out of fruitive desire, always resorts to ritualistic religion for the purpose of amassing wealth in the attempt to fulfill mundane desires.

35) Determination of the nature of ignorance is that by which an unintelligent person does not give up sleep, fear, lamentation, dejection, and pride.

36–37) O Bharatarsabha, now hear from Me about three kinds of happiness. That which by cultivation gives birth to delight while causing the death of all miseries, which in the beginning troubles one like poison but subsequently pleases one like nectar, and which arises from pure self–knowledge that happiness is said to be of the nature of goodness.

38) Happiness of the nature of passion is said to be that which is born from the contact of the senses with their objects, and which in the beginning is perceived as nectar, but subsequently realized to be just like poison.

39) Happiness of the nature of ignorance is that which from beginning to end produces delusion of the soul, and arises from sleep, laziness, and negligence.

40) Either on Earth (among all life–forms, headed by the humans) or in the heavenly plane among the celestial gods, no one and nothing is liberated from these three modes which are born of material nature.

41) O Parantapa, according to the modes (of goodness, passion, and ignorance) which are born of their natures, all the duties of the brahmana, ksatriya, vaisya, and sudra sections are divided in a projected manner (in graded classification).

42) Internal and external sense control, austerity, purity, forbearance, straightforwardness, knowledge, realization, and theism certainly these are all the natural duties of the brahmana section.

43) Valor, zeal, endurance, expertise, courage in battle, charitable disposition, and leadership certainly these are all the characteristic actions of the ksatriya section.

44) Agriculture, tending to the cows, and trade are the natural work for the vaisya section; and natural to the sudras is the rendering of service to the brahmana, ksatriya, and vaisya sections (giving assistance to their various works).

45) Self-knowledge is attained by a person who dedicates himself to the appropriate action prescribed for his natural qualification. Now hear from Me how he attains perfection in this way.

46) A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).

47) Although there may be imperfections in their execution, it is better to remain faithful to one's natural prescribed duties than to perform another's duties immaculately. Sin is never incurred by a man conforming to his natural duties.

48) O Kaunteya, despite imperfections in their execution, duties prescribed according to one's nature should not be abandoned. Verily, all action (karma) is (more or less) covered by imperfections, as fire is covered by smoke.

49) His intelligence detached from all mundane objects, the self-controlled and desireless person attains to the ultimate perfection of cessation of reactionary work by abandoning the fruits of all his actions.

50) O Kaunteya, now hear from Me in brief how the person who has attained the perfection of cessation of all reactionary work attains to the divine plane of the Absolute, the attainment of which is the supreme goal of (divine self-perceptive) knowledge.

51-53) Endowed with intelligence of the nature of goodness, mentally controlled with determination of the nature of goodness, detached from the sense objects of sound, touch, form, taste, and smell, free from obsession and repulsion, aloof to the association of materialistic persons, a temperate eater, a controller of the body, mind, and speech, constantly absorbed in thought of the Supreme Lord, thoroughly detached from the mundane world; non-egotistic, devoid of despotism, vanity, lust, anger, and the acceptance of service from others such a person, devoid of all sense of possessiveness and absorbed in divine tranquillity, is certainly qualified to achieve divine self-perception.

54) The spotlessly purehearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings

equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema–bhakti) unto Me.

55) By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (aisvaryamaya–svarupa). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.

56) Although always active in the performance of all kinds of duties, those who have taken exclusive refuge in Me attain to the eternal plane of flourishing service, by My grace.

57) By the art of service connection, offering all your actions unto Me with the understanding that I alone am the supreme goal, take refuge in linking your intelligence with Me (becoming detached from general duties) and thus be loyally devoted to Me always.

58) When you have devoted your heart to Me, you will be able to surpass all kinds of formidable obstacles and adversities by My grace. And if out of pride you do not hear My words, you will surely reap ruination.

59) Out of pride you are thinking, 'I shall not fight', but such a decision will surely be in vain because your nature (befitting a.ksatriya) will certainly compel you to engage in battle.

60) O Kaunteya, being compelled by the tendency of your nature, that very duty which out of delusion you are now avoiding will be (soon) inevitably executed by you.

61) O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings.

62) O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode.

63) I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish.

64) Now again hear My supreme teaching, the most hidden of all hidden treasures. You are extremely dear to Me, and really, this is why I am explaining this for your true benefit. Commentary

65) Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.

66) Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair. Commentary

67) You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me.

68) One who recounts the glories of this most hidden of all hidden treasures to My devotees such a person, attaining supreme devotion for Me, will reach Me without a doubt..69) In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this Bhagavad-gita: the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he.

70) And one who regularly reads, contemplates, or sings with a devoted heart this holy conversation between us, will thereby effect My worship through the sacrifice of wisdom. Certainly this is My opinion.

71) And the faithful and devout who simply hear this without jealousy will become liberated, and will attain to the auspicious abodes befitting those endowed with the merit of supreme virtue (sukrti).

72) O Partha, have you heard all this with singular alertness? O Dhananjaya, has your darkness of delusion been dispelled?

73) Arjuna said: O infallible one, by Your grace my delusion has been dispelled. I can now remember who I am, all my doubts have gone, and I have become reposed in surrender unto You. Now I shall follow Your order.

74) Sanjaya said: In this way I heard this amazing, ecstatic conversation between the Supreme Soul Vasudeva and Arjuna.

75) By the mercy of Srila Vyasadeva I heard this most hidden treasure which emanated directly from the holy lotus mouth of the Supreme Lord of all mystic power, Lord Sri Krsna Himself.

76) O King, repeatedly remembering this incredible divine conversation of Lord Sri Krsna and Arjuna, my heart rejoices, over and over again.

77) O King, and now I repeatedly remember I marvel at that amazing, tremendous universal form of the Supreme Lord Hari, and my whole being thrills with emotion..78) Wherever there is the Supreme Lord of all mystic power, Lord Sri Krsna Himself, and wherever there is the conqueror of wealth who carries the bow, Arjuna himself at that very place the goddess of good fortune, at that very place the goddess of victory, at that very place flourishing prosperity, and at that very place supreme virtue prevails. Certainly that is my firm resolution.

Quotes

"The glory of Indian wisdom belongs to the oldest traditions in history. When people talk about the sources of philosophy, they make reference not only to the Orient at all, but especially towards India."

Georg Wilhelm Friedrich Hegel

"The wonderful thing about the Bhagavad–gita is that, in it, a unscholared, experienced wisdom is revealed as helping goodness. This beautiful revelation, this wisdom of life, this philosophy, blossomed to religion, is what we are looking for and what we need ..."

Hermann Hesse

"It is the most rewarding and elevating reading possible: it has been the comfort of my life and it will be the one of my death."

Arthur Schopenhauer

"How much more impressing than all the ruins of the Orient is the Bhagavad–gita !"

Henry David Thoreau

"It is possibly the deepest and most elevating thing the world offers."

Wilhelm von Humboldt

"The Gita has always been a source of consolation to me. When there is no light approaching me, I open the Gita and a verse, accidently found, gives me back my smile."

Mahatma Gandhi.

"The Bhagavad–gita is a rich message, directed toward the human being, showing him the path for his actions, in order to establish a divine society on earth."

Roger Garaudy

"The Gita is one of the most concise and richest summaries of the philosophy perennis there is. Therefore it has permanent value, not only for the Indians, but for the whole of mankind."

Aldous Huxley

SRI CAITANYA BHAGAVATA



by Vrndavana dasa Thakura

Vrindavana dasa Thakura Birth Parents

Bhaktivedanta VedaBase: Sri Caitanya Caritamrita Adi 8.41

narayani — caitanyera ucchishta-bhajana
tanra garbhe janmila sri-dasa-vrindavana

SYNONYMS

narayani — Narayani; caitanyera — of Lord Caitanya Mahaprabhu; ucchishta-bhajana — eater of the remnants of food; tanra — of her; garbhe — in the womb; janmila — took birth; sri-dasa- vrindavana — Srila Vrindavana dasa Thakura.

TRANSLATION

Narayani eternally eats the remnants of the food of Caitanya Mahaprabhu. Srila Vrindavana dasa Thakura was born of her womb.

PURPORT

In text 43 of the Gaura-ganoddesa-dipika, a book written by Kavi-karnapura that describes all the associates of Sri Caitanya Mahaprabhu and who they previously were, there is the following statement regarding Narayani:

ambikayah svasa yasin namna srila-kilimbika
krishnocchishtam prabhunjana seyam narayani mata

When Lord Krishna was a child, He was nursed by a woman named Ambika, who had a younger sister named Kilimbika. During the time of Lord Caitanya's incarnation, the same Kilimbika used to eat the remnants of food left by Lord Sri Caitanya Mahaprabhu. That Kilimbika was Narayani, who was a niece of Srivasa Thakura's. Later on, when she grew up and married, Srila Vrindavana dasa Thakura was born from her womb. A devotee of Lord Sri Krishna is celebrated in terms of devotional service rendered to the Lord; thus we know Srila Vrindavana dasa Thakura as the son of Narayani. Srila Bhaktisiddhanta Sarasvati Thakura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

{ <http://caitanyacaritamrta.com/adi/8/41/en1> }

Bhaktivedanta VedaBase: Sri Caitanya Caritamrita Adi 13.48

caitanya—lilara vyasa, — dasa vrindavana
madhura kariya lila karila racana

SYNONYMS

caitanya—lilara — of the pastimes of Lord Caitanya; vyasa — the authorized writer Vyasadeva; dasa vrindavana — Vrindavana dasa Thakura; madhura — sweet; kariya — making it; lila — pastimes; karila — did; racana — compilation.

TRANSLATION

Srila Vrindavana dasa Thakura, the authorized writer of the pastimes of Sri Caitanya Mahaprabhu, is as good as Srila Vyasadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

{ <http://caitanyacaritamrta.com/adi/13/48/en1> }

—Bhaktivedanta Srila Prabhupada—

Srila Vrindavana dasa Thakura was an incarnation of Vedavyasa and also a friendly cowherd boy named Kusumapida in krsna-lila.

In other words, the author of Sri Caitanya-bhagavata, Srila Vrindavana dasa Thakura, the son of Srivasa Thakura's niece Narayani, was a combined incarnation of Vedavyasa and the cowherd boy Kusumapida.

Adi Lila

Chapter 1

I worship their Lordships Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose long arms extend down to their knees, whose beautiful complexions are the radiant yellow of molten gold and whose elongated eyes are like red lotuses. They are the topmost of the brahmanas, the guardians of religious principles for this age, the munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Krsna.

O Lord! You are the eternal truth – past, present, and future – and You appeared as the son of Sri Jagannatha Misra. I offer my repeated obeisances unto You along with Your inseparable servitors, Your unalloyed devotees, Your sons (referring to His renounced Gosvami disciples, or the devotional process of chanting the holy name of Lord Krishna), and Your relatives (Bhudevi as Sri Vishnu Priya, Sridevi as Sri Laksmi Priya, and Lila, Nila or Durga as Navadvipa Dhama). According to devotional tastes there are the two Gadadharas, Damodara, Narahari, Ramananda, Jagadananda etc. One is Sri Gadadhara Pandita – the expansion of Srimati Radharani and Sri Gadadhara Bhatta from South India who is Rangadevi.

I worship the two brothers, Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, who are the embodiment of magnanimity. By Their inconceivable potency They are the transcendental, eternal supreme controllers of all. Now They have descended to the material world.

All glories to Sri Gaurasundara, the supremely powerful Lord of pure transcendence. He has an aura of molten gold, with lotus petal eyes, and His long graceful arms extend to His knees. While He sings the glories of the Lord, He dances in various pleasing postures, His heart inundated by the ecstatic emotions of devotional mellows.

All glories, all glories to the moonlike Sri Krishna Caitanya. He is the fully independent Supreme Person, always engaged in transcendental pastimes. He is the Lord of the universe, the supreme controller of all controllers, and the personification of transcendence. All glories, all glories to the devotees of Sri Gauracandra. All glories, all glories to the ecstatic dancing of the Lord's intimate associates.

In the beginning I offer my humble obeisances to the feet of the loving, confidential devotees of Lord Sri Caitanya. I then offer my obeisances to the Supreme Personality of Godhead, Sri Krishna Caitanya. He incarnated in Navadvipa, and He is known as Visvambhara.

That same Supreme Personality of Godhead has declared in the Vedas and Bhagavat, "Worship of My devotees is superior to worship of Me." Lord Krishna said to Uddhava, "O Uddhava, serving My devotees is many times better than worshipping Me." (SB 11:19:21). Therefore, I offer my worshipful prayers unto the devotees of the Lord before I begin to write this book. By this act may my present endeavor be successful.

I offer my respectful obeisances to my worshipable Lord and spiritual master, Sri Nityananda Raya, by whose mercy the transcendental pastimes of Lord Sri Caitanya become spontaneously manifest. With a thousand tongues we should incessantly glorify the Supreme Lord Balarama, because His thousand mouths as Ananta Sesa constantly glorify Lord Krishna. Just as priceless gems are kept in secure custody, so also the invaluable jewel of knowledge about Krsna's pastimes is kept safely in the mouth of Anantadeva. Therefore the tongue which initially glorifies Balarama will automatically be qualified to vibrate the transcendental pastime of Sri Caitanya.

The Supreme Lord Haladhara holds His thousand hoods like snakes. He is a gigantic figure and the source of all inspiration. As Nityananda He is fully transcendental and eternally existent, intoxicated by the nectar of Sri Caitanya. Whoever sings or hears about Nityananda's supramundane character is offered the supreme shelter of Lord Caitanya.

Mahesa and his consort Parvatidevi take great pleasure in eulogizing the object of their love – Sankarsana, Nityananda Prabhu. In the midst of a million fresh young maidens, the pure devotee, Sri Siva, and his consort pour out nectarean devotional hymns to Lord Sankarsana.

All this is revealed in the Fifth Canto of the Srimad Bhagavatam. Balarama is worshiped by the entire Vaisnava world with songs of praise. Balarama danced with His gopis in Vrndavana, and their rasa dance is the pinnacle of sublimity. The Puranas describe that Balarama performed His rasa dance during the two months of spring, Madhava and Madhu. The Srimad Bhagavatam verses narrating this subject were spoken by Sukadeva Gosvami to Maharaja Pariksit.

Balarama spent the moonlit nights of the months of Vaisaka and Caitra with the cowherd damsels in the supramundane abode of Vrndavana. The place was set aglow with the rays of the moon. The lotus and kadamba flowers bloomed freely under the influence of the moon's rays, and a soft breeze circulated their scent. In the groves on the bank of the Jamuna, Balarama danced with the gopis, increasing their conjugal mood. The Supreme Lord Balarama, like a exquisite gem decorated by the cluster of gopis, performed His

pleasurable pastimes. He behaved like Indra's elephant Airavata – the controller of many she–elephants. The Gandharvas observed the rasa dance and offered their prayers.

The sound of kettle drums rose from the heavens, the demigods joyously showered flowers upon Them, and the Gandharvas and sages worshiped the Supreme Lord Balarama with verses praising His activities. The sages unequivocally denounce association with women, yet they sung hymns in praise of Balarama's rasa dance with His cowherd damsels. The demigods attended Balarama's rasa dance to shower flower petals. They knew that there was no difference between Lord Krsna and Lord Balarama, Haladhara. The transcendental qualities of Balarama are obscure in the four Vedas, but the Puranas describe them boldly.

What power do I have to describe them? Out of ignorance, some people disregard the Puranas and reject Balarama's rasa dance as inauthentic.

The two brothers, Lord Krsna and Balarama, performed the rasa dance with the gopis in the same place in Vrndavana. On the radiant full moon night of holi, at the end of sivaratri vrata, Lord Krsna and Lord Balarama, accompanied by Their cowherd boy friends, enjoyed Themselves in the midst of the beautiful maidens of Vrndavana. They were both pleasingly decorated with the finest jewelry, sandalwood pulp, wildflower garlands and exquisite clothes. The fortunate gopis sang sweetly, their hearts enraptured by love for Krishna and Balarama.

Evening had not set in; the moon and the stars appeared. The fragrance of Arabian jasmine intoxicated the bumblebees, and a light breeze carried the aromas of white lilies and lotus flowers. Considering that very moment to be appropriate, Krsna and Balarama began Their pleasurable dalliances. They sang together for the pleasure of all living entities, Their voices rising and falling melodiously.

If a person, after reading Srimad Bhagavatam, is not affectionately inclined towards Lord Balarama, then he is rejected by the Supreme Lord Vishnu and His devotees. In the words of Srimad Bhagavatam, a non–believer is a yavana (a barbarian). He is destined to suffer in hell, birth after birth.

There are others who, like eunuchs, make emotional gesticulations, challenging, "Which scripture describes the rasa dance of Balarama?" Who is so sinful that even after reading the scriptures, he can not accept the truth, but misinterprets the real meaning and gives his own distorted understanding?

Lord Balarama is the abode of Lord Caitanya's deep affection. Offense at Balarama's lotus feet destroys all possibilities for salvation. In His incarnation as Lakshmana the younger brother of Lord Ramacandra, Balarama enacted the role of the Lord's servitor. Yet in His manifestation as the Supreme Lord, Balarama serves Himself in every respect

– as a friend and a brother, by fanning Him, putting Him to sleep, glorifying Him with Vedic invocations and expanding Himself as His house, umbrella, attire, jewelry and seat. "O Lord ! Your direct, partial expansion, Ananta Sesa, is the source of all the various ingredients for Your service in the transcendental realm of Vaikuntha. Ananta Sesa is famous because He is manifest as Your residence, bed, throne, shoes, clothes, jewelry, etc. When shall I see you with Laksmidevi seated on the throne of Ananta Sesa?

Ananta Sesa's partial expansion is the mighty Sri Garuda whose satisfaction is derived from acting as the Lord's carrier in every pastime. Ananta's devotees include Brahma, Siva, the four Kumaras, Srila Vyasadeva, Sukadeva Gosvami, Narada Muni and others. His glorious qualities are unlimited and are not fully understood by anyone. He is the original personality, the greatest mystic, the Supreme Lord, and the greatest devotee of the Vaisnavas.

Thus far you have heard about the wonderful services performed by Ananta Sesa; now hear about His great opulence. He is enthroned in the lower planetary system of patala as his own source and repose. He is worshiped by all as His thousand mouths continually taste the full nectar of love of Godhead. In the court of Brahma, Narada Muni plays on his vina, and with well-composed verses he sings the wonderful glories of Ananta. Is it humanly possible to know the supramundane nature of Anantadeva?

Just by His glance, He sets in motion the three modes of material nature which are the cause of this world's creation, maintenance, and annihilation. Although He is one, He supports the entire variegated material cosmic manifestation Himself (within the pores of His person). He is beginningless and eternal.

Other than Lord Sankarsana, who can offer shelter to persons devoid of all material aspirations? He is the support on which the material world manifests and acts. That Supreme Lord, the cause of all causes, has appeared in His sublime spiritual form. He is the most powerful; in comparison, the power of a lion is insignificant. He performs pure transcendental pastimes to capture the hearts of His dear devotees, and He destroys countless sins by manifesting His transcendental form. What more is there to say than this? One becomes purified by hearing or calling out the name of Lord Anantadeva, either respectfully or accidentally. Even a degraded person is purified when he tauntingly utters the name of Sri Ananta.

Anantadeva's mighty potency is beyond measure. That Supreme Lord carries on just one of His thousand heads the entire universe with all its living entities, mountains, and rivers, and that universe appears to be only a minute, atomic speck. Even if a person acquires a thousand tongues, how can he describe the power of the omnipotent Supreme Lord? Anantadeva is His own shelter and source, filled with unlimited power and strength. While residing in the lower planetary system of rasatala, He holds this gigantic cosmic manifestation with ease born of detachment. This material world's creation,

maintenance, and annihilation, as well as the three modes of material nature, are activated by His glance. Who can fathom Anantadeva's non-dual, transcendental, eternal and unborn existence?

Out of mercy toward the living entities the Lord manifests His supramundane spiritual form while He performs His variegated pastimes. All living entities reside within that transcendental form. The mighty Lord Nrsimhadeva represents but a wave in the ocean of the Lord's unlimited pastimes which satisfy the hearts of His devotees. Anantadeva's unlimited names, when heard or chanted by anyone in any manner, immediately sever the noose of innumerable births and deaths. Thus the Vaisnava devotees of the Lord always appreciated those who glorify Him. Ananta Sesa is the supreme destination of the entire universe; His holy name is the only means for the living entities's redemption. The Lord holds on His head the unlimited material nature – along with its mountains and oceans – simply for its protection and maintenance. The entire universe is a speck on one of His thousand hoods, and because of His unlimited strength, He does not feel the burden.

Lord Anantadeva, the original Supreme Personality and maintainer of the entire cosmic manifestation, incessantly sings in glorification of Lord Krsna. He continuously describes every aspect of the Lord's divine attributes. Lord Krsna is eternal and His attributes are unending, therefore He can never be fully described or glorified. But Ananta is also eternal and His ability to glorify the Lord is unending. In Their divine relationship, neither is ever victorious. Even today Ananta Sesa's thousand mouths continuously sing the glories of the Supreme Lord Krsna Caitanya. How wonderfully Lord Krsna and Lord Balarama compete with each other! Brahma, Siva, other demigods and the perfected sages look on, feeling great exhilaration. The eulogies of Anantadeva pursue the ever-expanding, elusive shores of Lord Krsna's ocean of qualities.

O Narada, I Brahma, and your elders, Sanaka and other sages cannot even fathom the extent of this material nature, what to speak of knowing the Supreme Lord's spiritual potencies. Anantadeva, the origin of all demigods, is unable to exhaustively glorify the Supreme Lord's transcendental opulence and potencies with His thousand mouths. Therefore how is it possible for ordinary mortals to understand these divine potencies? Anantadeva is Himself the master of unlimited attributes, and He resides in rasatala simply to support the vast material creation.

In the court of Brahma, Narada Muni plays His vina and sings about these very same transcendental qualities of the Supreme Lord. Brahma and others are stunned in ecstasy upon hearing about the supramundane qualities of the Supreme Lord, and Narada Muni is worshiped by all because he sings about those qualities. I have also been moved to write a few phrases in praise of the unlimited potencies of Lord Nityananda, Anantadeva, so I humbly request all of you to develop a loving devotional mood toward the Lord. Those who desire to cross over the dangerous ocean of material existence, yet drown in the ocean of devotional ecstasy, may take shelter of Lord Nityananda.

I pray to the merciful Vaisnava devotees of the Lord to fulfill my hearts yearning, that I may serve my Lord Balarama birth after birth. Just as dvija, vipra, and brahma are different names for the same person, similarly Nityananda, Ananta and Balarama are different names for the same Supreme Personality. My Lord Nityananda Prabhu appeared within my heart and instructed me to narrate the transcendental qualities of Sri Caitanya Mahaprabhu in this book.

The pastimes of Sri Caitanya Mahaprabhu are revealed by Nityananda's mercy only, because His personal expansion, Ananta Sesa, is the storehouse of information about Lord Caitanya and Lord Krsna's pastimes. Although Sri Ananta Sesa is the embodiment of Krsna kirtana, I have been able to offer only a humble prayer in His honor.

Hearing Lord Caitanya's qualities and pastimes can clean away all material contaminations. Know for certain that such pastimes are revealed only through a pure devotee's grace. For who can know the nature and pastimes of Lord Caitanya? It is a hidden mystery even in the Vedas. Therefore, I have compiled only first-hand accounts taken directly from the lips of the associates of the Lord.

I see no beginning or end to Lord Caitanya's pastimes. They are eternal and unlimited, and only the Lord's grace gives me the potency to compose them.

I am simply Lord Caitanya's mouthpiece, repeating as He desires, just like a doll moved by some unseen hand. I throw myself at the feet of all pure Vaisnava devotees so they may cleanse me of all offenses.

O my brothers! Please listen very attentively to the transcendental pastimes Lord Caitanya performed with His devotee associates. The ecstatic pastimes of Lord Caitanya have been divided into three periods – early, intermediate and later (Adi, Madhya and Antya). The early period includes a description of the Lord's education, and the intermediate portion reveals Mahaprabhu's pastimes of congregational chanting. The concluding portion describes the Lord's pastimes as a sannyasi in Nilacala, Orissa. He had allocated to Nityananda the mission of preaching in Bengal.

The pious Sri Jagannatha Misra, Caitanya's father, lived in Navadvipa. Like Vasudeva, he conscientiously performed his spiritual duties. His devout and faithful wife Srimati Sacidevi was a second Devaki – the beloved mother of everyone. The Supreme Personality of Godhead Lord Narayana appeared in the womb of Srimati Sacidevi, and as Sri Krsna Caitanya, He became the most precious possession of everyone's heart.

The Adi Khanda begins by describing the appearance of Lord Caitanya on an auspicious full moon evening in the month of Phalguna when the moon went into eclipse. The tumultuous chanting of Lord Hari's holy name filled all directions, inspiring everyone to sing together. The Supreme Lord Caitanya was born amidst the chanting.

The Adi Khanda also describes the Lord's numerous childhood pastimes. Lord Caitanya revealed to His parents His otherwise unmanifest place of residence, the holy dhama. And as they stared in wonder, He showed them the physical signs of divinity on His feet.

This portion of the book describes how one day thieves kidnaped baby Nimai from his house, but He tricked them into bringing Him back home. Another story narrated here is how the Lord ate all the food offered to Vishnu in the house of Jagadisa and Hiranya on ekadasi day. Yet another story describes how the Lord once sat on a pile of contaminated cooking pots and used the situation to instruct His mother in philosophy. He also acted like a crying baby, using His tears as a ploy to make everyone chant the holy names of God.

The Adi Khanda discusses the Lord as a child playing with His friends as if He were Krsna in Gokula. It describes how He began His education and with little effort mastered all the scriptures. It narrates Sri Jagannatha Misra's disappearance and Visvarupa's acceptance of sannyasa and how these two disasters afflicted Mother Saci. Then it describes the Lord's wonderful pastimes as a student. He was pride personified before the other student scholars. Caitanya's travels through eastern Bengal are also described here, elaborating on how the land became a place of pilgrimage by the touch of His lotus feet. Caitanya was the master of all different scriptures. There was no one in the three worlds to challenge His erudition.

The Adi Khanda describes the Lord sporting with His fellow students and their water pastimes in the waves of the Ganga. Then came the Lord's first marriage and the glorious disappearance of His first wife. He duly accepted a second wife, the daughter of a royal scholar. Once He pretended to be sick from a wind disorder. He took that opportunity to reveal symptoms of love of Godhead. While the Lord roamed about as a great scholar, He empowered all the devotees who surrendered to Him.

The narration of the early life of Sri Caitanya includes a description of the immense joy on Mother Saci's face when she looked at the moon-like, blissful face and the graceful clothes of the Lord. Then there is the story of how Nimai Pandita piqued the pride of a scholar who was renowned as Digvijaya, the world conqueror. Ultimately the Lord slashed the scholar's material bonds. The Lord put everyone – even His devotees – into illusion about His real identity, and He roamed the streets of Navadvipa deceiving all. There is also a description of the Lord's pilgrimage to Gaya dhama and how He showered causeless mercy on Isvara Puri by accepting him as His spiritual master.

Adi Khanda is a reservoir of the Lord's never-ending pleasurable pastimes. In the future Srila Vyasadeva, the greatest of sages, will describe other pastimes. But herein I reveal the early pastimes of the Lord up to the time He returns from His visit to Gaya dhama.

In Madhya Khanda the Lord's omnipotence becomes known, and gradually His devotees are identified as they collect around His lotus feet like bees. Caitanya reveals His absolute identity as Lord Narayana by sitting on the altar of Vishnu in the houses of Sri Advaita and Srivasa Pandita. Sri Caitanya meets Nityananda Prabhu and together the brothers make wonderful Krsna kirtana. Then Nityananda's vision of the transcendental six-handed form of Caitanya Mahaprabhu is described. Later the Lord exhibited His universal form to Advaita Acarya Prabhu.

Nityananda's vyasapuja has been described in Madhya Khanda along with a story of how He was slandered by some faithless atheists. Thereafter comes the description of Lord Caitanya's manifestation as Balarama when Nityananda gave Him His plough and club. The wonderful redemption of the two reprobates Jagai and Madhai – who were later to become quite famous – is told in detail.

Mother Saci's vision of Sri Caitanya in a blackish complexion and Sri Nityananda in a whitish complexion is also discussed.

Lord Caitanya once showed His unlimitedly opulent maha prakash form for several hours, and that story is told in Madhya Khanda. On that occasion He revealed the transcendental truth about Himself and the real identity of all His devotees. Thereafter comes a description of the occasion when Lord Caitanya, who is Narayana the Lord of Vaikuntha and the supreme absolute reality, danced and chanted as He narrated the truth about Himself.

In Madhya Khanda the Lord breaks Canda Kazi's pride, and manifesting His own spiritual potency, He engages in continuous congregational chanting. Canda Kazi accepted devotional service by the Lord's grace. Immersed in ecstatic bliss, Sri Caitanya thereafter moved from village to village performing kirtana. He declared the truth about Himself as He exhibited His Varaharupa – a four-armed form – while riding around the courtyard on the back of His devotee, Murari Gupta. The Lord also ate some rice which Suklambara had collected by begging, and performed many wonderful pastimes in His manifestation of Lord Narayana.

In Madhya Khanda Sri Caitanya Mahaprabhu appears before the devotees in the guise of Mahalaksmi or Rukminidevi, the Universal Mother who breast-fed all the devotees who were Her dependent sons. The Lord once chastised Mukunda for keeping bad company and later, when He was satisfied with Mukunda's obedience, He favored him with grace. Then there is a narration of the ecstatic all-night kirtanas in Navadvipa which were held regularly for a complete year.

Madhya Khanda describes the mock verbal fights between Nityananda Prabhu and Sri Advaita Acarya. Only a foolish person thinks that these were actual disagreements. Then the Lord instructed His mother and simultaneously warned the whole world about the

grievous consequences of offending the Vaisnava devotees. Satisfied by the prayers of His devotees, the Lord gave individual benedictions to each of them. Srila Haridasa Thakura received Mahaprabhu's mercy and the Lord showed compassion toward Sridhara by drinking water from his pot.

Sri Caitanya blissfully performed daily pastimes in the waters of the Ganga with all his devotees. Once He and Nityananda Prabhu visited the house of Advaita Acarya for a specific reason. It is described that the Lord severely chastised Advaita Acarya, but at last He showed immeasurable grace on him. Then the Madhya Khanda describes how the extremely fortunate Sri Murari Gupta became enlightened about the true identity of Lord Caitanya as Krsna and Nityananda as Balarama. Those two Supreme Personalities danced in ecstasy in the house of Srivasa.

In Madhya Khanda the Lord explains the entire philosophical truth about human life, using Srivasa's expired son as the speaker. In this way He alleviated everyone's suffering. News of this incident spread far, and by the Lord's grace Srivasa could overcome the shock of his son's death. In another story narrated in Madhya Khanda the Lord threw Himself into the Ganga, and Nityananda Prabhu and Srila Haridasa Thakura lifted Him out. Then Srimati Narayani received a treasure desired even by the demigods and Brahma; she received the remnants of the Lord's foodstuffs. The final story in the Madhya Khanda is the pastime of the Lord leaving home and accepting the renounced order of life for the salvation of every living entity. There are uncountable pastimes of the Lord in the Madhya Khanda; whatever remains untouched will be described later by Srila Vyasadeva.

As the Sesa Khanda opens, Visvambhara is in the sannyasa order of life, and He has accepted the name Sri Krsna Caitanya. He has shaven his head clean, thereby plunging Advaita Acarya Prabhu into deep despondency. Mother Saci's suffering is unbearable, yet she is sustained by the Lord's mercy. Nityananda, the manifestation of Balarama, smashed Caitanya's sannyasa danda, and thereafter the Lord concealed His real identity and went to Nilacala Puri.

Caitanya playfully taunted Sarvabhauma Bhattacarya when they first meet, but later He exhibited His six-handed form to him. The Lord mercifully graced King Prataparudra with devotional service and lived thereafter in the house of Kasi Misra. During Caitanya's stay in Puri, both Svarupa Damodara and Paramananda Puri became eligible to serve the Lord in confidential relationships.

Sesa Khanda also describes Caitanya's trip through Bengal on His way to Mathura and Vrndavana. He stayed in Vidya Vacaspati's residence before moving on to the village of Kulia in Bengal. Millions of people gathered to see the Lord on His return to Bengal, and all who saw Him were liberated. Caitanya attempted to continue on His trip to Mathura, but after a short distance He turned back to Bengal.

When the Lord returned to Nilacala, He engaged in continuous kirtana with His associates. He sent Nityananda to preach in Bengal, while He Himself remained in Nilacala with a handful of devotees. The Lord and all His devotees danced ecstatically before Lord Jagannatha's chariot.

Caitanya's travels to Ramesvaram in South India and His journey to Mathura through the Jharakhanda forest are also described in Sesa Khanda. Later the Lord showered grace on Raya Ramananda and revealed other divine pastimes He had previously performed in Mathura. The magnanimous Caitanya Mahaprabhu also graced Dabir Khas by revealing His identity to him. He liberated Dabir Khas and his brother and renamed them both. They became the famous Rupa Gosvami and Sanatana Gosvami.

In Sesa Khanda the Lord's travels to Varanasi are described. The sannyasis of Varanasi could not recognize the Supreme Lord because they were too critical of the Vaisnavas. Caitanya Mahaprabhu thereafter returned to Nilacala and became engrossed in congregational Hari kirtana throughout the day and night.

Nityananda traveled throughout India as a wandering mendicant. His pilgrimage is described in Sesa Khanda. Who can understand Nityananda's unfathomable transcendental character? He roamed about Mathura with ankle bells on His feet. On Sri Caitanya's request He went to Panihati and distributed devotional service – love of God – to everyone. Through His causeless mercy He saved Nahamalla Raya and other merchants of that locality.

In Sesa Khanda, Caitanya Mahaprabhu's remaining eighteen years in Nilacala are described. Although numerous pastimes are related about Sri Caitanya Mahaprabhu, Srila Vedavyasa will later tell them all in detail. Nityananda finds endless joy in glorifying Lord Caitanya, and He is an unmatched expert in that art.

O Lord Caitanya, please bless me so that I may receive the transcendental service of Nityananda's lotus feet. He is the Lord of the entire universe. I have narrated in brief the contents of this book at the very outset. All of you please hear with undivided attention the pastimes of Sri Krsna Caitanya.

Lord Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, offer my humble song at Their lotus feet.

Adi Lila

Chapter 2

All glories, all glories to the beatific Caitanya Mahaprabhu who is Sri Jagannatha Misra's son and the Supreme Lord of all. All glories to Lord Caitanya, the life and soul of Sri Nityananda Prabhu and Sri Gadadhara Pandita. All glories, all glories to the shelter of Sri Advaita Acarya and the other devotees.

All glories to Lord Sri Gauranga and His associates. One receives loving devotion to the Supreme simply by hearing transcendental topics about Lord Caitanya. Again I offer my obeisances at the Lord's lotus feet and at the lotus feet of all His associates so that the pastimes of the Lord may appear on my tongue. All glories, all glories to Lord Caitanya, the ocean of compassion; and all glories, all glories to Lord Nityananda, the embodiment of loving devotional service.

The spiritual identities of Lord Caitanya and Lord Nityananda as brothers and as servitors of the Supreme Lord are unknown, yet by Their causeless mercy Their absolute identities were revealed. Lord Brahma was enlightened about the Absolute Truth by Lord Krsna's mercy. *Srimad Bhagavatam* and all Vedic scriptures describe this. May the Lord, Who in the beginning of creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of his own self, and who appeared to be generated from the mouth of Brahma, be pleased with me.

In the beginning Lord Brahma did not have the power to see anything although he had been born on a lotus from the Lord's navel. But when he completely surrendered himself to the Supreme Lord, the Lord by His causeless mercy appeared before him. That same mercy enlightened Lord Brahma with absolute knowledge of the Supreme Lord, the origin of all incarnations. Thereafter, spontaneous pure glorification of Him sprang from Brahma's mouth.

Without Lord Krsna's causeless mercy, it is impossible to know the truth about His incarnation. His supramundane pastimes are inconceivable and inaccessible. Lord

Brahma described them in the Bhagavata Purana.

O Lord of the Universe, O Supreme Person, O Supreme soul, O Lord of the mystics, how marvelous you are! Who within the three worlds can know when, where, why and how you expand your internal spiritual potency "Yogamaya" and perform your transcendental pastimes? Who can fathom the ontological reason for Your advent in this world?

Therefore, I can only submit the conclusions of Bhagavad Gita and Bhagavata Purana as reasons for Your appearance.

"Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion, at that time I descend myself. In order to deliver the pious and annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium."

Whenever religious practice becomes weak, irreligion gradually increases.

Therefore, Lord Brahma and others humbly requested the Lord to appear and protect the pious and destroy the demons. In order to re-establish the religious process of the age, the Supreme Lord descended on the earth with His eternal associates. The religion for Kali Yuga is congregational chanting of the Lord's holy name and in order to propagate this religious process Lord Caitanya appeared as the son of Mother Saci. It is confirmed in the Srimad Bhagavatam that the Supreme Absolute Truth, Sri Caitanya Mahaprabhu, incarnated solely to propagate the congregational chanting of Krsna's holy name.

"O King Nimi, devotees always offer prayers to the Supreme Lord Hari, but now I will explain how the devotees in the Kali Yuga offer the choicest prayers accompanied by various rituals and regulations for the satisfaction of the Supreme Lord. In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, Who is accompanied by His associates, by performance of sankirtana yajna."

The Supreme Personality of Godhead, Lord Caitanya, propagated the essence of all religion for the age of Kali – congregational chanting of Lord Hari's holy name. Accompanied by His associates, He appeared in Kali Yuga simply to establish the religious practice of congregational chanting.

According to His desire, His eternal associates appeared before Him, taking birth as humans. Ananta Sesa, Siva, Brahma, the sages and other associates of the Lord all took birth as highly elevated, pure Vaisnava devotees – Bhagavatas. Lord Caitanya, Krsna, knew everyone's position and identity. Most of them took birth in Navadvipa, yet some were born in Cattogram, Radhadesh or Srihatta (Bengal) and still others in Orissa. All these associates appeared in different places, but everyone met in Navadvipa.

Srivasa Pandita, Sri Rama Pandita and Sri Candrasekhar are personalities worshiped in all three worlds. Sri Murari Gupta can cure the disease of material entanglement. Vaisnavas of this caliber appeared in Srihatta. Pundarika Vidyanidhi (the foremost Vaisnava devotee), Caitanya Vallabha, (who was very dear to Lord Caitanya) and Vasudeva Datta all appeared in Cattogram. Haridas Thakura appeared in Budhan.

The village Ekacakra is in the Radhadesa district of Bengal. The Supreme Lord Nityananda made His appearance there. Lord Nityananda is factually the Supreme Father of all living entities, but to show mercy on Hadai Pandita, a brahmin and pure devotee, He took birth as His son. Lord Nityananda is an ocean of mercy, the shelter of all Vaisnava devotees and the giver of devotion. He appeared in the district of Radhadesa. Expressing their happiness at the appearance of Lord Nityananda, the demigods made joyous sounds and showered flowers. All this was performed, unseen by ordinary mundane eyes. From the time of Nityananda's appearance Radhadesa district grew more and more prosperous each day.

Sri Paramananda Puri, who was Lord Caitanya's close associate in Nilacala, appeared in Trihut, in Mithila, Bihar.

When the land on the banks of Mother Ganga are places of pilgrimage, why did the Vaisnava devotees appear in impious lands? Caitanya Himself descended on the banks of Mother Ganga, so why did His eternal associates appear in far away places? In their travels the Pandavas avoided countries devoid of the sound of the holy name of the Lord and the waters of Mother Ganga.

Lord Krsna Caitanya, being compassionate on the unfortunate souls born in those lands, arranged for the pure Vaisnava devotees to appear there. His own appearance was required simply to redeem the material world. In order to accomplish this, He arranged for His pure devotees to take birth in impious lands and in impious families. Wherever and in whichever family the pure Vaisnava devotee appeared, he was able to purify everyone in the vicinity by his pure spiritual potency. The birthplace of a pure Vaisnava becomes a place of pilgrimage. Therefore the Supreme Lord Caitanya arranged that His associates take birth in many different places. And although they were all born in different places, they met, as if by accident, in Navadvipa.

Lord Caitanya's birthplace was Navadvipa, hence Navadvipa was the meeting place of all the devotees. The glory of Navadvipa can not be compared to any other place in the world. Knowing about Lord Caitanya's descent in Navadvipa, Providence made it a prosperous and flourishing town to receive the Lord. Who is capable of describing Navadvipa's opulence? Hundreds of thousands crowded to bathe on the banks of the Ganga. By Goddess Sarasvati's grace residents of Navadvipa of all different ages were learned exponents of the scriptures. The people were proud of their material knowledge; even young boys argued logic with senior scholars. Students came from different parts of

the country to study in Navadvipa, because there they could get a taste for scholastics. The number of students in Navadvipa was incalculable, and the exact count of professors was also undetermined.

The residents were content, favored by the favorable glances of Rama (Laksmi, the Goddess of wealth), but they wasted their time spending money for sense pleasures and other worldly affairs. As they grew prouder and more materialistic, people's tastes for devotional service to the Supreme Lord had decreased alarmingly, and the beginning of Kali Yuga had ushered in immoral activities.

The only religious or devotional activities they knew were invocations to the demigods and demigoddesses – especially Durga devi – and prayers for temporary material benedictions.

Some arrogantly worshiped Manasa the Goddess of snakes; others wasted huge amounts of wealth worshipping dolls.

They squandered large sums on the marriages of their sons and daughters, and in this way they wasted their human life.

Even the so called learned high priests – Bhattacharya, Cakravarti and Misra, etc. – did not know the purpose of the scriptures.

Though they taught the scriptures, their activities were contrary to scriptural injunction, so along with their students they drowned in the deluge of iniquity.

Nobody was engaged in explaining the imports of congregational chanting of Lord Krsna's holy name – the religion of Kali Yuga; they spent their time simply finding faults in others.

As for the superstitious so-called renunciates and hermits not a single name of God ever escaped their mouths.

Those considered most pious in society were heard repeating the Lord's name Govinda or Pundarikaksa only once at the time of daily abduction.

Devotional perspectives were invariably absent in explaining transcendental literatures like Bhagavat Gita and Srimad Bhagavatam.

The Vaisnava devotees of the Lord became distressed seeing the mass engrossed in material existence under the external energy of the Lord.

How can all these living entities be liberated? They are completely mesmerized by the myth of sense pleasures.

Although people were requested to chant God's holy name, they refused and instead they foolishly busied themselves acquiring fruitless material knowledge.

The elevated Vaisnava devotees continued their devotional activities by worshiping Krsna, taking bath in the Ganga and discussing Krsna conscious topics.

The Vaisnavas became moved to benedict humanity, and prayed that Lord Krsna would quickly shower His mercy upon them.

Foremost of the great Vaisnavas in Navadvipa was Advaita Acarya who was glorified throughout the world.

The preeminent spiritual preceptor was the exponent on knowledge of the absolute science of devotion and renunciation; His delineation of Krsna conscious topics equaled Lord Siva's.

His explanations on all existing scriptures arrived at the same conclusion – the essence of everything is devotion to Lord Krsna's lotus feet.

He constantly worshiped Lord Krsna with great devotion, offering Him Tulasi blossoms and Ganga water.

His intense attachment for Lord Krsna made him resound loudly in exaltation and the sound penetrated the coverings of the material world, passed the abode of Lord Brahma and entered in Vaikuntha.

Captured by the booming, ecstatic sound of Advaita Acarya's love, Lord Krsna appeared before his devotee.

Advaita Acarya Prabhu was the leader of Vaisnavas; his devotional service was the most glorious in Lord Brahma's planetary system.

In that manner Advaita Acarya spent His days in Navadvipa; he suffered acute pain at the sight of persons bereft of devotional service.

The people were all mad after mundane sense pleasures; no one was keen to worship or serve Lord Krsna.

Some worshiped Vasuti (a female deity identified with Candi) with many gifts, while others worshiped the Yaksas with flesh and wine. They drowned in the endless tumult of

singing, dancing and music, their ears deaf to the nectarine call of the auspicious name of Lord Krsna.

The demigods are not satisfied with worship from humans which is ultimately not pleasing to Lord Krsna. Advaita Acarya in particular was extremely unhappy about such worship.

Advaita Acarya Prabhu had a very compassionate nature; he was always thinking of how to liberate the conditioned souls.

"If my Lord descends then He can liberate everyone.

"I can boast of being an incarnation of Lord Maha Vishnu only if I can convince the Lord of Vaikuntha, Krsna, to appear in this world.

"And when that Lord of Vaikuntha descends in person, I shall sing and dance in joy and liberate all the conditioned souls."

Considering matters in this way, He constantly worshiped the lotus feet of Krsna with undeviating resolve.

Lord Caitanya made his appearance because of Advaita Acarya Prabhu's sincere plea. The Lord Himself often repeated this fact.

Srivasa Pandita and his three brothers were residents of Navadvipa. They always chanted Lord Krsna's name, bathed in the Ganga and worshiped Krsna thrice a day. Later Lord Caitanya performed many pastimes in Srivasa's house.

On the instruction of Lord Caitanya, many of His eternal associates like Sri Candrasekhar, Sri Jagadisa, Sri Gopinatha, Sriman, Sri Murari, Sri Garuda and Sri Gangadasa appeared before the Lord.

In connection with these various incidents I mention only those personalities known personally to me. Otherwise, to mention every individual would make this book bulky.

Each one of the magnanimous devotees executed his spiritual duties and was concerned only with devotional services to Krsna.

Each was unaware of the others' spiritual identities (svarupa) yet they mixed intimately as confidential friends.

Wherever they looked they saw a world devoid of devotion and their hearts were seared with sorrow.

They found no one with any taste for the nectar of Lord Kṛṣṇa's pastimes, so they simply glorified the Lord amongst themselves.

They often spent several hours together in Śrī Advaita Acārya's residence discussing topics of Lord Kṛṣṇa, and in this manner they dispelled all discontent.

The devotees saw the world burning in the flames of material existence, and they found no occasion to inspire the people to an awareness of God. This caused them great sorrow.

Śrī Advaita Acārya joined the community of Vaiṣṇavas in an attempt to make the people conscious of God, but not a soul understood them.

Stricken with grief due to people's suffering, Śrī Advaita Acārya began fasting; all the Vaiṣṇavas sighed deeply at the situation.

Why sing and dance for Kṛṣṇa? What is the meaning of congregational chanting of the Lord's holy name? Who are the Vaiṣṇavas? Gross materialistic people running after wealth and family do not comprehend any of these things. Indeed such atheists only taunt and laugh at the Vaiṣṇavas.

As evening descended Śrīvāsa Thākura and His three brothers would vociferously sing the Lord's name in their house. The atheistic neighbors vilified Śrīvāsa Thākura, pronouncing him mad. They declared that the entire village would be destroyed because of him.

The tyrannical Muslim rulers would tear the village apart if they heard people loudly chanting God's name.

Some envious neighbors said they would break down Śrīvāsa Thākura's house and float it down the river in order to get rid of him.

"When Śrīvāsa Thākura leaves, then only will the village be peaceful again. Otherwise the Muslim rulers will torture us "

When the saintly Vaiṣṇavas heard such threats from the atheists they simply wept, telling their sorrows to Lord Kṛṣṇa.

Śrī Advaita Acārya burned with rage on hearing this news, and unconcerned with his state of undress he addressed the Vaiṣṇavas.

"Listen Śrīvāsa Thākura, Śrī Gangādaśa and Suklambārā, I shall make Lord Kṛṣṇa appear before everyone's eyes.

"Lord Krsna will come personally and liberate everyone , and along with all you Vaisnavas the Lord will teach the atheists love of Godhead.

"And if I fail to keep my promise, I shall manifest my four handed form and take up the disc.

"I shall sever the heads of all the atheists. Only then will I accept that Lord Krsna is my Lord and master and I am His proper servitor".

Sri Advaita Acarya spoke extensively, and then resolving Himself He worshiped the lotus feet of Lord krsna.

The collective devotees also worshiped Lord krsna's lotus feet with great attention and continuous tears. As the devotees went about their duties in Navadvipa town, nowhere did they find any discussion about God or devotion.

This shocked the devotees with grief; some contemplated leaving their bodies, while others sobbed Krsna's name, letting out deep long sighs.

So severe was their pain at the sight of the futile endeavors of a godless society that they lost all appetite.

At last they renounced all material comfort whereupon the Supreme Lord made preparations to descend to the material world.

By the Supreme Lord's desire, Lord Nityananda, the origin of Lord Ananta Sesa, descended before Him in the land called Radha.

Lord Nityananda made his appearance in the world of Srimati Padmavati devi on the auspicious thirteenth day of the waxing moon in a village called Ekacakra.

Although He is the original Supreme Father of everyone, Nityananda allowed Sri Hadai Pandita, a pure and elevated brahman, to play the role of his father.

The Supreme Lord Sri Balarama is an ocean of mercy and is the giver of pure devotional service to Krsna; He has again appeared, this time with the name Nityananda.

The denizens of heavenly planets secretly celebrated this occasion, showering flower confetti with tumultuous sounds of joy and praise.

Lord Nityananda's appearance in the land of Radhadesa gradually increased that district's good fortune in every respect.

The Supreme Personality, who appeared to liberate the fallen souls, took the dress of a mendicant and traveled everywhere.

In this manner Lord Ananta made his advent. Now hear descriptions of Lord Kṛṣṇa's advent.

Sri Jagannātha Mīśra, the great transcendental personality, resided in Navadvīpa. He was like Vasudeva (Lord Kṛṣṇa's father), always engaged in spiritual activities.

He was magnanimous and possessed the best of all brahminical qualities; his qualities had no comparison in this world.

Sri Jagannātha Mīśra was of the same spiritual category as Kāśyapa, Dāśaratha, Vasudeva, or Nanda.

His dedicated wife Śrīmatī Sacīdevī was the embodiment of devotion to the Supreme Lord. She was the Universal Mother.

All her eight daughters passed away and she was left with one greatly fortunate son, Viśvarūpa.

Sri Viśvarūpa was as beautiful and charming as Cupid and the source of joy for his parents.

From birth Sri Viśvarūpa was materially renounced, and as a child he mastered the different scriptures.

The godlessness seen in the beginning of Kali Yuga was indicative of what the future had in store; the whole society would become bereft of devotional service.

The Supreme Lord descends when religious principles decline and He feels that his devotees are suffering.

Thus the Supreme Personality of Godhead, Sri Caitanya Mahāprabhu, entered into the bodies of Śrīmatī Sacīdevī and Sri Jagannātha Mīśra.

Lord Ananta sang hymns praising the Lord; Sri Jagannātha Mīśra and Sacīdevī heard everything as if in a dream.

Both husband and wife shone bright with spiritual radiance, yet ordinary eyes could not see.

Lord Siva, Brahma and other demigods, understanding that the Supreme Lord was going to appear, came and offered prayers.

These mystical pastimes of the Lord are all recorded, even in the great Vedic scriptures.

The eulogies of Lord Brahma and others are most confidential knowledge, and hearing them will result in deep attachment for Krsna.

All glories! All glories to the Supreme Lord Caitanya, the maintainer of all.

You have appeared to inaugurate the congregational chanting of the holy name.

All glories! All glories to Lord Caitanya, the protector of Vedic religion, saintly devotees and pious brahmanas; You are the destroyer of non-devotees and death personified for the atheists.

All glories! All glories to Lord Caitanya. Your transcendental form is absolute, eternal and full of bliss; You are the Supreme Lord of lords Whose desires cannot be obstructed.

You are unmanifest in millions and millions of universes, Yet you manifest Yourself in the womb of Srimati Sacidevi.

Who can understand the activities of Your sweet will? Creation, maintenance and annihilation of the universes are just aspects of Your wonderful pastimes.

Your might – ignited only by Your desire – can destroy the entire cosmic manifestation. Is it not possible then for You to kill demons like Ravana and Kamsa with mere words?

In spite of Your ability You appeared in the houses of King Dasaratha and Sri Vasudeva to kill these demons.

Who can unravel the mystery behind Your activities? Only you know Your own sweet will.

Simply by Your desire any one of Your servitors can liberate all the innumerable universes.

In spite of it, You descend Yourself to teach religious principles to the people of the world and thus benedict them.

In Satya Yuga You appeared with a whitish complexion to teach the path of austerity and meditation by performing austerity Yourself.

To establish religious principles You took the role of a celibate brahmin with matted hair, carrying an antelope skin, mendicants staff and water pot.

In Treta Yuga You appeared in a beautiful reddish complexion as the Lord of Sacrifices to teach the religious practice of sacrifice.

With sruk and sruva in hand, You Yourself conducted the sacrificial rituals.

In Dvapara Yuga You came with the transcendently beautiful dark complexion of a monsoon cloud and established deity worship in every house.

Wearing a yellow cloth and decorated with the Srivatsa sign which is exclusively Yours, You performed opulent deity worship.

In Kali Yuga You appeared as a learned brahman with a golden Yellow complexion to disseminate the most confidential religious practice of congregational chanting of the Lord's holy name.

You accept unlimited incarnations. Who has the power to count them?

In Your incarnation as the transcendental fish, Matsya, You came with the waters of annihilation; and as Kurma the tortoise You were the support of all living beings (holding the Mandara mountain).

As Hayagriva You preserved the Vedas and killed the two demons Madhu and Kaitatha.

As Varaha, the boar incarnation, You rescued the earth; and as Lord Nrsimhadeva You pierced and killed the demon Hiranyakasipu.

As the dwarf incarnation Lord Varaha You outwitted the demon King Bali; as Parasurama you rid the world of ksatriyas – the fighting class.

As Lord Ramacandra You destroyed the demon Ravana; and as Lord Balarama, who holds the plough, you expanded unlimitedly.

As Lord Buddha you preached the religion of compassion and non–violence; and as Lord Kalki You destroyed the degraded mlecchas (those who do not follow the Vedic injunctions).

As Lord Dhanvantari You distributed the nectar of immortality, Amrta; and as Lord Hamsa, the swan incarnation, You spoke the knowledge of the Absolute to Lord Brahma and others.

As Narada Muni You held the vina and sang sweetly; and as Srila Vyasadeva You explained the Truth about Yourself.

Lord Krsna is above all the incarnations and their beautiful eternal pastimes; He eternally resides in Gokula with many variegated pleasure—pastimes.

In this present incarnation you appeared as a pure unalloyed devotee; You disseminated the knowledge devotional service and chanted the holy name.

The nectar of congregational chanting of the holy name drowned the entire universe in waves of bliss and every house knew the process of love of Godhead.

How can we describe the universal ecstasy aroused when you danced with all your devotees and servitors.

Just by constant remembrance of Your lotus feet Your pure devotees freed this world of all ills and inauspiciousness.

The touch of their feet dispelled the dark omens of the world, and a mere glance from them purified all directions.

O Lord Caitanya, so glorious are Your servitors that when they dance wonderfully with their arms raised they remove all disturbances in the heavenly planets.

"O King, when Lord Krsna's devotees dance (accompanying the chanting of the Lord's name) the touch of their feet on the earth purifies the whole world, their glance purifies all directions and their upraised arms purify the higher planetary systems."

O Lord Caitanya, You are that self same Supreme Personality, incarnated in person to perform congregational chanting and distribute love of Godhead with Your devotees.

O Lord, who possesses the words to describe your wonderful potency to freely bestow the most confidential and hidden knowledge of the Vedas?

O Lord, we ardently desire and pray for that sublime love of Godhead which you keep as a great mystery, offering liberation instead to spiritual aspirants.

You are the spiritual master of the entire creation and You distribute priceless wealth because of Your magnanimity.

The chanting of your holy name is the fulfillment of all religious rituals and sacrifices, yet You have personally appeared in Navadvipa.

O Lord, be kind upon us, so that we may be fortunate enough to see your wonderful activities in Navadvipa.

O Lord, You have fulfilled the innermost desire of Ganga devi by sporting in her waters.

Your exquisite transcendental form, which mystics and yogis envision in their meditations, has become manifest in Navadvipa.

I offer obeisances to the holy Navadvipa dhama and the house of Sri Jagannatha Misra and Srimati Sacidevi where You made Your divine appearance.

In this manner Lord Brahma and other demigods remained unseen while daily offering choicest prayers to the Supreme Lord.

The Supreme Proprietor of the entire creation remained in the womb of Srimati Sacidevi, and on the full moon night in the month of Phalgun He appeared.

That full moon night was the summum bonum of all the auspicious holy occasions of the cosmic manifestation combined.

The Supreme Personality descended, accompanied by the process of congregational chanting of the holy name. He propagated this process by practicing it Himself.

Who is able to know the wonderful pastimes of the Supreme Lord? He arranged a lunar eclipse at the time of His birth.

Upon seeing the lunar eclipse the residents of Navadvipa began to loudly chant the Lord's holy name and make other auspicious sounds.

Endless teeming millions convulsed on the Ganges for holy ablutions and rent the air with loud chanting of the Lord's name.

The tumultuous sound of their chanting penetrated the coverings of this material universe and traveled beyond Brahmaloaka.

All the saintly persons marveled at this wonderful chanting and prayed for a perennial eclipse.

All the devotees experienced deep exhilaration and exclaimed, "Such great joy! Maybe the Supreme Lord Krsna is making His appearance."

The devotees went to the Ganges for their ablutions followed by the roar of chanting from all directions.

Women, children, aged, pious, and impious – everyone loudly chanted Lord Hari's holy name during the lunar eclipse.

The only sound within the universe was the all-prevailing chanting of "Hari! Hari!"

The demigods showered flower confetti everywhere and proclaimed victory as they beat clamorously on their dundubhi drums.

Amidst the resounding adulations, the Lord and the very soul of the universe appeared as the son of Srimati Sacidevi.

The moon was eclipsed by Rahu; the ocean of the holy name inundated Navadvipa, drowning and subduing the darkness of Kali Yuga. The Supreme Lord was manifest! All the fourteen worlds resounded with the profound news. The moon-like Lord Caitanya, Gauranga, had arisen; the residents of Nadia were freed from all sorrows just seeing the Lord. Their happiness and prosperity increased day by day.

The roll of the dundubhi drums, the trumpeting of thousand conch shells, the shrill of flutes and horns, accompanied Vrndavana dasa' songs of praise to their Lordships Sri Caitanya and Sri Nityananda Prabhu.

His beautifully brilliant luster overshadowed the sun's shining rays and dazzled my eyes. His drawn out, slightly drooping eyes defied description.

The air was surcharged with joy; Lord Caitanya had descended to the material world! One roaring sound of Lord Hari's name reverberated throughout the universe, beyond Brahmaloaka carrying the tidings of Lord Caitanya's birth.

His exquisite complexion was the color of sandalwood paste. His expansive breast was decorated with a gently swaying wildflower garland and His iridescent, moon-like face is pleasing, cooling and comforting. His elongated arms reached down to His knees.

Sounds of victory and praise permeated all directions and the earth felt especially blessed at the advent of Lord Caitanya. Some sang in great joy while others danced in ecstasy. But for Kali it was a calamity in the midst of spiritual revelry.

The crown jewels of all Vedic conclusions are the Supreme Lords Caitanya and Nityananda Prabhus. Their causeless mercy made no discrimination between the ignorant or the derelict.

I, Vrndavana dasa, offer this song to them.

The Golden moon, Lord Caitanya, had arisen as sounds of great joy filled the air. His beauty humbled a million cupids, and He smiled at His own dancing and singing.

His lovely face and charming eyes added to the list of other marks of divinity on His transcendental person; His feet were marked with the signs of flag, lightning etc. His entire exquisite form was decorated to enchant the minds of everyone.

All fear and despondency was dissipated and the world was showered with immense fortunes.

I, Vrndavana dasa, offer this song to my very life and soul, Lord Caitanya and Lord Nityananda.

The demigods became overjoyed and sang in praise of Lord Caitanya's appearance. A mere glance at the Lord's beatific, moon-like face was enough to extirpate all miseries. This was a glorious and happy occasion.

Lord Ananta Sesa, Lord Brahma, Lord Siva and other demigods all took up their new forms and, using the lunar eclipse as an excuse, continuously sang Lord Hari's name. I cannot fully describe their exultation.

Milling crowds poured into Nadia with shouts of "Hari, Hari". Navadvipa was in the grips of unbounded bliss. The Supreme Lord, the demigods and the human beings had all come together to frolic with one another.

The demigods came to the Srimati Sacidevi's house in the darkness of the eclipse and, unseen by humans, fell to the ground and offered obeisances to Lord Caitanya. Who can describe these abstruse pastimes of the Lord.

Some broke out in types of glorification, some held the umbrella and some fanned the Lord with a camara, while others showered flowers in ecstasy and still others sang and danced exuberantly.

Lord Caitanya appeared with all His pure devotees and the atheist will never understand it.

I, Vrndavana dasa sing the nectarine glories of Lord Caitanya and Lord Nityananda.

The rumble of Dundubhi drums, hymns, prayers and sweet music mingled and resounded in the air. Today, without delay, we can meet that Supreme Personality who is a mystery even in the Vedas.

The demigods in Indrapura were tumultuously happy; busily decorating themselves, they felt extremely fortunate that they could receive Lord Caitanya's blessed association in Navadvipa.

They embraced and kissed each other without shame in exultation that the Lord of Navadvipa, Lord Caitanya, had taken his birth. There was no distinction of friend or foe.

In great curiosity the demigods came to Navadvipa amidst loud chanting of God's name. Infected by the transcendental mellow of Lord Caitanya they became almost unconscious in ecstasy and joined in singing the glories of Lord Caitanya.

They saw the beautiful form of Lord Caitanya. He was more exquisite than a thousand rising full moons. He accepted the human form and made everyone loudly chant the Lord's holy name, using the eclipse as a good excuse.

The Lord descended with all his energies and expansions; this is incomprehensible to the atheists.

Let me, Vrndavana dasa, sing in adulation about my life and soul, Lord Sri Caitanya and Sri Nityananda Prabhu.

Adi Lila

Chapter 3

Even before He took his birth, the Lord propagated the chanting of His holy name.

Streams of people went for their bath in the Ganga at the time of the eclipse and all the way they chanted the Lord's name.

Some, who from their birth never once uttered the Lord's name, now chanted that name on their way to the Ganga.

The sound of chanting emanated from every direction and the Supreme Lord, the best of the brahmins, smiled to Himself as He made His appearance.

Sri Jagannatha Misra and Srimati Sacidevi glanced at their child's beautiful face and were overcome with unbounded joy.

Ladies stood around the child not knowing what to do; fussily they ululated in jubilation.

Relatives and friends hurried to see the new born child; Sri Jagannatha Misra's house was a scene of great exultation.

Srimati Sacidevi's father, Sri Nilambara Cakravarti, found esoteric and wonderful signs in every house of the child's astrological chart.

Sri Cakravarti was astounded by the baby's beauty and saw all divine symbols on His person.

A much accepted prophesy in Bengal was that someday a king would be born in Bengal as a brahmin's son, so Sri Cakravarti thought that only the future would prove whether this was the child.

In the presence of all, Sri Nilambara Cakravarti, an expert astrologer, began explaining the ramifications of different astrological signs in the Lord's chart.

The further he delved into the child's exalted chart, the more difficulty he found in describing the Lord's position.

The child will conquer Brhaspati (the sign for learning and education) and be a scholar; He will be a natural repository of all divine qualities.

Present in that gathering was a great saint in the guise of a brahman who made predictions on the Lord's future.

The brahman said, "This child is the Supreme Lord Narayana Himself. He will establish the essence of all religion.

"He will initiate a wonderful preaching movement and deliver the whole world.

"He will give everyone that which is forever desirable even by Lord Brahma, Lord Siva or Srila Sukadeva Gosvami.

"Upon seeing Him people will feel compassion for all living entities and become callous toward material pains and joys. This will be the great benediction for the whole world.

"Not to mention ordinary men, even hard-core atheists will worship the child's lotus feet.

"He will be glorified throughout the entire creation and people from all orders of life will come to worship Him.

"He is the personification of pure Bhagavat religion (eternal religion), the benefactor of brahmanas, cows and devotees and the affectionate, devoted son of His parents.

"This child has come to accomplish great works, just as the Supreme Lord Narayana incarnated to re-establish religious principles

"Who can explain the imports of this child's exalted astrological and esoteric symptoms?

"How fortunate you are, Sri Jagannatha Misra, a leader amongst men. I offer my obeisances to you, the illustrious father of this child.

"I feel greatly fortunate that I could calculate his astrological chart. His name accordingly will be Sri Visvambhara.

"He will be known to all as Navadvipa-candra (the moon of Navadvipa). He is spiritual bliss personified."

The brahmin did not speak further about Lord Caitanya's pastime of accepting the renounced order of sannyasa since that would disturb the loving emotion of His parents.

Sri Jagannatha Misra was enthralled with ecstasy over the descriptions of his son. He immediately wanted to offer gifts to the brahmin.

He was a poor man with few possessions, yet feeling great jubilation Sri Misra fell at the brahmin's feet and cried.

The brahman also caught Sri Misra's feet, and everyone present shouted "Hari, Hari" in great joy.

The relatives and friends were all praise for the child, and they blessed Him as they heard the super-natural predictions about His future.

Soon the musicians arrived playing their respective instruments – clay drums, flutes and shanhai (a reed instrument) – and filled the air with wonderful music.

Ladies from the higher planets mingled freely yet unnoticed with the ladies from earth in this wonderful gathering.

The mother of the demigods (Aditi) smiled and placed her right hand holding auspicious grass and paddy on the child's head to bless him saying, "Long life".

"Please remain eternally in this material world and manifest Your pastimes". This explained the expression "Long life".

Srimati Sacidevi and the others noticed the extraordinary beauty of these ladies but they hesitated to inquire about their identity.

The demigods respectfully took the dust from Sacidevi's feet, and she lost her speech in extreme exultation.

Neither the Vedas nor Lord Ananta Sesa could describe the waves of jubilation that drowned Sri Jagannatha Misra's house. Entire Nadia seemed to be present at Sacidevi's house to experience that undescribable joy.

Wherever the people were – in their houses, or on the banks of the Ganga, or on the streets, – they all loudly chanted the Lord's name.

Everyone jubilantly celebrated the Lord's birth, unknowingly thinking the festivity was actually for the lunar eclipse.

Lord Caitanya appeared on the full moon night of the month of Phalguna; this day is the most worshipable by Lord Brahma and other great personalities.

This day of the Lord's appearance is the holiest of holy occasions; this day is devotion personified.

Lord Caitanya appeared on the full moon night of Phalguna and Lord Nityananda appeared on the 13th night of the waxing moon. Both these days are all auspicious and transcendental occasions.

If one properly follows these two holy occasions he develops love of Godhead and cuts asunder the knots of material illusion.

The appearance days of pure Vaisnava devotees like the appearance day of the Supreme Lord, are also all–auspicious and transcendental.

Whosoever hears the narrations of Lord Caitanya's birth is freed from all miseries in life and in death.

Anyone who hears Lord Caitanya's pastimes immediately gets love of God and becomes his eternal servitor; he comes with the Lord each time He advents in this material world.

The Adi Khanda text is wonderful to hear because it contains descriptions of Lord Caitanya's appearance.

The Vedic literature describes these pastimes of the Lord as eternal, although He sometimes appears and sometimes disappears.

Lord Caitanya's pastimes have no beginning and no end; I write them down by the mercy of the Lord.

I offer my humble obeisances at the Lord's feet and at the feet of all His devotees. I pray that I may be excused from all offenses.

I, Vrndavana dasa, offer this song to the lotus feet of my life and soul, Lord Sri Krsna Caitanya and Lord Sri Nityananda Prabhu.

Adi Lila

Chapter 4

All glories, all glories to the lotus feet-eyed, moon-like Lord Caitanya; all glories, all glories to all Your loving devotees.

O Lord, look upon me mercifully so that my delusion is dispelled and I may be able to serve and worship You day and night.

The wonderful appearance of the Lord increased the happiness of everyone in Srimati Sacidevi's house. Both Sri Jagannatha Misra's and Srimati Sacidevi's hearts heaved joyous waves while looking at the Lord's beautiful face.

Sri Visvarupa would pick up his brother in his arms and smile gleefully at the Supreme Lord, the abode of all transcendental joys.

Friends and relatives lingered, surrounding the Lord affectionately all the time.

Some chanted mantras of enchantments in the Lord's room for His protection. The Vishnu Raksa mantra (invoking Lord Vishnu's protection) or Devi mantra (invoking Durga devi's protection) were chanted while some people circumambulated the Lord's house.

And when the Lord would cry, shedding tears from His lotus eyes, only the sound of the holy name of Krsna would pacify Him.

Finally everyone understood the secret message and whenever the Lord cried, they immediately chanted Lord Hari's name.

The demigods were in a jovial mood and decided to play some practical jokes on the people who always surrounded Nimai.

A demigod in a spiritual body stole quietly about the house, unseen by human eyes. When the people saw a shadowy figure slither past they exclaimed, "There goes a thief!"

Terror-stricken, some of them loudly chanted "Nrsimha! Nrsimha!", while others murmured the Aparajita Stotra (prayers to Parvati devi, wife of Lord Siva) for protection.

While many persons were going around the house chanting all different mantras and prayers, a great commotion was heard from inside Srimati Sacidevi's house.

The demigods had assembled to see the Lord, but the people outside thought that thieves were entering.

Some shouted, "Catch the thief! Thief!", while others continuously chanted, "Nrsimha, Nrsimha".

A brahmin priest endowed with powers of exorcising ghosts threatened the invisible demigods, "You're lucky you got away today, but you do not know the tremendous power of Lord Nrsimhadeva."

Unseen by anyone, the demigods laughed to themselves. In this way a month passed.

Completing her one month of confinement, the period of contamination after child birth, Srimati Sacidevi went for a bath in the Ganga with the other ladies.

Amongst singing and joyous clamor Sacidevi bathed in the Ganga. She worshiped Ganga devi and thereafter she worshiped a village goddess called Sasthi.

After worshiping different demigods in accordance with proper rites, Sacidevi returned with the satisfied ladies.

According to the social custom, Sacidevi respectfully offered all the ladies roasted paddy, bananas, oil, vermilion powder betel nuts and betel leaf.

The ladies in turn blessed the child and offered respects to Sacidevi before they returned to their respective homes.

In this way the Supreme Lord Caitanya performed His childhood pastimes. Without the Lord's mercy these pastimes are incomprehensible.

The Lord as a child cried frequently. His real intention in crying was to induce everyone to chant the Lord's holy name.

The ladies tried one way or another to pacify Him, but He cried all the more.

As soon as they chanted "Hari, Hari", a beaming smile spread across the Lord's exquisite moon-like face.

Discovering that this pleased the Lord, everyone got together and repeated Lord Hari's name while clapping their hands.

Happily everyone performed congregational chanting and Saci devi's house resounded with the Lord's name.

Unknown to all, Lord Caitanya's childhood pastimes in Sri Jagannatha Misra's house were a facsimile to Gopala Kṛṣṇa's childhood pastimes.

When no one was present in a room, He would intentionally scatter things around after pouring milk, butter or oil on the floor.

Forewarned that mother Saci devi was approaching, He would quickly lay down and start crying.

Mother Saci devi would pacify Him by repeating Lord Hari's name until she noticed the different substances spread all over the floor.

"Who has scattered the rice, wheat and dahl? Why are these broken pots of curd and milk on the floor?"

No one could understand who had done this. There was only the four month old baby in the house.

Curiosity drew everyone to that room, but they could not find any trace of the culprit.

Some conjectured, "A demon or ghost must have come, but due to the effect of the mantras it could not harm the baby. Angry that it could do nothing to the child, it threw everything around and escaped".

This incident left Sri Jagannatha Misra quite perplexed, but thinking it a providential interference, he did not comment.

In spite of the extensive damage, both Sri Jagannatha Misra and Sacidevi felt their sorrows soothed by just looking at the child's face.

Days passed wrapped in mystery until the day of the name giving ceremony arrived.

Sri Nilambara Cakravarti and other learned scholars and friends assembled there.

Respectable, chaste ladies who looked as fresh and glowing as Laksmi devi, the goddess of fortune, attended the ceremony in beautiful saris.

Everyone discussed which name the child would have. Some ladies made one suggestion while other ladies made another.

"This child will have no younger brother or sisters, so being the last child of the family, he should be named Nimai", said one lady.

After considering all points the scholars said there was one name appropriate for the child.

As soon as He was born, famine ended in the land and the farmers were blessed with the long-awaited rain.

Happy and healthy conditions returned to the land at His birth. It was similar to the ancient story of Lord Narayana protecting and upholding the universe during devastation.

Hence, His name should be Sri Visvambhara (sustainer of the world). This is confirmed in His horoscope, for He is the brightest torch-bearer of His family.

The name Nimai that the respected ladies gave will be His second name.

The name was given at a auspicious moment when all the planetary indications were right and amidst readings of Bhagavad Gita, Srimad Bhagavatam, and the Vedas, etc. by the brahmins.

The demigods and humans assembled together on this occasion and offered benedictions. They chanted Lord Hari's all-auspicious holy names while blowing conch shells and ringing bells.

Rice, paddy, books, roasted paddy, coins, gold and silver were placed for the child to hold (testing the child's tendency).

Sri Jagannatha encouraged his son, "My dear Visvambhara, take whatever your heart desires".

Sacidevi's son, the Supreme Lord, ignored all items and picked up the Srimad Bhagavatam and embraced it.

The ladies loudly glorified the Lord. Everyone was impressed and said, "He will be a great scholar".

Some commented that the child would turn out to be an elevated Vaisnava devotee with the extraordinary capacity to easily grasp the imports of the scriptures.

Whoever saw Lord Visvambhara's enchanting smile became drenched in showers of bliss.

Once the ladies had the child on their laps, they would not put Him down. This child, the Supreme Lord, is almost unapproachable even by demigods.

And whenever the Lord started crying the ladies clapped their hands and chanted Lord Hari's name.

Hearing the chanting the Lord swayed blissfully as though He were dancing on their laps. This excited the ladies who in turn increased their chanting.

The Supreme Lord, by His desire, had everyone constantly chanting the Lord's name, on any available pretext.

The Vedas, Srimad Bhagavatam and other scriptures conclude that no undertaking reaches success without the Supreme Lord's desire.

Sacidevi's son, the Supreme Lord Caitanya, grew day by day, motivating everyone to chant His own holy name.

When the Lord began to crawl on His knees He looked most charming. The small ankle bells on His feet were pleasing to hear.

The Lord fearlessly moved around everywhere, catching anything he saw – fire, snakes, anything.

One day a snake slithered through the courtyard and the Lord caught hold of him simply to enact another pastime.

The Lord lay down on the coils of the snake.

When the residents of the house saw Him they screamed in alarm, but the Lord calmly smiled and remained in that relaxed position.

The people shouted, "Garuda! Garuda!" while Nimai's parents waited in anxiety.

The snake, who was really Lord Ananta Sesa, started to slither away when he heard all the crying and commotion, but little Nimai tried to stop him.

The ladies rushed over and grabbed up the Lord in their arms, each one blessing Him that he might have a long life.

Some relatives tied a talisman on Nimai for his protection, while some chanted benediction hymns and others poured Ganga water on different parts of His body.

Some of them thought that the child had got a new life while others realized that the snake was Ananta Sesa.

The Supreme Lord Caitanya who was radiant like the moon, tried repeatedly to go back to the snake, but everyone stopped Him.

These pastimes are not revealed even in the Vedas, and anyone who hears them is free from the bite of the serpent of material illusion.

Lord Caitanya, the pleasure of Sacidevi soon toddled about the house.

Lord Caitanya's extraordinary beauty eclipsed the beauty of millions of cupids: even the radiant moon longed to behold the Lord's beauty.

Curly locks decorated His exquisitely formed head and with lotus-shaped eyes He looked like Gopala Krsna.

His long arms stretched to His knees. He had an expansive chest and reddish pink lips. All His limbs were beautifully formed.

His brilliant sun-red complexion was always attractive and His fingers, hands and feet were like blooming lotuses.

The Lord's reddish complexion sometimes caused Sacimata anxiety; as the child ran about she kept thinking she could see red, gaping wounds.

Sacidevi and Sri Jagannatha Misra were always struck with great wonder at the Lord's beauty. Although they were needy, their son was a source of unending joy for them.

Together in seclusion they whispered to each other, "I wonder what great personality has come as our son.

"An elevated and distinguished personality has taken birth in our house; perhaps this will terminate all our material miseries.

"I have never heard of any other child as wonderful as ours. He smiles and dances without stopping when he hears the chanting of Lord Hari's name.

"When He cries no amount of consoling will calm Him, but when He hears loud chanting of Lord Hari's name He stops crying and listens.

"From early morning the ladies surrounded the Lord and loudly sing Lord Hari's name; they clap their hands in rhythm and the Lord dances gleefully."

The Lord playfully rolled in the dust, then laughing he would jump into his mother's lap.

The Lord danced, moving His body in such a manner that no one can contain his laughter.

Nobody could understand how the Lord through his childish pranks motivated everyone to chant the holy name.

The Lord was so vivacious and restless, fleeting in and out of the house, that no one could catch Him.

Venturing out on His own, Nimai wanted to taste whatever he saw – roasted rice, banana, sandesh, etc.

The Lord was so extremely attractive that strangers gave him whatever he requested.

Strangers gave Him sandesh or banana, and pleased with His gifts the Lord returned home. He then distributed the food to those ladies who sang Lord Hari's name.

Everyone merrily applauded the child's ingenuity and continuously sang Lord Hari's name.

The Lord wandered freely in and out of the house, whether morning, noon, evening or night.

Daily He went to a friendly neighbor's house and mysteriously stole from him.

In some houses He drank all the milk and in others He ate all the rice. Wherever He found nothing to eat He was satisfied to break all the earthen pots.

If He found a small child in any house He would tease him to tears, but when He was observed He fled.

But if by chance some one caught Him, Nimai would catch the person's feet and plead.

"Please let me go this one last time; I shall never come back again. I will never steal anymore. Please be merciful."

Astounded by the boy's sharp intelligence, no one could remain angry with Him. Ultimately everyone was affectionate towards Him.

People were naturally captivated just by seeing Him, and parents loved Him more than they loved their own children.

The Lord of Vaikuntha, Lord Caitanya, passed His childhood in this manner, moving and mischievous.

One day two thieves saw the Lord roaming about the streets alone. Seeing His fine ornaments, they conspired to steal them.

One of the thieves picked Him up saying "Oh dear! Oh dear!", while the other joined him saying, "Where have you been for so long?"

"Come quickly home, dear", the thieves said. The lord smiled and replied, "Yes, let us go home."

Busily the two thieves sped away with the Lord in their arms while the street onlookers ignorantly thought that the rightful guardians had taken their child.

Teeming thousands of people were on the streets, but all were strangers to each other. The thieves were happy with themselves and with the ornaments on the child.

Overtaken by greed the thieves were trying to eat the imaginary pie-in-the-sky, thinking they would surely steal the golden bangles.

They carried Him on their shoulders toward their hideout while the Lord rode along chuckling to Himself.

One thief passed a sandesh into the Lord's hand, while the other said comfortingly, "We have almost reached home".

The thieves had kidnaped the Lord and run far away when the Lord's relatives began to search for Him.

"Visvambhara! Come home, Nimai!" they shouted .
Everyone grew frantic and restless like fish out of water.

In distress they remembered Lord Govinda, while far away the thieves carried Nimai toward their house.

Deluded by the Supreme Lord's illusory potency, "maya", the thieves mistook the way to their hideout; they arrived instead at the residence of Sri Jagannatha Misra.

The bewildered thieves thought they were in their own house, so they busied themselves trying to remove the Lord's ornaments.

"Get down now. We are home." said the thieves, and the Lord replied, "Yes, yes put me down."

Inside Sri Jagannatha Misra's house everyone sat around with their heads in their hands in utter despair.

The beguiled thieves took the Lord down from their shoulders, thinking the house to be their own.

As soon as Nimai was on the ground He ran straight to his father. A joyous uproar shook the house as the relatives loudly chanted, "Hari, Hari".

An understandable transformation overwhelmed the people as if life had returned to their bodies.

The thieves realized that the house was not their own, but they could not recognize where they were.

Taking advantage of the commotion, the fearful thieves stealthily left the place without being noticed by anyone.

Reflecting on the strange and wonderful incident, the thieves thought, "Who is playing tricks with us?"

"Candidevi (goddess Durga) certainly saved us today," they said after regaining their composure. Then they embraced each other.

The thieves actually gained immeasurable piety and good fortune because they carried the Supreme Personality of Godhead on their shoulders.

In Sri Jagannatha Misra's house the happy relatives asked, "Who brought the child back? We should offer him nice gifts and tie a turban on his head."

Some one said, "I saw two persons come with the child, put him down and leave, but I do not know which direction they went after that."

Everyone was surprised that whoever brought the child back did not stay to be acknowledged.

They turned to Nimai and asked, "Our dear child, tell us who brought you back. We are puzzled."

The Lord replied, "I went to the banks of the Ganga but I lost my way home and was roaming about in the town. Two persons took me in their arms and brought me home".

"The words of the scriptures are never wrong, The unseen hand of God always protects children, old persons and the helpless," they all said.

Being bewildered by the Lord's illusory energy, "maya", the relatives conjectured in many ways.

The Supreme Lord performed His wonderful pastimes in this manner; no one can understand them without the Lord's direct mercy.

Whoever hears these narrations – which are a mystery even in the Vedas – can easily get undeviating devotion at Lord Caitanya's lotus feet.

I, Vrndavana dasa, offer my humble song at the lotus feet of Sri Krsna Caitanya and Sri Nityananda Prabhu, who are my life and soul.

Adi Lila

Chapter 5

All glories, all glories to the Supreme Personality Sri Visvambhara, Lord Caitanya; He is the Supreme Lord of lord's and His feet are decorated by the marks of a flag, lightning, goad, etc.

The Supreme Lord performed various transcendental pastimes while residing in Jagannatha Misra's house.

One day Sri Jagannatha Misra called his dear son Visvambhara and told Him, "Bring my book."

Nimai hastened to the house when He heard His father's call, and the ankle bells on His feet jingled loudly as He moved.

Sri Jagannatha Misra enquired, "Where is the tinkling of ankle-bells coming from?" Both he and his wife Srimati Sacidevi searched all around.

"My son does not wear ankle-bells on His feet. Where does this sweet sound of ankle-bells come from?"

"How extraordinary!" The father and mother considered the incident but remained speechless with surprise.

After bringing the book, the Lord ran off to play. The parents saw another wonder when they entered their house.

All over the house they saw wonderful footprints with different symbols like the flag, lightning, goad, festoons, etc.

Both were thrilled with great delight and their eyes brimmed with tears as they examined the footprints.

They offered obeisances to the lotus footprints and said, "We will be liberated; no more births."

Sri Jagannatha Misra requested his wife, "Please listen, mother of Visvarupa (Lord Caitanya's elder brother), cook a nice sweet rice preparation with ghee.

"In the morning I shall bathe our house deity, Sri Damodara Sila, with panca-gavya (the five substances cow-milk, yogurt, ghee, cow urine and cow-dung.)

I believe that the sound of ankle-bells actually came from the feet of the deity as He secretly moved around the house."

Jagannatha Misra and Sacimata felt great happiness as they worshiped the Salagrama Sila, and Lord Caitanya smiled within His mind.

Hear once again another wonderful pastime of Lord Caitanya, the son of Sri Jagannatha Misra.

A very pious brahmin was visiting different places of pilgrimages to satisfy the Supreme Lord Krsna.

He worshiped Lord Krishna by chanting the Gopala-mantra consisting of six syllables, and he did not eat anything other than the remanent of food offered to Lord Gopala.

After visiting many pilgrimage sites the fortunate brahmin at last came to the house of Lord Caitanya.

As a person of incomparable purity, he was enveloped in a great spiritual effulgence. He carried Lord Gopala and Salagrama Sila around his neck as his most wonderful decorations.

With half-closed eyes the brahmin constantly chanted Krishna, Krsna and deep in his heart he tasted the nectar of love of God.

Seeing this shining personality, Jagannatha Misra stood up out of respect and then offered his obeisances.

The most respectable Sri Jagannatha Misra did everything to properly look after his esteemed guest.

He personally washed the guests feet and offered him a fine elevated seat.

Once the brahmin was seated comfortably, Sri Jagannatha Misra enquired, "Where is your place of residence?"

The brahmin replied, "I am disinterested in worldly affairs so I travel throughout different countries; it is only because of my restless mind that I roam".

Sri Jagannatha Misra said respectfully, "It is the good fortune of the world that you travel everywhere.

"I especially feel most fortunate today, so please permit me to cook for you."

The brahmin replied, "Dear Misra, do as you please." Happily Sri Misra made extraordinary and wonderful arrangements.

Sri Misra had the kitchen thoroughly cleaned and then arranged for all the ingredients for cooking to be brought.

The brahmin himself cooked to his full satisfaction and sat down to offer all the foodstuff to Lord Krsna.

Sri Sacinandana Caitanya is the supersoul within everyone's heart; He decided to show Himself to the brahmin.

The brahmin had just begun his meditation when the Supreme Lord, Sri Gaurasundara, appeared in his presence.

He stood there naked, His entire form covered with dust. He was the color of the sun with beautiful hands and feet.

Smiling, He took a handful of food from the brahmin's offering and ate it while the brahmin looked on.

Although favored by good fortune, the brahmin called out, "Alas! alas! This restless boy has stolen the food meant for offering."

When Sri Jagannatha Misra came he saw that the Supreme Personality of Godhead, Sri Gaurasundara was happily smiling and eating rice.

Intending to beat the Lord, an angry Misra chased after Him, but the brahmin stood up fearfully and caught hold of Misra's hand.

The brahmin said, "My dear Misra, you are a respectable and knowledgeable person, but what knowledge does this little boy have? What will beating him accomplish? It is one thing to beat a person who can reason right from wrong, but I forbid you to beat this boy."

Feeling miserable, Sri Misra sat down holding his head. He did not speak a word nor did he lift his head.

"Do not feel sad, dear Misra," said the brahmin. "The Supreme Lord certainly knows everything that happens at all times.

"Please bring whatever fruits or vegetables you have in the house. I shall simply eat that today."

Sri Misra said, "If you kindly consider me your servant, then let me arrange for you to cook again.

"I shall only be satisfied when you cook once again. I have all the necessary ingredients for cooking in the house."

The other friends and relatives in the house also implored him to cook again.

"Since you all desire it," agreed the brahmin, "I shall cook every preparation again."

Everyone was satisfied that he had agreed and they cleaned the cooking place for him.

They quickly gathered the cooking ingredients and the brahmin began to cook.

Some people warned the brahmin that the restless child might spoil the offering again.

"Take the child to another house and keep Him there until the brahmin has completed his cooking and eating," they told Sacimata.

Mother Saci carried her child to a neighbor's house.

The young ladies all teased "Hey Nimai! Is this the way you should act, stealing the brahmin's food?"

With a smile on his exquisite moon-like face Lord Caitanya replied, "What is my fault? The brahmin called Me."

But they objected. "Oh Nimai, will you do more mischief now that you have lost your caste? Who knows this brahmin, where he comes from, or who his family is ? How can you maintain your caste after having eaten food cooked by him?"

Smiling, Lord Caitanya replied, "I belong to the cow tenders caste! I accept food prepared by a brahmin all the time. How does a cow tender loose his caste by eating a brahmin's food?" Saying this the Lord looked at everyone with a smile.

The Supreme Lord, Sri Caitanya, used this trick to explain to them the truth about Himself, but His illusory potency is so perfect that no one could understand Him.

As they carried Him around, the various residents of the neighboring houses enjoyed the child's arguments.

The Lord went joyfully from arms to arms, and whoever held him floated in an ocean of bliss.

In the meantime, the brahmin cooked once again and sat down to make offering to Lord Balagopala.

While offering, the brahmin thought of Lord Balagopala, but Lord Gauracandra, the supersoul, knew everything.

Lord Caitanya charmed everyone and then left their presence completely unnoticed. Smiling all the while, He went to the spot where the brahmin was offering his food.

Stealthily Lord Caitanya put a handful of rice into His mouth and left. The brahmin, caught by surprise, looked on in disbelief.

The brahmin raised a loud alarm, "Alas! Alas!" The child ate his rice and sprinted off.

Sri Misra angrily grabbed a stick and chased after young Nimai.

Lord Nimai fled in dread and hid Himself in a room, but Sri Misra came after him, roaring in fury.

Sri Misra said, "You shall see today! Act in this mischievous manner will you? Although I am cultured and knowledgeable you think I am a great fool."

Sri Misra continued, "In whose house can you find as big a thief as this?" With rising indignation he chased after Nimai.

The people in the house caught hold of Sri Misra to dissuade him, but the angry father insisted. "Leave me! Today I shall beat him."

They tried to reason with him, "Dear Misra, you are known to be liberal. What superior intelligence will you display by beating Him?"

His sense of discrimination between good and bad is still undeveloped due to His tender age, and only a very foolish person would beat such a small child. By nature children are restless; it is not true that one can teach them by beating them."

The pilgrim hurriedly rushed to the scene and caught hold of Sri Misra's hand.

"Respected Sir, please hear me. The young boy is not at fault; whatever is destined to occur on a certain day must happen.

I am not destined to have Lord Krsna's rice offerings today. What I am saying is the confidential truth in this matter."

Sri Jagannatha Misra hung his head in dejection, and because of his perturbed mind he could not look at anyone.

At that moment, Visvarupa, the Supreme Personality of Godhead and the abode of spiritual effulgence, arrived on the scene.

His entire form was so charming that no beauty in all the fourteen worlds could match it. He stood there, an embodiment of all spiritual potencies, a brahmin's thread across His shoulders. He appeared as the identical expansion of Lord Nityananda Himself.

Visvarupa was always engaged in explaining the prime essence of all scriptures, devotional service to the Supreme Personality of Godhead, Lord Krsna.

Enchanted by His exquisite form the pilgrim brahmin stared at Him with a gaping mouth.

"Who is the father of this extraordinary personality"? asked the brahmin. "He is the son of Sri Misra," came the reply.

The brahmin embraced Visvarupa in extreme joy saying, "Virtuous are the parents of such a son."

Sri Visvarupa sat down after offering obeisances to the brahmin, and began speaking nectarine words which flowed like a stream.

"The day turned auspicious and the house was blessed with great fortune when you came as a guest," said Visvarupa.

"You are constant and happy within yourself; you travel everywhere simply to sanctify the earth.

"It is my immense fortune that I have a guest like your good self, but at the same time I feel very unfortunate that you have to go without eating.

"If a guest in a house must fast, then that house will inevitably fall victim to aspersions and inauspiciousness.

"I received immense pleasure on seeing you, but it pained me greatly to hear about all that occurred here."

The brahmin said, "Please do not feel sorry. I shall eat some fruits and vegetables."

"I am a forest dweller. I cannot get rice or cooked food in the forest, so I live mostly on fruits, roots and vegetables.

"I seldom eat rice – only if it comes my way without my endeavoring for it.

"I feel I have eaten a million times over simply from the pleasure of seeing you.

"Please go and bring whatever you have in the house – fruits, vegetables or offerings – and I will eat them now."

An extremely depressed Sri Jagannatha Misra sat holding his head between his hand, not replying to anyone.

Sri Visvarupa said, "Sir you are a magnanimous ocean of mercy, yet I feel hesitant to ask you something.

Saintly persons by nature feel distressed at others' suffering and are always ready to expand others' feelings of joy.

With a little endeavor you can cook a nice offering for Lord Kṛṣṇa.

This will dispel all the miseries of my family today, and I will feel maximum pleasure and happiness."

The brahmin said, "I already cooked twice, yet Lord Kṛṣṇa did not allow me to eat.

"So I can understand I am destined not to eat today. This is Lord Kṛṣṇa's desire, so why should I make such an endeavor?

"One may have unlimited food stuff in the house but he can eat only if Lord Kṛṣṇa allows.

"One may endlessly try for something, but if Lord Kṛṣṇa does not desire it, he will be unsuccessful.

"It is now past one—thirty in the night, going on two o'clock. Is it appropriate to start cooking this late?

"Therefore please do not make any arrangements for cooking. I will simply eat some fruits and vegetables."

Sri Viṣvarūpa replied, "There is nothing wrong with the time. Everyone will be pleased if you cook."

Sri Viṣvarūpa then caught hold of the brahmin's feet and everyone in the house entreated him to cook again.

The brahmin was charmed by Sri Viṣvarūpa, and he agreed to cook.

Everyone uttered Sri Hari's name in joy and cleaned the place for cooking.

They cleaned quickly and meanwhile the necessary ingredients for cooking were brought.

The respected brahmin then proceeded to cook, and everyone kept the child at a secure distance.

Sri Miśra posted himself at the doorway of Naimi's room.

"Tie the doors to the room from the outside so that He cannot escape," suggested someone.

"Good, good," agreed Sri Miśra. "That is a good plan. Tie the doors from the outside and we will remain out here."

The ladies inside Naimi's room said, "Don't worry, Naimi is fast asleep, there is nothing more He can do."

The child was kept away in this manner and in a short while the brahmin finished cooking.

That pious brahmin then prepared an offering plate filled with the things he cooked and he sat down to offer everything to Lord Kṛṣṇa through his meditation.

Naimi, the son of Mother Saci, knew everything because he is the supersoul with everyone's heart. He desired to appear before the brahmin and reveal Himself.

By the Supreme Lord's will, Nimai enchanted everyone and they slept effortlessly.

Sri Sacinandana appeared in the place where the brahmin was offering his rice to the Lord.

When the brahmin saw the young boy Nimai he raised an alarm, but no one heard him because they were all in deep sleep.

Nimai, the Supreme Lord said, "O brahmin, you are known to be a magnanimous soul. You called for Me so I came. Why should I be blamed for it?

"You chanted mantras to invoke Me; you beckoned Me. So I came to you. How could I resist?

"You incessantly meditate on Me, so I decided to appear before you."

At that moment the brahmin saw a wonderful sight. The Supreme Lord stood before him in His eight-handed form holding in four of His hands the four symbols – conch shell, disc, mace and lotus.

With two other hands He held butter and ate it and with the last two hands he played the flute.

He saw the Lord's entire form decorated with gem-studded ornaments; His breast was marked with Laksmi devi's sign of srivatsa, and the priceless Kaustubha jewel hung brilliantly with other precious gems in a necklace.

His head was decorated with fresh forest flowers that circled His peacock feather. His rubicund lips, like the rising sun, set off His softly glowing moon-like face. His pink lotus petal pair of eyes smiled sweetly as His knee-length Vaijayanti flower garland and His exquisite shark-shaped earrings swayed delicately. His feet were like blossoming lotus flowers, decorated with gently tinkling gem-studded ankle-bells. The luster from His delicate pearl-like nails dissipated the darkness.

The brahmin saw the place transformed immediately into Vrndavana dhama. The wonderful kadamba trees became clamorous with the chirping of birds. Cowherd boys and girls roamed about on their own and everything was exactly as he had seen it in his meditation.

Overcome with ecstasy at seeing such extraordinary display of opulence, the pious brahmin fell unconscious.

The Supreme Personality of Godhead, Sri Gaurasundara, Who is an ocean of mercy, placed His transcendental hand on the brahmin's body.

He regained consciousness by the Lord's touch, but the brahmin was still speechless and inert with overwhelming joy. Again and again he fell swooning to the ground. Sometimes getting up and sometimes falling, he moved by great upsurges of spiritual emotion. Overcome by shivering, perspiration and horripilation, he was unable to remain still. Tears flowed as freely as Mother Ganga.

The brahmin caught hold of the Lord's lotus feet and cried loudly for some time.

Acknowledging the brahmin's eagerness, the Supreme Lord Sri Gaurasundara spoke a few words with His enchanting smile.

The Supreme Lord said, "O learned brahmin, please listen. In many past lives you were my servitor.

"You have always meditated on Me, therefore I came to show Myself to you.

"In My previous incarnation I appeared to you in the house of Maharaja Nanda in this self-same form, but you have forgotten.

"In My previous incarnation (as Krsna) I appeared in Gokula dhama, and in that lifetime you were making pilgrimages to holy sites with sincere spiritual fervor. By divine arrangement you came as a guest to Nanda Maharaja's house and offered Me your foodstuff. In that encounter we also exchanged affections just as we are now. I ate your offering then as I have done tonight.

"You are My servant birth after birth, therefore I have appeared before you.

"No one other than My servants can see Me as I am.

"I am entrusting these confidential topics to you; do not reveal them to anybody. As long as My present incarnation remains on this earth, if you reveal My identity, I shall destroy you.

"I made my appearance where the congregational chanting of Lord Krsna's holy name has already begun, and I will initiate the propagation of that chanting throughout the world.

"I will freely distribute to every house the process of loving devotional service to the Supreme Lord which is so fervently desired even by Lord Brahma and other elevated personalities.

"Remain with us for some time to come and you will see many things. But you are strictly forbidden to describe them to anyone."

The Supreme Lord Gaurasundara went back to His room after He showered His mercy on the brahmin by giving him all assurance.

He lay down like a child in His previous sleeping posture. no one was aware of anything because of the deep slumber caused by the Lord's mystic potency.

The pious brahmin was filled with great exhilaration after seeing the extraordinary pastimes of the Lord.

He smeared that transcendental rice over his entire body and then ate it while crying incessantly in ecstasy.

He danced, sang, laughed and made loud roaring sounds while continuously shouting, "All glories to Lord Balagopala!"

The brahmin's loud roaring awakened the residents of the house, so he quickly restrained himself from further outbursts of spiritual emotions and cleaned his body.

The brahmin ate without worry and everyone was immensely pleased by this.

The brahmin considered telling everyone what he knew. "Let them know that the Supreme Lord is amongst them; that way they can all be liberated," he thought.

"The Supreme Personality of Godhead – Who is desired by and offered prayers by Lord Siva and Lord Brahma – has now appeared in the family of a brahmin."

But the brahmin remembered the Lord's instruction not to reveal anything to anybody. Afraid to disobey Him, he did not speak to anyone.

The brahmin knew the Lord's real identity but others were unaware that the brahmin had this extraordinary knowledge. Happily the brahmin remained near the Lord.

He begged alms from many different places but each day he returned to see the Supreme Lord.

Such wonderful pastimes of the Lord are revealed in the Vedic literatures; if one hears these topics he receives the complete shelter of Lord Sri Krsna.

The Adi Khanda is full of nectarine topics. It describes how the Supreme Personality of Godhead, Narayana, performed playful pastimes acting as though He were a mere child.

The Supreme Lord Gaurasundara is the crest jewel of the fourteen worlds and the Supreme Lord of the Vaikuntha planets that lie beyond this material world.

He is Lord Narayana, the husband of Laksmi devi. He is also Lord Ramacandra, the husband of Sita devi.

In Treta Yuga Gaurasundara appeared as Lord Rama with His younger brother Sri Laksman (Lord Nityananda). He performed various extraordinary pastimes and killed the great demon King Ravana.

In Dvapara Yuga He appeared as Lord Krsna with Sankarsana, Balarama. Performing many wonderful pastimes, they alleviated the weight of sin in the world.

I, Vrndavana dasa, offer this humble song at the lotus feet of Sri Krsna Caitanya and Sri Nityananda Candra Prabhu, Who are my life and soul.

The Vedas always glorify two Supreme Personalities Lord Mukunda (Krsna) and Lord Ananta Sesa (Balarama). Know for certain that these two Supreme Personalities have now appeared as Lord Caitanya and Lord Nityananda.

Adi Lila

Chapter 6

Lord Gauranga, like the child Gopala Krsna, performed His playful pastimes in various ways. The time for His formal education approached.

Fixing an auspicious day and an auspicious moment, Sri Misra, the most elevated brahmin, formally placed the writing chalk in the hand of his son.

After a few days the Sri Cudakarna ceremony (when young brahmin boys shave their heads leaving only a sikha) was performed amidst all of Nimai's friends.

The Karnabedha ceremony which marked the beginning of Nimai's Vedic studies was also observed.

Everyone was amazed that Nimai could write down all the alphabet letters immediately on seeing them.

Within two or three days Nimai had learned all the conjunct letters, and he spent His time writing many different names of Supreme Lord Krsna, like Rama, Krsna, Murari, Banamali, etc. He studied eagerly and wrote day and night.

Narayana, the Lord of the Vaikuntha planets, took the guise of the child Nimai and studied with the other children in Nadia. Only the most fortunate souls could see His wonderful pastime.

The living entities became enraptured just hearing Nimai's sweet recitation of the Bengali alphabet.

Whenever or wherever Lord Gaurasundar performed His extraordinary pastimes, they remained incomprehensible.

If Nimai could not catch the bird He saw flying in the sky, then He wept bitterly and rolled in the dust.

Sometimes He cried for the moon and stars in the heaven and thrashed His arms and legs violently if He could not have them.

At such times everyone tried to pacify the child. Jagannatha Misra would take Him in his arms but the child would refuse to be pacified. "Give! Give!" He would cry.

The only remedy for Nimai's crying was kirtana of the names of Lord Hari.

Everyone would clap their hands and chant, "Hari, Hari"; only then would Nimai forget His distress and become calm.

The frequent chanting of Lord Hari's names for the pleasure of Nimai turned Sri Jagannatha Misra's house into the transcendental abode of Vaikuntha.

One day the Lord continued to cry in spite of the loud chanting of Hari's name.

Someone said, "My dear Nimai, come and dance nicely. We are singing Lord Hari's name".

But Nimai continued to cry, not listening to anyone. "Speak, dear child. Why are you crying so much?" they asked him.

"Dear child, tell us what you want. We will bring you whatever you like; simply stop your crying."

The Lord replied, "If you want to save my life, then quickly go to the houses of the two brahmins Jagadisa Pandita and Hiranya Pandita.

"I am very attracted to the homes of these two pure devotees, and if I could eat their offerings I would become healthy and calm and I could behave normally."

Nimai's request was impossible. What He wanted was neither practiced among men nor sanctioned in the scriptures. Mother Saci felt distressed.

Everyone smiled at His childish words and promised, "We will give you whatever you want child, but now stop crying."

Jagadisa Pandita and Hiranya Pandita were topmost Vaisnava devotees and inseparable friends of Sri Jagannatha Misra.

When they heard Nimai's request they were filled with joy.

The two brahmin Vaisnavas said, "This is a very extraordinary story. We have never seen such an intelligent child. How could He know that today was Ekadasi and that a large variety of food had been offered to the Lord?"

"Now we understand the child's exquisite beauty; Lord Gopala Krsna must be residing in Him.

"The Supreme Lord Narayana acts through this boy. Sitting in His heart, the Lord prompts Nimai to speak in amazing ways."

The two Vaisnava brahmins decided to give all the offerings to Nimai and they took everything to His house with great delight.

"Eat these offerings we made to the Lord," they told Nimai. "Our desire to satisfy Lord Krsna will thus be fulfilled."

Only by Krsna's mercy can one develop the spiritual intelligence to perform devotional service; other than the Lord's servant, no one possesses such intelligence.

Only through devotional service can the Supreme Lord, Sri Caitanya Mahaprabhu, be known as He is. The entire cosmic manifestation has emanated from the pores of the hair of His body.

The Lord's eternal servants, Jagadisa and Hiranya Pandita, saw to their full satisfaction how the Supreme Lord as a brahmin child perform His transcendently playful pastimes.

The Lord happily received all the offerings from His devotees, and He tasted a little something from every preparation.

Smiling with pleasure Lord Nimai ate Krsna's offering and all of His unusual whims were appeased.

Everyone in the house sang, "Hari, Hari" and the Lord ate and danced to the chanting of His own name.

Nimai dropped some of the food on the ground and some got smeared on the other family members. In this way the Lord of the universe, the Controller of the threefold miseries, performed His transcendental pastimes.

The Supreme Personality of Godhead, who is described in all the Vedas and Puranas, played like a child in Mother Sacidevi's courtyard.

As He grew, Nimai became totally absorbed in the restless mood of a young boy with the other restless young sons of the Navadvipa brahmins.

No one could restrain Him and He wandered freely with His friends.

Upon meeting another young boy, Nimai would poke fun at him and the boy would return the taunts until a quarrel broke out.

Nimai and His friends always won such quarrels because Nimai was more powerful; the opponents inevitably went away defeated.

How enchanting Nimai looked with His body covered in grayish dust and speckled with drops of black writing ink.

After finishing their studies each day at noon, Nimai and His friends went to bathe in the Ganga, amusing themselves all the while.

Diving in the waters of the Ganga, Nimai and His friends challenged one another by splashing.

Who can describe Nadia's opulence in those days? Hundreds of people gathered in one bathing place on the river.

It was impossible to keep track of the number of different people who came to the bathing place. Renunciates in saffron robes, householders, peaceful gentlemen, children, etc., came there to bathe.

The Lord performed wonderful water sports with His friends, sometimes floating with the currents of the Ganga.

Using the excuse of water sports, Nimai splashed water from His divine lotus feet on whoever was near Him, thus showering His grace upon them.

People warned Nimai not to be so mischievous but He paid no heed. Nor could anyone catch Him as He was the swiftest swimmer.

Nimai forced everyone to bathe several times by contaminating them, by touching them after their bath or sometimes by spitting on them.

Unable to catch Nimai to rebuke Him, the enraged brahmins stormed off to His father.

"Dear Misra, my good friend", one gentleman said. "Please listen well. I have come to complain about your son's misconduct. He does not allow us to perform our daily

ablutions in the Ganga properly." Another man complained, "He splashes water on us and disturbs our meditation."

"Furthermore, Nimai says, 'Who are you meditating on? Just look at Me. In this Kali Yuga I am directly Lord Narayana Himself'."

They all came with different complaints. One man said, "He stole my Siva linga deity." Another said, "He ran away with my outer clothes." Still another reported, "I prepared for Lord Vishnu's worship and collected in one place different ingredients like flowers, durva grass, sandalwood and a seat for Lord Vishnu. When I went for my bath, Nimai sat on Lord Vishnu's seat, ate the offering and threw the other ingredients away."

"Then Nimai said, 'Why do you feel so sad? The Lord of your worship has Himself eaten your offering'."

The people continued to complain. One brahmin said, "I stepped into the water to recite my Gayatri mantra and from nowhere Nimai came under the water and pulled me away by my feet." Another said, "My clothes and flowers are invariably taken away." Yet another said, "He steals my Bhagavad Gita scripture." Another exasperated voice added, "My son is very young. Nimai puts water in his ears and makes him weep miserably." Someone else complained, "He sneaks around to my back and climbs onto my shoulders shouting, 'I am Mahesh!' and then jumps down." Another complained, "He sits on my seat of worship and eats all my offerings; then He performs worship of Lord Vishnu. He throws sand at anyone who has finished bathing and all the other restless, mischievous boys join Him. One of His worst tricks is that while the women and men are bathing He mixes up their clothes and when they want to dress they become quite disturbed."

"Dear Jagannatha Misra, you are a generous and friendly gentleman, but I tell you your son Nimai does this sort of mischief every single day. He remains in the water well past two in the afternoon teasing everyone that comes for their bath. How do you expect Him to maintain His health."

In the meantime many angry young girls from the neighborhood approached Sacidevi.

They arrested Sacidevi with serious complaints, "Please hear from us, respected mother, about your son's misdeeds. He steals our clothes and uses awfully abusive language with us. When we try to correct His speech, He splashes water on us and starts quarreling. We bring fruits and flowers to the Ganga to follow our religious observances, but He scatters and spoils everything. He waits for us to finish our ablution and then throws sand on us. Your son Nimai stealthily comes from behind us and suddenly shouts loudly into our ears, mortifying us." "Nimai spat a mouthful of water right into my face, and threw these okada seeds in my hair. They do not come off so easily." Yet another voice complained, "Nimai says He wants to marry me."

"Everyday He behaves in this manner; do you think your son is a prince?" they inquired.

"Everything your son Nimai does is exactly what Nanda Maharaja's son Gopala Krsna did a long time ago. We have heard stories of Krsna.

"If we report all these complaints to our parents they will surely quarrel with you.

"You should immediately correct your young son; His conduct is certainly not well received in a town like Nadia."

With a smiling face, Sri Caitanya Mahaprabhu's mother embraced each girl and spoke comforting words to them all.

"When Nimai returns home today I will beat Him and bind Him up so that He can never again go out and tyrannize anyone."

All of them respectfully took the dust from Sacidevi's feet on their heads and proceeded to the Ganga to take their baths again.

Regardless of how everyone suffered due to Nimai's mischief, each person felt great satisfaction in His presence.

The Supreme Controller of everyone and everything, Sri Gauranga, knew that Sri Misra was looking for Him in a state of rage.

Lord Sri Gaurasundar continued to perform His wonderful water sports. Amongst all the boys, He was the most charming.

The young maidens took pity on Nimai and said, "Listen Visvambhara, your angry father is coming in this direction. Right now escape".

Sri Misra searched for Nimai playing amongst His friends while all the brahmin maidens ran away in fear.

Nimai had already instructed His friends that when His father enquired about His whereabouts they should say, "Your son did not come for His bath with us. He went back home after class. In fact we ourselves are waiting for him."

Nimai returned to His house by another road and Sri Misra arrived at that bathing place on the Ganga.

Sri Misra looked everywhere but could not find Nimai amongst the group of boys.

"Where did Visvambhara go?" enquired Jagannatha Misra angrily. The young boys replied, "Today He never came for His bath. He returned home on His usual road after class. We are all waiting for Him.

Sri Misra continued to search for Nimai, but unable to find Him, he stood fuming with rage.

Those brahmins who had earlier made complaints against Nimai just for some fun, now came to Sri Misra and said, "Visvambhara ran home out of fear. We will accompany you home, lest you do anything to Him that will later be regretted.

"If Nimai does this sort of mischief again then we ourselves will catch Him and bring Him to you.

"All those complaints we made about Nimai at your residence were simply out of fun. Actually your good fortune is unmatched in all the three worlds.

"Nimai is such a pleasing son that the members of His family are never touched by hunger, thirst, sorrow or other material sufferings.

"Your son is the supreme eternal Lord; you are truly very fortunate to be able to serve His lotus feet.

"We will always keep Visvambhara's memory in our hearts, even if He commits countless offenses."

The personalities of Nadia were eternal devotees and associates of the Supreme Personality of Godhead Sri Krsna. For this reason they were endowed with the superior intelligence required to render transcendental devotional service to the Lord.

The Supreme Lord performed various transcendental pastimes with His intimate servitors; a mundane person cannot understand such activities of the Lord.

Sri Misra said, "Nimai is a son to all of you. If you should take difference to His offense, then I am bound to you by oath. I beg your forgiveness."

Sri Misra warmly embraced everyone and returned home feeling greatly satisfied.

The Supreme Personality of Godhead Lord Visvambhara had gone home by another road. Shining brightly like the moon, He carried beautiful books in His hands.

Blotches of writing ink on different parts of Nimai's body appeared like decorations on His golden complexion. It looked as though a sweet smelling golden champaka flower

had attracted a swarm of black bumblebees.

Lord Nimai called out "Mother, give me oil, I want to go for my bath."

Mother Saci's heart gladdened. She could not detect any sign that Nimai had taken a bath.

Giving Nimai the oil, Sacidevi thought, "What did the brahmins and the young maidens say about Nimai?"

"His whole body is spotted with ink blotches. He has the same clothes on that He wore to school."

Jagannatha Misra arrived home at that moment and Visvambhara climbed on his lap.

Sri Misra lost all external, mundane perceptions in the Lord's loving embrace; he bubbled over with happiness at the sight of his son.

Sri Misra saw that Nimai was covered with dust and there were no signs of His having taken a bath. Sri Misra was truly amazed.

Sri Misra said, "Visvambhara, what sort of intelligent boy are you that you do not allow people to take their baths in peace?"

"Why do you steal and disturb the arrangements people make for worshiping Lord Vishnu? You know who Lord Vishnu is, so why do you act like this without any fear?"

"But today I have not yet gone for my bath; all my friends have gone ahead of Me," replied Nimai.

"All these people are behaving improperly towards Me. Although I have not been near them, they falsely accuse Me of being at fault.

"If they continue to find fault and falsely accuse me, then I will actually misbehave and create trouble for them."

The Lord smiled and left for the Ganga where He met again with all His friends.

Nimai's friends embraced Him and laughed merrily when they heard His witty story. They all praised Him saying, "You were very clever, Nimai. You nicely saved yourself from a good beating today."

Nimai was once again engrossed in water sports with His friends while back in the house Mother Sacidevi and Sri Misra seriously considered certain points.

All the complaints brought against Nimai were certainly not lies, yet there was no indication that Nimai had taken a bath.

Everything was just as it should be. His body was covered with dust, He was dressed in the same clothes and they were dry. His hair was also dry and he had His books.

"I think our Visvambhara is not an ordinary person," said Sri Misra. "Perhaps the Supreme Personality of Godhead Krsna, by His internal potency, has appeared in our house as our son.

"Or perhaps Nimai is some great saintly personality. I am at a loss to know." Sri Misra, the jewel-like brahmin, pondered the matter seriously.

Sri Jagannatha Misra and Mother Sacidevi felt so happy to see their son that all their cogitations vanished. Their hearts filled with tender affection for Nimai and nothing else mattered to them.

Both of them felt their son's absence intensely. Nimai's two hours of study seemed like two yugas to His parents.

If the Vedas were to describe the great fortunes of Mother Sacidevi and Sri Misra in a countless variety of ways and with innumerable mouths, that fortune would still remain inconceivable.

I offer countless obeisances at the lotus feet of Mother Sacidevi and Sri Misra who received the Supreme Lord and controller of the limitless cosmic manifestation as their son.

The Lord of Vaikuntha, Lord Visvambhara, performed wonderful pastimes in a pleasing manner. No one could perceive these transcendental activities because of the influence of the Supreme Lord's spiritual energy.

I, Vrndavana dasa, offer this humble song at the lotus feet of Sri Krsna Caitanya and Sri Nityananda Candra Prabhu, who are my life and soul.

Adi Lila

Chapter 7

All glories, all glories to Lord Gauracandra Who is the Supreme Lord of lords. All glories, all glories to Sri Visvambhara and His dear most devotees.

All glories to the illustrious son of Sri Jagannatha Misra and Mother Sacidevi. He is the life and soul of all surrendered devotees. O Lord Visvambhara, please glance upon us mercifully and deliver us all.

Using the pretext of mirthful childish pastimes, Lord Gaurasundara expanded His unlimited spiritual forms and His transcendental devotional service in Navadvipa dhama.

The restless Nimai, tirelessly created mischief with everyone. Though His mother tried to correct Him with sweet advice, He paid not the slightest attention.

In the presence of good instruction He created twice as much mischief. Whatever He could reach in the house, He would gleefully smash.

Out of apprehension, the parents at last refrained from giving any further instructions. The unrestrained Nimai played at will, displaying His wonderful pastimes.

The descriptions of Nimai in Adi Khanda are like nectar to the ears. The wonderful childhood pastimes of the Supreme Lord Narayana are described there.

The Lord feared no one – not His father nor mother. But in the presence of His elder brother Visvarupa, He became soft and humble.

Sri Visvarupa, the Supreme Personality of Godhead, was the treasure house of all divine qualities and a renunciate from His very birth.

Visvarupa explained that the essence of all scriptures was the path of devotional service to the Supreme Lord. No one has ever had the power to refute His explanations.

He was totally absorbed in Lord Kṛṣṇa and by engaging His hearing, speech, mind and all other senses in the service of the Lord, He grew disinterested in anything else.

While contemplating Nitya's unusual behavior, Visvarupa was filled with wonder.

"This young boy is not an ordinary mundane personality. His beautiful form and extraordinary behavior makes me think He is Lord Balagopala.

"I have seen Him perform continuous superhuman activities, but I personally believe it is actually the Supreme Lord Kṛṣṇa who enacts these pastimes in the body of this child."

The magnanimous Visvarupa pondered this matter for some time but did not reveal His realization to anyone, preferring to remain engrossed in His own service.

Visvarupa was always found in the association of pure Vaisnava devotees discussing topics about Kṛṣṇa, engaging in Kṛṣṇa's service or worshiping the Lord in devotion.

People of the world have always been mad after mundane life, wealth, children, education, etc. When the materialistic people of Nadia would see the Vaisnava devotees – who are naturally disgusted with material life – they would taunt them.

The materialists composed verses and recited them whenever they saw a Vaisnava. "The renounced sannyasis, the chaste ladies and the yogis performing austerity will all have to die. Then why their futile endeavor?"

"By our standard a fortunate person has the means to ride on a horse or be carried on a palanquin with ten to twenty persons running in front and behind him.

"You drench yourselves with tears of spiritual emotions while singing to your Lord, yet we do not see any sign of your poverty and misery being alleviated.

"Your Lord will surely become angry if you continue to call out 'Hari Hari' so loudly and so often!"

The Lord's pure devotees felt sorry for the atheistic people who were devoid of devotion and therefore spoke in an offensive manner.

In every direction the devotees saw people burning in the fire of material existence. Nowhere could they hear the kirtana of Lord Hari's names.

Sri Visvarupa in particular felt great anguish over the absence of kirtana of the name of His beloved Krsna Candra.

If ever Bhagavat Gita and Srimad Bhagavatam discourses were held, the speaker could never explain the privileges of devotional service to Lord Krsna which was the real essence of those scriptures.

The teachers destroyed themselves by perverting the meaning of the scriptures and speculating on the conclusion. Devotional service is unknown to such a materialistic society.

Sri Advaita Acarya Prabhu and the other Vaisnava devotees were overcome with pity and sorrow for the unfortunate living entities who were afflicted by perverted conceptions of life.

Sri Visvarupa was depressed by the environment and said to Himself, "I do not like to see the sinful faces of the people of this materialistic society. I will go live in the forest."

Each day at dawn, after a bath in the Ganga, Sri Visvarupa would visit the house of Sri Advaita Acarya Prabhu.

Sri Acarya Prabhu used to roar in delight when He heard Sri Visvarupa explain that the essence of all scriptures was the process of devotional service to Lord Krsna.

He would leave aside His regular worship just to hear Sri Visvarupa's discourses. and the assembled Vaisnavas would exclaim, "Hari! Hari!" in appreciation of the discussion.

The devotees roared like lions in the ecstasy of Krsna consciousness and felt the heavy burden of gloom lift from their hearts.

On such days no one wanted to leave Visvarupa's association, nor could He separate Himself from the devotees.

One day when Mother Saci had completed her cooking she told Sri Visvambhara to bring His elder brother home to eat.

Bearing that instruction Lord Visvambhara ran to Sri Advaita Acarya's residence to retrieve His brother.

At the Acarya's house He saw the assembly of Vaisnavas discussing the most auspicious topics of Krsna lila.

Sri Gaurasundara, who is Lord Krsna Himself, felt satisfied to hear the devotees glorify Him, and He captivated them with His glances.

Every line of the Lord's transcendental form seemed to defy the extremities of delicate beauty; the radiance of millions upon millions of moons lost their luster when compared to the effulgence of even one of the Lord's finger nails.

Bare-chested and covered with dust, Visvambhara smiled and addressed His elder brother.

"Brother, come to eat. Mother is calling you." He caught hold of Visvarupa's dhoti and together They walked home.

Sri Visvambhara's enchanting beauty held the devotees in a trance. They stared at Him in wonder, unable to move.

The devotees entered into meditation, experiencing the ecstasy of love of Godhead. Even the discussions on Krsna could not be continued.

The materialistic person is unable to comprehend the Lord's transcendental activities of attracting and alluring the hearts of His devotees.

This mystery was revealed in the Srimad Bhagavatam where the matchless message of Sukadeva Gosvami was given to Maharaja Parikṣita.

In a previous millennium, this Sri Gaurasundara appeared in Gokula as Krsna. He roamed about in different houses enacting His childhood pastimes in the company of other children.

The cowherd ladies of Gokula were more fond of baby Krsna than of their own sons.

Although the Gopis did not understand that Lord Krsna was the Supreme Lord, they naturally felt more affection for Him than for their own sons.

King Parikṣita was amazed by Sukadeva Gosvami's unequivocal answers to his questions and he listened in rapt ecstasy.

"O Sukadeva Gosvami, what you have revealed to me has never before been heard in the entire universe. It is certainly the most extraordinary topic.

"Just see how they loved Krsna, the child of another woman, more than their own sons."

Srila Sukadeva Gosvami replied, "O King Pariksit, the Supreme Personality is perceived as the supersoul existent in the hearts of every living entity. He is the most beloved Lord of the heart.

"When the soul leaves the body of the son, wife, friend or relative, the family members have the body taken away from the house in a matter of moments.

"Therefore, it is the supersoul which is the life of every living entity. That supersoul is none other than Sri Nanda–nandana, Krsna.

"Because of the inherent characteristics of the supersoul, Lord Krsna is able to attract the affection of the Gopis.

"This fact is applicable only to the devotees for a non–devotee can never feel affection for the Lord.

"Lord Krsna resided within the heart of Kamsa and other demons, so why were they envious and inimical towards Him? The reason was that these demons had committed grievous offenses in their previous lives.

"Everyone agrees that the sweetness of sugar is easily discernible; only a diseased person will find its taste bitter.

"The tongue is diseased; it is not the fault of the sugar. The Supreme Personality of Godhead, Lord Caitanya is the sweetest of all."

Everyone saw the Lord in Navadvipa, yet no one besides the devotees recognized Him.

Wherever He wandered in Navadvipa, Nimai captivated the hearts of the devotees while performing His wonderful pastimes.

On the day that Visvambhara came to call His brother home, He enchanted the hearts of the Vaisnavas.

The magnanimous Advaita Mahasaya thought, "This young boy is certainly not an ordinary mundane personality."

"I cannot determine what substance this boy is made of," said Advaita to the assembled devotees.

The devotees simultaneously glorified His extraordinary beauty.

Sri Visvarupa returned home briefly and then went straight back to Sri Advaita Acarya's house.

Enjoyments of material life had no attraction for Sri Visvarupa. He experienced joy only in singing the glories of Lord Krsna.

In His own house Sri Visvarupa spent all His time in the Visnu grha, a room set aside for Salagrama sila. He was unfamiliar with the ways of familial dealing.

His parents were eager to have Him married, but when He heard their plans He grew morose.

He was consumed by only one thought, "I will leave My family and go to the forest."

The Supreme Lord alone is able to know His own inner inclinations, thus Sri Visvarupa, the Supreme Lord, took the renounced order of sannyasa within a few days of that time.

With the name Sri Sankararanya which would become famous throughout the universe, that foremost Vaisnava set out on the eternal path.

Sri Visvarupa's disappearance left the hearts of Mother Saci and Sri Misra in intense grief.

With the other family members and friends, the parents wailed in lamentation. Sri Visvambhara was unable to bear the separation of His brother and He fell unconscious.

I am unable to depict the scene of intense grief and lamentation which struck the house of Sri Misra.

Sri Advaita Acarya Prabhu and all the other devotees shed profuse tears in the unbearable separation from Sri Visvarupa.

People from all classes of Nadia society were moved with grief when they heard the news of the boy's sannyasa.

Their hearts broken with sorrow, Mother Saci and Sri Misra continuously called out, "Visvarupa, Visvarupa."

Sri Jagannatha was overwhelmed with the throbbing pains of separation from his son, and his friends and relatives tried to console him.

"Dear Misra, please compose yourself. Do not feel sad; this magnanimous personality has delivered your entire family.

"If any member in the family takes the sannyasa order of life, then innumerable generations become eligible to live in the transcendental abode of Vaikuntha.

"The course of action your son adopted is certainly the perfection of all education.

"We should express our great happiness for you," they said as they held the feet and hands of the afflicted parents.

"Think about Visvambhara. He is the glory of your family. This son of yours will be the scion of the entire family line.

"He will eliminate all your sufferings. What is the need to have countless millions of sons when you have a son like this one?"

Friends and relatives tried to make Sri Misra understand his fortunate position. They offered good counsel but failed to mitigate his misery.

Misra Mahasaya tried to control his emotion, but as soon as he remembered the wonderful qualities of Sri Visvarupa, he again lost himself in bereavement.

"I could never know for certain whether this son would stay with me or not," said Sri Misra.

"The Supreme Lord Krsna gave me the child and He Himself took Him back. Whatever Lord Krsna desires must certainly occur.

"The infinitesimal living entities possess but insignificant power over life's phenomena. I therefore surrender my body, senses and everything to You Lord Krsna, the Supreme omnipotent Lord. You are my shelter."

Exerting true wisdom and established in knowledge of the absolute, Misra Mahasaya gradually composed his disturbed mind.

In this way Sri Visvarupa enacted the pastime of leaving His house and accepting sannyasa. He is the non-different, direct expansion of Lord Nityananda, the original Sankarsana.

Whoever hears the pastime of Sri Visvarupa accepting the sannyasa order of life is freed from the noose of karma and attains devotional service to Lord Krsna.

The devotees experienced mixed feelings over Sri Visvarupa's sannyasa. They were caught between elation and depression.

"Lord Krsna has taken from us the only saintly Vaisnava association we had.

"With Sri Visvarupa we discussed topics of Krsna consciousness, but now He is gone.

"We should also leave everything and go to the forest where we no longer have to see the faces of this sinful society.

"The entire population is engrossed in reprobate activities. How long is one supposed to tolerate insults inflicted by the vile words of atheists?

"Nowhere is the holy name of Lord Krsna uttered. The entire world is inviting its doom, drowning itself in illusory, sense gratifying activities.

"And when the unequivocal process of devotional service to Lord Krsna is explained to the atheists, they reject it and ridicule us.

"`What happiness have you gained by worshiping Krsna?' they demand. `You live in an improvised condition, you beg even for your food, and your misery continuously increases'."

The devotees uttered long sighs and agreed that they were no longer capable of living in that degraded society. They wanted to go off to the forest.

Advaita Mahasaya consoled each devotee saying, "You will certainly meet with the highest of bliss.

"I feel a great exhilaration in My heart as though Lord Krsnacandra has made His divine appearance.

"Go and happily sing Lord Krsna's holy name. In a few days you will see our beloved Lord Krsna right here.

"Lord Krsna will perform many pleasurable pastimes assisted by all of you.

"Only then will I, Advaita, become an unalloyed servitor of Lord Krsna.

"That rare mercy which is seldom experienced by Srila Sukadeva Gosvami or Prahlada Maharaja will be received by all of you."

Inspired by the nectarine words of Srila Advaita Acarya Prabhu the devotees sang the name of Hari jubilantly.

As the devotees roared with the repetition of Lord Hari's name, their hearts became filled with happiness.

Lord Gaurasundara was busy playing with His friends when the sound of Lord Hari's name reached His house.

When he arrived in the midst of the devotees they enquired, "What brings you here dear child?" And Nimai replied, "Why did you call for Me?"

With His troupe of young friends Nimai then took off at a run. No one could grasp Lord Visvambhara's real identity due to the influence of His transcendental illusory potency.

From the day Sri Visvarupa left the house to become a sannyasi, Lord Visvambhara minimized His restless and mischievous behavior.

Nimai stayed by the side of His mother and father to mitigate their grief in separation from Visvarupa.

He restrained Himself from playing and while studying He would not leave His books for a moment.

After studying any aphorism once, Nimai mastered it so well that when questioned on it, He bettered everyone else.

Because of Nimai's extraordinary intelligence, people praised His parents saying, "Sri Misra and Sacimata are truly blessed."

And to Jagannatha Misra they said, "Dear Misra, you are truly successful to have such an illustrious son.

"There is not another child in all the three worlds to match Nimai's superior wisdom. He will excel even Sri Brhaspati in erudition.

"He can present His own spontaneous explanations on any point, but no one is able to defeat His deceptive arguments."

Mother Saci was happy to hear about her son's wonderful attributes, but Sri Misra felt morose once again.

"This son of ours will never remain involved in household life," Sri Misra told Sacimata.

"Visvarupa studied the scriptures just as Nimai is doing now. He understood that there isn't a shred of reality in material existence.

"Knowing the essence of all scriptures, our wise Visvarupa rejected transient material life and went away.

"If Nimai also learns all the scriptures He will certainly follow the same path.

"Nimai is all that is left to us; He is our very life. If we lose Him we will certainly leave our bodies.

"Therefore He should no longer study. He can be an illiterate child and remain in the house".

Mother Saci argued, "How will He maintain His life if He remains illiterate? Moreover no one will give their daughter in marriage to an illiterate person."

But Sri Misra replied, "Surely you must be the naive daughter of a brahmin; you should know that Lord Krsna, who is everyone's protector, has created everything. He will give and take whatever is required.

"The entire material creation is maintained by the Lord of the universe, Krsna. Who has misinformed you that mere materialistic knowledge can help maintain anything?

"Lord Krsna is in complete control of everything; He even designs the results of the matching of brides and grooms. Both the learned groom as well as the illiterate groom are given brides.

"Lord Krsna is omnipotent and He maintains everyone. Whatever you see as lineage or formal education, etc., are simply semblances of reality.

"Why don't you take me as an example standing right here in front of you? I possess sufficient learning, yet there is insufficient food in my house?

"There are persons who cannot even pronounce the alphabets properly, yet see for yourself the thousands of scholars who crowd their doorsteps.

"Hence, it is not formal education or other material qualifications that maintain us, rather it is Lord Krsna who keeps and maintains everyone.

"When one has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfortable opulence and meet death in a blissful state? By rendering devotional service to Lord Krsna we suffer from the pangs of poverty, but we embrace death in a happy state. This is not the case for one who depends on his material knowledge and wealth.

"A person may possess sufficient learning, high birth and enormous wealth but without the mercy of Lord Kṛṣṇa he can never be delivered from the misery of material life.

"A person may live amidst fine sense enjoyment and opulence, but Lord Kṛṣṇa may also allot him some incurable disease, causing him much misery.

"Such a person cannot really revel in sense pleasure. He burns with frustration, and I would say he is more miserable than a penniless derelict.

"Take note from this: all is but naught. In spite of his having great material wealth, one's future is determined entirely by Lord Kṛṣṇa's desire.

"Do not bother yourself thinking about your son's maintenance. I can assure you that Lord Kṛṣṇa will look after Him.

"As long as there remains life in my body, Nitya will not feel even the slightest sign of suffering.

"We all have Lord Kṛṣṇa as our only shelter. Why should you worry when you are a good mother and a chaste and dedicated wife?

"I impress upon you that there is no need for Nitya's studies. Let my son remain in the house as an illiterate."

Having made his decision, Sri Misra called his son and announced, "Nitya, I promise You that from today You are relieved of all studies. You may do as you like.

"Whatever you desire, my son, I am ready to provide. Just stay in the house and be fully satisfied."

Sri Misra left to attend to other business, and the Supreme Lord Viṣvambhara could understand that His studies had been discontinued.

As the spring of eternal religious principles, Sri Gaurāṅga was obedient to His father's instruction and did not attend school.

But the Lord was disappointed and once again took to His restless, impetuous ways with other young boys His age.

Both in His own house and in the neighbor's houses Nitya smashed or squandered away whatever he found within reach.

Even after dark Nimai remained away from home. The whole evening He performed various pastimes with the other young boys.

Covering themselves with a blanket so they looked like a bull, Nimai and another friend moved around in a most amusing manner.

During the day they had seen a small backyard banana plantation, and at night dressed in their bull costume, they plundered the banana trees.

The owner of the house raised a loud alarm when he saw the bull in his garden, but by the time a crowd was awake to remedy the situation, Nimai and His friends had already escaped.

Sometimes they tied the neighbor's doors from the outside so that they could not leave the house to use the outdoor lavatory.

When the people inside the house made a commotion, Nimai would run off.

Day and night the Lord of Vaikuntha and His friends performed endless pranks.

There was no limit to Lord Visvambhara's mischievous deeds, yet Sri Misra never corrected Him.

One day Sri Misra was called away on some duty and Nimai felt angry because He was not allowed to study.

The pots used for cooking Lord Vishnu's offerings were kept outside in a pile for cleaning. Nimai decided to sit on top of those contaminated pots.

Kindly listen with undivided attention to this confidential incident. Devotional service to Lord Krsna is perfected by sincerely hearing this story.

Sitting on the pile of contaminated pots as if it was a royal throne, Sri Gaurasundara glanced around with a smile playing on His lips.

His golden complexion was spotted by the black soot from the contaminated pots. He looked like a golden doll smeared by dark sweet-smelling sandalwood and aguru paste.

Several friends went to Mother Saci and informed her, "Nimai is sitting on top of the contaminated pots."

Mother Saci was shocked when she saw Him. "My dear child, this is not a proper place to sit," she scolded.

"Can you not judge between clean and unclean things after all these years?"

"Don't you know that one must bathe after touching unclean pots?"

Lord Nimai retorted, "You do not allow me to study, how do you expect me to know the differences between clean and unclean? I am just an illiterate brahmin.

"I am an uneducated fool with no idea of what is clean or unclean. I see oneness in everything; my vision is non-dual."

After His speech Nimai smiled from atop His seat of unclean pots. At that moment He manifested the mood of Lord Dattatreya, Krsna's incarnation as the son of Atri.

His mother replied, "Now that You have sat in a dirty place, how are You going to clean yourself?"

But Lord Visvambhara replied, "Mother, you have an extremely childlike mentality. I am never situated in a contaminated place.

"Wherever I am, that place becomes most sanctified. Ganga devi and all other places of pilgrimage naturally reside there.

"Clean and unclean are imaginary. It is a conditioned way of thinking. What can be the fault of the Creator or His creation?"

"Let us assume something is contaminated according to social etiquettes and Vedic ritualistic opinions. If I, the Supreme Absolute purity, touch it, then what contamination can remain?"

"In reality, these pots are not in the least contaminated because you have cooked for Lord Vishnu in them.

"Lord Vishnu's cooking utensils can never be contaminated. On the contrary they can purify everything and every place simply by their touch.

"Similarly, I do not reside in a degraded place nor on a materialistic plane; everyone is purified by My contact."

After speaking the absolute non-dual truth just as a child would speak on ordinary topics, Nimai smiled. By the influence of His illusory potency, no one could fathom his words.

Nevertheless they all smiled condescendingly at small Nimai's speech while Sacimata insisted He come for a bath.

Nimai would not leave the pots so Sacimata coaxed, "Come quickly before your father comes home and learns about all of this."

But Nimai was adamant. "If you do not permit Me to study, then I will not move from this spot. I am telling you clearly."

The neighbors turned to Nimai's mother and enquired, "Why do you forbid Nimai to continue His education?"

"Many persons tutor their sons with painstaking care. How fortunate for you that this young boy desires to study of His own accord."

"Which of your enemies has advised you to keep your son in the house as an illiterate fool?"

"Nimai is not to be blamed in the least for this situation." Turning to Nimai they said, "Come child, if from today You are not allowed to study then you should continue Your work of destruction properly."

Sitting atop the pots, Nimai smiled sweetly and the fortunate souls who saw Him floated in an ocean of absolute bliss.

The mother herself had to bring the child down. All the while Lord Gauracandra, looking like a beautiful blue sapphire, continued to smile sweetly.

Nimai spoke the non-dual absolute truth in the mood of His previous incarnation Lord Dattatreya, but none could grasp the import due to the influence of Lord Vishnu's illusory potency.

The pious Mother Saci took Nimai for a bath and meanwhile Sri Misra returned.

Mother Saci told the entire story to Sri Misra and lamented, "Our son is sorry that He is not allowed to study."

Some neighbor's petitioned Nimai's father, "Dear Misra, we know you are a high-minded soul. On whose advice did you forbid your son to continue His education?"

"Whatever Lord Krsna desires will always come true, therefore discard all your worries and allow your son to study without anxiety."

"You are truly fortunate that your son wants to learn of His own volition. Therefore choose an auspicious day, initiate your son with the sacred brahmin's thread and begin His studies again properly."

Sri Misra replied, "You are all my dearest friends; whatever you decide I must consent to."

Young Nimai's activities were all superhuman and although everyone saw them with utter amazement, they could never understand their deep mystery.

Occasionally pious and fortunate people came to visit Sri Misra and informed him of the superhuman qualities of his child.

"This child must never be considered an ordinary boy," they would advise. "Keep Him close to your heart with utmost care."

The supreme actor of Vaikuntha, Nimai, frolicked mischievously in His own courtyard.

Then with His father's permission, Sri Caitanya joyfully resumed His studies.

Adi Lila

Chapter 8

All glories to Sri Gauracandra Who is an ocean of mercy. All glories to the radiant moon Who has risen in the house of Sri Misra and Sacidevi.

All glories to the life and soul of Lord Nityananda. All glories to the treasure house of congregational chanting, the religion of this age.

All glories to Lord Gauranga, His devotees and His associates. Just by hearing the pastimes of Lord Caitanya, devotional service to the Supreme Lord is immediately achieved.

While Lord Caitanya lived in Sri Jagannatha Misra's house, His true identity was wrapped in complete secrecy and no one could recognize Him.

As many games as there are for boys in this world, young Nimai played them all. Who knows the names of all these games?

The wonderful pastimes of Lord Caitanya have been revealed in all the Vedas and Puranas; within a short time all fortunate and pious souls will hear about them.

Totally absorbed in the mood of a child, Lord Gauranga passed many years. At last the time arrived for Him to accept the sacred brahmana's thread.

When Sri Misra decided to initiate his son with the sacred brahmana's thread, he called his friends to his house for the occasion. They arrived in great delight and took up different duties to assist with the ceremony.

The ladies ululated in glorification and sang about the extraordinary qualities of Lord Krsna while the musicians played on different instruments – mrdangas, sanai and flute.

The brahmanas chanted Vedic hymns and the orators offered verses in glorification. Sacidevi's house was flooded with great joy – as if joy personified had made its appearance there.

At the time Lord Gaurasundara was to accept the sacred thread, all the planets were favorably positioned.

The month, the day and the moment were all auspicious when Lord Gauranga, Who is Sri Hari, accepted the sacred thread.

The sacred thread adorning the beautiful form of the Lord was an enchanting sight; certainly Ananta Sesa must have assumed a thread form to circle the body of His beloved Lord.

The Supreme Lord Gauracandra then manifest His Vamana form. Whoever saw that wonderful pastime felt unbounded joy.

People saw a wonderful spiritual aura emanating from the Lord and they immediately discarded their anthropomorphic vision.

With a stick in His hand and a cloth bag hanging from His shoulder, Sri Gaurasundara went begging to the houses of His devotees.

Each man according to his ability placed alms in Nimai's bag and felt great satisfaction. The ladies also smiled with pleasure as they dropped their alms in His bag.

Sri Sarasvati devi, Sri Parvati devi, and the chaste and dedicated wives of other great sages appeared on the scene. Taking the position of brahmanas' wives, they gave alms to the beautiful brahmana boy, Nimai.

Seeing Nimai's radiant Vamana form, everyone smiled with satisfaction and gave Him alms.

He enacted the transcendental pastimes of Lord Vamana simply for the redemption of all conditioned souls.

All glories to Lord Gauracandra's beautiful form. Please place those lotus feet in the throne of my heart.

Anyone who hears the narration of Lord Visvambhara accepting the sacred thread attains the supreme shelter of Sri Caitanya— candra's lotus feet.

Nimai, the Supreme Lord of Vaikuntha, performed various other pastimes while residing in the house of Sacimata. These pastimes seem obscure in the Vedas.

Nimai already understood the essence of all the scriptures even while studying at home, but still He desired to study in the company of others.

Sri Gangadasa Pandita, a resident of Navadvipa, was a crown jewel amongst teachers. He was none other than Sandipani Muni (the teacher of Lord Balarama and Lord Krsna).

He was extremely knowledgeable in grammar and Nimai expressed a strong desire to study under him.

Sri Misra correctly interpreted his son's indications and went with him to the house of the learned brahmana, Sri Gangadasa.

Sri Gangadasa Pandita stood up respectfully on seeing Sri Misra and went forward to meet him. After embracing him warmly, Sri Gangadasa offered him a seat.

"I give my son to you," said Sri Misra. "Please let Him read and hear from you and personally teach Him everything."

Sri Gangadasa Pandita replied, "I feel immensely fortunate because of this offer. I will teach Him to the best of my ability."

Sri Gangadasa was extremely pleased to have Nimai as a student and kept Him always by his side like a son.

Simply by hearing Sri Gangadasa's explanations only once, Nimai was able to grasp their meaning.

He could refute His teachers explanations and then re-establish those same arguments.

Gangadasa Pandita had hundreds of students but none could engage in debate with Nimai.

The teacher was extremely pleased with Nimai's extraordinary intelligence and declared him to be the best student.

In the presence of Nimai's arguments the other students in the school danced like puppets.

Amongst Nimai's associates, Sri Murari Gupta, Sri Kamla Kanta, Sri Krsnananda and others like them were prominent.

Nimai defeated everyone by posing tricky arguments on sophism. The older students, considering Him to be young, simply smiled without offering any rebuttals.

Each day after completing His studies, Nimai went with the boys His own age to bathe in the Ganga.

There were countless other students in Navadvipa who also went to bathe in the Ganga after their classes each day at noon.

There were many teachers in Navadvipa and each had many students. The students of one teacher would continuously challenge students of other teachers.

Although Nimai was only in His early boyhood, He had a mischievous nature and continually started quarrels with other students.

One student might say, "What intelligence does your teacher have?" Another would say, "Look whose student I am."

In this way they would begin by being a little abusive towards each other. Then they would splash water at each other and end up throwing sand.

Fights would break out and boys would beat whoever they could catch. Someone might throw mud on another and then jump on him and beat him as well.

After falsely swearing in the name of the King, some boys would catch other boys and after beating them soundly, swim to safety on the other side of the Ganga.

The water of the Ganga became muddy by the wild wrestling and scuffling of the students.

The women could not fill their water containers nor could the brahmanas and other respectable people take a bath.

Displaying His extremely restless nature, Visvambhara Raya went from one bathing ghat to another, finding in each place an audience of students – an arena in which to debate and dispute. At one ghat He played the stick game with friends.

The advanced students banded together and challenged, "Why do you always quarrel with everyone? Let us see how intelligent you are. Let's us hear you give the purport to the explanation of the astrological treatise in the almanac."

Nimai said, "That is very good indeed. I accept your challenge. Whoever wants can question Me?"

One irritated student said, "Why are you so conceited?" But Nimai replied, "You may question me as you like."

The student said, "Explain the laws of verbal roots." Nimai replied, "I shall explain them but you must listen attentively."

Nimai, the Supreme Personality of Godhead, was the source of all potencies.

Naturally His explanations of the grammatical rules were very authorized.

The challenging student praised Nimai for His explanation. Then Nimai said, "But now hear Me refute My own arguments."

Nimai picked out the discrepancies in His own explanations, and said, "Who amongst you has the power to establish any point over and above My arguments?"

The students were all amazed by Nimai's original arguments as well as the arguments he used to defeat himself, so no one dared say anything. "Alright," he said, "I shall have to establish the new argument which defeats the other two."

Sri Gauracandra gave His new explanation which was as beautiful and poetic as the first two.

The students were all truly impressed and embraced Nimai sincerely.

The students said, "Go home today, but come back tomorrow and we will have fresh questions for you."

Playing the part of a student enrapt in learning, Nimai, the Lord of Vaikuntha, frolicked in the water of the Jahnavi (Ganga).

Nimai's erudition was so profound that in the presence of the other students of Navadvipa, He looked like Brhaspati himself surrounded by his disciples.

While performing their daily water sports, Nimai and His friends occasionally swam across the river to the far bank.

Since the time that Lord Krsna sported in the water of the Jamuna River, the Ganga had nursed an intense desire to have that same good fortune.

Although the Ganga is worshiped by the prayers of such great personalities as Lord Brahma and Lord Siva, she nevertheless aspired to achieve the elevated position of the Jamuna.

The Supreme Lord Gaurasundara was a desire tree which continuously fulfilled that longing of Jahnavi (Ganga).

After a day of sports and fun, Sri Gaurasundara returned home, worshiped Lord Vishnu in the prescribed manner, offered water to the tulasi tree and sat down to eat.

Immediately after His meal Nimai would take his books and search for a quiet place to study.

In that lonely place the gem of all Lords absorbed Himself in study, making annotations on different aphorisms.

Seeing his son's studious mood, Sri Misra floated on the waves of happiness but never revealed his pleasure to anyone.

In intense parental devotion he reveled in the unparalleled beauty of his son, and in that mood he gained liberation.

But Sri Misra considered the happiness of liberation to be quite insignificant. For the pure devotee there is no joy from either liberation or gross and subtle sense gratification.

I offer my countless obeisances at the feet of Sri Jagannatha Misra whose son is the Supreme Lord of the unlimited material creation.

Sri Misra continually floated in an ocean of bliss simply by seeing his charming son, Nimai.

Cupid's beauty bows in defeat before the Lord's blossoming freshness. His every exquisite limb exudes incomparable charm.

In parental anxiety Sri Misra once thought, "I hope no witch or spirit ever casts a spell on Nimai."

Imagining the worst, he immediately prayed that Lord Krsna would always give his son shelter. Nimai overheard his father's prayers and smiled to Himself.

Sri Misra prayed, "O Lord Krsna, You are the protector of all. Please look upon my son graciously.

"Impediments of any sort never appear in the life of any person who remembers your lotus feet, my Lord.

Those sinful places where you are not remembered become infested with witches, ghosts and evil spirits.

"O Lord, I am Your servant, so whatever is mine is automatically Yours. Kindly receive them within Your shelter.

"Therefore I pray that no obstacles or difficulties will befall my son at anytime."

Sri Misra continued to pray with unflinching faith. Lifting both his hands, he begged for the Lord's mercy.

One day by divine arrangement Sri Misra had a dream which caused him both intense delight and extreme grief.

He bowed down on the ground and prayed, "O Lord Govinda, allow Nimai to remain in my house. O Lord Krsna, this is the only benediction I beg of you: let Nimai be a householder and live at home."

In surprise Mother Saci enquired, "Why have you all of the sudden prayed for benedictions from the Lord?"

"Today I had a dream," answered Sri Misra. "In the dream I saw that Nimai had shaved off his sikha."

Dressed in indescribably beautiful sannyasi robes, He simultaneously laughed, danced, wept and chanted Krsna's name.

"Advaita Acarya Prabhu and all the other devotees encircled Nimai and joined in the chanting.

I saw Nimai sit on Ananta Sesa (Lord Vishnu's couch), and place His foot on everyone's head.

"Lord Brahma, Lord Siva and Sri Ananta Sesa chanted, 'Jai Sacinandana'.

"Although everyone around was jubilantly chanting praises, I alone stood silent in fear.

"In a flash I saw Nimai, followed by millions and millions of people, roaming from town to town, dancing.

"Countless millions followed Him chanting Lord Hari's name in unison. That sound touched the very coverings of the material universe."

"While I listened to the glorification of Nimai flowing from every direction, I saw devotees who followed Him to Nilacala, Puri.

This dream caused me such anxiety! I am afraid our son will become disgusted with household affairs and leave home as a sannyasi.

"What you saw was just a dream," pacified mother Saci. "O learned husband, do not worry. Nimai won't leave us.

"Nimai knows nothing but His books and He thinks that learning is all in all."

Because of their parental affection, those two extremely noble souls continued to discuss topics related to their son's future.

However, after a few days Sri Jagannatha Misra disappeared from this mortal world in his pure form.

Nimai wept bitterly over His father's disappearance, as had Lord Ramacandra when His father King Dasaratha left his body.

Mother Saci survived only because of Nimai's irresistible attractiveness.

As it deepens my grief to discuss this subject, I have described the incidents very briefly.

Nimai stayed close to his bereaved mother and concealed His own grief well.

Mother Saci cared for her fatherless son without a thought of any other work.

If Mother Saci lost sight of Nimai for a moment she swooned and both eyes lost their vision.

Nimai also reciprocated. Allowing His love and affection to flow continuously to His mother, he consoled her with calming, hopeful words.

"Mother please do not despair. As long as I am with you nothing shall harm you," He assured her.

"Soon I shall bring you that gift which is unobtainable even by demigods like Lord Brahma and Lord Siva."

Mother Saci simply beheld the kind and beautiful face of Nimai and forgot her own misery. How could she feel discouraged in his presence.

The Supreme Personality of Godhead was living as the son of Mother Saci. Simply by remembering Him, one's every desire could be fulfilled.

How could despair touch mother Saci? Nimai uplifted her spirits, and she attained an eternal blissful form.

The Lord of Vaikuntha was present in Navadvipa as a young brahmana boy, enjoying the bliss derived from His own supremely opulent self.

Poverty in their house was only an external feature. Nimai's commands were expressions from an autocratic all-opulent Lord of Lords.

Whatever Nimai demanded he had to get without considering its availability.

If His demands were not supplied, there was no escaping His wrath.

He would break and smash everything in sight, not thinking that the loss was His own.

In spite of this, Mother Saci gave her son whatever He wanted only because of her deep affection for Him.

One day when Nimai was going to bathe in the Ganga, He asked His mother for oil, amalaki and other ingredients.

"I want to bathe in the Ganga and also offer her worship," He said. "So please give me a nice garland and aromatic sandalwood for this purpose."

"Please wait a few minutes my dear son," said mother Saci. "I will have to go and get a garland."

Nimai went into a fit of rage like Lord Rudra when He heard the words "I am going to get it."

"You want to go now to bring a garland?" He raged as He stormed into the house.

In the fury He smashed all the pots of Ganga water. Then with a stick He smashed every pot or container He could find. As the Supreme, independent Lord, He did whatever He pleased. Husked rice, cotton, grains, and salt from the broken vessels ran in rivets created by spilled oil, ghee and milk. Mother Saci saved dried foodstuffs in cloth bags which hung from the ceiling, but Nimai pulled down every bag. He scattered their contents, and in His rage He even tore up the cloth bags. When nothing in the house remained whole, Nimai directed His wrath on the residents themselves.

Taking up His stick again, Nimai began to beat the walls. Not a soul dared to reproach Him.

After the walls He smashed the windows and doors, and then He attacked a tree in the courtyard with the stick fixed in both hands.

And without a moment of remorse over the tirade, He at last struck the ground with His stick and lost His sense entirely.

In fear for her life Mother Saci hid in one end of the building.

Lord Gaurasundara, propagator of religious principles, came to establish eternal religion or Sanatana dharma. He would never raise His hand against His mother.

Although his anger still boiled visibly, He refrained from beating His mother.

Having demolished everything in sight, Nimai fumed as He rolled in the dust of the courtyard.

His beautiful golden form was covered with dust. His glory was truly indescribable for even in that condition He was utterly charming.

At last He grew calm and lay quite still in the dust of the courtyard.

That Lord of Vaikuntha called for His internal "Yoga maya" potency with simply a glance and entered into a "yoga nidra" sleep as He lay on the hard earth.

The transcendental form of Lord Ananta Sesa is Nimai's resting place, and Sri Laksmi devi eternally serves His lotus feet.

That Supreme Personality, Who is sought after by the four Vedas, lay asleep in Mother Saci's courtyard. The endless cosmic manifestation emanates from the pores of His body. His servants perform the act of creation, maintenance and annihilation. Lord Brahma, Lord Siva and other elevated personages become overwhelmed while meditating on His transcendental attributes. But that Supreme Lord Nimai was resting peacefully in Saci's courtyard.

Lord Caitanya Mahaprabhu tasted the mellow of self perception and then fell asleep as the demigods looked on with joyous tears.

Mother Saci brought a garland for the worship of Ganga devi and placed it directly in front of Nimai.

She wiped the sand and dust from His transcendental body and lifted Him up.

"Wake up, dear child," she said softly. "Take your garland and go worship Ganga devi as you desired."

"What has happened is good, my son. I hope that all dangers and difficulties were driven out with the broken pieces."

Sri Gaurasundara was ashamed, but He rose and went to take His bath.

Mother Saci cleaned the house and prepared to cook.

She felt no unhappiness although so much had been wasted by Nimai's tirade.

Mother Yasoda in Gokula also endured the restless moods and activities of Lord Krsna.

As the Universal Mother, Sacidevi also endured the restless behavior of Sri Gaurasundara.

Just as Nimai angrily smashed everything in Mother Saci's house, there were many other restless pastimes He performed. I could narrate many of them.

Mother Saci endured everything with body, mind and words as though she were Mother Earth in person.

After some time Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, Who is full of wonderful pastimes, returned home from His bath in the Ganga.

He worshiped Lord Vishnu, offered water to tulasi and sat down to eat.

Satisfied with His meal, Nimai washed Himself and chewed on betel leaf.

After sometime Mother Saci broke the silence. "My son what was the purpose of so much destruction and waste?"

"This house, the furniture, all the food grains – everything belongs to You, and the loss is Yours. I am not responsible."

"You insist that You want to go to study this very moment, but I have run out of resources in the house. What will you eat tomorrow?"

Nimai smiled at His mother's words. "Lord Krsna is the maintainer. He will take care of us," replied Nimai.

With that, the Lord of Sarasvati took His books in hand and went to study.

For sometime He remained in the mellow of learning, and in the evening He walked to the banks of the Ganga.

From there he returned home.

Calling His mother aside in secrecy, Nimai gave her two tolas of shining gold.

"You see Mother, Lord Krsna has given Me a treasure. Exchange it for money and spend it as you need."

Nimai went off to bed, leaving poor dazed Sacidevi to try to resolve the mystery of her son's behavior.

"From where does He bring gold," she pondered. "I'm afraid some danger will befall us because of this.

"As soon as there is a shortage of our necessary supplies. He brings gold, not just once but again and again.

"Does He borrow the gold, or create it by mystic powers? From where or whom does He get it?"

Noble Mother Saci was an innocent and honest woman. She was apprehensive even while exchanging the gold for money.

Mother Saci instructed the people, "First show the gold in several different places, then exchange it."

Thus Nimai, the clandestine Supreme Controller of all mystic powers, lived in Navadvipa.

Always seen clutching His books in His graceful hands, Nimai looked like Cupid personified as He studied in the midst of His classmates. An Urdhva tilak mark adorned His forehead, and the beauty of his shining curly hair could rob anyone of His mind. He was the embodiment of transcendental effulgence and round His shoulder hung the sacred brahmin thread. His ever-smiling enchanting face was delightful, showing off a set of twinkling teeth. How wonderful were his lotus eyes, and how wonderful was the charming manner in which He tucks his bright dhoti thrice in the waistband.

Whoever beheld Nimai's beauty gazed at Him with unblinking eyes. No one could pass by Him without an adulatory comment like, "What extraordinary beauty!"

Nimai Thakura could give such a marvelous explanation of anything that even His teacher felt immeasurable pleasure when hearing it.

Sri Gangadasa Pandita personally honored Nimai by appointing Him foremost of all the students.

The teacher said, "My boy please continue to study attentively and I am very sure you will soon be a great scholar and teacher Yourself."

Nimai said, "Sir, once you have blessed someone, what can keep him from attaining the Bhattacharya title?"

There was not a student who could answer any of Nimai's questions.

He Himself would establish a law of principle, but in the end He could refute His conclusions.

And if someone could not explain a principle, Nimai would explain it perfectly.

While bathing, while eating, while walking or while performing any other activity, Nimai thought only of scriptural conclusions.

In this way Nimai remained absorbed in the mellow of learning and education without revealing Himself to the world, a world spiritually blind and full of offenses.

The entire society had become devoid of devotional service to Supreme Lord Hari and the people were preoccupied.

Grand festivals were held in honor of sons and relatives. Nothing in society found expression except the pursuit of bodily maintenance, household welfare and other mundane activities.

The people in general sought happiness through false aspirations, and the society of Vaisnavas lamented over the condition.

The Vaisnavas chanted Krsna's names and lamented in their prayers, "Oh Supreme Lord Narayana, please be merciful to these unfortunate living entities."

And to the whole society they said, "You have not developed any attraction for the all attractive Lord Krsna, in spite of receiving this rare human birth. How much longer do you want to enjoy such adversity?"

"This rare human birth that even demigods desire is being wasted by you in false pleasures.

"Nobody follows the festivals that glorify and honor Lord Kṛṣṇa, rather they perform ritualistic ceremonies like marriages to enjoy themselves as they march towards the jaws of death."

And again to the Lord they prayed, "These living entities belong to You, O Lord. You are the Protector. What power do we have to speak? You are the supreme father of everyone."

In this way the devotees considered the benefit of all living entities and then sang the glories of Lord Kṛṣṇacandra.

Adi Lila

Chapter 9

All glories to Sri Krsna Caitanya, the unlimited ocean of mercy. All glories to Lord Nityananda, the dearest friend of the distressed.

All glories to Lord Caitanya, the life's treasure and soul of Sri Advaita Acarya, and the priceless treasure house of Sri Gadadhara Pandita. All glories to Lord Visvambhara, the son of Sri Jagannatha Misra and Mother Saci. All glories to all the devotees who are such dear associates of the Lord.

Lord Ananta Sesa appeared in the Radha district on an order given previously by Sri Caitanya. He remained in the material world according to Mahaprabhu's transcendental desire.

Sri Nityananda Prabhu, the Lord of the Gaudiya Vaisnavas, appeared in the village of Ekacakra. His father was a brahmana named Hadai Pandita and his mother was Srimati Padmavati devi.

From His early childhood Sri Nityananda Prabhu had a serene disposition and was highly intelligent. He was a reservoir of excellences. His charming beauty overshadowed the attractiveness of millions upon millions of Cupids.

From the time of Nityananda's birth, everything became auspicious in the district of Radha. Famine, poverty and all kinds of disturbances were totally dispelled.

On the day of Lord Caitanya's appearance in Navadvipa, Sri Nityananda, who was still in Radha, roared with jubilation.

The sound of that roar filled the universe and robbed everyone of their senses.

Some people speculated, "It must be a thunderclap." Others thought it was the sound of some impending disaster. Still others said, "We know the reason for this sound. Lord Nityananda, the Lord of the Gaudiya Vaisnavas, is roaring in ecstasy."

People offered different opinions on this subject, but no one actually knew Lord Nityananda in truth due to his illusory potency.

Lord Nityananda concealed his identity and played gleefully with the other young children of His age.

The various games Lord Nityananda played with His young friends were actually manifestations of different pastimes of Lord Krsna.

The children got together and formed a divine council where some of them took the role of Mother Earth and submitted a petition.

Those children were accompanied by many others when they went to the bank of the milk ocean and offered their choicest prayers to Lord Krsna.

A certain young boy unseen by anyone called out in a loud voice, "I shall appear in Gokula, Mathura."

On some evenings, Lord Nityananda gathered His young friends and enacted the marriage of Sri Vasudeva with Devaki devi.

Closing all the doors and windows to the room to create a dungeon, Lord Nityananda enacted the birth of Lord Krsna which took place deep in the night while the rest of the world slept.

Then they carried baby Lord Krishna to their imaginary Gokula dhama and exchanged Him for the baby girl Mahamaya, the external potency of the Lord. Thus they tricked the wicked King Kamsa.

Chapter 10

All glories to Lord Caitanya, Sri Gauracandra. He is the supreme controller of all other isvaras and the most cherished Love of Lord Nityananda. He possesses an eternal transcendental form. O Lord, mercifully look upon the conditioned living souls. All glories to You, for You are the best of the brahmanas, the son of Sri Jagannatha Misra. All glories to Your devotees, the most elevated souls. You are an ocean of compassion, and Your beautiful eyes are like lotus petals. Be so kind, O Lord, as to grant me this prayer: may I remain constantly absorbed in Your magnanimous character.

Please read in this chapter about Lord Caitanya's pleasurable pastimes as a young scholar. He totally absorbed Himself in scholarly pursuits not finding time for anything else. After completing His daily brahminical duties early each morning, the Lord of the Universe, Sri Nimai Pandita, went to the house of Sri Gangadasa Pandita. He was accompanied by students who respected Him as an authoritative scholar and considered themselves His disciples. At Gangadasa's place He conducted debates. Many students who were not in His group for the debate and who did not submit to His tutorship were affronted or slighted by Nimai and His followers. After establishing His arguments in the debate, Nimai would discuss the different points He had made with His group, just as the other groups would do. Murari Gupta was not amongst Nimai Pandita's group, so Nimai confronted him and refuted his arguments.

Nimai wore His dhoti neatly wrapped around His slim, elegant frame, and sat amidst the students in the mood of a valiant prince. The sandalwood paste tilak decorating His forehead shone with a soft golden glow, and His exquisite and regular set of teeth were so effulgent that brilliant white pearls looked old and lackluster in comparison. At age sixteen, Nimai's youth blossomed like spring. He was beauty personified and even Cupid fell captive to His charm.

The erudition He exhibited in His pastimes as a scholar far superseded the knowledge and learning of Brhaspati. If any of the students tried to learn the scriptures on his own, Nimai

was quick to taunt him.

The Lord would challenge, "Who is here? Such a great scholar to refute my arguments? Without even knowing the rules of proper conjugation some persons try to understand grammar by themselves and fool themselves into complacency. Yet in spite of their vanity, because of their ignorance they cannot answer My arguments properly. They cannot even debate the arguments properly."

Murari Gupta heard these provocative and boastful words of the Lord but remained silent and continued to do his work. Still Nimai would not leave him alone. He taunted Murari Gupta at every opportunity, but seeing the calm reaction of His dear servant, the Lord was actually very satisfied.

Once Nimai said to Murari Gupta, "You are a Vedic doctor. Why do you study grammar here? Go to your leaves and herbs and make a compound so you can cure the sick. Grammar is extremely difficult to learn. Here there is no mention of mucus, bile or indigestion. How do you want to accomplish anything in learning grammar just by studying on your own? Rather, go home and try to cure the sick."

Sri Murari Gupta was the partial expansion of Rudra, Lord Siva, and had a volatile temper. Yet Lord Visvambhara could not see a single trace of anger in him.

In reply Murari Gupta said, "O learned Brahmin, please tell me one thing: I see that You taunt everyone. Why are You so arrogant? On what subjects did You not receive a proper answer from me? Whether the discussion was on verb rules, astrology with its different purports, or other philological questions, I answered them all. Without asking and waiting for a reply You flaunt me. What do You really know? You are a learned brahmin, so why do You act like this? What more can I say?"

"Alright, discuss and analyze what you have read today," said Nimai. Murari Gupta began his explanations and the Lord immediately refuted them. Murari Gupta explained in a certain way but the Lord would explain the same subject in another way. At last the Master, not His servant, accepted defeat.

By the Lord's influence Murari exhibited great erudition and Nimai was extremely pleased by Murari's explanation. The Lord placed his soft lotus hands on Murari Gupta, and upon receiving that sublime touch, Murari experienced indescribable bliss.

"This Nimai cannot be an ordinary person," thought Murari to himself. "How would it be possible for an ordinary person to possess such vast learning? My body felt such spiritual excitement just by the touch of His hands. I think that I should not be ashamed to learn under his tutorship. There is no one as intelligent or learned in all of Navadvipa."

Then Murari Gupta, the Ayurvedic doctor, submitted to the Lord, "O Visvambhara, I will learn under your tutorship." In this affectionate manner the Master and His servant interacted. The Lord then took all His friends to the Ganga for a bath. The divine pastimes of Sri Caitanya as a scholar were enacted in this mood.

Chapter 11

All glories to Sri Gauracandra, the Supreme Lord of all lords. His youthful pastimes as a scholar revealed His attraction for learning. He stayed in Navadvipa, but He concealed His true identity. The best of the brahmanas, Gauracandra, spent all His younger days pursuing His studies. His handsome youthfulness could defeat the beauty of millions upon millions of cupids. Every limb of His transcendental body was a perfection of beauty. His arms extended down to the knees and His exquisite eyes were like lotus petals. His attractive lips were red as if from chewing betel, and He was always dressed in fine, majestic clothes.

Ever in a happy mood, He walked amidst His colleagues and disciples, entertaining them with His sparkling wit. He was their unquestioned leader on the strength of His superior intelligence and learning. He roamed all over Navadvipa carrying His books as if holding Sarasvati devi, the Goddess of Learning, within His palm, for He is the Supreme Lord of the entire cosmic manifestation. No scholar in Navadvipa dared to find faults in His dissertations. Only the brahmana Gangadasa Pandita, a very pious and fortunate soul, was capable of discussing with the Lord.

The different categories of people in Navadvipa saw Mahaprabhu in their own way. The materialistic fruitive workers who were attached to family and home saw Him as the Lord and experienced an inexplicable wonder. "How remarkable that every house He graces should always have prosperity," they exclaimed. The ladies saw Him as the most attractive Cupid. But in the hearts of the atheists He struck fear as the God of death. The scholars were convinced that Brhaspati, the most learned priest of the demigods, had taken birth on earth.

But the Vaisnavas were seriously concerned about Gauranga and His behavior.

"He is endowed with such sublime physical beauty," they sadly commented, "yet He shows no attraction for Lord Krsna. What will all His learning and erudition bring Him

except years of wasted time." The Vaisnavas spoke in this manner because they were bewildered by the internal potency of the Lord. Although they saw the Supreme Lord in person before them, they could not recognize Him.

Once a Vaisnava met the Lord and enquired, "What is the use of wasting your time in pursuit of material knowledge."

The Lord smiled at the concern of His devotee and replied, "Truly it is my great fortune that you are instructing me to accept the path of devotional service."

These are some of the exchanges of mellows between the Supreme Lord and His devotees. Yet even the devotees – what to speak of ordinary men – could not recognize the Lord as He unfolded His pastimes in the mood of a scholar.

Navadvipa was the seat of learning in those days and students and scholars came there from all over. There were many pure Vaisnava devotees amongst them, especially from Chattagrama, who had come to live near the bank of the Ganga. By the Lord's desire all those Vaisnava devotees had appeared in Navadvipa. Abandoning all physical and material pleasures, they were fully attached to the lotus feet of Lord Krsna. They met daily, studied together and in solitude – away from the bustle of materialistic life – they discussed pastimes of Lord Govinda's.

Sri Mukunda was especially loved by all the other Vaisnavas because he could melt anyone's heart with his beautiful singing. Towards evening, the devotees would gather in Sri Acarya's house and when Mukunda would sing devotional songs to Lord Krsna, the devotees would lose their composure. Some would cry; others would laugh loudly and still others would dance. Some lost control of themselves and their clothes and would roll on the ground, feeling great ecstasy. Some chanted loudly as if roaring like lions, and others clapped the devotees loudly on their backs. Still others simply touched the feet of Sri Mukunda. The whole place became transformed into a most blissful scene, and all the Vaisnavas forgot their previous sufferings.

The Supreme Lord Gaurasundara was always pleased with Mukunda. Whenever he saw Mukunda He would hurry forward to meet him. Nimai would present Mukunda with problems, and Mukunda would earnestly try to explain them. But the Lord would immediately reply that Mukunda's arguments were all wrong, and inevitably an argument would ensue. Mukunda had become a respected scholar by such meetings with the Lord, and he would argue with the Lord, presenting pros and cons to establish his arguments. Of course the Supreme Lord recognized His devotees and enjoyed such exchanges.

Caitanya also harassed Srivasa in the same manner whenever He saw him, so most of the Vaisnavas tried to avoid meeting the Lord which simply wasted their time in useless sophistry and argument. The Vaisnavas were fully detached from material pleasures,

being totally immersed in love of Krsna. Hence, they found no interest in any topics other than Krsna conscious topics.

They were not inspired to argue with the Lord on logic or other such material topics. In any case, the interactions invariably ended with the Lord making fun of them. Therefore when any of them spotted the Lord, he would change his direction and keep his distance. They enjoyed only Krsna conscious topics, yet whenever the Lord met them He would only ask questions on logic and other material subjects.

One day Caitanya was walking down the main street with some other students.

Mukunda happened to be coming that way at the same time, going for his daily bath in the river. Seeing the Lord from a distance, Mukunda quickly turned away. The Lord saw Mukunda sneak away and He asked His servant Govinda, "Why did this fellow run away on seeing me?"

"Dear learned brahmana, I don't know why he has gone away," said Govinda. "Maybe he has some other work."

"I know why he ran away," said Gauranga. "He does not like to talk about mundane subject matters. This fellow only studies devotional scriptures while I juggle with astrology, theology, verb rules and grammar. Because I do not talk about Krsna he has avoided me." Using harsh terms He pretended to slander Mukunda but He was actually very pleased with him. In this way He simultaneously revealed His own Supreme identity.

Adi Lila

Chapter 12

All glories to the Supreme Personality of Godhead Sri Gaurasundara and all glories to the servant followers of the Supreme Lord.

Nimai was fully engaged in performing His transcendental pastimes as a scholar in Navadvipa. Always with a book in hand, He went about Navadvipa challenging all the scholars and teachers to debate on practically any subject matter, but no one could meet His challenge. The Lord was supposed to have studied only grammar. Yet He regarded acclaimed and titled scholars with disdain. He was a self-satisfied scholar and went about Navadvipa with His disciples and student who were very fortunate due to His association.

One day He quite unexpectedly met Mukunda on the road. Catching him by the hand, the Lord demanded, "What is your reason for avoiding Me or turning away when you see Me? Today let Me see how you escape without answering My questions."

"How am I going to defeat Him today?" thought Mukunda. "I know that He is well versed in grammar, so I shall question Him on 'alankar' (figures of speech) and defeat Him so thoroughly that He will never boast to me again." The debate began and they plied each other with questions. The Lord defeated each of Mukunda's explanations. Then Mukunda suggested, "Grammar is for small children. Only young students discuss these subjects. We should rather discuss figures of speech."

"Whatever you wish," replied Nimai. Mukunda quoted difficult and lofty slokas one after the other, asking questions on different aspects of the figures of speech. The omnipotent Supreme Lord pointed out mistakes in every one of his compositions and smashed all his arguments. Mukunda was unable to establish any new points.

"Today, return to your house and please study your books properly," said the Lord smiling. "Tomorrow, if you want, I will put you to the test again." Mukunda took the dust from the Lord's lotus feet and left thinking about this wonderful incident. "It is not

possible for a human being to possess such knowledge," thought Mukunda. "He is well versed in all the scriptures and subjects. There is not one thing He does not know. He is such a genius. If only He were a devotee of Lord Kṛṣṇa then I would never leave His company for a moment."

The Lord of Vaikuntha enjoyed the mood of a scholar while roaming about Navadvipa. On another occasion He met Gadadhara Pandita. The Lord grasped both of Gadadhara's hands and said, "I heard you study logic. You must answer My questions before you leave." Gadadhara Pandita agreed and the Lord began, "Tell me the symptoms of liberation."

Gadadhara replied according to knowledge he had gained from the books, but the Lord said, "Your explanations are not up to standard."

Gadadhara insisted, "According to the scriptures liberation comes only after the extirpation of extreme suffering."

Nimai Pandita, the Lord of Sarasvatī Devī, the Goddess of Learning, pointed out discrepancies in various angles of Gadadhara Pandita's explanation. There was no one who could defeat the Lord, no one who could win in a debate with Him.

"Gadadhara, you should go home today, but tomorrow we shall meet again and you will have another chance," said Nimai. But Gadadhara could only think of escaping Nimai's association. He offered due respect to Nimai and left as quickly as possible. Nimai continued to roam about Navadvipa with His students.

Everyone now recognized Nimai as an erudite scholar and people in general were very respectful towards Him. In the late afternoon the Lord would sit in the midst of His students on the bank of the Ganga. Nothing in the cosmic creation could compare with His charm for He was continually worshiped by Lakṣmī Devī, the Goddess of Wealth.

Srī Sacinandana explained the scriptures and all His students sat around Him listening. Around evening time the Vaiṣṇavas came and sat at a distance from the Lord listening to his explanations with mixed feelings of elation and depression.

"What is the benefit of possessing so much beauty and such vast learning if one does not worship Kṛṣṇa?" commented one devotee.

"I have to run away when I see Him, lest He catch me and defeat me with His tricky questions," said another.

"If He catches you, you cannot escape. He forces you to stay as though He had the authority of some government official," complained another.

"But His strength is so extraordinary," concluded one devotee, "that I think He must be some great personality. Although He harasses us with tricky questions, somehow I feel very pleased each time I see Him. I have yet to meet anyone with His erudition. The only thing that disheartens me is that He does not worship Lord Krsna."

The devotees sincerely prayed that Nimai would develop some attachment for the lotus feet of Lord Krsna. They prostrated themselves on the bank of the Ganga and petitioned the Lord on Nimai's behalf.

"O Lord Krsna, please allow the son of Sri Jagannatha Misra to be always absorbed in You, leaving aside His other pursuits," they prayed. "Allow Him to worship You always in loving devotion and then we can all associate with Him." Nimai received the blessings of the pure Vaisnava devotees. As the Supreme Personality of Godhead residing in everyone's heart, He knew the mentality of the devotees.

Whenever He saw Srivasa and other elevated devotees He would always offer them respect. He accepted the blessings of the Vaisnavas, knowing that only through such blessings could love of Krsna be achieved.

Often devotees questioned Him, "Why do You waste Your time pursuing material knowledge? What will You gain?"

Others would advise, "You should begin to worship the Supreme Lord Krsna immediately. What is the ultimate aim of education? It is only to know the Supreme Lord, and if You miss this point then what is the use of all Your erudition?"

The Lord affectionately replied, "I am truly very fortunate that all of you are so intent about teaching Me the path of devotional service to Krsna. Within My heart I know that whoever receives your blessings is most fortunate.

"I have always thought that I would take shelter of a pure Vaisnava devotee but only after I have studied a little longer."

The Lord conversed affectionately with His devotees in this manner and yet remained undetected by anyone through the influence of His internal potency, Maya. The Lord charmed everyone and stole their hearts. There was no one who did not wait eagerly to meet the Lord again. The citizens of Navadvipa were equally happy to meet Sri Gauracandra and whenever they saw him they offered respect.

Each of the townspeople saw the Lord according to his own mentality. The ladies thought, "O, here is Cupid."

The scholars offered Him great respect thinking He was Brhaspati, the priest of the demigods.

The mystic yogis considered Him to be a perfected being, while the evil-minded atheists and sinners beheld Him with fear.

Nimai's charm was irresistible. Whoever conversed with Him became captivated as though bound by the ropes of love. Although He acted like a braggart, flouncing His erudition, still people heard Him with affection. Even the Muslims and others felt affection for the Lord. That was only natural because the Lord's nature was magnanimous.

The Supreme Lord of all the spiritual planets was teaching many students in front of Mukunda and Sanjaya's house. Never tiring from debate on any point, the Lord Visvambhara, Sri Sacinandana, exhibited His pastimes as a scholar. None of the fortunate souls who had contact with Gaurasundara including Mukunda and Sanjaya could understand the reason for their exhilaration in the Lord's company. The Lord of Vaikuntha had mastered all the branches of education, and He exhibited this transcendental pastime in the mood of a erudite scholar for the pleasure of everyone.

One day the Lord pretended He was sick from a certain kind of disorder and used this to reveal ecstatic symptoms of devotional service. Suddenly He uttered some thing mystical and indecipherable. Falling to the ground He rolled around breaking everything within reach. He roared like thunder – like a challenging wrestler – and struck whoever came near Him.

At one moment His body would be paralyzed and in the next moment He would fall unconscious. Those who witnessed the malady were frightened. News spread that He was suffering from a wind disorder and all His friends rushed in to try to help. Buddhimanta Khan, Mukunda and Sanjaya came quickly to His house with the entire group. They applied different medicated herbal oils on His head to bring Him back to a normal condition. In actuality Nimai was pretending to be sick, so no one could cure Him from His condition. His whole body quivered uncontrollably and He alternately sighed and roared, making everyone fearful.

"I am the Lord of the entire universe," said Nimai. "I am the maintainer and holder of the Universe and My name is Visvambhara. I am that same Supreme Personality who is the Lord of all the spiritual planets, but none of you know Me." In His madness He rushed out to catch someone. Although Nimai revealed His real identity during His illness still no one recognized Him because of the Lord's internal potency.

"Some demon must have possessed Him," commented one person. And another immediately questioned, "Is this how a witch works?"

"He is speaking constantly, therefore He must have some sort of wind disorder," suggested another person.

In this way each one offered his own opinion, but none of them could understand the Lord in truth because of the influence of His illusory potency, the internal potency of the Supreme Lord Vishnu.

People continued to try to cure the Lord by applying a variety of oils over His head and body. He dripped with oil, yet kept on laughing as if to substantiate the existence of a wind disorder that was affecting His mind. After some time the Lord became normal again of His own accord. Such are the wonderful pastimes of the Supreme Lord.

Everyone was relieved and jubilantly chanted Lord Hari's name. Their relief was so great that they began to give gifts and receive gifts from others without knowing to whom they gave or from whom they took. They all blessed the Lord with a long life. Who can comprehend these transcendental activities of the Lord of Vaikuntha if He Himself does not mercifully reveal it?

The Vaisnavas, who were accustomed to give good advice to the Lord whenever they saw Him, now advised, "Dear Sir, please worship the lotus feet of Lord Krsna. Time is short and the body is temporary. But what can we teach you, for after all You are the most learned person?"

The Lord smiled in acquiescence, offered the Vaisnavas respect, and left to teach His students in the house of the pious Mukunda and Sanjaya. His hair still smelling sweet from the medicated oils, Lord Gaurasundara sat amongst His disciples and began to teach. In that gathering, the Lord looked like a gem surrounded by many precious jewels. It is impossible to give proper analogy. It could have been Lord Narayana in Badarikasram sitting in the midst of His devotees like Sanaka and others. There is no doubt that Sacinandana is that same Lord Narayana, the Supreme Personality. Thus He enacted His scholarly pastimes with His students and devotees.

After holding class for several hours, Gaurasundara and His students would break at midday for their bath in the Ganga. After that the Lord would return home for His daily worship of Lord Vishnu.

He offered water to Tulasi Devi, circumambulated her, and then sat down to eat His meal while chanting the name of Lord Hari. Laksmi Devi served the prasada to her Lord while mother Saci looked on, drinking in the Lord's beauty to her full satisfaction. After eating the Lord chewed some betel leaf and lay down while Laksmi massaged His lotus feet. For a while He would rest in a transcendental sleep, and upon rising He would again take His books in His hand and leave the house. Out in the street, Gaurasundara gave and received great pleasure in talking with anyone He met. No one knew He was in fact the Supreme

Lord, yet everyone offered Him respect. The Supreme Personality of Godhead Sri Sacinandana walked casually throughout the town where everyone could see Him although He was unapproachable even by demigods.

One day Nimai came to a weaver's house. The weaver received His guest with reverence. "Bring Me a fine piece of cloth," said the Lord, and the weaver immediately produced a very good piece.

"How much will you take for this?" asked Nimai.

"Whatever You want to give," replied the weaver.

Nimai estimated the price and said, "I have no coins today."

"My dear respected brahmana," asserted the weaver, "You can give it to me in ten or fifteen days. Take this cloth and wear it. If you are satisfied, You can pay me later." The Supreme Lord cast His merciful glance on the weaver and left his place.

At the house of the milkman Nimai took advantage of His position as a brahmana. "Bring Me some milk and yogurt," said Gaurasundara. "Today I shall accept some charity from you." To the milkmen Nimai looked like Cupid personified because of His brilliant beauty. Carefully and with great reverence they seated Him comfortably and began joking with Him. Affectionately they called Him Uncle.

"Come Uncle, come to my house and take some rice," said one milkman grasping Nimai's arm as though He would take Him physically. "No, come to my house for rice. Don't You remember when You ate in my house previously?" said another jokingly.

Actually Nimai had never visited their houses except in His previous incarnation as Sri Krsna. The milkman could not know the depth of his joke, nor did Nimai reveal it. He was satisfied with His secret. The milkmen brought milk, clarified butter, yogurt, cream and curd and offered it to the Lord. The Lord was pleased with the milkmen and after blessing them He left for the house of the perfumer.

The perfume maker received the Lord with great respect and offered prayers at His lotus feet. "Dear brother, bring Me some good perfumes," said Nimai. The perfumer immediately went inside and came back with his best collection.

"What is the price?" asked Nimai.

"You know everything," replied the perfumer. "Would it be proper for me to ask payment from You? Take this perfume and use it for a few days. If the perfume suits You, You may pay me whatever You like." The perfumer smeared Nimai's body with fragrant oil

and received indescribable pleasure from the service. How could he have remained unaffected while serving the beautiful body of the Lord who can attract hearts of all living entities? Nimai blessed the perfumer and went on to the house of the florist.

The florist was wonder struck to see such an extremely charming person. He offered his obeisances to the Lord and with both respect and affection he gave Him a place to sit.

"I would like a very beautiful garland but I do not have any money with Me," said Nimai.

Noticing the signs of divinity on the Lord's person, the florist said, "You do not have to give anything." The florist then brought a beautiful garland and placed it round the Lord's neck. This pleased the Lord who began to laugh along with the disciples and students who had accompanied Him. The Lord blessed the florist and went next to the house of the betel leaf dealer.

The pan dealer saw that he had Cupid in person as a visitor. First touching the lotus feet of the Lord, the merchant then offered Him a seat.

"It is my great fortune that you have visited this humble dwelling of mine." He then spontaneously prepared a betel pan leaf for the Lord and offered it to Him. "Why did you give Me this pan without being paid?" asked the Lord with a sweet smile.

"I simply acted on the prompting of my heart," said the pan merchant. The Lord was pleased with the merchant's simple honesty and was satisfied to chew the betel pan He had been given. The dealer made a packet containing betel leaves with other valuable tasty spices like camphor and offered it to the Lord with faith and respect. In return he received the causeless mercy of the Lord. Nimai continued to visit the people of Navadvipa in this way. Being an exact replica of Mathura, Navadvipa was an opulent town even before the advent of the Lord. Its lakhs of inhabitants busied themselves throughout the town. This was all prearranged by the desire of the Lord. Navadvipa was prepared to receive the incarnation of the Supreme Personality of Godhead.

Just as Lord Krsna had gone through Mathura meeting the various residents, in this incarnation Lord Caitanya had enacted the same wonderful pastime.

The Lord then visited the house of the conch shell dealer. The merchant received the Lord with great respect and offered his obeisances at the Lord's lotus feet.

"Dear brother, please bring Me a beautiful conch shell," said Nimai. The merchant delivered his most beautiful shell and offered his obeisances again, but the Lord asked, "How will I take it with Me as I am not carrying any money?"

"Respected brahmana, please take this conch shell home with You. You can pay me later, or if You do not pay me at all it does not matter." The Lord was satisfied with the conch shell dealer's affection and blessed him.

In this manner the Lord visited many houses in Navadvipa and showered each one with His mercy. Because of their great fortune, even today the residents of Navadvipa receive the shelter of the lotus feet of Sri Gauracandra and Sri Nityananda.

The fully independent Supreme Personality of Godhead, Sri Gauracandra, then went to the house of the astrologer. The astrologer saw a divine personality before him, glowing with spiritual radiance, and he humbly offered his respectful obeisances and a seat.

"I heard that you are a good astrologer," said the Lord. "Tell Me who I was in My previous birth."

The astrologer chanted his Gopala mantra and went into meditation. He saw the four-handed form of Lord Krsna with a complexion of a dark monsoon cloud. The Lord was holding a conch shell, the Sudarsana cakra, a club and a lotus in His hands. He saw the Lord bathed in divine effulgence with the kaustubha jewel around His neck and His breast marked with Srivatsa. He then saw the prison house of Kamsa with Vasudeva and Mother Devaki holding the new born baby in the late night. Then Sri Vasudeva carried the child to Gokula for safety.

Again the astrologer saw the Lord as a charming two-handed little boy without any clothes. The jewelry around His waist tinkled sweetly with each movement and both His hands were filled with creamy butter. The astrologer saw the same divine signs on Sri Caitanya that he had always seen on Gopala, the form of Krsna on which he meditated daily.

Once again the astrologer's vision changed and he saw the curved form of Lord Syamananda Krsna playing His flute while the gopis around Him played on different musical instruments. The wonder-struck astrologer opened his eyes to observe the beautiful form of the Lord on which he continued to meditate.

Then he prayed aloud to his worshipable Lord Sri Gopala. "O Gopala, please reveal to me the real identity of this young brahmana." The astrologer then saw in his meditation the Supreme Lord with the complexion of durba grass holding a bow in one hand while sitting on a kingly throne. Again he saw the Lord as Varaha the boar, balancing the earth between His tusks as He rose magnificently out of the ocean depths. He saw Lord Nrsimhadeva, the terrifying half-human half-lion incarnation who appeared to protect His pure devotees. Then Vamana appeared in the sacrificial arena of Bali Maharaja followed by Matsya the fish saving the Vedic scriptures from destruction in the waters of annihilation.

Within his meditation, the pious astrologer then saw Lord Balarama carrying His divine plough, and after that he saw Jagannatha and Balarama with Subhadra standing between them. All the incarnations of the Lord appeared to the astrologer, yet because of the Lord's illusory energy he could not understand the deeper meaning of his divine vision.

The astrologer was mystified and thought to himself, "Maybe this brahmana is very expert in chanting mantras for incarnations, or maybe He is some demigod in the form of a brahmana trying to amuse Himself and test me. He certainly possesses an extraordinary effulgence. Maybe He has come as an astrologer and clairvoyant to disgrace me."

The Lord interrupted his thoughts and said, "What do you see? Tell Me, who am I. Tell Me everything in detail."

"Please go now," said the confused astrologer. "Later in the afternoon when I have chanted my mantras properly I shall tell You everything." The Lord wished him well and went to the house of His dear friend, Sridhara.

The Lord was always pleased with Sridhara's behavior and He would use any excuse to visit him. They would converse confidentially and joke with each other. In this way several hours a day could be passed very happily. Sridhara offered the Lord obeisances and a seat as soon as He arrived. Sridhara's calm and mild personality stood in obvious contrast to Nimai's stormy character.

"Sridhara you are always chanting Lord Hari's name, so what is the reason for your suffering? You are serving the husband and master of Sri Laksmi Devi, the Goddess of Fortune, so why are you always in want of food and clothes?"

"I am not starving," replied Sridhara, "And as You can see, I have clothes on."

"They are neither fine clothes nor the right size, but my body is covered."

"But Sridhara," argued the Lord, "the clothes are torn in several places and I know you have neither straw nor rice in the house. Look around you. All the citizens worship Goddess Candi (Mother Durga) the destroyer of all enemies, and none of them suffer for want of food, shelter or clothing."

"You have made a good point," replied Sridhara, "but generally speaking, everyone's life is almost the same. The King may live in a palace surrounded by opulence and eat sumptuously while the birds live in the open or in a simple nest in a tree top and gather their own humble food. But basically everyone's approach to life is similar. By the Lord's design each of us must meet the demands of duty and in doing so we behave more or less alike. Personally I prefer to live the life I am leading now."

"I am sure you have immense wealth hidden somewhere," accused the Lord, "and you are relishing opulent food in secret. Soon I will make it known to everyone, and then we will see how you continue to cheat the people."

"Come to my house, dear learned brahmana," invited Sridhara, "and see for Yourself. We should not start an argument here."

"I am not going to let you off so easily," said Nimai, "Tell Me what you are going to feed Me?"

"I make a simple living selling leaf cups," replied Sridhara. "What can I offer to give You from such an income, respected brahmana?"

"I am not going to touch Your hidden wealth now: that I will get later," assured Nimai. "But if you give Me banana root and some banana stalks right now without taking money, then I will not fight with you any more."

Sridhara thought to himself, "He is a very aggressive brahmana. Someday He might even beat me. But even if He does beat me, what can I do? I really cannot afford to give him whatever He wants free each day. But I see He has a godly form; He is not an ordinary personality by any means. If He takes my things by force or by some other tricky means, then He is free to do so. I think this is my good fortune, and in spite of my poverty I will continue to give Him whatever He wants."

Having made his decision, Sridhara answered the Lord, "Dear Brahmana, You do not have to pay me anything at all. I will give You whatever You want with an open and happy heart. Take Your bananas and other vegetables, take the leaf cups that I have, and please do not fight with me anymore."

"Yes that is a very satisfactory agreement," said Nimai. "There should be no further fights, but please see to it that I get good quality bananas, banana stalk and radish." Daily the Lord ate with Sridhara from his leaf cups, relishing his bananas, banana stalks, radishes and Sridhara's cooking in general. When a gourd grew on Sridhara's roof top, the Lord had it cooked into a special preparation made with milk and hot spices.

One day the Lord asked, "Sridhara what do you think of Me? As soon as you tell me that, I shall return to My house."

Sridhara replied, "You are a brahmana, part and parcel of the Supreme Lord Vishnu."

"No, you do not know," said Nimai. "I belong to the community of cowherds and milk men. You see Me as a young brahmin boy, but I consider Myself to be simply a milk man."

Sridhara just smiled at the Lord's comment; he could not recognize his own Lord and master, being deluded by the Lord's internal potency.

"Sridhara, I am going to reveal to you an esoteric truth. You see the river Ganges? I am the source of the Ganga."

"O Nimai Pandita! Have You no fear in disrespecting Ganga devi like this?" asked the disturbed Sridhara. "People usually become grave and serious as they grow older, but Your frivolity seems to have doubled since Your childhood."

After staying with Sridhara for sometime, Nimai Pandita returned home. He entered the temple room of Lord Vishnu and His students took that as an indication that they should also return to their homes.

The rising full moon in the evening stirred wonderful spiritual emotions within Lord Nimai. Memories of the moon-like Vrndavana Candra rose within His heart. Nimai's flute played an extraordinary beautiful melody that only mother Saci could hear. The flute that charms the entire creation stole Mother Saci's consciousness, carrying it away on the wings of ecstasy. Slowly she regained her external awareness and after steadying her mind, she listened to the beautiful melody. The captivating flute seemed to come from Gaurasundara's direction. The music drew Mother Saci from her room to the temple room where she saw Nimai. The sound of the flute stopped completely and on her son's chest she saw the full rising moon and the fathomless firmament. She was overcome by amazement and glanced restively in all directions before returning to her room. She sat down to analyze what she had heard and seen, but she could not find a proper explanation.

Mother Saci was fortunate to see Nimai's endless supernatural phenomenon. Some nights she heard many people singing, dancing and playing instruments as if some festival was in progress. She sometimes noticed the entire house, doors, walls and windows emanating a brilliant light. On some days she saw divinely beautiful ladies – as attractive as Laksmi the Goddess of Fortune – roaming about with lotus flowers in their hands. Occasionally she saw effulgent demigods who would appear and disappear within a moment.

Mother Saci's visions were certainly not imagination. She was the embodiment of devotional service to the Supreme Lord Krsna and all the Vedas glorify her. Merely her glance on any person could purify him so that he could also have the same transcendental visions.

Sri Gaurasundara, the Supreme Lord who is Krsna Himself, lived incognito in Navadvipa, simply relishing His own divine self. Sometimes He revealed His true identity but none of His eternal servants could recognize Him. In His Navadvipa pastimes the Lord liked to be very arrogant, in fact, no one could match that arrogance. Whenever

the Supreme Lord performed any pastime, His activities could not be equaled by anyone. When the Lord feels like performing His chivalrous pastimes, then there is no one to challenge His mastery over weapons. And when He wants to reveal His amorous pastimes, then He captivates the hearts of millions of beautiful damsels. When He wants to enjoy opulence, then His opulence and magnificence is unmatched. Now in His pastimes as an erudite scholar there is no one to match His insolent arrogance, and when the same Lord accepts the renounced order of life, then who can excel Him in devotion, dedication and renunciation? Is there anyone in the three worlds to match Him? Yet in all His incarnations and pastimes the zenith of all activities is voluntary loving defeat in the hands of His pure unalloyed devotees.

One day the Lord was walking down the thoroughfare in Navadvipa surrounded by a few of His student disciples. His movement, dress and behavior was that of a king and He wore a golden yellow dhoti exactly like Kṛṣṇa. A face that reflected a million rising full moons had soft red lips. People would look and say, "Is He Cupid in person?" His exquisite forehead held the tilaka mark, His hands clutched His books and as soon as anyone beheld His lotus-petaled eyes they were freed of all sinful thoughts and reactions.

The Lord had a restless nature. As He walked along with his students He swung his arms in a carefree manner. Śrīvāsa Pandita also happened to be walking on this road and as soon he saw the Lord he immediately felt great happiness. The Lord offered His obeisances to Śrīvāsa Pandita as soon as He saw him.

Śrīvāsa Pandita, the magnanimous personality, blessed the Lord saying, "May you live a long life." Then with a laugh he enquired, "Where are you off to now, my dear epitome of vanity? What futile work are you wasting your time on instead of worshipping the Supreme Lord Kṛṣṇa. And why do you spend days and nights nonstop teaching people? And why do you not allow people to educate themselves so that they can get knowledge about Lord Kṛṣṇa and the process of devotional service? What is the use of education and knowledge if devotional service is not the ultimate goal? From now on do not waste even a single moment in futile activities. You have become educated; now utilize your time in worshipping Lord Kṛṣṇa."

"O respected Pandita," replied Nityānanda, "I am sure that by your grace devotional service to Kṛṣṇa is possible even for Me."

Graciously the Lord took leave of Śrīvāsa Pandita and went to the bank of the Ganga. The Lord's beauty was indescribable as He sat in the midst of His students. One might say He looked like the moon surrounded by a starry firmament. But that analogy is inaccurate for the moon is not without flaw. Its waxing and waning diminish its glory, whereas the exhilarating beauty of the Lord was continuous. Therefore such a comparison was inaccurate in describing the Lord's beauty. To compare him with Brhaspati was also inadequate for Brhaspati was the spiritual master of only the demigods whereas the

Supreme Lord Gauracandra was the supreme shelter and preceptor of all living entities. To compare him with Cupid is also incorrect, for remembrance of Cupid gives rise to material desire and ultimately grief within the heart, whereas remembrance of the Lord brings purification and freedom from material bondage through which one enjoys blissful eternal life.

It seems that all analogies are inappropriate except the one which is readily accepted by my heart. On the banks of the Jamuna, Sri Nandakumar Krsna sat surrounded by his young cowherd boyfriends. That same Krsnacandra and the same cowherd boys were also sitting on the banks of river Ganga. Whoever beheld the charming face of the Lord at that time experienced inexplicable ecstasy. The Lord's pure effulgent form inspired many opinions from the people who were present there.

One person said, "Such a brilliant effulgence is impossible for a human being." Another conjectured, "This brahmana must be a part or an expansion of Lord Vishnu."

"He has come to fulfill the prophecy that a brahmana would be the king of Bengal. I can see all the marks of royalty on His body," said another.

People continued to give their opinions as far as their intelligence would allow. And Nimai, the cynosure of the residents of Navadvipa, sat amongst His students, criticizing and minimizing the other teachers of Nadia. He would thoroughly defeat any arguments on any subjects, then by His superior intelligence He would again establish the same arguments He had just defeated.

"I will accept that person as a scholar who has the courage to come and argue with me," challenged Nimai. "Who has sufficient intelligence to defeat my arguments?" In this way the Supreme Lord boasted and thus destroyed the false ego of the scholars of Navadvipa.

The Lord had a countless following of students. People would simply come and offer themselves to the Lord. Everyday many young brahmana boys would come and pray at the lotus feet of the Lord, "O great scholar, I want to study under You so that I may learn something. Please be gracious and grant me this wish." The Lord would smile and accept them all, and in this way his students increased by the day.

The most precious gem of the Vaikuntha planets sat amongst His students on the bank of the river Ganga, revealing His wonderful and pleasurable pastimes. The pious people could all see the Lord, and everyone in Navadvipa could feel His spiritual potency. There was no way to gauge the amount of good fortune that those people accumulated and the bliss they experienced just by seeing the Lord. One could become free from material bondage simply by seeing the fortunate souls whose hearts had been touched by the blissful existence of the Supreme Lord.

But alas for me, I have taken a sinful and wretched birth. I could not be born at that time. My life is bereft of that beautiful transcendental sight of Lord Gaurasundara. In spite of all this, O Lord Gauracandra, please grant me the mercy that I may remember this pastime of yours in every birth. Wherever You and my Lord Nityananda perform your transcendental pastimes with your eternal associates, may I also be present there as Your humble and insignificant servant.

Lord Sri Krsna Caitanya and Nityananda Prabhu are my life and soul.

Your insignificant servant Vrndavana Dasa offers this humble song at Your lotus feet.

Adi Lila

Chapter 13

All glories to Lord Gauracandra, the brightest lamp in the brahmana race. All glories to the Lord who inspires the deepest feelings of ecstasy in the hearts of all His devotees. All glories to the Lord and master of Govinda dasa, the door keeper. Please shower your merciful glances on the conditional living entities. All glories to the emperor of the brahmanas and the crest jewel among all teachers. All glories to the society of Sri Caitanya Mahaprabhu's devotees.

The Lord of Vaikuntha, Nimai, was immersed in the mellow of an insolent and arrogant scholar. Navadvipa town itself in those days was an institution, housing many scholars and teachers well versed in all branches of the scriptures. Titles like Bhattacharya, Cakravarty, Misra or Acarya were common and the only work of these scholars was teaching. Their sport was debate and in their intolerant and impatient ways they did whatever was required to win an argument. Even if a well-respected superior scholar made valuable points, others would disagree with him.

Lord Nimai's habit was to constantly rebuke the other scholars and refute their arguments right in front of them. There was no teacher in Navadvipa who could confront the Lord's arguments and offer a second opinion. As soon as they saw the Lord, such fear gripped their hearts that they immediately became obsequious. Whoever conversed with the Lord even by chance became His dedicated servant.

The Lord's erudition and intellect from His early childhood was known to everyone. Within their hearts they also knew that Lord Nimai could never be defeated by anyone. The mere sight of the Lord created a feeling of awe and respect amongst the scholars, so they naturally became submissive in His presence. Yet His illusionary energy prevented anyone from knowing Him in truth. Only when the Lord revealed Himself of His own volition could one understand His real identity. Although the Supreme Lord is most munificent in every respect, it is entirely by His personal desire that one is able to perceive His confidential, transcendental pastimes. In Navadvipa Lord Gauracandra

performed His transcendental pastimes in the mood of a scholar, deluding everyone about His true identity.

Once a very learned but supercilious scholar holding the title Digvijaya – meaning one who has conquered scholars in all directions – came to Navadvipa. He was a dedicated devotee of the Goddess of Learning, Sarasvati, and he captivated her by chanting her propitiatory mantra. Mother Sarasvati is actually the universal mother; she is non-different from Laksmi Devi, the eternal consort of the Supreme Personality of Godhead Lord Narayana. Laksmi Devi is the embodiment of transcendental loving service to the Supreme Lord, she is the internal potency of the Lord and she is always situated on His breast.

By the brahmana's desire and fortune he received a benediction from her to become a Digvijaya scholar. For her to give such a boon was quite easy, for she is capable of benedicting anyone with even the rare gift of transcendental devotional service to the Supreme Lord Narayana. Having received this benediction directly from Goddess Sarasvati, the brahmana proceeded to travel throughout the country, conquering scholars wherever he went. All the scriptures were on the tip of his tongue. No one in this world could challenge him. Many could not even follow his introduction to the main dissertations, so he went unchecked and unchallenged everywhere.

When Navadvipa's fame as a center for great scholars reached his ears, he went there with great eclats, leading a procession of elephants, horses and men. News spread like wildfire in every house of Navadvipa, creating waves of confusion. After conquering the scholars of every land, the Digvijaya had at last come to Navadvipa. The teachers of Navadvipa were further alarmed when they heard that he was a direct recipient of a boon from Goddess Sarasvati.

In those days Navadvipa was the most famous center of learning in the entire world. If the Digvijaya were to defeat its scholars, Navadvipa's glory would be minimized and the world would hear of its failure. Yet no one had the courage to challenge him for he was the recipient of Mother Sarasvati's special benediction. It was said that Mother Sarasvati herself appeared on his tongue whenever he spoke. How could a mere human defeat him? The hundreds of Bhattacharya scholars residing in Navadvipa were distraught with anxiety and abandoned all activities; Navadvipa bustled with excitement as time for the trial of intellectual strength drew near.

All this was described in detail to Sri Gauranga by His students. "After conquering all other parts of the world, a Digviraja Pandita has come to Navadvipa to challenge our scholars in debate. It is said that he has received the special favor of Goddess Sarasvati and he entered Navadvipa in a great procession of horses, elephants, palanquins and men. He says that if there are no challengers amongst the Navadvipa scholars, he wants a letter of victory issued on his behalf."

Lord Gauracandra heard his students and then with a smile reminded them about the nature of the Absolute. "Listen brothers, and I will tell you the actual situation. The Supreme Lord does not tolerate anyone who indulges in continual insolence. Whenever He finds someone burdened by arrogance over some personal quality, He invariably removes the cause of their pride. A fruit-laden tree and a person endowed with good qualities will inevitably bend down in humility. You must have heard of other great conquerors like Hoi Hoi, Nahusam, Benah, Banah, Narakah Ravana, etc. Did the Supreme Lord neglect to prune their overbearing pride? He never tolerates such ignominious insolence.

"Here in Navadvipa you will witness the end of this supercilious scholar."

The Lord amused Himself with His students in this way. In the evening He went to the bank of the river Ganga, sprinkled some Ganga water on His head, offered His obeisances and then sat in the midst of His students. The Lord lectured on various subjects such as religion and its different scriptural explanations. No one, however, understood that the Lord was simultaneously thinking of the manner in which He could defeat the Digvijaya Pandita.

"This brahmana has become extremely arrogant and he thinks that there is no one in this world to defeat him," thought the Lord. "If I humble him in front of everyone it will be like a shameful death for him. People will dishonor him, he will lose everything and eventually he will die from humiliation. Therefore I must confront him secretly in a solitary place and yet insure his downfall. In that way I can eclipse his vanity without destroying him."

While the Supreme Lord was thinking in that manner the Digvijaya arrived at the Ganga. As dusk faded into night, the river Ganga looked radiant beneath the full moon in the soft, clear sky. The Supreme Lord was effulgent in the midst of His students and His exquisite beauty captivated the entire creation.

A sweet smile decorated the glowing moon-like face of the Lord, and His two beautiful eyes showered transcendently merciful glances. Pearls were lack-luster in comparison with His teeth and His radiant lips were easily mistaken for the rising sun. With His soft and delicate body, He was the personification of compassion. His perfect head was covered with raven black curls; His graceful, lion-like neck rested perfectly on His beautiful broad shoulders. He was dressed in divinely exquisite clothes, His perfectly proportioned body was large and his heart was ruled by His munificent nature. The brahmana's thread hanging loosely across his shoulders was the bow of Ananta Sesa. His long arms extended gracefully to his knees and the Urdhwapurna tilaka decorating His wide forehead enraptured the hearts of everyone.

With His dhoti tied elegantly at His waist, Sri Gauranga sat in the cross-legged posture of a yogi, establishing and refuting various arguments in His usual manner of discourse. Many students had gathered around Mahaprabhu that evening, and the Digvijaya Pandita was astonished to see the wonderful assembly. "Is this Nimai Pandita?" he thought.

Unseen by anyone he stood spellbound by the Lord's extraordinary beauty.

"Who is this person?" he enquired from one of the students.

"This is the famous Nimai Pandita." replied the student.

After offering his obeisances to the Ganga, the Digvijaya moved a little closer to the Lord. On noticing him, Nimai smiled at him and affectionately offered him a seat. Having already conquered all the scholars in the land, the Digvijaya Pandita was naturally fearless, yet in the presence of the Lord he was filled with awe. By the design of the omnipotent Supreme Lord, whoever approaches Him in a challenging mood will feel both awe and fear.

The Lord exchanged a few words with the Pandita and asked him a few questions. "You are an extremely versatile poet," said the Lord. "There is no subject which you cannot perfectly describe. Therefore, please elucidate the wonderful glories of the holy Ganga so that whoever hears it will be freed from sin.

At that very instant the Digvijaya Pandita began to extemporarily compose and recite unparalleled verses in praise of the holy river. Who can imagine the countless ways in which he described Mother Ganga! Verses swiftly passed his lips and his voice resounded like a continuous roll of thunder. It certainly seemed that Mother Sarasvati herself had appeared on the tip of his tongue. Whatever he uttered was precisely appropriate. Was it humanly possible to find a mistake in his eloquent composition? There seemed to be no one present who could even understand them.

Nimai's hundreds of students who had assembled there stared at the Pandit with mouths agape. "O Lord Rama," they said. "How wonderful! Is it possible for a human to compose such eloquent poetry?" His composition was profusely ornamented with the most exceptional figures of speech applied to the most appropriate topics. His word usage perplexed even the scholars who were present. For nearly an hour the Digvijaya composed and recited his unparalleled verses; there seemed to be no end to his brilliant oration.

When at last he finished, the Lord smiled sweetly and said, "Your poetry was so exceptional that no one can understand the meaning unless you yourself explain it. The verses you have composed are certainly appropriate for glorification of the Ganga, but we entreat you to analyze them for us."

The Lord's sweet words affected him like an intoxicating beverage and he began to explain his verses. But as soon as he started to speak, the Lord interrupted him to point out three mistakes – one in the beginning, one in the middle and one towards the end of the Pundit's composition.

The Lord said, "According to grammar, the figures of speech you have used show numerous imperfections. Please tell us in what context you have used them."

The Digvijaya Pandita, foremost of the favorite sons of Mother Sarasvati, lost his intelligence. He tried but failed to offer proper explanations for the mistakes Nimai pointed out. His feeble and confused attempts to defend his composition brought further criticism from the Lord who then elucidated the flaws in the explanations as well as the verses. The Pundit's unparalleled talent seemed to vanish and the situation grew incomprehensible to him. He could not even understand his own identity.

Lord Nimai then said, "Leave this poem aside for now and compose another one." But, alas, the great world-conquering Pundit was unable to compose a single verse. He sat before the Lord in a state of total bewilderment.

Of course, even the Vedas personified have become perplexed in the presence of the Lord. Powerful personalities like Ananta Sesa, Lord Brahma and Lord Siva – who could each create a universe by his mere glance – have also been deluded by the Lord's presence. The bewilderment of the Digvijaya Pandita in front of Nimai is not surprising because even Mother Laksmi, Mother Sarasvati and other internal potencies of the Lord which can delude the entire creation, become themselves deluded by the Supreme Lord and thus remain forever in an inferior position. The reciter of the Vedas, Lord Sesa, and the compiler of the Vedas, Sri Veda Vyasa, are even bewildered in the presence of the Lord, what to speak of a mere Digvijaya Pandita.

It is impossible for any human to match the accomplishments of the Lord, therefore, I say, all of his activities are extraordinary. And whatever the Supreme Lord does is always for the ultimate benefit of the suffering living entities, to release them from material bondage.

While the Digvijaya Pandita was struggling to swallow his ignominious defeat, the students began laughing and giggling excitedly. The Lord immediately stopped them and spoke soft, soothing words to the Pandita, "Today let us stop here. Please return to your home and tomorrow we can continue our discussion. You must be tired after composing such a lengthy recitation. It is also very late now; soon it will be time to sleep."

The Lord's behavior was so gentle and compassionate that even a defeated person did not suffer in humiliation. Although the Lord was victorious, He nevertheless spoke words of concern for the scholars and teachers of Navadvipa. Again to the Digvijaya Pandita he

said, "Please go home now and study your books. Tomorrow I will ask you questions and you must try to answer them." The Lord was so merciful that despite His victory, He did not dishonor the great scholar. Hence, everyone felt pleased. The scholars and teachers of Navadvipa were very affectionate toward the Lord because of His sweet disposition.

The Lord and His students left the assembly to go home, but the Digvijaya sat alone in utter shame and dejection. He thought to himself, "Mother Sarasvati herself has given me this boon. I have not come across anyone in the whole world who would dare confront me in a debate. Neither the expert scholars in the six philosophical branches like logic, sankhya, patanjali, virmansa, etc., nor the scholars of sastra would contest my authority. How is it that the Lord has allowed this insignificant teacher of children to defeat me in this manner. Seeing the power of Mother Sarasvati undermined in this way causes me equal consternation. How have I offended the Goddess that all my talent and knowledge were disparaged in this humiliating defeat? I must try to determine the cause of this situation." With that he chanted his mantras and then lay down to sleep.

In his dream Mother Sarasvati looked compassionately upon the brahmana and spoke confidentially to him. "O learned brahmana, listen to me. I will now reveal to you that knowledge which is undisclosed even in the Vedas. If for any reason you reveal this secret to anyone, you will immediately forfeit your body. The person who defeated you today is actually the Supreme Lord of the entire cosmic manifestation. I am an eternal servant at His lotus feet, and out of shyness I hesitate to stand before Him.

"In the Srimad Bhagavatam it is mentioned, 'Being ashamed of her position, the illusory energy of the Lord cannot take precedence, but those who are bewildered by her continually talk nonsense, being absorbed in thoughts of 'It is I' and 'It is mine''. Because of the Lord's presence it was impossible for me to appear on the tip of your tongue as I have in the past. I lost my potency, but that is not my fault. How could it be otherwise? Even Lord Ananta Sesa who describes the Vedas with his thousands of mouths, Lord Brahma, Lord Siva and all the other demigods, worship Him and are totally bewildered in His presence, what to speak of me? He is the Supreme Absolute Truth, eternal, pure, indivisible and infallible. He is the omnipotent Supreme Lord residing in everyone's heart as the Supersoul. The person who appeared before you as a young brahmana boy is none other than the Supreme Personality of Godhead, the ultimate cause of destruction of the entire cosmic manifestation.

He is the cause of the dualities of fruitive action, knowledge, learning, good and bad, manifest and unmanifest – everything.

It is by His desire that all living entities from Lord Brahma down experience happiness and distress. He is the Supreme source of all incarnations like Matsya, Kurma and others. It is He who appeared as Lord Varaha to lift the world and again as Nrsimhadeva to protect His devotee Prahlada. He appeared again as Lord Vamana to trick Bali Maharaja

and thus His lotus feet became the source of Mother Ganga.

He appeared in Ayodhya as Lord Ramacandra and performed many wonderful pastimes, ultimately killing the demon Ravana. He who is known as the son of Sri Vasudeva and Sri Nanda Maharaja has now appeared as a young brahmana boy immersed in the mellows of a scholar.

"Where in the Vedas is this incarnation of the Supreme Lord revealed? Who will know about it if the Lord Himself does not reveal His true identity? To become the greatest of all the scholars of the world is not the real result of chanting the mantra I gave you. You have received the factual result; you were able to see in person the Supreme Personality of Godhead, the Lord of the entire cosmic creation.

"O brahmana, go quickly to Him and take shelter of His lotus feet. Surrender yourself completely to Him. Do not imagine my advice to be a dream or hallucination. The power behind the mantra you chant has brought me here and forced me to reveal the most esoteric knowledge of the Vedas."

Mother Sarasvati disappeared after consoling the Pandita. He awoke from his sleep feeling purified and fortunate. Early dawn had just touched the eastern sky when he left for the Lord's house. He threw himself at the feet of Nimai Pandita to offer his obeisances and the Lord reciprocated by lifting him up and embracing him.

"Why, it is you!" said the Lord. "Why are you behaving in this manner?"

"So that I may attract your kind grace," replied the Pandita.

"But you are a famous and erudite Digvijaya scholar. Why do you approach me like this?" questioned the Lord.

"O Lord of the learned brahmanas, please hear me out. The highest perfection in all activities is achieved simply by worshiping You. You are the Supreme Personality of Godhead, Lord Narayana. You have appeared as a brahmana in this age of Kali, but no one has the potency to perceive Your real identity? Doubt entered my heart the very moment You asked me questions and then remained silent. Now I have personal realization that You are magnanimous and free from any pride, and my realizations are in keeping with the verdict of all Vedic scriptures.

"You defeated me three times, yet You kept my honor intact. Is such behavior possible for anyone other than the Supreme Lord? I am convinced that You are that Supreme Personality of Godhead.

"I have traveled far and wide – Bengal, Trihatta, Kasi, Gujarat, Vijaya Nagara, Anga, Banga, Tailanga, Udra and many other places. The most qualified scholars in each place were defeated by me. They could not even understand my discourses, let alone find fault with them. But in your presence all my education and intellect seemed to flee – I know not where. I now realize that this was not an extraordinary feat for You, because You are the Lord and master of Mother Sarasvati. She personally revealed this to me.

"I was wallowing in material existence, but because of my immeasurably good fortune I came to Navadvipa and met you face to face. I was captivated and deluded by the desire for material knowledge, and in self-deception I roamed about neglecting real Absolute knowledge. Destiny has favored me and thus I have met You personally. O Lord, kindly purify me by Your benevolent glance and destroy my nescience. You have a magnanimous nature and you are inclined to favor others, so there is no one but You from whom I can seek shelter. O Lord, please instruct me so that I shall never again allow unholy desires to enter my heart."

As a meek and insignificant man, the Digvijaya Pandita spoke with repentance before the Lord. Sri Gaurasundara replied, "O learned brahmana, you are very fortunate because Mother Sarasvati resides on the tip of your tongue. But conquering the world with mundane knowledge is not a suitable objective for one with true wisdom. Knowledge becomes valuable only when it augments the worship the Supreme Lord. Try to carefully understand. When death strikes and the soul is forced from the body, no one can take his material knowledge or opulence. The learned and self-realized souls completely reject this transient phenomenal existence and engage with unalloyed faith in the Lord's devotional service.

Now O brahmana, leave aside all extraneous engagements and utilize your time worshipping the lotus feet of Sri Krsna for the remainder of your life. Remember that the fruit of true knowledge is tasted when the heart and mind are unflinchingly attached to the lotus feet of Lord Krsna. Of all activities, devotional service to the Supreme Lord Vishnu, is the only manifestation of absolute truth. This is the advice I offer you."

Lord Gaurasundara embraced the Pandita and at once the shackles of material existence fell away from the Digvijaya. The Lord said, "O Brahmana, curb your arrogance and insolence; worship Krsna and be kind to all living entities. And be careful that you do not reveal anything Mother Sarasvati has told you. Revealing the confidential knowledge of the Vedas to unauthorized persons reduces the life-span and deviates one from the spiritual path."

Having received the Lord's instructions, Digvijaya Pandita begged permission to leave. He repeatedly offered his prostrated obeisances at the feet of the Lord and uttered prayers, feeling fortunate and purified. By the Lord's mercy, the brahmana was immediately blessed with detachment from material affairs, perception of Absolute Truth and devotion

to the Supreme Lord. Within moments the brahmana's arrogance and vanity diminished and he grew as humble and meek as a blade of grass. He renounced everything – his elephants, horses, palanquins, money and the undesirable associates he had previously kept. Lord Gauracandra's mercy had such a miraculous effect that the brahmana Digvijaya abandoned everything and traveled alone.

That mercy could make a king leave his palace and take up a beggar's bowl. The remarkable example of this was Srila Rupa Gosvami who was also known as Dabir Khas. He left his kingly position and lived in the forests of Vrndavana. A servant of Krsna can ignore the material wealth, position and prestige which are desired by the common people. Any person who has not realized the value of devotional service to the Supreme Lord will naturally consider the position of a king most comfortable and enviable.

But for the devotee of Krsna, even the happiness derived from liberation is insignificant, therefore mere kingly comfort is of no consequence whatsoever. Reality and true happiness lie solely in the merciful glance of the Supreme Lord, and therefore the Vedas advise everyone to serve Him.

Lord Gaurasundara's wonderful defeat of the Digvijaya and the Pandita's subsequent conversion was soon known in all corners of Nadia. People were astounded by the news and they commented, "Nimai Pandita must be a truly great scholar for even the Digvijaya, the greatest of all panditas, was humbled by him. Nimai Pandita has now made Himself worthy of our praise and His fame will definitely spread."

Someone said, "If this brahmana boy studies logic, He can immediately claim the highest title, Bhattacharya."

But another suggested, "Let's jointly offer Him the title of Badhi Sinha now."

The Lord's illusory potency was so strong that in spite of witnessing His miracles, no one could perceive His true identity. From that time on the people of Nadia could only discuss Nimai's victory over the Digvijaya.

I offer my obeisances to the feet of all the residents of Navadvipa for they were fortunate enough to see the Lord's transcendental activities.

Whoever faithfully and attentively hears this pastime of the Lord defeating Digvijaya Pandita will always be victorious, and whoever hears about His captivating pastimes as a scholar will immediately become His eternal servant.

Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul. I, Vrndavana dasa, an insignificant soul, humbly offer this song at Their lotus feet.

Adi Lila

Chapter 14

All glories to the Supreme Personality of Godhead, Gaurasundara, who was very dear to Nityananda Prabhu. His transcendental body is comprised of eternality, knowledge and bliss. All glories to the Lord who was the life and soul of Pradyumna Misra; and all glories to the most treasured object of Sri Paramananda Puri. All glories to You my Lord, for You are the life and soul and the most precious gem of all the Vaisnava devotees.

O Lord, please look mercifully upon us, the living entities, and liberate everyone from the bonds of nescience. I humbly request everyone to please listen faithfully and attentively to the wonderful activities of the Supreme Personality of Godhead, Lord Krsna, in His form as a young brahmana boy.

The Lord of Vaikuntha absorbed Himself in the mood of a scholar and passed His time in academic pursuits with His disciples. In every neighborhood of Navadvipa He was seen performing His cocky and playful pastimes. But by that time every person unquestioningly accepted Nimai Pandita as the superior scholar and teacher in Navadvipa. Rich, influential and aristocratic men would immediately take a humble position upon seeing Nimai and offer their respects to Him. The very sight of Him induced a sense of awe and reverence in the residents who were all captivated by His charm.

Nimai Pandita would frequently receive gifts from various classes of people in Navadvipa. He set the perfect example as a householder and was as charitable as the Supreme Lord Himself. Whenever Nimai saw a poor person, He would kindly offer him food, clothing or money. In this way Nimai generously distributed gifts to the poor.

An endless stream of guests visited the Lord's house. The Lord offered each one respect according to his position and rendered him service to his full satisfaction. On some days sannyasis would visit His house and the Lord would serve them graciously. Once twenty sannyasis came at one time, so the Lord sent word to His mother to cook for all of them.

Mother Saci fell into immediate anxiety for she had nothing in the house to feed twenty sannyasis. Lost in her problem she did not notice that someone had brought all the different ingredients she might require and left them in the kitchen. Laksmi Devi immediately went to the kitchen and, pleased with the array of ingredients, she cooked some special preparations. After the cooking, the Lord checked the arrangements and then invited the sannyasis to sit down. He supervised the serving of their prasada and He satisfied each one of them personally. In this way the Lord satisfied all His guests and taught the world how to behave as a perfect householder.

The foremost duty of a householder is to serve his guest and responsible householders live by that standard. The householder who does not serve and satisfy his guests properly is worse than an animal or a bird. Even those who because of their previous impious activities have insufficient means to be hospitable can at least offer a place to sit, some water and a place to rest.

That simple hospitality is sufficient to satisfy any guest if it is offered with love and affection. A householder who is pious may be poverty stricken and possess very little with which to serve a guest, but his disposition should be hospitable. He can offer drinking water and water with which the guest can wash his feet. He can offer a grass mat on which the guest can sit or rest to become refreshed and he can offer sweet words to please the weary ears of the traveler. The host must endeavor with all humility to keep the guest from leaving his house and beg forgiveness for any mistakes in his humble hospitality. A householder who sincerely tries to satisfy his guests even though his means are meager is considered hospitable.

The Supreme Personality of Godhead set the example of a perfect householder and repeatedly asked His guests if they had any further needs or if they were satisfied. Those guests of course were the most fortunate souls for Srimati Laksmi Devi, the Goddess of Fortune, and Supreme Personality of God, Narayana, the proprietor of the entire cosmic manifestation, personally fed them. Because of the wonderful activities of the Supreme Lord, that divine food which is cherished by great souls like Lord Brahma and other demigods was distributed to common people and ordinary citizens in Navadvipa.

The twenty sannyasi who were guests in the house of Lord Nimai had become a subject of conversation amongst the people. Someone said, "Those guests could not have been ordinary persons. They must have been Lord Brahma, Siva, Sukhadev Gosvami, Srila Vyasadeva, Narada Muni and other such elevated personalities. Who else could be eligible to take food in the house of Sri Gauranga who is non-different from Lord Narayana with His wife Laksmi Devi? The Supreme Lord has appeared in Navadvipa and these great personalities and demigods must have known of the advent and come in the guise of sannyasis to take prasada in Their house. Other than Brahma, who has the great fortune to eat in the house of Mahaprabhu?"

Some others expressed their opinion that, "The Supreme Lord has appeared to alleviate the sufferings of humanity. Along with the Supreme Lord, other demigods like Lord Brahma have also appeared, for they are the eternal associates of the Supreme Lord. Yet in this incarnation the Lord has promised that, 'I will give the living entities that which is rarely achieved even by Lord Brahma and others.' Therefore, the Supreme Lord distributes prasada generously from His own house simply to release the wretched and needy living entities from material suffering."

Laksmi devi worked without any assistance to serve her Lord and master yet she was always in a cheerful mood. Seeing the wonderful qualities and pious nature of Laksmi Devi, Mother Saci's joy increased by each hour and each day. From early morning she would work alone at the household chores, setting the example of an ideal wife. In the temple room she decorated the floor with auspicious designs made from colored paste; she drew the different symbols of the Lord like the conch shell and chakra. She also arranged for the paraphernalia required for the Lord's worship like incense, flowers, lamp, water, etc. She worshiped Tulasi Devi and also saw to the needs of Mother Saci, serving her with great affection. The wonderful attributes of Laksmi devi's nature did not go unnoticed by Lord Gauracandra; although He never commented on it, He was extremely satisfied with her.

Frequently Laksmi Devi would sit for long hours massaging the Lord's lotus feet on her lap. At times when she served her Lord like that, Mother Saci could see a brilliant effulgence emanating from the feet of Gauracandra. At other times the fragrance of lotus flowers would fill the entire house, and although Mother Saci would search everywhere, she could not find the source of the fragrance. Srimati Laksmi Devi, the Goddess of Fortune, and the Supreme Lord Narayana remained incognito, unrecognized by the residents of Navadvipa.

Without any prior indication, Lord Gauranga one day announced His desire to visit Bangladesh, the eastern part of Bengal. "I'll be gone for a few days." He told His mother. To Laksmi Devi he instructed, "Please always look after your mother's needs."

The Lord gathered a few of His confidential disciples and prepared for his journey. People gathered to see Him off, but as the Lord departed they stood transfixed in their places simply staring after Him. It was difficult for them to take their eyes away from the Lord.

The ladies said, "The mother of this young man must be very pious and fortunate, we offer our obeisances at her feet. Fortunate also is the wife of this young man; her birth as a woman has become worthy just by gaining such an excellent husband." In this way the residents discussed the Lord's glory as they watched Him leave. It was only by His mercy that the ordinary residents of Navadvipa could see Him directly; even the demigods long to see the Lord in this way.

Lord Gaurasundara continued His unhurried journey and at last arrived on the banks of the river Padmavali. The river view was enchanting: small waves constantly creased the wide expanse of water, and on either bank green forests lined the powerful current. The Lord was refreshed by the sight of the river and joined His friends for a swim in the clear water. Padmavali became fully spiritualized by the touch of the Lord's lotus feet, and her water was thereafter capable of purifying the entire creation. Padmavali was truly a beautiful river, her lapping waves and swift current most pleasing to the mind. The enchanting forests on her banks were equally pleasing so the Lord stayed there for a few days. It was Padmavali's good fortune that the Lord blessed her, joyfully playing in her water just as He has played in the Ganga in Navadvipa.

From the moment the Lord entered East Bengal the land became blessed and remains so, even today. The residents were happy to learn that the Lord had spent a few days on the banks of the Padmavali. News of the Lord's arrival swiftly spread far and wide. "Nimai Pandita, the crest jewel of all scholars and the foremost of teachers has arrived." the residents announced. Pious brahmanas came forward to greet the Lord, each bearing a gift for Him. They offered their obeisances to Him and humbly submitted, "Our great fortune must be immeasurable to have your presence in this country."

People of East Bengal make a tremendous endeavor to collect funds and arrange to go to Navadvipa to study under the great scholar Nimai Pandit, said one brahmana. "But by the divine grace of the Supreme Lord that ocean of knowledge has personally come to our doorstep. You are certainly the incarnation of Brhaspati, for no other teacher can compare with You. On closer scrutiny however, that comparison is inaccurate.

I am convinced that You are an empowered part of the Supreme Personality of God. My heart tells me it is impossible to find such erudition in anyone except the Supreme. We all submit this humble petition to You: it is our greatest wish that You impart knowledge to us. In Your absence we have kept you in our memories, studied Your commentaries amongst ourselves and also taught others. But now You are here in person so please accept us as Your disciples, and let the whole world know of Your wonderful pastimes."

The Lord smiled at all of them, giving them assurance and hope and remained in East Bengal for sometime, enjoying the land and the people. It is because of this event that the residents of East Bengal are attracted to the holy name and engage in congregational chanting even today.

At the time of the composition of this book, a group of evil persons were trying to mislead people in general from the spiritual path with wrong advice.

These sinners claimed to be pious and cheated people just to fill their bellies. Another group of sinful offenders stopped performing congregational chanting of the holy name of the Lord and began instead to chant Narayana, referring to themselves. It is most obvious

that these men are under the clutches of the modes of material nature, so how can they shamelessly profess themselves to be the Supreme Lord?

In the district of Raar there lived a man who externally appeared to be a brahman but internally was a sinful demon. He declared himself to be Gopala, the Supreme Lord, but more intelligent men considered him a sly and evil fox. Anyone who claims to be the Supreme Godhead, separate from Sri Krsna Caitanya, is certainly the most wicked soul, fit to live only in hell. I loudly declare with both my hands raised that the only true Supreme Personality of Godhead, the Lord of the entire material creation, is Sri Gaura Hari. Just by remembering his name one becomes free from material entanglement; even by simply remembering His servant one becomes victorious in every sphere of life.

See around you that the whole world is chanting the glories of His name, so discard your misdirected conceptions and serve the lotus feet of the Lord.

Lord Gauracandra, the Lord of Vaikuntha, enjoyed traveling in East Bengal immersed in the mood of a scholar. On the enchanting banks of the river Padmavali the Lord roamed through the forests and imparted knowledge to large gatherings of eager students. Hundreds came from everywhere to crowd His lectures. They all had one thought in mind, "I want to study from Nimai Pandita." Such was the extent of the Lord's mercy upon them that within two months all the listeners became very knowledgeable and scholarly. Although many came simply to hear the Lord, hundreds of students returned to their homes with degrees. In this way the Lord passed His time as a scholar in East Bengal.

Meanwhile in Navadvipa, Laksmi devi was feeling the pangs of separation from her Lord. She never spoke of her loneliness to anyone. She served Mother Saci very lovingly but reduced her own eating almost to nothing after the Lord left Navadvipa. Bereft of His company she silently suffered, crying alone throughout each night, trying to suppress the restlessness which welled in her heart.

Unable to bear any further separation from the Supreme Lord, Sri Laksmi devi, the Lord's eternal consort, left her transcendental body behind and went secretly to meet her Lord. Seated on the bank of the Ganga, Laksmi devi fixed the lotus feet of the Lord within her heart and went deep into meditation, never to return again.

Mother Saci's shock and deep grief is indescribable, her pitiable lamentations could have melted stones. Since I am incapable of describing the mellow of sadness experienced by Mother Saci, I shall not go into further details but simply mention the incident as reference. The saintly Vaisnavas were also grief stricken by the news and they all came forward to help complete the necessary rituals.

The Supreme Lord remained for sometime in Bangladesh and then returned of His own desire to Navadvipa. When the residents of East Bengal learned that the Lord would leave they immediately collected gifts and precious treasures to give Him. They presented Him gold, silver, drinking vessels, beautiful mats, soft and warm blankets and a variety of clothes. Each person took what was most precious in his house and joyfully offered it to the Lord. In reciprocation the Lord blessed each person and accepted his gift. The Supreme Lord Sri Gaura Hari personally visited each of the residents and after taking leave, He started for Navadvipa. Many students decided to accompany the Lord to Navadvipa where they could study under Him.

As the Lord was about to leave, an intelligent Brahmana, named Tapan Misra approached Him. Although Tapan Misra was a pure devotee and was well versed in the conclusions of the Vedas, he could find no one to answer his questions on the perfect spiritual path and the ultimate and absolute worshipable object. He constantly chanted the holy name of Krsna, yet he felt dissatisfied in the absence of proper spiritual practice. He had lived in a perturbed state of mind for sometime, but because of his piety he was awarded a vision in an early morning dream. An effulgent person who looked like a demigod spoke some confidential constructions to him. "Listen O brahmana, you are a renounced soul, so do not worry so much. Pacify your mind. Go and meet Nimai Pandita. He will explain all that you want to know about the spiritual path and spiritual goals. He is not an ordinary mortal, but the Supreme Personality of Godhead, Narayana. He has appeared in this material world, accepting a human body to perform his wonderful transcendental pastimes. But I warn you not repeat to anyone what I have just told you, for this knowledge is most confidential. It is not available, even in the Vedas. If you reveal this then you will suffer unbearable pain life after life."

The demigod disappeared from his dream and the brahmana woke up. He was thrilled by his wonderful vision and shed tears of joy. Convinced that his fortune has changed, the brahmana received new life and left immediately to meet the Lord. When he reached the bank of Padmavali he saw Lord Gaurasundara surrounded by many hundreds of disciples. In the midst of that enchanting scene he threw himself down at the Lord's lotus feet and then stood up with folded hands.

The brahmana said, "I am a fallen and wretched person. Please look upon me mercifully and destroy my bewilderment. I have no knowledge about the perfect spiritual path and the ultimate goal of human life. Be gracious and impart this knowledge to me. My heart does not long for material enjoyment and luxuries, please tell me, O merciful Lord, what will be the ultimate shelter for my soul."

The Lord said, "O brahmana, who can describe your good fate? You have a desire to worship the Supreme Lord Krsna, and that is the highest and most perfect path. It is very difficult to be a devotee of the Lord so the Lord comes in every millennium to establish proper standards of religion. He appears in each of the four Yugas to establish the

particular religious practice for that Yuga himself, and then He returns to His spiritual abode. 'In order to deliver the pious and annihilate the miscreants as well as to reestablish the principles of religion I advent millennium after millennium.'

"The Lord appears in every millennium, accepting different incarnations with different complexions like white, red and yellow. Most recently, in the later portion of Dvapar Yuga, He appeared with a blackish complexion so He was called Kṛṣṇa. In the four yugas there are four different authorized processes of religion for the elevation of human society. The religious practice for the age of Kali is congregational chanting of the holy name of Lord Kṛṣṇa. The real purpose of religion is to satisfy the Supreme Personality of Godhead Sri Hari."

"In different yugas different religious practices were established by the Supreme Lord himself to achieve this end. In Kali Yuga the recommended authorized religious practice is congregational chanting of Kṛṣṇa's name and this process includes all the other previous processes. Therefore, in Kali Yuga chanting the holy name is the essential religious principle and no other religious practice can help one cross over the material ocean of nescience. Constantly chant the Lord's name in any situation. Even the Vedas fail to sufficiently describe the super excellent qualities of chanting of the holy name of the Lord."

"Listen my dear Miśra, in Kali Yuga there is no need for severe penances or performance of opulent sacrifices; whoever worships the Supreme Lord Kṛṣṇa he will be crowned with fortune and success. So go back to your home and worship Lord Kṛṣṇa with undeviating faith and attention, giving up falsehood and pretensions. By chanting the holy name of Lord Hari, Kṛṣṇa, you will simultaneously obtain both the proper spiritual practice and the ultimate goal. In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way. I am repeating this great chant for deliverance to you. This consists of sixteen names of the Supreme Lord with thirty two syllables: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. By constantly chanting and worshiping this Maha Mantra, your heart will feel the first blossoming of love and God; then gradually you will understand the truth about the proper spiritual path and the ultimate spiritual goal."

Having received such sublime instructions from the Lord, Tapan Miśra offered repeated obeisances at His lotus feet and then said, "O Lord, with your permission, I would like to accompany You."

The Lord replied, "You should go immediately to Varanasi; there I shall reveal the answers to your request."

The Lord then embraced him, and the brahmana felt his entire body surge with horripilations and spiritual ecstasy. The Lord's embrace filled Sri Misra with immeasurable happiness. As the Lord prepared to leave, Misra held His feet tightly and confidently narrated his entire dream. After hearing it the Lord said, "You must be very careful not to reveal this to anyone." He repeated the same instruction to the brahmana, and then sensing that the auspicious moment had arrived for Him to leave, He laughed loudly and proceeded to Navadvipa. Thus the Lord purified the entire tract of East Bengal and then returned home.

The Lord reached Navdvipa in the evening, laden with the gifts He had received. He offered full obeisances at his mother's lotus feet and gave her all the gifts. Then the Lord and His students left to bathe in the Ganges. Although her heart was breaking with pain, Mother Saci busied herself preparing a meal for her son.

Nimai Pandita acted as the instructing spiritual master to all his students.

He joined them in offering deep and repeated obeisances to the Ganga, and then sported for some time in the water. When His bath was complete He returned home, performed His daily religious rituals and then sat down to eat. The Lord of the Vaikuntha planets, Sri Gaura Hari, ate with great satisfaction and then went to the temple room. One by one His relatives came forward to greet Him after His long absence. They sat around Him as He joked and laughed while describing His stay in Bangladesh. Nimai imitated the strange habits of the people of East Bengal and everyone had a good laugh. None of them mentioned the passing of Laksmi Devi, knowing that the shock would cause the Lord grief.

After some time, the relatives all returned to their homes, and the Lord sat quietly chewing on the betel pan and reflecting on the humorous conversation.

Mother Saci avoided meeting the Lord; she stayed in her room, affected by the pain of Lakshmi's death. When Nimai found His mother He saw the marks of deep sorrow which lined her face. In a sweet, comforting voice He said, "What is the reason for your sorrow mother? I have returned from My journey in good health, so you should be happy, but I see only sadness on your face. Tell me the truth Mother, what is the reason?" Her son's words simply increased her pain and she wept silently, unable to speak.

"Mother, I know everything," said Nimai. "Tell Me what has happened to your daughter-in-law."

Some relatives stepped forward to speak, "Listen Nimai Pandita, Your mind must have reached the lotus feet of the Lord."

The Supreme Lord Sri Gaura Hari remained silent, casting His head down as He contemplated the death of his eternal consort and wife Sri Laksmi Devi. He allowed the pain of separation to engulf Him, and although He was the personification of all Vedic truths, He remained silent. Like any ordinary human being, He displayed the emotions of deep sorrow, but after controlling Himself, He spoke, "Because of bodily attachment one is regarded as a husband or son. These illusory relationships are caused by misunderstandings. O mother, why do you feel sad? How can you hope to change that which is ordained by the Lord's desire? No one can check the passage of time, and all relationships in this world are temporary. This is the verdict of the Vedas.

"The activities of the entire cosmic creation rest in the hands of the Supreme Personality of Godhead. Who but our Lord can bring people together and then separate them? Why should these arrangements of the Supreme Lord, make you so unhappy? It is fortunate for the wife if she can leave before her husband. This is proof that she was a very pious woman."

The Lord tried to console His mother by these philosophical truths, and everyone felt the veil of sadness dissipate by the soothing words of the Supreme Lord. In this way the Lord of Vaikuntha, Sri Gaura Hari, performed wonderful pastimes in the mood of a scholar.

Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Adi Lila

Chapter 15

All glories to Lord Gauracandra and all glories to Lord Nityananda. Kindly offer Me your lotus feet so that I may hold them in the inner recesses of my heart. All glories to Lord Gauranga and His associates; one achieves devotional service to the Supreme Lord just by hearing the wonderful pastimes of Sri Caitanya.

The Lord continued to perform His pastimes as a scholar without anyone detecting His real identity. He rose early each morning performed His daily religious duties, offered obeisances to His Mother and went to teach His students.

Mukunda Sanjay was an eternal servant of the Lord and his son was Purushottam Dasa. He was so fortunate that the Lord went to his house everyday to teach. Nimai would sit alone in the courtyard in front of the temple of Durga and gradually His students would assemble. Occasionally some student would forget to mark his forehead with urdhapunda tilaka. As the propagator and maintainer of Santana Dharma, Nimai felt compelled to protect the conditioned souls from deviating from the path of religion. Therefore He never neglected to rectify His students when necessary. He would chastise the forgetful boy to such a degree that the student would acquiesce in shame and certainly never again forget to apply his tilaka.

"My dear boy, I see that you have not put on tilaka. What is the reason for this?" demanded Nimai. The Vedic literature says that the forehead which does not bear the mark of tilaka is as good as a crematorium. I can also understand from this oversight that your brahmanical practices have been rendered useless. Go home and perform your brahminical duties again, and then with tilaka on your forehead you may return to the school."

In this way the Lord taught all His students to maintain the proper standards of brahminical and religious practice. The Lord did not modify His arrogant spirit, nor did He spare anyone His criticism. Whoever was negligent was eligible for the Lord's strict

correction. Nimai's character was always exemplary; He never made jokes or laughed in the company of women.

In fact, He kept His distance from women and avoided meeting them.

Nimai especially liked to taunt and find fault with the residents of Sri Hatta, imitating their peculiar pronunciation. The infuriated residents of Sri Hatta would retort, "Oh Lord, which land do You hail from? Tell us where Your father and mother and Their descendants come from. Which one of you was not born in Sri Hatta? You yourself are a descendent of Sri Hatta. So why do You make such fun of us?" The more they tried to chastise the Lord, the more fun He had imitating their pronunciation and making jokes at their expense. It required little provocation to infuriate them further and occasionally one of them would chase the Lord with pusillanimous intentions. The chase was usually futile, for the Lord could not be caught easily, and ultimately the angry fellow would simply stomp the ground in frustration and shout invectives. Occasionally someone managed to capture Him and drag Him to the local Muslim Magistrate to register a complaint. His friends would arrive in time to pacify the angry parties and reach some mutual understanding.

The Lord would also search out the house of a person from east Bengal. He would break in, destroy the foodstuffs and run away in mock fear. In this way He created havoc in Navadvipa, but He never had any incident which involved women. He never even looked at a woman.

In this incarnation, the Supreme Lord did not even hear the name of a woman. Therefore, those realized souls who are fixed in the scriptural conclusions never glorify Lord Caitanya as Gauranga Nagara, the Lord in the mood of a paramour. Although every kind of eulogy is applicable to the Lord, knowledgeable pure devotees glorify the nature that the Lord manifests in a particular incarnation.

In Navadvipa the Supreme Personality of Godhead was Nimai Pandita, the scholar. The Lord of the Vaikuntha planets enjoyed His transcendental activities as a teacher in the house of Sri Mukunda Sanjaya. All His students sat around Him and He taught them with great pleasure. Sometimes He pretended to have a headache and ordered medicated oil massaged into His head. Then He continued His discussion, submerged again in His intimate spirituality.

From early morning till afternoon He taught His students and then went to the Ganga for His bath. Then again, from early evening to late evening He continued His discussions and teaching. If any student studied under Nimai for a year, he left His tutelage as a full fledged scholar well versed in scriptural conclusions.

While the Lord was absorbed in His activities, Mother Saci constantly thought of the Lord's marriage. She searched all of Navadvipa for a daughter-in-law suitable for her Nimai. Sri Sanatan Misra was a pious and charitable brahmana, a benevolent and pure-hearted devotee of Lord Visnu. He lived in Navadvipa and engaged himself in serving guests and assisting less fortunate people. Born of a noble family, he was truthful and self controlled. As a scholar he earned the title Raja Pandita and as a gentleman in Navadvipa he personally maintained many needy people.

Sanatan Misra's daughter was like Laksmi Devi in beauty and character. As soon as Mother Saci saw her, she was convinced that this girl was the best choice to be her son's wife. From early childhood the young girl bathed regularly in the Ganga two or three times a day. She was dedicated and obedient to her parents and she had no other interest than devotion to Lord Krsna. Everyday when she met Mother Saci at the bathing place in the Ganga, she humbly offered her respects. Mother Saci reciprocated and blessed her saying, "May Krsna bless you with a suitable husband." But as Mother Saci bathed she thought, "This girl should marry my son." Sri Sanatan Misra and all his near relatives were equally eager to have the Lord as a son-in-law. One day Mother Saci sent for Kasinath Pandita and told him, "My dear Sri, I have a proposition. Go tell the Raja Pandita that if he so desires he may offer his daughter's hand in marriage to my son." Kasinath Pandita proceeded immediately to Sri Sanatan Misra's house, repeating the Lord's name in silent joy.

When the Raja Pandita saw Kasinath Pandita at his door he immediately offered him a seat with due respect. "What brings you here, my dear Sir?" asked Sri Misra.

"I have come with a proposal, and if you so desire I will reveal it to you", replied Kasinath Pandita. "You should offer your daughter Visnupriya in marriage to Visvambhara Pandita. I think it is a perfect match. He is a divine personality, suitable in all respects for your daughter. Your daughter, who is chastity personified, will be the best for Him. Visnupriya and Nimai Pandita remind me of the divine couple Krsna and Rukmini, so perfectly suited They are for each other."

Raja Pandita disclosed the news to his wife and near relatives and waited for their advice and comments. Unanimously they agreed, "What is the need for further debate? This is a perfect proposition. Quickly make all the necessary arrangements." The Raja Pandita happily replied to Kasinath Pandita, "I have decided to marry my daughter to Visvambhara Pandita so I will proceed with all the arrangements. If the Lord desires my family and ancestors will be greatly blessed by this marriage for my daughter. Kindly go to their house and tell them everything, I am fully in favor of this marriage."

Sri Kasinath Pandita was extremely satisfied with the outcome of his mission and he promptly told Mother SAcI everything that had transpired. Mother Saci was relieved that everything had gone smoothly. Without wasting further time she began the preparations.

Nimai's students were jubilant when news of His marriage reached them. A rich gentleman named Buddhimanta Khan immediately offered, "I shall bear the cost of the entire marriage." But Mukunda Sanjaya objected, "My dear brother and friend, if you take all the responsibilities, then what am I supposed to do?"

"Listen my dear friend," said Buddhimanta Khan "I will not allow this marriage to become another poor brahmin's wedding, I will make such arrangements for Nimai Pandita's wedding that everyone will think a prince is getting married."

Adhivas, a important ceremony before the day of the marriage was held at an auspicious time amidst great joy and festivity. The area set aside for the actual marriage ceremony was decorated with colorful hangings around the sides and across the tops. Water pots with intricate designs, ghee lamps, grains, yogurt, and strings of young mango leaves were all around. Different auspicious ingredients required for such an occasion were placed on the floor which had been beautifully designed with colored rice paste.

The Vaisnava devotees of the Lord, the brahmanas and all the gentlemen of Navadvipa attended the auspicious occasion. Invitations had been sent to all of them requesting them to attend the feast in the evening of the day of the adhivas. By early afternoon the musicians had already arrived and began to play. Loud and melodious sounds of mrdanga and other drums, shani, and cymbals were carried in all directions. The priests began to chant the Vedic mantras and the ladies ululated, adding to the festive mood.

The crest jewel of the brahmana race, Nimai Pandita, seated Himself in the midst of the Vedic chanters. The priests and brahmanas around Him felt a surge of joy in His presence. Different objects required to formally receive the guests were brought to Nimai Pandita. He garlanded the respectable gentlemen with flowers and applied sandal wood paste on their foreheads, offering each of them a betel nut and betel leaf according to the custom of the time.

The brahmin population in Navadvipa was large in those days, so countless gentlemen came and went with no one keeping track. Some amongst them were very greedy and returned again and again, mixing with the crowd and pretending they had just arrived in order to receive another gift. Having received invitations, people came from distant localities and were unknown to each other, but despite such anonymity there was a strong festive spirit. The Lord was in a joyful mood and He played the perfect host.

"Give all the flower garlands, sandal wood paste and other gifts to the guests at least three times," ordered Nimai. "Do not think about the cost, just give freely to everyone. The greedy brahmins who were endeavoring to take the free gifts several times were suddenly checked and felt ashamed because of the Lord's generosity. The brahmanas were dear to the Lord and He wanted to protect their religiosity. Some men were committing offenses by deceitfully collecting extra gifts, therefore He gave the instruction to give the gifts

three times to any person. After receiving the gifts three times, no one wanted anymore. They were satisfied.

No one amongst the milling guests knew that the flower garlands, sandalwood paste and betel leaf they had received were actually expansions of Lord Ananta Sesa, serving his master the Supreme Personality of Godhead, Nimai Pandita. In the profuse distribution of gifts, some flowers, sandal paste and betel leaf fell to the ground, and the quantity of those remnants would have sufficed for five opulent weddings, not counting those gifts which were taken home by the guests. Every visitor was impressed by the arrangements and left the wedding praising the opulence of the ceremonies. Even the wealthiest men of Navadvipa were impressed for their father's had not spent so lavishly for their weddings. The profusity of flowers, sandal paste, betel leaf, betel nut and other gifts had never been seen in Navadvipa.

Raja Pandita, Sri Sanatana Misra, was extremely happy. He and his close relatives attended the Adhivas, laden with valuable gifts. At an auspicious moment, he joyfully applied tilaka to the Lord's forehead, just as the Vedas recommended. The excitement of the moment was heightened by the loud chanting of Lord Hari's name accompanied by the musicians and the ululating ladies.

Having completed all of his ceremonial duties Raja pandita returned home. The relatives of Nimai Pandita then went to Raja Pandita's house to perform the same adhivas ceremony for Visnupriya. Whatever was customary for a marriage in those days was performed in the midst of great festivity.

Early the next morning the Lord went for his bath in the Ganga, and on returning he went directly to the temple to worship the Supreme Lord Visnu. Thereafter He sat with his close relations to offer obeisances to their forefathers for their satisfaction. The festive mood was maintained by the musicians, dancers and singers performing loudly enough for everyone to hear.

Every corner of the house was decorated, there were beautiful designs on the floor, water pots, grains, yogurt, lamps and strings of auspicious mango leaves hung everywhere. Colored festoons fluttered like flags in the wind, and the air was filled with festive excitement. The chaste ladies of Navadvipa accompanied Mother Saci while performing all the customary and traditional rituals. First they went to the Ganga for their bath and then, followed by musicians, they visited the village deity Sasti where they prayed for her blessings. From the temple they visited the house of different relatives and then returned home. She distributed khoi, bananas, oil, betel nut, betel leaf, and vermilion to the ladies who had accompanied her and satisfied them in every respect. By the will of the omnipotent Supreme Lord, there was no dearth of anything so mother Saci generously distributed her gifts to the ladies several times over. Not a single lady was dissatisfied. They happily rubbed oil on their bodies and bathed.

Laksmi Devi's house was also in a state of great excitement; her mother bustled with happiness. Caught in the waver of ecstasy, Raja Pandita spent lavishly and offered his daughter wholeheartedly to Lord Gaurasundara.

After completing all of His rituals the Lord sat down to rest and from that place He humbly distributed food and clothes to all the assembled brahmanas. He offered respects to each person according to his position and gave in charity to satisfy each person's need. The brahmanas blessed the Lord and returned to their houses fully satisfied.

In the afternoon the relatives came to dress Lord Gaurasundara for His marriage that evening. They decorated His entire body with sandalwood paste and applied aromatic perfumes on different parts of his body. On His forehead they drew a half-moon shaped tilaka with sandalwood paste, placed a beautiful crown lightly on His head and draped His neck with fragrant flower garlands. A fine, expensive silk dhoti was tied expertly around His hips; it shone golden yellow like the setting sun. His pink lotus-shaped eyes were smeared with kaajal ointment, black as the bumblebee. He held the auspicious three bladed grass and the pit of a banana tree, while exquisite and expensive golden earrings swayed from his ears and other valuable jewelry decorated His upper arms and His neck. Each of the relatives decorated the Lord according to his won taste, hanging different types of jewelry on different parts of His body. Men and women both marveled at the Lord's exquisite beauty. They forgot themselves fixed as they were on the beauty of the Supreme Personality of Godhead.

Almost an hour before the time of marriage the relatives decided that the Lord should proceed to the house of the bride. "Let us begin the journey," they announced. "For an hour the bridegroom will parade through the town before arriving at the bride's house." Buddhimanta Khan appeared suddenly with a beautiful palanquin. The musicians started up afresh and the priests began chanting Vedic mantras. Singers, dancers and guests all joined in a jubilant clamor. The Lord first circumambulated Mother Saci and offered her respects, then offered respects to the brahmanas and sat on the palanquin in the midst of the joyful confusion which included the ululating ladies.

It was early evening and the marriage procession went first to the bank of the river Ganga. The waxing moon hung nearly full above their heads and shimmered in the water of the Ganga. Hundreds of lamps were lit and music played on with undying enthusiasm. In front of the Lord's palanquin were two long rows of Sri Buddhimanta Khan's estate employees followed by the festoon holders bearing colored flags. In their midst were the jesters, joking and evoking laughter. There were a variety of dancers performing many different dance styles, while the countless musicians played at least five kinds of drums, cymbals, conch shells, flutes, bells, kettle drums and a variety of horns. Excited young children danced amongst the musicians and caught in the festive atmosphere, even older people abandoned their reserve and joined the children while the Lord smiled at the happy sight. On the bank of the Ganga they stopped for a while singing, dancing and

playing the instruments before proceeding to the bride's house. After offering flowers to Mother Ganga, the entire procession turned towards town.

Whoever witnessed the parade was struck with wonder at its opulence. "I have seen many extravagant marriages, but I have never witnessed anything like this one before", said one person. The residents of Navadvipa were fortunate to see the Supreme Personality of Godhead in person as He swayed past them in His palanquin.

The brahmanas who had beautiful, unmarried daughters in their homes all lamented. "It is a great pity and certainly my misfortune that I could not give my daughter in marriage to this handsome young man. But what can I do?" I offer my obeisances at the feet of all the residents of Navadvipa who witnessed this transcendental joyful pastime of the Lord.

After the procession had passed through all the different localities of Navadvipa they arrived at the house of Sri Sanatana Misra, the Raja Pandita. Everyone came out of the house, ululating and making other loud sounds of welcome for the procession. Raja Pandita came forward to receive the Lord from the palanquin, helped Him step down and took Him inside where a seat had been prepared. The joy Raja Pandita felt was indescribable and the love and respect he felt for the Lord was visible on his face as he escorted Nimai Pandita into his house. He showered flowers on the Lord as a blessing and welcome.

The reception party from the bride's side consisted of relatives and priests who came forward with fine clothes, jewelry and other precious gifts for the Lord. The bride's mother placed the auspicious three-bladed grass on the Lord's head and then worshiped Him with seven ghee lamps. At that time Laksmi Devi, who had been dressed exquisitely took her seat.

The relatives of Nimai Pandita were both impressed and satisfied to see such a beautiful bride. They lifted the Lord onto His seat according to the marriage ritual. They hung a curtain around the Lord, and Laksmi Devi circumambulated Sri Gaurasundara seven times.

Then facing Him with folded hands, she offered her respectful obeisances. The relatives threw flowers on the couple, and the air filled with loud music and the ululations of the ladies. Laksmi Devi placed a flower garland at the lotus feet of her Lord offering Him her life and soul.

The Lord picked up the flower garland and smiling sweetly, placed it around her neck. Again the divine couple was drowned in a shower of flower petals. Unseen by the common men, demigods like Lord Brahma also showered flowers on Sri Laksmi Devi and Sri Gaurasundara. Lord Gaura Sundara's group competed with Laksmi Devi's group in showering flowers and making joyous sounds.

Absorbed in the contest, everyone forgot their own cares and worries. Sometimes the Lord's side seemed to be victorious and at other times Laksmi Devi's side seemed more enthusiastic. The Lord was pleased to see everyone enjoying himself in such a wonderful way.

Thousands of lamps shed bright light everywhere and the loud and joyous sounds of song and instruments filled the sky. By the time the moment came for the bride and bridegroom to exchange glances, the universe seemed inundated by tumultuous and joyful sounds. Then the divine couple sat down and Raja Pandit sat with Them to officially offer his daughter to Lord Gaurasundara. In the midst of all rituals and chanting of Mantras, the marriage began with Raja Pandit offering his daughter and praying for the Lord's pleasure.

Along with his daughter Raja Pandita also gave nice cows full of milk, a lot of land and property, beds and furniture, maids and servants, and other valuable gifts. Laksmi Devi sat on the left of the Lord as the Brahmins lit the fire and began the 'Homa'. After all the customs and traditional rituals were complete, the bride and the bridegroom went into a well decorated reception room.

Raja Pandita's house was transformed into Vaikuntha, and the guests came in to enjoy the marvelous feast. Countless people came and all left fully satisfied.

The newlywed bride and groom spent the night in Laksmi Devi's house amidst great joy.

The happiness Sanatana Pandita felt can not be described. He reveled in the same inconceivable good fortune which befall great sages such as Nagaajit, Janaka, Bhisma and Jambuvan who also became the fathers-in-law of Lord Krsna or Lord Ramacandra.

The divine couple passed the night and next morning till midday in Sanatana Misra's house. Then the Raja Pandit and his relatives bid farewell to Lord Gaurasundara and Visnupriya. In the midst of music, kirtan, the blessings of the brahmanas and the chanting of mantras appropriate for such a journey, Nimai offered His respects to the elderly members of His father-in-law's family and left with Laksmi Devi on a palanquin for Saci Mata's house.

The people They met on the way all blessed them and congratulated Them, ladies spoke respectfully of the good fortune of the bride saying, "She is very fortunate, she must have worshiped Laksmi Devi for many births."

Others commented, "This couple is just like Lord Siva and Gauri."

Still others said, "They must be Laksmi and Sri Hari."

"They are Cupid and Rati, or Indra and Saci, or they must be Ramacandra and Sita Devi."

Truly, the good fortune of the residents of Navadvipa is unfathomable, for they were able to see the Supreme Lord and His eternal consort. Such was the extent of their piety. The whole of Nadia was blessed and the residents experienced unrestrained joy by being able to see Laksmi Devi and Lord Gaurasundara, Narayana.

Finally the divine couple arrived in the house of Mother Saci. Accompanied by other ladies, Mother Saci went out to jubilantly welcome the divine couple into her house, where she seated Them amidst joyous sounds and music. How can one express the joy Mother Saci and everyone else felt at the presence of Visnupriya and Gaurahari?

So magnanimous is the Supreme Lord that one becomes completely free from all sinful activities and their reactions just by looking at the transcendental luster of the Lord. Moreover, he becomes eligible to enter the spiritual sky, the Vaikuntha planets. Everyone from all walks of life could see the Lord and His spiritual effulgence. Therefore He has been called the most compassionate, the only friend of the fallen souls.

Nimai Pandit freely distributed clothes and gifts to all the performers, dancers and the beggars who had come to the house of Mother Saci. To the brahmana relatives and friends, He gave sufficient gifts to satisfy them all, and satisfy Himself as well. To Buddhimanta Khan the Lord gave a tight and affectionate embrace, leaving Buddhimanta Khan in indescribable ecstasy.

According to the Vedic Literature, there is no end to the transcendental pastimes of the Lord. Those divine activities which transpired in only a few hours can not be described by hundreds and hundreds of years of discourse. As for myself I am simply giving brief descriptions, and that only by His mercy. I am unable to fully describe His wonderful pastimes. Whoever hears or reads these transcendental activities of the Supreme Lord can certainly reside in Lord Gauracandra's eternal association.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Adi Lila

Chapter 16

All glories to Lord Gaurasundara, the friend of the meek and poor.

All glories to the husband of Srimati Laksmi Devi. He is the omnipotent Supreme Lord, the maintainer and controller of everyone and everything.

All glories to You, Sri Gaura Hari, for You descended to protect Your devotees.

All glories to Gauracandra. He is the personification of the holy name, the supreme friend and the absolute truth.

All glories to Lord Gauracandra and His devotees. One is elevated to the platform of pure devotional service simply by hearing His transcendental pastimes sincerely.

The transcendental topics narrated in the Adi Khanda of this book are like a stream of pure nectar, for they describe Lord Gauracandra's enchanting pastimes. The Supreme Lord of the Vaikuntha planets lived in Navadvipa as a householder teaching His students. He had appeared specifically to reveal and propagate the process of pure devotional service to the Supreme Lord, but it was His wish that no one should know His true identity.

The entire human society was totally devoid of any spiritual aspirations; they were immersed in base and perverted enjoyments of the body. Those who held discourses on the Bhagavad-gita and the Srimad Bhagavatam were scarcely better for they did not instruct people on the essence of those scriptures, the congregational chanting of the holy name of the Lord. Seeing the hopeless plight of the living entities, the Vaisnava devotees of the Lord often met together, away from the public view, to clap their hands and chant the holy name in ecstasy.

The materialistic people of Nadia continually criticized the devotees saying, "What is the purpose of howling so loudly! After all, I am Brahma and the absolute resides within me, so why discriminate between master and servant?"

Others angrily said, "They beg food to fill their bellies and they call out Hari! Hari! Let us break down their doors and smash their houses!"

The devotees were discouraged by these derogatory remarks and the fact that they had no one to complain to made their dismay even greater. Wherever they looked, the devotees found the people devoid of devotion to the Supreme Lord. They simply cried to Lord Krsna and lamented the plight of human society.

About this time, Srila Haridasa Thakura came to Navadvipa; his body glowed with pure devotion for the Supreme Lord. Now I will narrate the wonderful activities of Srila Haridasa Thakura. Whoever hears this narration will receive the full shelter of Lord Krsna.

Srila Haridasa Thakura was born in a village called Buron, and because of his presence there, many people became purified and took up the chanting of the holy name. After some years he left his village and traveled to a place near the river Ganga. He finally settled in the village of Phulia near Santipura.

Advaita Acarya Prabhu was overjoyed to meet Srila Haridasa Thakura in Navadvipa and expressed his joy by roaring loudly. Haridasa Thakura was similarly swept away by the waves of ecstatic love of Godhead in the transcendental company of Advaita Acarya Prabhu. Srila Haridasa Thakura passed his time wandering on the banks of the Ganga chanting the name of the Supreme Lord Krsna.

Haridasa had absolutely no attraction for material enjoyment. The holy name of Lord Krsna continuously vibrated on his tongue, creating an extraordinary beauty about his mouth. Never for a moment did he feel any apathy towards his chanting of the holy name of Krsna; he remained absorbed, tasting the nectar of devotional service.

He occasionally danced in ecstasy or cried in lamentation while other times he lay still in a state of unconsciousness. Sometimes he spoke in mysterious languages, and later explained the meaning of his words. All the ecstatic symptoms of love of Krsna were manifest in him – profuse crying, horripilation, laughing, fainting, perspiring, etc. It was common to see Srila Dasa Thakura dancing while he sang the glories of Lord Krsna's name.

People would gather around him just to see the unrestricted tears of love of Godhead that flowed profusely from his eyes, drenching his entire body. Even the strictest atheists marveled at his behavior. Horripilations swelled across his body like thousands of

blooming flowers and even Lord Brahma and Lord Siva were amazed by his devotion.

In the village of Phulia even the ritualistic brahmins were sincerely impressed if not astonished by Srila Dasa Thakura's spiritual ecstasies. The saint was held in full respect by the people of the village, and having won their trust, he lived there quite peacefully. He bathed daily in the Ganga and roamed freely, chanting the Lord's holy name.

The local Moslem authority known as the Qazi became envious of Haridasa Thakura's popularity and reported to the Nawab, "This man is acting like a Hindu; arrest him and punish him appropriately." The envious words of the sinful Qazi sparked an immediate response from the equally sinful Nawab, and Haridasa Thakura was arrested and brought forth. Having received the mercy of Lord Krsna, Haridasa had no fear of the Moslem authorities nor even of death itself. With the name of the Lord on his lips, Haridas appeared before the Nawab.

When devotees and other pious persons in the locality of the Nawab's palace heard that the saint Haridasa was coming, they were extremely happy, but when they subsequently learned that he was coming as a captive of the Moslem ruler, they were horrified. Previously many religious people had been terrorized and incarcerated by the Moslems; those prisoners were happy to learn that Haridasa might be joining them. His presence in their miserable situation would certainly eradicate their suffering. The prisoners even requested the prison wardens to allow them unrestricted association with Srila Haridasa.

When Srila Thakura was brought into the prison, he looked compassionately at all the prisoners who immediately prostrated themselves at his lotus feet. His long graceful arms which extended to his knees, his lotus eyes, and his charming moon-like face enchanted everyone. They offered their most sincere respects to the saint, and love for Krsna stirred in their hearts. Srila Haridasa Thakura was pleased with the tremendous devotion which had grown in the hearts of the prisoners and he blessed them, "Just remain as you are." But the miserable prisoners could not grasp the depth of that blessing and they felt quite dejected.

Haridasa could see the misunderstanding and compassionately explained himself, "My blessing to you is that you will remain as you are, but please do not feel dejected. I could never wish you any misfortune. I simply desire that the love you now feel for Krsna should always remain the same. From now on chant Lord Krsna's name and constantly remember His pastimes, inspiring one another to retain his devotion.

"Violence and tyranny are absent in the spiritual world, so sincerely cry out for Krsna's help and constantly think of Him. When you are released from this prison do not return to your old materialistic ways nor associate with degraded or sinful people because one can never cultivate love for the Supreme Lord Krsna by living a mundane life. You should know for certain that Krsna is unobtainable by the materialistic person.

"A materially engrossed mind is shaped by unwanted, mischievous desires; the attachment for wife, children, family and other such illusions brings about destruction. If by divine arrangement any person reaches the platform of pure devotion toward Kṛṣṇa, certain realizations dawn on him and he gradually becomes detached from material life, giving himself instead to the worship of the Supreme Lord. If that person returns again to his materialistic life, his mind will become contaminated by capricious, mischievous desires.

"I certainly do not want you to remain prisoners forever, but I do pray that you develop a distaste for material pleasures. Please chant the holy name of the Lord. My blessing was meant to free you from your present miserable condition and to insure that you remain happy in love of Kṛṣṇa. I look upon everyone equally and wish the best for all living entities. I pray that you may develop unflinching devotion for Kṛṣṇa. Do not be sad; you will be freed within two or three days. You may believe me. Once you leave the prison you may live in the forest or you may live in your home, but always think of Kṛṣṇa and try to cultivate spiritual life." Having showered his unrestricted mercy upon the prisoners, Haridasa went before the Nawab.

Because of his purity, Srila Haridasa Thakura radiated a certain effulgence which the Nawab could not fail to notice. He rose respectfully when Haridasa entered and offered the saint a seat. Although he himself had become quite confused, the Nawab asked Haridasa, "What sort of mentality has overcome you? Knowing you have the good fortune to become a Muslim, why do you behave like a Hindu? We do not even accept rice touched by a Hindu. Yet you want to ignore your high birth and become a low-caste Hindu? To discard your own race, land and religion for another is perverted. How do you expect to attain the liberated platform if you behave like this? I have decided to punish you according to the mandates of the Koran so that you will be freed from your sins."

Srila Haridasa Thakura patiently listened to the threats and accusations of the Nawab, recognizing his words as the illusory potency of the Supreme Lord Viṣṇu. Without any apprehension, Haridasa simply smiled at the Nawab and spoke in a sweet, soothing voice, "My dear Sir, there is only one God for all living entities. The difference between the Moslem God and the Hindu God is in name only. According to knowledgeable Hindus and Muslims, and according to every scriptures, be it Koran or Puran, God is one. He is the non-dual, eternal, transcendental and absolute Truth, infallible and perfectly complete, and in that capacity He resides in everyone's heart.

"The omnipotent Lord is the supreme controller of everything. The living entity is moved by the desire of the Supreme Lord, and he acts and works only according to the Lord's design. The Supreme Lord's transcendental name, activities, qualities, associates and abode, etc. are glorified according to different classes of spiritual instruction. But irrespective of the manner in which He is worshiped, the Lord accepts everyone's individual mood of surrender towards Him. However, if one living entity feels hatred or

envy toward another, he ultimately reflects those emotions in his relationship with the Lord. Whatever you see of me and my activities are direct manifestations of the Lord who guides me from within.

"Looking at it from another perspective, a person may be born in a family of brahmanas but despite his high birth he demonstrates the perverted behavior of a fourth-class, uncultured person. What can the Hindus do with such a person? He is forced to act in degrading ways because of his innate propensities, and he accordingly suffers or enjoys the reactions of his activities. What could be achieved by punishing him for activities which are an intrinsic part of his nature? My dear respected Sir, please consider these points seriously, and if you still find me guilty then punish me."

The Moslem courtiers were sincerely moved by the honesty of Haridasa Thakura's words and presence. But his wisdom could not penetrate the envious and sinful heart of the Qazi who turned to the Nawab and instructed, "You must punish this man! He is evil and mischievous. Others will fall under his influence and become equally sinful. He will disgrace our Muslim religion and community. Therefore he must be appropriately punished. If he wants to be excused, then let him preach from his own scripture."

The Nawab tried again, "My friend, just speak from your own scripture and accept the path. Then you will have nothing to fear. Otherwise, the Qazis presently will force me to punish you; they will revile and insult you. Why should you let that happen?"

"Whatever the Supreme Lord desires is destined to happen; there is no one who can check it," replied Haridasa. Each one of us suffers according to the degree of his previous offenses. You should know without a doubt that you are merely an instrument of the Lord's desire. Even if my body is cut into pieces and I lose my life, I will never give up chanting the Lord's holy name."

The Nawab heard the fearless reply of Srila Haridasa Thakura and turned to the Qazi, "Now what is your decision about him?"

"Lash him in twenty-two market places until he dies," replied the envious Qazi. "There is no other judgment I find appropriate. If he lives despite the punishment, then I will conclude that our big scholar has spoken the truth."

The sentries were called in and the orders boomed out, "Lash him until he breathes his last breath! The sin a Muslim incurs by becoming a Hindu can only be punished by death!"

The Qazi's envious designs had fructified in the heart of the Nawab and Srila Haridasa was dragged away by the sentries. From one market place to another they beat him mercilessly, their black hearts consumed by hate for the pure devotee of the Lord. But

Haridasa was a pure soul, completely surrendered to the Supreme Lord, so he faithfully chanted Lord Krsna's holy name. So absorbed was he in the fervent chanting that he did not feel any pain.

Goodhearted and pious people could not bear to see the torture inflicted on such an innocent person. Some begged the sentries to stop while others predicted, "If they continue to torture this good man, the entire kingdom will be ruined." Many of them cursed the king to die, while some tried to stop the sentries physically. One person threw himself at the feet of the sentries and pleaded, "I will give you any reward you like if you stop this merciless beating." But none of these protests evoked the slightest mercy from the sentries who continued to drag Srila Haridasa Thakura from one market place to another, lashing him relentlessly.

By the grace of Lord Krsna, Haridasa felt little pain in his body. Just like Prahlada in the Srimad Bhagavatam who was tortured by demons, Haridasa never suffered at all. Not only was Haridasa freed from his pain, whoever remembers this story of Srila Haridasa will also be saved from the miseries of life. Throughout his ordeal, Haridasa's one emotion was pity for the sentries. "O Lord Krsna, please be merciful upon these poor souls so they may not be punished because of me."

Nothing could stop the insensitive sentries who were determined to see their assignment through to its deathly end. Yet for all their beating, Haridasa showed no signs of distress as he was absorbed in remembering the holy name of Lord Krsna. At last the guards had to stop in amazement. "How can a human being survive such a brutal beating? Any ordinary man would have died after the beating we gave in the first two or three market places. We have lashed him continuously through twenty-two market places and he still shows no sign of either pain or death. Occasionally he looks up to smile at us." They concluded that he must be a saintly person.

"Oh Haridasa," they pleaded. "Because of you we shall certainly be punished. When the Qazi sees that despite our beating you are still alive, he shall certainly kill us instead."

"If my survival brings such terrible misfortune to you," replied Haridasa, "then I shall definitely give up my body. Just see how I die."

Srila Dasa Thakura immediately fell into trance. A pure devotee of the Supreme Lord possesses all mystic power so without any hesitation, Srila Hari dasa fell lifeless, without a trace of breath. The Muslim sentries were astonished but gladly brought the body of Srila Haridasa to the Nawab. When the Nawab ordered the sentries to bury him, the Qazi protested, "No, if he is buried he will be saved and ultimately gain entrance into heaven. Although he got the high birth of a Moslem, he behaved like a low Hindu, therefore it is proper for him to be thrown in the Ganga to suffer eternally like the other lost Hindus. By being buried he will become elevated and freed from his sin."

On the Qazi's order the sentries picked up the body of Haridasa Thakur and carried him to the Ganga. Hari dasa remained in his deathly trance, meditating on the Supreme Personality of Godhead. The spirit of the Lord Krsna then descended into the body of Srila Thakura and he became so heavy that it was impossible to move him. The strongest sentries came forward to push him into the waters, but he remained in deep trance and could not be moved. Haridasa had already drowned in the ocean of love of Lord Krsna, and he had no perception of the world around him. He knew not if he were still embodied, or wandering somewhere in the universe, or deep in the water of the Ganga. Just like Prahlada Maharaja, Haridasa Thakur had the spiritual ability to constantly remember the Supreme Lord. Such an extraordinary capability was not surprising for Haridasa's heart was the permanent residence of Lord Gauracandra.

This entire episode with Srila Haridasa Thakura is a replication of the heroic activities of Sri Hanuman in Sri Lanka. Indrajit, Ravana's son, had sent the Brahmastra, a weapon given to him by Lord Brahma, to capture Hanuman.

Hanuman could easily have escaped it, but to show respect to the potency of Lord Brahma, Hanuman allowed himself to be bound by the Brahmastra. Similarly, Srila Haridasa Thakura could have escaped the punishment of the Moslems, but by allowing them to torture him, he taught the world a lesson: despite the extreme miseries of life, one must never stop chanting the name of Krsna.

Dasa Thakura was directly protected by the Supreme Lord Krsna, Govinda, therefore who could harm him? If one simply remembers the name of Haridasa – not to mention his terrible ordeal at the hands of the Moslems – he becomes free from his own pain and misery. Most certainly Srila Haridasa Thakura was one of the closest and most important associates of the Supreme Personality of Godhead, Sri Caitanya Candra.

Haridasa floated downstream on the currents of the Ganga, and after some time he became conscious, by the Lord's desire. Fully awakened and overwhelmed with ecstasy, he climbed the bank of the Ganga and proceeded toward Phulia, loudly chanting the name of Krsna as he walked. When the Moslems saw Srila Haridasa they were convinced that he possessed extraordinary mystic powers. Pure, happy feelings replaced the envy and hate in their hearts. They offered him obeisances, worshiping him as a very saintly person. By this worship the Moslems became free from material entanglement. In the presence of the Nawab, Haridasa stopped chanting and smiled compassionately at the Moslem ruler who was standing respectfully with folded hands.

In a humble and meek voice the Nawab said, "I can now understand that you are truly a saintly person. You have realized the absolute truth, and you have seen the one Supreme Lord everywhere and in everyone. Absolute knowledge and liberation – which the mystic yogis and philosophers proudly boast – has been easily attained by you because you are a perfect human being. I have come just to see you, simply to beg forgiveness. Kindly

forgive me for the offenses I have committed against you. Because you see everyone equally, you have neither friends nor enemies; there is no one in the entire world who can actually grasp your extraordinary position. You are a free man in every respect. You may stay wherever you wish – in a lonely hut or a cave on the bank of the river Ganga. But please be merciful upon those of us who have committed this great offense against you."

Everyone – whether elevated or wretched – automatically forgets about mundane life when he sees the lotus feet of Srila Haridasa Thakura. The Muslims had been angry enough to kill him, yet they were transformed and they worshiped his feet, accepting him as a holy man. After forgiving and blessing them Haridasa went to Phulia.

With the holy name resounding from his lips, he reached an assembly of brahmanas near Phulia. The brahmanas were overjoyed by his arrival and they joined him in a roaring kirtan. As he danced in their midst, he felt ecstatic joy sweep through his body; crying, shivering, laughing, falling unconscious, swelling with horripilation, and roaring loudly, he fell to the ground totally immersed in love of God. The brahmanas could not contain their unbounded joy.

After sometime Srila Hari Dasa calmed himself and spoke to the brahmanas who sat around him, "My dear brahmana friends, do not feel sad because of what happened to me. This punishment was certainly due me. I stood in the court and listened to the Moslems blaspheme my Lord; for this the Lord has punished me suitably. I am really very happy because my punishment should have been more severe; the Lord let me off very easily. One goes to hell if he hears blasphemy of the Supreme Personality of Godhead. My sinful ears were filled with such blasphemy and the Lord has given me the proper punishment so that I may never commit this offense again."

Srila Haridasa passed his time relishing the nectar of the holy name and giving his enlightened association to the brahmanas. Those Muslims who tortured Dasa Thakura, and their families as well, were all eventually destroyed. Haridasa left the village and moved into a cave on the banks of the river Ganga where he maintained himself on the sweetness of the holy name and the memory of the pastimes of the Supreme Lord.

Daily he chanted a minimum of three hundred thousand names of the Krsna. By the influence of the transcendental sound of the holy name and the holy presence of Srila Haridasa Thakura, the cave was transformed into a Vaikuntha planet of the spiritual sky.

In Haridasa's cave lived a large and poisonous snake who emitted such strong vapors that not a soul could remain in the cave for more than a moment. People from the village came every day to visit Haridasa, but they could not stay long enough to speak with him. Although the visitors were all driven away by the poisonous air, Haridasa was completely oblivious to the presence of the snake.

The brahmanas consulted one another about the foul air in the cave and then discussed the matter with some Ayurvedic physicians in Phulia. After some research they determined that a poisonous snake had indeed built its home under Haridasa's cave.

The physicians felt strongly that Haridasa should vacate his cave, for living with such a snake was improper. They joined the brahmanas and approached Haridasa to explain the situation. "Because of the vapors from a poisonous snake living underneath your cave, no one can remain here," they explained. "You should also vacate this place and find a suitable cave to live in."

"I have been living in this cave for a long time, and I have never been inconvenienced by these vapors you speak of," replied Haridasa. "But if none of you can remain in the cave and it causes you such distress, then I shall leave here tomorrow. If it is true that a snake lives here, and if he doesn't leave by tomorrow, then I shall certainly go. I can assure you that one of us will leave this cave by tomorrow. Please do not worry about this problem any longer. I am concerned that all of you not waste your time in futile, mundane talks; every moment should be utilized discussing topics on Krsna consciousness."

In the course of this discussion, a miracle occurred. Evening had gradually descended around the brahmanas and Haridasa when the snake slithered out of its hole. Its huge, frightening body, crossed with effulgent red, yellow and blue stripes and crowned with a brilliant gem, slid quietly past the brahmanas and left the cave forever.

Its appearance was both awesome and attractive, and as it slithered past, the brahmanas remembered Krsna as their only shelter. After the snake left, the burning sensation from the poisonous air also vanished and all the brahmanas were satisfied. Their faith in the extraordinary spiritual potency of Haridasa Thakura swelled for they understood that the snake had left because of Haridasa's assurance to the visitors. Simply the sight of Haridasa dissipates one's innate nescience and material entanglements. Out of His love for Haridasa, the Supreme Lord never minimizes or neglects Haridasa's words.

There is another similar incident related by a snake charmer. One day in the courtyard of a rich man's house this snake charmer was performing a snake dance. He was chanting a special mantra accompanied by musicians playing the mrdanga and mandira.

Haridasa was passing by and stood to one side watching the snake dance. Although the snake charmer was an ordinary human being, by the influence of his mantra he could dance as though he were possessed by the spirit of the king of the snakes, Ananta Sesa. With an enchanting melody he sang about the pastime of Lord Krsna in the lake called Kalidasha where the Lord vanquished an evil serpent called Kalia.

Haridasa listened intently to the pastime of his beloved Lord Krsna, and suddenly moved by ecstasy, he fell unconscious to the ground. When he regained consciousness, he

jumped to his feet and roared like a lion, dancing in ecstasy as he babbled with joy. The snake charmer was impressed by Haridasa's manifestation of ecstatic symptoms and stood respectfully to the side. As the various symptoms of horripilation, crying and shivering traversed his body, he rolled in the dust, crying in love for Krsna. He remembered how his beloved Lord had mercifully saved the snake Kalia, and as he floated in ecstatic trance, the people around him obliged by singing songs about the wonderful pastimes of the Lord. The snake charmer simply stood to the side, overcome by awe and reverence for Haridasa. When his ecstasy subsided, Haridasa left and the snake charmer resumed his performance.

Everyone who witnessed the ecstasy of Haridasa felt spiritually exhilarated and they smeared their bodies with dust from his feet. However, one cunning and deceitful brahmana in the crowd decided to cheat the people. "I will also dance here," he told himself. "I can see that the people are not very intelligent. They are offering so much respect to this low-born Haridasa just because he dances and cries; if I, a brahmana, also dance and cry they will certainly worship me as well."

The brahmana threw himself on the ground and feigned unconsciousness as though he had fallen into trance. But as soon as he touched the ground, the dancing snake charmer became furious, picked up a stick and began beating the brahmana relentlessly. He struck him again and again on every part of his body until the brahmana, howling in agony, got up and ran away just to save his life. The snake charmer then resumed his dance while the entire crowd stood dumbfounded. At last, a man with folded hands humbly requested the snake charmer to explain why he had stood respectfully to the side while Haridasa danced, yet he had beaten the brahmana for what seemed to be the same activity.

The spirit of Ananta Sesa who dwelt within the snake charmer then spoke in glorification of Srila Dasa Thakura. "The subject matter of your inquiry is very confidential. Although such a topic is rarely discussed because of its highly esoteric nature, I shall nevertheless answer your question. When Srila Dasa Thakura was dancing in ecstatic trance, each one of us felt our respect and affection for him spontaneously increase. But the deceitful brahmana was simply imitating Haridasa in order to get some cheap adoration from the crowd.

"Not out of love for Krsna, but out of enviousness toward a pure devotee, the brahmana threw himself on the ground and feigned ecstasy. Furthermore, he interrupted my dancing. Because he disturbed me and tried to imitate the pure devotee, I punished him severely.

"This arrogant and deceitful brahmana has no love for Krsna. To receive the shelter of devotional service at the lotus feet of Lord Krsna, one has to become pure; free from deceit. By seeing Srila Haridasa Thakura dance one becomes liberated from material bondage. Even the Supreme Lord Krsna himself dances when He sees Srila Dasa Thakura

dance. The entire universe becomes cleansed of all sinful reactions just by seeing Srila Haridasa dance. He is truly worthy of his name – Haridasa Thakura, the servant of the Supreme Lord Hari Krsna, who shines eternally like a full moon in the heart of His devotee.

"Haridasa is affectionate and compassionate towards all living entities, and he descends as the eternal servant of the Supreme Lord in each of the Lord's incarnations. He is totally free from any fault or offense towards the Supreme Lord or His devotees. Even in his dreams he never commits an offense. A moment's association with Haridasa can purify any living entity and assure him the eternal shelter of Lord Krsna's lotus feet. Even Lord Brahma and Lord Siva constantly desire his association.

"Haridasa appeared in the family of a lowly Moslem on the order of the Supreme Lord, just to teach human society that material designations like caste, creed, birth status, and family position are all illusory and pursuing them is futile. If a pure devotee of the Lord is born in a low-class family, he is no less worthy of worship; that is the injunction of the scriptures. On the other hand, if someone is born in a sophisticated family but does not worship the lotus feet of Sri Krsna, then his high birth is useless for he lives just like a resident of hell.

"Just to prove the truth of these scriptures, Srila Haridasa took birth in a low-caste family. Prahlada Maharaja, one of the greatest devotees of the Lord, had previously appeared in a family of demons, and Hanuman, the greatest devotee of Lord Ramacandra, took birth in the monkey species. Similarly, Srila Haridasa appeared in a family of Moslems.

"The demigods desire the touch of the pure and transcendental form of Srila Hari dasa Thakura, and Mother Ganga also prays that her water will be sanctified by his presence. But one need not touch Srila Dasa Thakura; simply by seeing him, one is automatically freed from the eternal cycle of birth and death. Furthermore, one who sees a devotee who has taken shelter at the lotus feet of Srila Haridasa Thakura is also granted freedom from material bondage. Neither a thousand mouths nor a thousand ears would be sufficient to describe and hear the wonderful qualities of Srila Haridasa. You are a fortunate soul for your inquiry gave me an opportunity to glorify the pure devotee and gave you the opportunity to hear the transcendental topic. From the moment a person speaks the name of Srila Haridasa Thakura, his ascension to the supreme abode of Lord Krsna is guaranteed."

Nagaraj, the snake charmer, then fell silent. The assembled brahmanas and pious gentlemen felt thoroughly satisfied by his glorification of Srila Haridasa. Of course, Ananta Sesa is a pure Vaisnava devotee of the Supreme Lord and is always engaged in glorifying the Lord and His devotees; this was not his first occasion to describe the outstanding qualities of Haridasa. The assembly accepted the Nagaraja's appraisal of

Haridasa, and the love each person felt for Haridasa increased.

Srila Haridasa was a pure devotee of Lord Caitanya and although Sri Gauracandra was yet to reveal the process of devotional service to the Supreme Lord, Haridasa continued to demonstrate his love for Sri Krsna. People in general were disinterested in the process of devotional service, and they could not understand the purpose behind chanting the holy name of God. Because of a general apathy toward the holy name, the mood of devotional service was absent.

People taunted and jeered at the Vaisnavas who engaged in kirtan, so the saintly devotees assembled in a quiet spot away from everyone where they could sing and dance undisturbed. Even then, atheistic people angrily condemned them. "These degraded brahmanas will completely destroy this entire country," they complained. "All this loud, sentimental singing and dancing will probably cause a famine in the land. These emotionalists sing like this just to fill their bellies, not realizing that Lord Visnu takes rest during these four months of the rainy season. They will just disturb Him, and in irritation He will send some natural calamity. Can't these fools understand the disaster they could cause?"

Another man threatened, "If there is an increase in the price of food grains then I will catch them one by one and beat them soundly."

"It may be proper to chant loudly on the night of Ekadasi, but what is the use of this daily recitation of Govinda's names?" questioned another irritated atheist.

The devotees felt genuine compassion for the atheistic people, and despite their harassment, the devotees continued the kirtans. Srila Haridasa was one of those sincere devotees who felt sorry to see that the majority of the people in society were not the least inclined toward devotional service. He continued his loud chanting of Krsna's holy name which the extremely sinful people in society found unbearable.

Once in a village named Hari Nadi, an arrogant brahmana offended Srila Haridasa. He shouted angrily, "Hey Haridasa, why do you behave like this? Why must you chant so loudly? The actual injunction is to chant softly in your mind. Which scripture instructs you to chant loudly? Who has taught you this type of religious practice? Here is an assembly of scholars; you can ask them about the correct method of worship."

Srila Haridasa humbly replied, "I do not know the scriptural conclusions about the glories of the holy name of God. You must certainly know more than I. I can only repeat what I have heard from scholars like yourself. The principle effect of chanting the name of God loudly is that it purifies the soul one thousand times more than any other form of worship. Nowhere in the scriptures is loud chanting of the holy name condemned; on the contrary, there are excellent benefits which have been described in many places. In one scripture it

says: Loud chanting of Lord Krsna's name is a thousand times better than silent chanting."

"Why is the result of loud chanting magnified a thousand times over any other process?" demanded the brahmana.

"My dear Sir, please listen to the conclusions of the Vedas and Srimad Bhagavatam." As Srila Haridasa spoke, he floated in the ocean of love of Krsna and his explanations capsulized the essence of all scriptures. "O brahmana, please try to understand that when any living entity – be it human, animal, insect or bird – hears the holy name chanted by a pure devotee of the Lord, he goes directly to the spiritual world, Vaikuntha, after leaving this body.

"In the Srimad Bhagavatam, tenth canto, chapter thirty-four, verse eighteen, it says: 'O Lord when your name is chanted by the unalloyed devotee who has been purified by the touch of your lotus feet, and that holy name is heard even once by any living entity, it can immediately purify both the chanter and the listener.' There is nothing disputable in the matter of the unalloyed devotee purifying other living entities. Lower species which do not possess the ability to chant the Lord's name can be liberated simply by hearing the name chanted by a pure devotee.

"One who chants the holy name to himself liberates himself only, but one who chants the Lord's name loudly liberates anyone who hears him. The sound of the Lord's name is beneficial for everyone. Therefore the scriptures all assert that loud chanting of the Lord's name is a thousand times more effective than any other religious process.

"Again, in the Naradiya Purana there is a quote from Prahlada Maharaja saying, 'I see perfect logic in the fact that a person who chants the Lord's name loudly is a thousand times more pious than the person who chants to himself; one who chants softly liberates only himself but one who chants loudly liberates himself and any other living entity who hears him.'

"O brahmana, listen carefully. It is easy to understand that a person who acts for the benefit of the entire society including the lower animals is certainly on a higher religious platform than a person who is simply concerned with his own liberation. Only the human being has been endowed with the capacity to utter the Lord's name; an animal cannot.

"If loud chanting can liberate these unfortunate animals who otherwise have no hope for liberation, then what is the harm in chanting loudly? A selfish person is interested in his own welfare, but a selfless devotee is concerned with everyone's welfare. If you understand this, you can easily determine who is on the higher platform. I must emphasize that loud chanting of the Lord's holy name is the most efficient type of chanting."

The foolish brahmana became even more infuriated by the unequivocal instructions of Srila Haridasa. He angrily retorted, "O Haridasa, you have now become the master of the Vedas. It seems you have propounded the seventh philosophical thought, the other six having been destroyed with the passing of time. It has been prophesied in the Vedas that at the end of Kali yuga, a low born Sudra will propagate the Vedas. But I see it already happening right before me. What is the need to wait for the end of the Kali Yuga? You deceive everyone by acting like a holy man, but all you do is visit the homes of householders and fill your belly. If I find your explanations unauthorized or unbonafide according to shastra, then I will cut off your ears and nose."

Completely equipoised, Srila Haridasa simply smiled at the harsh, revengeful words of the fallen brahmana. Without another word, he walked away, chanting loudly the Lord's holy name. The scholars of the assembly were as sinful as that vicious brahmana for they neither accepted the correct, bonafide explanations of Srila Thakura nor did they condemn the offensive words of the wretched brahmana. Those men were brahmanas in name only, while in actuality they were demons; their residence was Hell and they suffered untold misery in the hands of Yamaraja, the god of death. In Kali yuga the demons will be born as brahmanas who harass and offend pious people.

The Varaha Purana says, "In the Kali yuga, demons find shelter in brahmana families and torture the transcendentalists who are rare souls." All the scriptures have strictly forbidden us to touch, hear or worship persons who live in the guise of a brahmana; one simply becomes contaminated by their contact. In the Padma Purana it is mentioned, "There is no need for a detailed explanation: those brahmanas who are not devotees of the Lord should neither be respected nor touched by anyone." Meeting a non-devotee brahmana is as contaminating as meeting a low-born dog eater; on the other hand, a pure devotee of the Lord, born in any family or any class, can purify the entire universe.

A few days after this incident with Srila Haridasa, the fallen brahmana contracted such a severe case of smallpox that his nose fell off. He was justly punished by Krsna for his offenses against the Vaisnava saint. Haridasa sighed in deep depression over the sad state of the human society which was engrossed in mundane life.

For a long time he had desired the association of other pure devotees, so he went to Navadvipa where the Vaisnavas were overjoyed to see him. Sri Advaita Acarya Prabhu grasped him to his chest in a loving embrace, and the other devotees showered their affection on him, just as he reciprocated their emotions. The atheists continued their offensive criticism of the devotees, while the Vaisnavas continued their transcendental discussions of the subjects in the Bhagavad-gita and Srimad Bhagavatam. Anyone who listens with faith and devotion to these narrations will find eternal shelter at the lotus feet of the Supreme Lord Sri Gauracandra.

Sri Krsna Caitanya and Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Adi Lila

Chapter 17

All glories to Sri Gaura Sundara, the Supreme Lord of all lords, he possesses an eternal transcendental form and is very dear to Sri Nityananda Prabhu.

All glories to the Lord for He is the life and soul and the most precious object of love of all the Vaisnavas. Kindly bestow Your merciful glance on all the living entities so that they may become liberated from material entanglement.

Now listen carefully to the narrations of Lord Gaura Sundara going to Gayadham. The Lord of the Vaikuntha planets now resided in Navadvipa as the crest jewel teacher and scholar. The condition of human society had deteriorated to such an extent that there was an increase of atheistic people, and the process of devotional service had become very rare. People in general were attracted by the temporary and illusory pleasures of the senses and this greatly saddened the devotees.

Another reason why the Vaisnava devotees were despairing was because Lord Gaura Sundara was so engrossed in scholastic pursuits. The mischievous and sinful population continued to hurl abuses at the Vaisnava devotees, and they simply bore the insults quietly. Supreme Lord Gaura Sundara desired within His heart that now the time was ripe to reveal His true identity and manifest His transcendental pastimes but first He decided to visit Gayadham, such was the desire of the fully independent Supreme Personality Gaura Sundara.

He performed the last rites, sraddha ceremony of His father according to the scriptural injunctions and then accompanied by His disciples proceeded to Gayadham. The Lord was in a very blissful mood at the thought of being able to see Gayadham so taking leave of Mother Saci He left for Gaya. He passed through many towns and villages and by the touch of His transcendental lotus feet they have become places of pilgrimage.

On the way He discussed many spiritual topics and explained difficult conclusions to His disciples sometimes joking with them, sometimes in a serious mood, finally He arrived in Mondata. In the Mandar hill there is a very famous place, the Lord visited the temples on the hill, the temple of Lord Madhu Sudan. One day while traveling, the Lord pretended to have fever. The Lord of Vaikuntha, the Supreme Personality, in order to teach the living entities, pretended to have fever just like an ordinary mortal. Half way to Gayadham the Lord got fever which brought anxiety to His disciples.

They tried various medicines and means to bring the fever down, but such was the desire of the Lord that His fever persisted. At last the Lord Himself suggested a remedy. "The remedy for all suffering is drinking the water that has washed the feet of a pure brahmana." To teach the world of the unique position of a pure brahmana the Lord drank the water that had washed the feet of the brahmana. Immediately upon drinking that water, the Lord became healthy and His fever was gone. Such activities of the Lord are His real nature, this has been described in all the Vedic scriptures.

In the Srimad Bhagavad-gita it is said, "All of them, as they surrender unto Me I reward accordingly. Everyone follows my path in all respects, O son of Pratha." When the devotee sincerely desires to become a servant of the Lord then the merciful Lord grants him eternal servitude. Therefore He is known as Sevadvatsal or one who is very affectionate to His servitors. The Lord readily accepts defeat if it increases the name and position of His surrendered devotee.

How can devotees who have totally surrendered themselves to the lotus feet of the Lord even think of leaving the shelter of the Lord's lotus feet. The Lord continuing His journey now cured of His fever, came to the pilgrimage of Kukum.

The Lord took His bath and offered worship to the departed soul of His father and then He entered Gaya Dham.

On entering Gaya Dham the Lord offered His obeisances with folded hands to the holy place of pilgrimage. He came to Brahma Kunda and took His bath and worshiped His father in the proper way. The Lord then went to Cakartier. He went inside to see the impressions of the lotus feet of Lord Visnu. All the brahmin priests sat surrounding the lotus feet of Lord Visnu, flower garlands offered to the lotus feet were piled around. One could never take account of all the incense, flowers, perfumes, clothes, and ornaments which were offered to the lotus feet and which now lay all around.

The brahmanas looked like divine beings and sat there describing the wonderful glories of the lotus feet of the Lord. They said, "Lord Vishveshvar, Siva, holds these lotus feet always close to his heart, and they are the life and soul of Srimati Laksmi Devi, the Goddess of fortune. The Supreme Lord blessed Bali Maharaja by placing these feet on his head, now all of you pious souls, see His very same lotus feet. Just a moment of sincere

meditation on these lotus feet will immediately save you from hell. These lotus feet that are so rarely attained even by great mystic yogis. You have the good fortune to see them.

"Mother Ganga sprang forth from these lotus feet and surrendered souls of the Lord always hold these lotus feet deep in their hearts. All you fortunate souls please see these lotus feet that lie on the head of Ananta Sesa."

Hearing the wonderful glories of the lotus feet of the Supreme Lord, Lord Gauranga merged into an ocean of ecstatic bliss. Tears flowed profusely from His lotus eyes, and ecstatic symptoms like horripilation and shivering manifested on His transcendental body at the sight of the lotus feet. For the benefit of the entire human society, for the good fortune for all living entities, the Supreme Lord Gaura Candra now began to manifest the process of devotional service, love of Godhead.

All the brahmana priests marveled at the sight, as an unrestricted stream like mother Ganga poured from the Lord's lotus eyes. By divine arrangement, Srila Isvara Puri was also present there at that time. When Lord Gaura Candra saw Srila Isvara Candra Puri, He offered His obeisances with great affection. Isvara Candra Puri was also overjoyed to see Lord Gaura Candra and he embraced Him very lovingly. They could not control their intense joy of meeting each other and tears flowed profusely from their eyes drenching each other.

Lord Gauranga said, "Now that I have seen your lotus feet, My visit to Gaya has become successful and worthy. Oblations offered in a place of pilgrimage for the liberation of the departed souls of forefathers, effect only those who they are intended for, but just by your presence you have liberated so many innumerable souls of departed forefathers. Therefore no place of pilgrimage can be compared to you, in fact you are the purifier of even the places of pilgrimage. So kindly save me from drowning in the ocean of material existence, because I am surrendering my heart and soul and body to your feet. The only benediction that I desire from you is that you make me drink the nectar from Sri Krsna's lotus feet."

Then Isvara Candra Puri spoke, "Listen to me, Pandita! I know very well that You are an expansion of the Supreme Lord. Otherwise how is it possible to possess vast learning like Yourself or such a transcendental nature as You have? I had a dream last night of meeting the Supreme Lord and now meeting You that dream has been fulfilled.

"To tell You the truth, O Pandita, every moment I am feeling increasing ecstasy in Your presence. Ever since I saw You in Navadvipa, there has been nothing else on my mind except for You. Whatever I have spoken is certainly the truth. I have no other motivation for speaking this. The bliss one experiences in Lord Krsna's presence – I am experiencing that fully in Your presence."

The Lord was very pleased to hear these sincere words from His beloved Isvara Puri. He said, "It is My good fortune that I have met you." They were very happy with each other's company – talking confidential topics of Krsna consciousness. Srila Veda Vyasa in the future will describe in detail these discussions between Lord Caitanya and Isvara Candra Puri. The Lord then left Isvara Puri; taking permission to go and take His bath and perform sacrifice in honor of His father, the sraddha ceremony.

After completing His necessary rituals of offering oblations to His father, He left for Srinagar in Bedgaya. In Bedgaya Lord S..... again performed a sraddha ceremony and He satisfied the attending priests with very humble and sweet words – this was His way of pleasing the priests. From there He proceeded to Dakshir Mamusa then to Rama Gaya. In Rama Gaya, the Lord offered the incarnation of Lord Rama Candra, sraddha. He then proceeded to Yudhisthir Gaya and offered oblations to Yudhisthir Maharaja.

Each time the Lord performed a sraddha ceremony, the brahmin priest would sit around Him and chant mantras. After the sacrifice when the oblations were offered into the water, the brahmana priests were almost swooping down upon Him for fees and other gifts. The Lord simply smiled at such behavior and mercifully cut the knots of material entanglement in their hearts. Then from the Lord Sri Gauranga then went to Bhima gaya, then to Sva gaya and Brahma Gaya and various other holy places. When He arrived in Sourasa gaya He offered a special sacrifice with 16 special ingredients and offered everyone oblations very respectfully. In Brahma Kunda the Lord took His bath then in Gayashir oblations. There the Lord offered beautiful flower garlands and sandalwood paste with His own hands and worshiped the lotus feet impressions of Lord Visnu. Completing His pilgrimage in all the places and satisfying all the brahmana priests, He returned to His place of residence.

He rested for a while, then feeling refreshed from rest, He made preparations for cooking. As He completed the last preparation, Srila Isvara Candra Puri came to visit Him. Intoxicated from chanting the holy name of Krsna and feeling ecstatic love for the Lord, he walked into the room swaying as if drunk.

The Lord immediately left His cooking and the kitchen and offered His respectful obeisances and sat him down comfortably. Laughing Srila Isvara Candra Puri said, "O Pandita, I have come certainly at the right time." The Lord replied, "When good fortune has smiled upon Me today by sending you here, I pray that you will please accept some rice prasada." Srila Puripada smiled and said, "But then what will You have?"

The Lord replied, "I will cook some rice for Me now." Srila Puripada asked, "What is the use of cooking again? Whatever You have already cooked, let us share that amongst ourselves." Smiling the Lord replied, "Whatever is already prepared that is all for you, in no time I can prepare something afresh, please do not feel hesitant, you eat first." Offering to Isvara Puri what He had cooked for Himself the Lord went back into the

kitchen and began preparing food once again.

Feeling great happiness the Lord exhibited so much mercy to Isvara Candra Puri. And Sripada Puri also had no other thought in mind other than Krsna. The Lord served Sripada Puri with His own hands and Sripada Puri relished the Lord's cooking with great delight. While this was going on, Roma Devi, Laksmi Devi, the Goddess of fortune personally appeared and cooked for the Lord unseen by anyone in the kitchen. Seeing so that Sripada Puri was fully satisfied, the Lord sat down to eat.

These transcendental activities of the Lord and His devotees are so wonderful that anyone who hears them with faith and sincerity is immediately granted unalloyed devotional service at the lotus feet of Lord Krsna.

After the meal, the Lord arranged for Sripada Puri to rest. As a disciple would serve a spiritual master, the Lord began massaging Sripada Puri with scented oil. Who can describe the elevated position of Sri Isvara Candra Puri. Sri Caitanya, the Supreme Personality of Godhead, acting like an ideal disciple, went to see the place of appearance of Sri Isvara Candra Puri. The Lord said, "I offer my obeisances to the village Kumar.. where Sri Isvara Puri appeared."

The Lord was so spiritually moved by this place that He shed profuse tears of love for Isvara Puri and continuously repeated his name. He picked up a handful of earth and tied it to the corner of His cloth. The Lord said, "This handful of earth from the place of Sri Isvara Candra Puri's appearance is My most precious possession." Only the Supreme Personality of Godhead is capable of increasing the glories of His devotees, which was exemplified by Lord Caitanya's intense love for Sri Isvara Candra Puri.

The Lord said, "By being able to associate with you I have fulfilled a reason for coming to Gaya." The next day the Lord went to meet Isvara Puri and approached him for an initiation mantra with sweet and humble words. Srila Puripada said, "How is it that You ask for an initiation mantra from me? I can give You my very life and soul."

The Supreme Personality of Godhead Narayana, the Supreme instructing spiritual master of everyone, accepted initiation from Sripada Puri, with an initiation mantra consisting of ten syllables. The Lord circumambulated Sripada Puri, and said, "I have surrendered My life to You, please always look upon Me with a merciful glance, so that I may always float in an ocean of love of Krsna." Sri Puripada was moved by the Lord's words and he embraced the Lord holding Him close to his breast. The profuse tears of love flowed like torrents from their eyes, drenching each other.

The omniscient Supreme Lord remained in gaya for sometime distributing His mercy to Srila Puripada so profusely. The time was slowly approaching for the Lord to reveal to the world the reason for accepting this incarnation. His love for Krsna manifested

increasingly day by day. One day the Lord sat in a solitary place chanting and meditating on His specific mantra. The Lord was lost in the ecstatic world of meditation on the Supreme Lord, and when His consciousness returned He began lamenting and calling out to the Lord, His object of meditation.

"O my Krsna, My dear Lord, O Lord Hari, You are My life and soul! You have stolen my heart, now which way have You run away? In which direction can I find My beloved Lord?" The Lord cried out in intense separation from His beloved Lord and wept bitterly. The Lord was totally absorbed in relishing the nectar of love of Krsna and rolling on the ground – His body was covered with dust. He cried out as if greatly afflicted, "Where is My beloved Krsna and where has He gone leaving me?"

Lord Nimai, so long a grave and serious scholar teacher, now exhibited extreme restlessness, becoming stunned by the arrow of love of God. He rolled about on the ground and cried out loudly and floated on the waves of ecstasy from intense separation from Himself. Soon His students returned and treated the Lord with great care, they brought Him back to normal condition. The Lord said, "All of you return to your homes, I do not want to go back to My family anymore. I am going to Mathura to find the beloved Lord of My heart, Sri Krsna Candra."

The students used all their intelligence, and in various means they kept the Lord calm and still. The Lord of Vaikuntha was now in the mood of an unalloyed devotee, and He was constantly absorbed in love of God. His heart was all restless in separation from the Lord. He could not remain anywhere still. In the very early hours of one morning the Lord slipped out of the house without anyone's notice wanting to go to Mathura. He was in a state of ecstatic trance. He cried to Krsna as He walked on, "O Lord Krsna, My dear Lord, where can I find You?"

After some distance He heard the divine voice saying, "Do not proceed to Mathura now. The time will come when You will go to Mathura, but for now return to Navadvipa, to Your house. You are the Supreme Personality of Godhead, the Lord of the Vaikuntha planets. You have come into this material world with all Your eternal associates to liberate the entire world. You will propagate the congregational chanting of the holy name of God all over the universe and distribute freely to everyone the most treasured object, love of Godhead. You are omniscient. You already know everything. We know the reason why You have descended to this material world.

"You have come to distribute the most desired object whose nectarine taste bewitches the mind of even Lord Brahma, Lord Siva, Senatka and the other sages, and of whose glories Lord Ananta Sesa continuously sings. We are Your eternal servants – it is our duty to remind You of Your incarnation. We place this request at Your lotus feet. You are the maintainer of all living entities, the Supreme independent truth. No one can obstruct You from carrying out Your own pure desires. So my Lord please return to Your home and

very shortly You shall go to Mathura."

The Lord Sri Gaura Sundara returned home feeling very happy after hearing the divine message. His pilgrimage over in Gaya, the Lord returned back to Navadvipa with all His disciples, for He was to begin the propagation of the holy name of God, and distribute love of Godhead to everyone. After His return from Gaya a definite change had come over the Lord. He felt ecstatic symptoms of Love of Godhead increasing in Him day by day. Whoever hears this narration about the Lord going on a pilgrimage to Gaya with devotion and faith, Lord Gaura Candra will appear in his heart.

One can associate with Lord Krsna simply by hearing the transcendental activities of Lord Krsna and this association with the Lord is eternal because the Lord will never leave such a pure devotee.

I am able to describe some of the transcendental pastimes of Lord Caitanya in this book just because my beloved Lord and master, Nityananda Prabhu, is sitting on the throne in my heart and dictating all this to me.

It is only by His mercy that I can write these wonderful transcendental activities of Lord Caitanya. Independently it would be impossible to write all this.

I am just a wooden doll made to dance by the magic spell of a Supreme magician, the Supreme Lord Gaura Candra, for He is making me speak about His transcendental pastimes.

Lord Caitanya's transcendental activities are eternal and limitless, without beginning and without end. So it is unfathomable for me. I am simply writing somehow.

On the other hand, my position is like that of a bird who flies in the limitless azure. It flies as far as it is capable of flying.

Lord Caitanya's pastimes and glories are like a shoreless ocean. One is capable of narrating to that extent as the mercy he has received from the Lord allows him to.

In the Srimad Bhagavatam (1.18.23) it has been described, "Birds can fly as far as they are capable of flying. Similarly, scholars according to their intelligence, describe the transcendental pastimes of the Lord as much as they know.

I offer my fallen obeisances at the feet of all the Vaishnava devotees of the Lord so that I may become purified from all my offenses.

If anyone is of the desire of crossing this ocean of nescience and drowning in the ocean of nectarine love of Godhead then let him take complete shelter of the lotus feet of Lord

Nityananda Prabhu.

The greatest hope that eternally keeps alive in my heart is that Lord Caitanya Mahaprabhu is the Lord of my most beloved Lord Nityananda Prabhu. Many people say different things about my Lord Nityananda. Some say that Lord Nityananda Prabhu is Lord Balarama. Others say that He is the most beloved of Lord Caitanya. Still others say that He is the master of Supreme Power. Still others say, "I cannot understand who He really is.

Let Him be a sannyasi spiritual master or a highly knowledgeable devotee of the Lord, or let Him have any sort of relationship with Lord Caitanya, let anybody say anything about my Lord as they desire, but I will hold His lotus feet forever in my heart. And as for those sinful wretched agnostics, who in spite of everything else, criticize my Lord, then I will kick them on their heads.

All glories to Lord Nityananda Prabhu who is the life and soul of Lord Caitanya Mahaprabhu. May I receive the eternal shelter of Your lotus feet.

You are constantly singing the glories of Lord Caitanya. May I also be able to assist You in Lord Caitanya's glorification. My one and only desire is that I may have Your association birth after birth.

Whoever hears these narrations of Lord Caitanya as described in the Adi Khanda of this book will certainly receive the full benediction of Sri Gaura Candra.

Before leaving Gaya, Nimai Pandita went to Isvara Puri and begging leave of him, returned back to Navadvipa dham. All the residents of Navadvipa dham were mad with joy at the Lord's return, like a dead body coming suddenly alive.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song to Their lotus feet.

Madhya Lila

Chapter 1

All glories, all glories to Lord Visvambhara the crest jewel among brahmanas, and all glories to the beloved associates of Lord Visvambhara.

All glories to Lord Gaura Candra, a stalwart amongst all religious preachers, the safe bridge to the spiritual sky – He has fully subdued His physical and mental urges.

All glories to Him, He possesses incomparable beauty and is the embodiment of congregational chanting of the holy name of God.

All glories to Lord Gaura Candra for He is the dearest friend and life of Lord Nityananda Prabhu, and the sublime object of love of Gadadhara Pandita and Advaita Acarya Prabhu. He is very dear to Sri Jagadananda Pandita, and the tender loving heart of Vakresvara Pandita and Kasiswara. He is the Lord and master of Srinivasa and other beloved associates. O Lord, kindly look upon the living entities with divine benevolence.

The descriptions recorded in the Madhya Khanda are like streams of nectar, when it pours out into the ears. It melts the granite-like doubts and atheistic thoughts in the deep recesses of the heart.

Please listen attentively and with unflinching faith to the narrations of Madhya Khanda, describing the beginning of congregational chanting of the holy name.

The entire township of Navadvipa offered jubilant and loud welcome to the Lord who had just returned from Gaya Dhama. Friends and relatives rushed to meet the Lord. The Lord spoke sweetly to everyone and they were overjoyed to see Lord Visvambhara return. They all accompanied the Lord, many of them going in front of Him. They brought Him to His house, and He began narrating the experiences of his pilgrimage.

The Lord said, "Because of all your blessings and good wishes I could visit Gaya Dhama and return without any difficulties. The Lord spoke very humbly, pleasing everyone and they were very impressed to see the Lord's humility.

The senior members touched the Lord's head and blessed Him with a long life. Others touched different parts of His body and chanted mantras for His protection. Others put

their heads on His breast and invoked the mercy of Lord Govinda and Sita Devi.

Nobody could describe the joy Mother Saci experienced when she saw her son return. Laksmi Devi glowed with happiness by seeing her Lord's face and the cloud of loneliness had dissipated. The joyous news spread to His in-laws house and touched them with jubilation. The Vaisnavas were especially happy and they ran to see the Lord. To everyone the Lord spoke very humbly and softly and taking leave of them He returned to His room. He took a handful of His intimate disciples and went inside to discuss more confidential topics about His pilgrimage to Gaya.

The Lord said, "My dear friends, I want to describe to you the wonderful places that constantly reminded Me of Lord Krsna. As soon as I entered into Gaya, I heard the auspicious sounds of chanting and conch shells and bells, hundreds and hundreds of brahmana priests were chanting from the Vedas and were glorifying the lotus feet of the Lord Krsna and His place of pilgrimage where the Lord left His lotus feet impression."

They said, "Welcome to the holy spot where the Lord washed his lotus feet. In previous ages when Lord Krsna visited Gaya He washed His transcendental lotus feet. Mother Ganga has become glorious and holy by the touch of the waters from the lotus feet of the Lord, and Lord Siva holds that water on his head with the full realization that this is the water from the lotus feet of Lord Krsna, and that is why this place of pilgrimage has become one of the holiest and known as 'Padapadma tirtha' or the pilgrimage where the Lord left the waters of His lotus feet."

As soon as the Lord repeated the name of Gaya Dhama or Padapadma tritha, and remembered the lotus feet of Lord Visnu, incessant streams of tears poured down from his eyes. The Lord became extremely restless. Unable to control His spiritual emotions, He began crying out the name of Lord Krsna. So profuse were the tears of love of God that it watered an entire flower garden.

He sighed deeply, repeating Krsna's name. His whole body was covered with horripilation. He could not control Himself anymore. He shivered like an autumn leaf. Sriman Pandita and other devotees present were astounded at seeing this wonderful manifestation of love of Krsna. The devotees could not remain unaffected. Tears swelled up in their eyes and flowed freely and unrestrained as if mother Ganga had found another source.

They all thought in their minds how this sight is. We have never seen the Lord acting like this, this must be the great mercy of Lord Krsna that He has allowed us to see such spiritual emotions. After a while the Lord became still and external consciousness returned to Him. He began to speak again, "My dear friends! Please return to your homes today, but I want to see all of you tomorrow again and discuss very confidentially. I want to disclose the deep sadness in my heart. Come to Suklambara Brahmachari's house with

Murari and Sada Siv."

Everyone returned to their houses and the Lord became engrossed in His own world. The spirit of love of Godhead had now manifested in the body of the Lord and He had lost all taste for anything mundane. Mother Saci could not understand His new transformation that had overcome her son, but nevertheless she was happy just to have Him near her. She saw her son crying out Krsna's name, and tears of love of Godhead flowed profusely from His eyes. The Lord cried out, "Where is my beloved Krsna, where is my beloved Krsna?" This increased His mood of separation in love of Krsna.

All such activities of the Lord were incomprehensible to Mother Saci, so in great awe with folded hands she prayed for the shelter of Lord Govinda. The time had dawned when Lord Caitanya was to reveal His real identity and the entire universe swayed with the waves of joy. News spread to all the devotees of the Lord that Lord Caitanya was constantly shedding tears of love of Godhead and so they all ran to meet Him. All the Vaisnavas visited the Lord. The Lord treated them humbly and spoke with everyone.

He requested of the Vaisnavas: "Please come and meet Me in Suklambara Brahmachari's house tomorrow, I want to open My grief laden heart to all of you."

Sriman Pandita was extremely happy when he saw this wonderful transformation in the Lord – His extraordinary love of Godhead. The devotees as usual went early in the morning to pick flowers. In Srinivasa's house there is a jasmine tree, which was like a wish fulfilling desire tree. As many flowers were picked from the tree, the tree was never empty of flowers. It had an inexhaustible bloom of fresh flowers. So all the devotees as usual met during the flower picking and they exchanged words on topics about Krsna and His wonderful pastimes; every morning they, Gadadhara, Gopinatha, Rama and Srinivasa enjoyed each other's company.

Just then Sriman Pandita came laughing with joy and everyone greeted him saying, "Why are you so happy today?" Sriman said, "Certainly there must be a reason.' So they asked, "Why do you not say it?" Sriman Pandita began, "Then hear the reason: something most wonderful and most impossible has happened. Nimai Pandita has become a great Vaisnava devotee. I heard that He had returned from Gaya, so I went in the evening to meet Him. He spoke with everyone with a humble and very detached air, and did not show the slightest sign of arrogance or insolence.

Then He took us aside and began telling us about His pilgrimage and about Lord Krsna. As soon as He spoke the name of the lotus feet of Lord Krsna and 'Padopadma tirtha', His eyes flooded over with tears of love of Godhead. His whole body was overwhelmed with ecstatic symptoms, shivering horripilation and as soon as He cried out Lord Krsna's name he fell to the ground unconscious. When He regained consciousness He repeated Krsna's name and began crying in separation from the Lord, as if Mother Ganga was flowing

there.

After I saw such an exhibition of sublime love of God, I am convinced in my mind that He is not an ordinary personality. When He became controlled and stilled He told us that we should all come and meet Him in Suklambara Brahmachari's house today; and I should bring Sada Shiv Pandita and Murari along with me and He would reveal the torment within His heart to us. Thus I have told you the reason for my joy and the most auspicious news." Sriman's words gave much pleasure to all the devotees, and they loudly repeated Lord Hari's name. Srivasa Thakura commented, "May Lord Krsna increase our congregation."

The assembled devotees appreciated this mood of Srivasa Thakura and happily they discussed topics on Krsna consciousness. The joyous sound that went around them was pleasing to the heart. The devotees blessed everyone saying, "May everyone be blessed by worshiping the lotus feet of Lord Krsna." Sriman Pandita then left this Vaisnava assembly and proceeded to Suklambara Brahmachari's house.

Gadadhara Pandita who had heard the discussions silently while everyone was picking flowers, also went towards the house of Suklambara Brahmachari while the others went to perform their daily worship of the Lord. Gadadhara Pandita thought, "Let me go and hear what He speaks about Krsna." He entered the house and hid himself. Sada Shiv, Murari, Sriman, Suklambara and other such highly advanced loving devotees had already assembled there.

Just then, Lord Visvambhara, the crest jewel of the brahmanas appeared in the assembly. They greeted each other happily, but the Lord was all the time engrossed within Himself. As soon as He was in the assembly of Vaisnava devotees He began reciting different slokas.

He said, "I had found my beloved Lord, but then He disappeared. In which direction did He go?" Saying these words He fell down completely paralyzed. The Lord embraced the pillars of the house and began crying out, "Where is Krsna?" and then again fell down. The devotees became affected by the Lord's intense mood of separation from His beloved Lord Krsna, He constantly repeated, "O Krsna, where is My Krsna?" and the devotees became intoxicated in that mood and they swayed and about the room.

Gadadhara Pandita inside the room unseen by anyone fell down unconscious. The devotees lost all sense of direction and identity, nobody knew where he was. They became so overwhelmed with love of Krsna that all external consciousness was lost in them, and Jahnava devi, Mother Ganga was amazed at the whole spiritual scene. After a while, consciousness returned to the Lord and He again repeated Lord Krsna's name and began crying bitterly.

It was a wonderful scene, everyone had lost themselves in an ocean of ecstatic bliss of love of God. The Lord fell repeatedly and continuously lamented, "O my beloved Lord Krsna, where did You go?" In this ecstatic mood the Lord fell many times to the ground unconsciousness, but no bruises or pain were visible on His transcendental body. Loud jubilant cries and weeping in love of Krsna reverberated through the entire house and Suklambara's house became surcharged with the ecstasy of love of Godhead.

After some time, the Lord calmed Himself and sat down, but tears of ecstatic love flowed unrestrained from His eyes. He asked – "Who is inside the house?" Suklambara Brahmachari replied, "Your beloved Gadadhara Pandita." Gadadhara Pandita entered with his head down and his unchecked tears flowed profusely in torrents. This pleased the Lord beyond words. The Lord said, "Dear Gadadhara! You are most fortunate and pious because from your childhood you developed unflinching love for Krsna, but My life has been wasted so far in useless pursuit of material knowledge. Then finally when I found the most precious object of love, He disappeared as a result of my previous impious and profane activities."

Saying this, the Lord Visvambhara again fell unconscious to the ground and the dust covered His entire body. Later His external consciousness returned and then again He fell unconscious, totally lost in ecstatic separation of His beloved Lord Krsna. It was certainly the grace of God that the Lord was not hurt. It became impossible for the Lord to open His eyes because they were brimming with tears of love of Krsna, and the only words He repeated were Krsna's name.

He embraced everyone and cried bitterly and asked, "Where is My beloved Krsna?"

"My dear brothers, please tell Me quickly." The devotees were greatly moved to see His intense pain of separation from Krsna and they remained dumbfounded and lost for words.

The Lord said, "Please release Me from this grief, I only need the son of Nanda Maharaja, the Lord of the Gopis. I need Lord Krsna."

Saying this He again fell down, His hair loose and mingling in the dust. The day passed unnoticed by anyone, and finally the Lord bade farewell to all the devotees.

After the Lord had departed the devotees spoke openly, expressing their surprise. Each one had marveled at the Lord, their external senses and body had become numb. The entire Vaisnava community was overjoyed at the new turn of events.

The word spread quickly, and it was received by all the devotees with great joy and spontaneously they responded by chanting the holy name of Krsna. They could not restrain their amazement and made comments like, "He will reveal God to everyone."

Someone else said, "When Nimai Pandita feels a little better in this condition then He can easily break the heads of atheists."

Another commented, "I have no doubt that He will reveal to the world the most confidential pastimes of Lord Kṛṣṇa." Another commented, "Perhaps, because of His association with a pure devotee like Isvara Puri, He saw the Supreme Lord Kṛṣṇa." Endlessly they tried to find a possible reason for the Lord's transformation.

The devotees were very happy about Nimai Pandita's condition and they all blessed Him saying, "May He be blessed with the mercy of Lord Kṛṣṇa. The devotees were truly very happy; they danced, sang and cried tears of love with new life.

While the devotees were happily engaged in dancing and singing, the Lord became totally immersed in His mood of ecstatic absorption. He went to the house of Ganga Dasa Pandita. He offered His respects to the feet of His teacher and His teacher got up and affectionately embraced Him. Ganga Dasa Pandita said, "What a glorious life! You have liberated both the families of Your mother and father. All Your students have been awaiting You anxiously, they have not opened their books since You left, and even if Lord Balarama had come in person and told them to read, they would have refused. You have returned to brighten everyone's days, but go home now and tomorrow come back and begin Your teaching. The Lord again offered His obeisances to His teacher before He left, and all the students surrounded the Lord like many stars surrounding the moon.

He went to the house of Mukunda Sanjay and sat in the courtyard of the Durga temple. The whole household of Mukunda Sanjay was overwhelmed with joy. The Lord embraced Purusottama Sanjay and drenched him with tears of love. The ladies, elevated with joy, made auspicious sounds and the whole house was reverberating with jubilant sounds. The Lord glanced mercifully at everyone and returned back to the house.

He came and sat in the temple room, then affectionately bade everyone farewell. Whoever came to meet the Lord and spoke to Him went away bewildered, unable to comprehend the Lord's mood. No trace of previous arrogance or showing off His learning remained in the Lord's character. Everyone saw that He was completely detached and engrossed in deep meditation.

Mother Saci was completing at a loss. She could not understand her son anymore. She prayed constantly to Mother Ganga and Lord Viṣṇu for her son's well being. She prayed, "O my Lord Kṛṣṇa Candā, You have taken my husband. You have also taken my son. There is only Nimai who remains with me. O Kṛṣṇa, I am helpless and alone, just grant me this one favor: let my child Viśvambhara remain in the house healthy and whole."

Mother Saci would bring Lakṣmī devī and make her sit in front of the Lord, and the Lord would stare without noticing her. The Lord continuously recited slokas and kept

lamenting and repeating, "Where is Krsna? Where is Krsna?" And at times when the Lord roared in ecstatic bliss, Laksmi devi ran away in fear, and Mother Saci stood helpless and fearful. The ecstasy of love for Krsna kept Him (away) from sleeping, and His unbearable separations from Krsna made Him sit up the whole night through. As soon as He saw anyone, He immediately went inside Himself and did not exhibit any of the ecstatic symptoms.

Early every morning He went for His bath in the Ganga, and on His return from His bath He found the students waiting for Him. The Lord uttered only Krsna's name and nothing else but the students could not understand their teacher in this mood. On the students' request the Lord sat down to teach. The students sat down and opened their books, taking the Lord's name Hari as they used to. The son of Mother Saci, Nimai Pandita was greatly overjoyed at hearing His beloved Lord's name. He again became absorbed, forgetting His external senses, and He looked upon everyone with His merciful glance. Totally absorbed in Krsna, the Lord began explaining to His students. He told His students that the essential lessons of everything was Lord Krsna, all aphorisms, commentaries and dissipations were actually describing the glories of the Holy name.

The Lord said, "The only eternal truth is the Holy name of Krsna, Krsna is the only worshipable Lord in all the scriptures. Krsna is the Supreme Controller, Maintainer, the Lord of the entire creation. Lord Siva, Lord Brahma and every other deity are His servants. Whoever tries to explain anything without describing the lotus feet of Lord Krsna then he is in illusion, his words are untrue and his birth is useless, the entire Vedanta and all the agamas and other philosophical treatises point out that devotion to the lotus feet of Krsna is the only and ultimate goal.

"All the mundane scholars are mesmerized by the illusory potency of the Lord, and they are totally lost because they cannot find shelter at the lotus feet of Krsna. Lord Krsna is an ocean of mercy, and He is the life and soul of every living entity. He is most dear to His surrendered souls, the dear son of Mother Yasoda. A person may be very versed in all the scriptures, but if he has no attraction and attachment for the holy name of Lord Krsna, then he follows the path of destruction and hell. And if a wretched and abominable person chants Lord Krsna's name, then even if he is most sinful, he reaches the supreme abode of Lord Krsna after leaving this material world. This is the verdict of all the scriptures and if anyone doubts it then he is the worst sufferer. If anyone tries to explain the scriptures without having taken shelter of the lotus feet of Lord Krsna, then such a degraded person can never know the purport of the scriptures. He pretends to be a teacher of the scriptures yet he does not know the real purport of the scriptures. He is like a washerman's donkey carrying the load of all the scriptures. Such a soul is truly unfortunate because in spite of his education, he has been forfeited the joy of Krsna consciousness.

"People in general are so foolish, that instead of meditating on the Supreme Lord Krsna they meditate on others, not knowing that the one supreme Lord Krsna offered liberation

to the demoness Putana who had come to kill Him. For what greater pleasure do they receive, glorifying Lord Kṛṣṇa; for didn't He redeem the demon Aghasura? That Supreme Lord Kṛṣṇa, whose name alone can purify the entire universe, the miserable living Lord Brahma knows, becomes overwhelmed with joy when he participates in the great festivities surrounding Lord Kṛṣṇa. But these unfortunate souls disregard this, and sing and dance and revel in inauspicious mundane festivities.

"Intoxicated by wealth, high birth, education etc., they do not know the wonders of the holy name of Kṛṣṇa that liberated Ajāmita just by chanting the Lord's name once. My dear students and brothers, please hear me carefully for everything I say is very true, you should just worship the lotus feet of Lord Śrī Kṛṣṇa, the most precious treasure. Lakṣmī devī always desires to serve these lotus feet, and Lord Śiva has become a pure devotee just by taking shelter of them, and these Supreme lotus feet are the ultimate source of Mother Ganga. So all of you, My brothers, please simply desire to take shelter of the Lord's lotus feet. Now I also want to send out a challenge to refute my explanations that I have just rendered."

Lord Viṣvambhara is the Supreme Absolute Truth and the embodiment of transcendental sound vibration, so whatever He speaks is the absolute truth. The mesmerized students listened to the Lord's words with individual attention while the Lord spoke on as if in a trance, revealing the absolute truth. The Lord explained everything in the light of Kṛṣṇa consciousness and He established a facile connection of every word with the Supreme Lord Kṛṣṇa. This was an astonishing feat for the Supreme Lord Himself. Lord Viṣvambhara soon became aware of His external words and coming out of His trance, He became shy wondering what His students would think of Him as being mad or something. So in order to cover it up He said a few words. He asked the students, "How were My commentaries today?"

The students replied, "We could not understand anything. You have described Kṛṣṇa as a purport to every word, who is there who can understand Your explanations?" Lord Viṣvambhara laughed and said, "Listen my dear brothers, pack your books and let's go to the Ganga for a bath." The students put their books away and accompanied Lord Viṣvambhara down to the Ganga. They were all happy to be in the water playing and joking. Lord Viṣvambhara surrounded by all His students, looked like the glowing full moon just rising out of the ocean. All those who saw the Lord frolicking in the waters were extremely pious and fortunate. Even Lord Brahma aspires to see the Lord like this, playing in the water. Everyone who had come to bathe kept looking longingly at the beautiful face of Lord Gaurācandra. They said to each other, "How beautiful He is. His father and mother are really blessed."

Mother Ganga could not contain the joy she experienced by the Lord's presence in her waters. Her waters swirled, sending out dancing waves of ecstasy. She was dancing with joy – she wanted to serve those lotus feet that are even desired by Ananta Śeṣa and all the

demigods. So her many thousand waves washed the Lord's lotus feet. Only the Vedas know the truth about all such transcendental activities of the Lord and His devotees, and in the future someone will come and reveal these wonderful pastimes of the Lord.

Finishing His bath the Lord returned home and the students went back to their respective homes. He changed His clothes and washed His feet and then offered water to the Tulasi plant. He performed His daily worship of Lord Govinda and then came to take His meal. Mother Saci brought His plate with rice, Tulasi Manjari and other preparations. The Lord offered it to Visvakesara and then the Lord of the entire universe began taking His meal. Mother Saci, the mother of the universe, sat in front of the Lord as He ate. Meanwhile Laksmi devi, the goddess of fortune, remained inside unseen and looked at the Lord.

Mother Saci asked, "My son, what book did You read today? And who did You have an argument with?" The Lord replied, "Today we read about the holy name of Krsna and the glories of His lotus feet, the abode of all excellencies. His name and transcendental qualities are eternal – chanting and hearing the Lord's name are also eternal. His surrendered servants and devotees are also eternal. That scripture is true and eternal, that explains the process of devotional service to the Supreme Lord Krsna. Otherwise, such a book cannot be called a scripture – it is an atheistic and shallow book. The Vedic scriptures say, 'that scripture which fails to establish the process of devotional service is to be rejected. Even if Lord Brahma himself was to come and speak from it, one should never hear him speak.'

"If the lowest man in human society, the dog-eaters, utter Krsna's holy name, then he is not the lowest of mankind; and a Brahmin born in a high family is not a Brahmin if he does not follow the principles of scripture and religion." Lord Visvambhara spoke to His mother just like Lord Kapila had spoken to His mother, Devahuti.

"Dear mother, listen to the wonderful influence of the process of devotional service to Lord Krsna. Try to develop in every respect, attachment to the Supreme Lord. The devotees of Lord Krsna can never be destroyed. The fearful death himself is afraid of a servant of the Lord. The excruciating pains of birth and death and living in the womb of the mother is never experienced by the Lord's devotees. All such sufferings are unknown to the devotee.

"Whoever refuses to worship the lotus feet of Krsna, who is the father of every living entity, is a great sinner, an enemy of his own father, and becomes a resident of Hell, birth after birth. My dear mother, please listen attentively how frightful a living entity suffers if he is not willing to serve the lotus feet of the Lord.

Again and again he has to enter into the womb of his mother as a sinful creation. He is subjected to unbearable suffering in the womb. Everything the mother eats pains him. Whether it is spicy, salty or sour, he suffers unable to do anything. He cannot protect

himself against the many worms and bacteria that nibble his soft unprotected flesh. Unable to move, he suffers everything inside the hot and sticky womb. He lives through this nightmare if his fate allows him to. There are some who are extremely sinful; they are condemned to die within the womb again and again.

The living entity after remaining seven months within the womb, begins to gradually understand his position. He remembers his previous birth and promise, and he begins to repent for his mistake. He sighs and prays heedlessly to Lord Kṛṣṇa, 'Oh Lord Kṛṣṇa! Please save me! You are the life and soul of all the living entities.

"You are the only shelter to turn to for the living entities in distress. Due to my forgetfulness, Kṛṣṇa, I have been captured by the external energy of the Lord. Oh Lord, You who are the Lord of all the energies, please relieve me by an easy death. I have wasted my life chasing after illusory and temporary happiness such as family, children, wealth etc., and I neglected your priceless and eternal lotus feet.

"The son who I raised so lovingly and in a life of sin, where is he now? where is everything? What have all my activities brought me? Who will save me from this untold suffering? My Lord, You are the only friend in this distress. Now I know that Your lotus feet are the only eternal shelter, O Lord Kṛṣṇa! Please save me. I take the shelter of Your lotus feet. Oh foolish me, I have left such a merciful Lord as Yourself, who is like a touchstone sufficing all desires, and I became mad after illusion and forgot You.

"For such a crime my present suffering condition is a proper punishment, but now, Oh Lord, please be merciful upon me. Grant me just this one favor, that I may never forget You and neglect Your lotus feet. That wherever I am, whether living or dying, I can always remember You. I do not want to be in that place where there are no assemblies of Your devotees. I do not even want to be in Indra loka if they do not celebrate Your festivals.'

"The Srimad Bhagavata says, 'An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure river of topics concerning the Supreme Lord's activities does not flow there – if there are no devotees engaged in service on the banks of such a river of piety – or if there are no festivals and sankirtana yajna to satisfy the Lord, (especially since sankirtana yajna is recommended in this age). Better, Oh Lord, to live cramped up perpetually in a airtight mother's womb suffering constantly, if I can remember Your lotus feet there. But I never want to live in a place where I must forget Your lotus feet. O Lord, please be merciful and never put me in a place like that.

"So many millions of births I have suffered in this abominable position, Oh Lord. They were all due to my own sinful activity. Let me always remain in that precarious and suffering position if You mercifully appear on the mirror of my memory, because You are the essence of all Vedic scriptures. Oh Lord, please offer me Your servitude, and keep

me eternally at Your lotus feet, just like a sold-out slave. And if this time You relieve me from this painful condition, then I want nothing other than Your lotus feet.'

"In this way the living entity suffers unbearable pain within the womb, yet he still loves this painful condition because he can still remember Lord Kṛṣṇa. Praying to the Lord in this manner the devotee does not feel the pain anymore, and soon he comes out of the womb unwillingly.

"Oh mother, please listen carefully to the position of the conditioned living entity. As soon as he enters this world he loses all of his knowledge. Sometimes he is sleeping as though unconscious – sometimes crying, breathing deeply. Unable to express himself, he is drowned in an ocean of suffering.

"The living entities are eternal servants of Lord Kṛṣṇa. If they turn away from the Lord then they suffer the punishment meted out by the illusory potency of the Lord. After some years, knowledge and intelligence blossom within him, and then if he worships Lord Kṛṣṇa he is truly fortunate and pious. But if, by the influence of bad association, he does not worship the lotus feet of Lord Kṛṣṇa, then he falls down into the dark well of sin and suffering.

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

----- [Texts 237 to 263 are missing] -----

He continually chanted Lord Kṛṣṇa's name, feeling great ecstasy and sometimes He laughed out loud, sometimes roared out loud, and sometimes His whole body broke out in horripilation. In this way different symptoms manifest within Him. When He sat down to teach, He connected the root of every single word to Kṛṣṇa. All His purports and commentaries described Kṛṣṇa. This new transformation in Him seems to be so alien to us. "Please, Oh Master, please tell us what we can do?"

Ganga Dasa Pandita, the jewel-like teacher of Navadvīpa, smiled after listening to the complaints of the students, he told them, "Go home now and return tomorrow morning, I will teach Nīmaī a lesson. I will see that He tutors all of you properly from now on. Be here with your books tomorrow morning to attend Nīmaī's class."

The students were relieved and happy, and came back the next afternoon to attend Viśvambhara's classes. The Lord touched His master's feet with respect, and Ganga dasa Pandita blessed His master's feet with respect, and Ganga dasa Pandita blessed him saying, "May You become highly learned." Ganga dasa Pandita then said, "My dear Viśvambhara, I must tell You something. You know that it is no small matter for a

brahmin to be able to teach. It is a question of good fortune.

"Your grandfather is none other than Sri Vilambhara Cakravarti, and Your father Sri Jagannatha Misra, both great scholars. Neither of Your parent's families are illiterate, and You Yourself are a very able scholar with an exceptional faculty to give commentaries. Would You say that one achieves the path of devotion by giving up his education and learning? In that case aren't Your parents devotees of the Lord? The only thing that I know is that You should learn and study properly, and only through proper education and learning can one become a Vaisnava brahmin.

"How can an illiterate brahmin develop the faculty for discriminating between good and bad, proper and improper? My knowledge tells me to chant Kṛṣṇa's name and continue Your education. Go and teach the scriptures in the proper way with the proper explanations, and do not try to misconstrue its meanings. It brings me tremendous anxiety."

The Lord replied, "By your grace and the mercy of your lotus feet, there is no one in Navadvīpa who can defeat Me in any argument? Who can refute My arguments, and then establish a new and original concept? I will go into town and teach. I would like to see who has the courage to find the faults and mistakes in My commentaries."

The teacher, Gāṅgā dāsa also Pāṇḍita, was very pleased when Viśvambhara offered His obeisances to His master and left. Gāṅgā dāsa Pāṇḍita is so fortunate and such an elevated personality, that his disciple offered obeisances to his feet, and His disciple is none other than Sarasvatī devī the Goddess of learning. For what more can Gāṅgā dāsa Pāṇḍita aspire? His disciple is the most worshipable Lord of the entire universe.

Lord Viśvambhara walked down the street surrounded by His students like the shining full moon against a velvet dark firmament surrounded by so many stars.

Lord Viśvambhara, whose lotus feet are worshiped by Lakṣmī devī within her heart eternally, came and sat on the bank of the river Gāṅgā. There He began His explanations and commentaries, establishing, refuting, and then reestablishing different points.

The Lord said, "In Kali yuga the so-called scholar has no idea of conjugation, but receives the title of Bhattacharya. One who has no knowledge of philosophy, he has the audacity to debate, but none of these scholars can ever challenge Me. Whatever arguments I establish and whatever I refute, let Me see if there is anyone who can challenge this!" Like this, the Lord of the universe, Viśvambhara, boldly challenged everyone. And who is there who can take up that challenge?

The scholars who came to pay their respects to mother Gāṅgā heard Lord Viśvambhara's bold words in fearful silence, their scholarly pride broken to pieces. Is there anyone in

Navadvipa who can challenge Visvambhara in debate? The Lord continued to speak for four hours as if in a trance, explaining and giving commentaries. It was late in the evening yet the Lord did not stop. Then the Lord visited another gentleman's house, and this happened to be the house of a very pious brahmana whose name was Ratnagarbha Acarya. He was a close acquaintance of Lord Visvambhara's father – both were born in the same village. He had three sons who were elevated devotees of the Lord, full of spiritual humour. They were like the bees which gather nectarine pollen from the lotus feet of Lord Krsna. Their names were Krsnananda, Jiva and Vadunatha Kavicandra. Ratnagarbha Acarya was a great devotee of the Lord and was very fond of the Srimad Bhagavatam. He was now reading from the Bhagavatam with great respect and affection.

He read, "The wives of the Jagat brahmana saw a beautiful young boy. His complexion was darkish. He wore a golden yellow cloth. He was nicely decorated with flower garlands around His neck – a peacock feather slanted sideways out of His crown where precious stones and metals glistened brightly like stars. He was with His friends. He stood leaning against a dear friend, His left hand only. His shoulders and with his right hand He twirled a beautiful lotus flower. His ears were decorated with earrings in the shape of lotus flowers. His cheeks carried decorative designs of sandalwood paste, and His sweet smile played on His lotus-like mouth." These words of Srimad Bhagavatam spoken with great devotion entered the ears of Lord Visvambhara. The devotion of the speaker affected the Lord and as soon as He heard these words, the Lord fell down unconscious overcome with loving spiritual ecstasy.

All the students were amazed at the sight. After remaining in a trance for a while the Lord regained His external consciousness. When He was able to speak the Lord said to Ratnagarbha Acarya, "Go on, Go on", and He rolled on the ground in ecstasy. The Lord urged him on saying, "Go on, Go on," and the brahmana continued to read, and everyone floated on the ocean of nectar-like love of Krsna. Unrestrained tears from the Lord's eyes flooded the entire world. All the ecstatic symptoms like shivering, horripilation and crying manifested in the Lord's person.

The brahmana was extremely happy and he continued to read the slokas with great inspiration. The Lord was very satisfied with the brahmana's devotion, and He embraced him warmly. Being touched, Ratnagarbha Acarya experienced immense bliss. He fell down and held the Lord's lotus feet crying, and from that moment he became trapped by the love of Lord Caitanya.

He continuously read the slokas from Srimad Bhagavatam, and the Lord responded roaring loudly, "Go on. Go on."

The people were completely amazed at this sight and they realized that something extraordinary was taking place. Then Gadadhara Pandita intervened and told the Acarya, "Do not read any further." He stopped reading and they all sat down surrounding the

Lord. When external consciousness returned to the Lord, He inquired, "Tell Me what happened? Did I act very restlessly?"

The students replied, "What ability do we have to be able to explain Your activities? All we know is that You are very fortunate." The Lord's friends and relatives discouraged them and said, "Do not praise Him like this." The Lord now withdrew His emotions within Himself and He accompanied all the students to the bank of the Ganga. The Lord sprinkled some water on His head offering His obeisances to the Ganga and sat down on her banks.

Nimai Pandita, the son of Mother Saci, sat with all the students discussing topics about Krsna, as Lord Krsna sat with all the young damsels of Vrndavana on the banks of the Jamuna. He spent some time with the boys and then everyone returned to their respective homes. The Lord returned to His home and after His meal He lay down to rest just like Maha Visnu lies down for Yuganidram. After a good night's sleep the students returned early in the morning with their books to see the Lord.

The Lord went for His daily ablutions to the Ganga and upon returning, sat down with His students and began explaining and commenting on the different aspects of grammar. But all of His explanations and commentaries revolved around one subject only: Krsna, and the process of devotional service to the Lord.

The students inquired, "What is the definition of verbal roots?"

The Lord replied, "It is the energy of Lord Krsna. My dear students I will now explain the aphorisms of verbal roots. Let me see who can refute my explanation!

"There have been many kings with beautiful bodies, decorated with golden ornaments, flower garlands and sandalwood paste. People say that they are representatives of Laksmi, the goddess of fortune, and their words are the words of Yamaraja, the presiding demigod of religious principles. Let me explain to you what happens when 'Dhatu', or life, leaves their body.

"Where goes their physical beauty, their decorations and their power? Some of them turn to ashes and some become buried underneath the earth. Lord Krsna is present in everybody in the form of His energy 'Dhatu', or His life. Living entities love this and they offer their devotion to Him. All these other so-called scholars and teachers are very confused. They do not understand the real meaning of 'Dhatu' or verbal roots. So all of you now listen attentively.

"The kingly personality, who was for so long worshiped and respected, becomes contaminated as soon as life leaves him; and when his body is touched, one must take a bath. The son who spent happy hours on the lap of his father must touch fire to the dead

father's mouth and burn his body to ashes. Therefore the definition of 'Dhatu' or essential substance, is the energy of Lord Krsna that is loved by everyone.

"Now I want to see if there is anyone capable of refuting this explanation. So the energy of Krsna is so pure, transcendental and worshipable – develop unflinching faith and devotion in Lord Krsna. Just chant Krsna's name, worship His lotus feet and hear only the name of Lord Krsna.

"Spend all of Your time meditating on the lotus feet of the Lord. Just take shelter of the lotus feet of the son of Nanda Maharaja, for if one simply worships the lotus feet with a little water and grass or leaf then the Lord of death can never approach him. Just worship Him, He who has by killing Aghasuma and Baksara and Putana given them liberation. Ajamila at the point of death cried out his son's name Narayana, and even after a sinful life, by worshipping the Lord's lotus feet and remembering the Lord, he gave up attachment for his son and went to the spiritual sky, the Vaikuntha planets.

"Simply take shelter of those Supreme lotus feet of Lord Sri Krsna. Lord Siva and Laksmi devi are always desirous of worshipping those lotus feet. Lord Ananta Sesa very humbly always glorifies the wonderful mercy of the lotus feet of Lord Krsna. As long as there is life within the body, and strength in the limbs and mind, take shelter of devotional service to the lotus feet of Lord Krsna. Krsna is your mother – Krsna is your father – Krsna is your very life and soul. Simply embrace His lotus feet and offer your mind, words and body completely to Him."

Lord Visvambhara who is the Supreme Personality of Godhead, Sri Krsna, explained the devotion mood of servitorship to Himself. He was unaware that it was already past noon, and still He continued. The students listened as if hypnotized with undivided attention. No one felt like disturbing or making contradictory remarks. One must understand that these students are not ordinary mortals. They are all servants of Lord Krsna. Otherwise how can they be personally taught by the Supreme Lord Krsna. After a while Lord Visvambhara came out from this trance and looked at everyone's face feeling a little ashamed and shy. He asked, "How were My explanations on verbal roots?"

The students replied, "You have revealed the truth to us, Your explanations on the word meanings are impossible to be refuted or contradicted by anyone. All of your explanations are eternal truths, but the reference we use for our understanding may comply with the present day grammatical concepts of the so-called scholars, but we can understand that these are not the proper meanings."

The Lord said, "Can any of you explain how My word disorders are influencing My mind? Instead of explaining the nature of word roots, I do not know whose nature or what I am talking about!"

The students replied, "You have always described the glories of the holy name of God. All of Your commentaries and definitions and purports describe Lord Kṛṣṇa and His transcendental potencies. Who can understand such esoteric subject matters? The transformation we notice come over You as soon as You hear transcendental subject matters of Kṛṣṇa lila and His holy name are so wonderful that we cannot think of You as an ordinary personality."

The Lord inquired, "What sort of transformation did you see in Me?"

The students replied, "It was marvelous, the different emotions that played on You like shivering. Your tears, and Your entire body was covered with horripalations. We have never seen anything like this before. Yesterday we accompanied You to the bank of the river Ganga where You were explaining from the books to us. In one of those houses a brahmana was reciting a sloka, and You fell down unconscious as if the life air had left Your body. We were bewildered and amazed. And when You came out of Your trance, unrestricted tears poured out of Your eyes in streams, like the flowing of the Ganga. Finally You began shivering so uncontrollably that even a thousand men could not have held You still. Horripalation covered You from head to toe, and You perspired profusely. You lay upon the ground as if You were a golden statue in the dust. Everyone present marveled at You, and they all said that He is the supreme Lord Nārāyaṇa. Some were saying that You were Śrīla Vyāsadeva, Sukadeva Gosvāmī, Nārada Muni or even Prahlaḍa Mahārāja. You were equal to them in receiving the Supreme Lord's mercy. All of us got together and tightly held You down, and gradually Your external consciousness returned. You do not know any of these details that we have just described. We want to tell You something more, please listen to us attentively.

"All of Your explanations on word meanings and aphorisms for the last ten days describe the process of devotional service to Lord Kṛṣṇa and the glories of the holy name of Kṛṣṇa. So for the last ten days we have not been able to follow the lessons in the books. We were a little fearful to tell You this. Your profound erudition can explain unlimited meanings of words. It is truly amazing – no one can equal that feat."

The Lord replied, "Ten days without studies! Was it not your duty to tell Me about this?"

The students replied, "Your explanations were very correct: Lord Kṛṣṇa is the eternal truth. This is the verdict of all the scriptures. Your explanations on the Supreme Absolute Truth is absolute education, and is the essence of all scriptures, but we were unable to understand them due to our own faults and limited intelligence."

These words greatly pleased the Lord. He gently blessed them and said, "My dear students, you have truly spoken the truth. My words are not meant for others. I am constantly seeing a little boy playing the flute. He has a blackish–blue glowing complexion. That is why you always hear Me speaking about Him. All that you have

heard is actually the name of Lord Kṛṣṇa, and everything that you see around is the spiritual world Goloka Vṛndavana. Therefore I shall not teach anymore. I give you complete freedom to go to anyone that you want to, and study under him because to tell you the truth I cannot speak about anything other than Lord Kṛṣṇa, His name and His pastimes. It will not be possible for Me to teach you anymore in this condition."

Lord Viśvambhara then tied the books together and handed them to the students with tears in His eyes. The students then spoke up, "We have also decided according to Your desire to give up studies because once we have studied under You, where can we find another teacher who is able to explain and teach the way You do?" The thought of separation from their teacher was too heavy a burden for the students to bear and they began to lament. They said, "Those explanations that we have heard from You, we want to treasure in our hearts birth after birth, to meditate upon them. What is the use of studying further, and who would we go to? All that we have learned from You is more than sufficient for us."

Overcome with feelings and with folded hands they prayed to the Lord and then tied their books. The students were now extremely happy and they jubilantly shouted Lord Hari's name. Lord Viśvambhara embraced His students and began to weep.

Everyone was drowned in the waves of joy. Their voices choked with ecstatic bliss. The son of mother Saci, Lord Caitanya, then blessed them saying, "If I ever become a true servant of Lord Kṛṣṇa then may all of your desires be fulfilled. All of you please take shelter of Lord Kṛṣṇa, and always chant Lord Kṛṣṇa's holy name. Try to hear Kṛṣṇa's name always and may Kṛṣṇa become your most precious object and your very life and soul. Whatever you have studied so far, that is enough. There is no need to study any further. Now all of you get together and chant Lord Kṛṣṇa's name in one place. By Kṛṣṇa's mercy may the purport of all the scriptures manifest within you. All of you are my dear friends, birth after birth."

The words of the Lord were like nectar in the students ears and they became extremely happy. I offer my obeisances unto the feet of all such students who are so elevated and fortunate to become the direct disciples of the Supreme Lord Viśvambhara. All of them are eternal servants of the Supreme Lord Kṛṣṇa. How could it be any other way – Kṛṣṇa Himself personally taught them.

One is freed from material bondage just by seeing that person who has seen these wonderful scholarly pastimes of the Supreme Lord. What a miserable birth I have taken, that I was excluded from seeing such transcendental pastimes and sights of the Lord. Still I pray for Your mercy, Oh Lord, that these pastimes of the Lord in the mood of a scholar may remain eternally within my heart. The Lord of Vaikuntha appeared in Nadia to teach in the mood of a scholar. The signs of His appearance are still visible now.

The transcendental pastimes of the Lord are eternal and unlimited, without beginning or end. The scriptures describe His eternal pastimes as unmanifest and manifest. The Lord had now begun His pastime of congregational chanting of the holy name which is the ultimatum of all learning and education.

The students were sad and weeping. The Lord was very moved and He spoke to them in comforting words, "Now you can fulfill the purpose of your studies by chanting and singing the holy name of Krsna."

The students inquired, "Oh Lord we do not know how to perform this chanting or singing. Why do you not please teach us!"

The Lord began singing, "Hare haraye nama Krsna Yadavaya namah, Gopala Govinda Ram Sri Madhusudana". He clapped His hands and led the students in a beautiful kirtana.

Lord Visvambhara is the Lord of the chanting the holy name of Krsna, the propagator of the congregational chanting and now He sang the Lord's holy name surrounded by His students. He was in an ecstatic trance tasting the intoxicating nectar of His own name, rolling in the ground oblivious to everything around Him. He repeated, "Sing on, Sing on", and kept falling on the ground and the earth seemed to split open each time He crashed to the ground.

The residents of Navadvipa hearing the great commotion coming from the Lord's house rushed to that spot. When the neighboring Vaisnavas heard His loud kirtana they quickly came to Lord Caitanya's house. The Vaisnavas saw the Lord's ecstatic trance, and they marveled deep within themselves. Feeling great happiness they thought that now, at long last, kirtana has made an appearance in Navadvipa. Where in the entire universe is there the practice and propagation of such a rare devotional service? Such devotional ecstasy is the perfection of sight.

This very same Visvambhara had been the epitome of arrogance, but now the devotional ecstasy He manifested is rarely achieved even by Narada Muni and others. If such a degree of devotion is exhibited by such a vain glorious personality, I (we) do not understand the will of Lord Krsna and how He can make this happen.

Sometime later, Lord Visvambhara came out of His ecstatic trance, and simply repeated, "Krsna! Krsna!"

Although external consciousness returned, the Lord spoke nothing about this mundane world. He just embraced all of the Vaisnavas and cried. Finding the Lord agitated by ecstatic emotions, the Vaisnavas pacified the Lord. Feeling great joy, they then left the Lord's house.

Some of the Lord's students, infected by the Lord's love of God took to the path of renunciation, cultivating detachment from material existence and attachment for the lotus feet of the Supreme Lord Krsna.

The Lord, Sri Caitanya Mahaprabhu, had now begun the congregational chanting of the holy name of the Lord. He has begun to freely and profusely distribute the nectar of His own holy name, thus washing away all of the sufferings of all the Vaisnava devotees.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 2

All glories to the moon-like Sri Gauracandra whose cooling rays benedict the entire universe. Kindly offer me Your lotus feet as the eternal treasure of my heart. All glories to Lord Gauranga and His devotees. If one hears the transcendental pastimes of Lord Sri Caitanya he surely attains the highest stage of love of God.

Advaita Acarya Prabhu heard the different comments from the Vaisnavas about the Lord's ecstatic trance, and he was extremely pleased. Overcome with joy, he spoke to the Vaisnavas: "My dear devotee brothers, I had a dream last night which I wish to reveal to all of you. I was feeling very sad and dejected, and I was fasting because I could not understand the text of the Bhagavad-gita. Sometime during the night a person came to me in my dream and said, 'Wake up Acarya! Take your food immediately. I will reveal to you the real meaning of the Bhagavad-gita text. But first, you must rise and eat, then worship Me.

'Discard this melancholy from your heart, for your austerities and vows have finally reaped a full harvest. All of your fasting, your worship, and your endless entreaties to the Lord crying, "Krsna! Krsna!", and the vow you made with lifted hands for the advent of the Lord, will all come to fruition. The chanting of Lord Krsna's holy name will constantly reverberate in every country, in every town, and in every village. By your mercy, everyone will be able to see here, in this Navadvipa, in Srivasa's house, devotional ecstasy that is rarely achieved even by Lord Brahma. Now I will take your leave, but first you must eat. I will appear to you again in the future.'

"When I opened my eyes I saw our Lord Visvambhara, but within moments He vanished from my sight. I do not understand the mysterious ways of Lord Krsna, how He acts and to whom He reveals what secrets.

"Visvambhara's elder brother, Visvarupa, use to come to my house and discuss Bhagavad-gita. At that time Visvambhara was a most exquisite child who was very

charming to look at. He would come to my house to call His brother. The little child, Visvambhara, captivated my entire being with His extraordinary beauty. I would spontaneously bless Him saying, 'May You develop pure devotion to the Lord.'

"The child hailed from an illustrious family of great scholars; His maternal grandfather was Sri Nilambara Cakravarti. Lord Visvambhara is a great scholar, so it is natural that He would become attached to Lord Kṛṣṇa. It is extremely pleasing to hear all the wonderful activities of Visvambhara. All of you kindly bless Him that He may develop the purest and highest devotional mood. May the Supreme Lord Kṛṣṇa be merciful upon everyone and benedict them that they become totally mad with the chanting of the Lord's holy name. If there is any truth to my words, then in the future everyone will come to the house of this great brahmana, Sri Visvambhara."

Advaita Acarya Prabhu roared jubilantly and all of the devotees joined in with Him. The Supreme Personality of Godhead descended in the form of His name, and everyone chanted, "Hari! Hari!".

Someone said, "Nimai Pandita has now become a great devotee, so He will propagate the congregational chanting of the holy name of the Lord and increase our joy." The devotees offered their obeisances to Advaita Acarya Prabhu and left in great ecstasy, chanting the holy name of Lord Hari.

Whenever Lord Visvambhara met anyone on the street He would always speak with great affection. When He went for His early morning bath to the Ganges, He met all of the Vaisnava devotees on the way. When He saw Srivasa Thakura He would offer His obeisances. Being very pleased with His behavior, the devotees would bless Him saying, "May You develop unflinching devotion to the lotus feet of Lord Kṛṣṇa. Always chant Lord Kṛṣṇa's name and only hear Kṛṣṇa's glories. Everything becomes auspicious and successful when one worships the Supreme Lord Kṛṣṇa; but without devotional service to His lotus feet, physical beauty, learning, etc., are useless. Kṛṣṇa is the Supreme Father and the life and soul of everyone. Simply try to develop undeviating love for the lotus feet of Lord Kṛṣṇa."

These heartwarming words filled Lord Visvambhara with joy. Lifting His face, He glanced at everyone, showering His mercy. He said, "Your blessings carry the weight of real truth. Who, other than you devotees, will bless Me with such mercy to receive devotional attachment to the Lord's lotus feet? Elevated devotees like yourselves are capable of granting devotional service to the Supreme Lord. Lord Kṛṣṇa is very pleased and showers His mercy upon those who serve His devotees. I consider that it is due to My great fortune that you are teaching Me the process of devotional service to the Supreme Lord. I know that I can become attached to the lotus feet of Lord Kṛṣṇa if I can serve pure devotees like yourselves."

In great humility, the Lord fell down and caught the feet of the Vaisnavas. He rendered service to them by wringing someone's wet cloth, folding someone's dhoti, or sometimes He brought the mud from the river on an usav grass asana. Some days He would carry something heavy for someone and bring it to their house. All the Vaisnavas would mildly protest, saying, "Oh Visvambhara, why are You doing this?" But the Lord continued to serve the Vaisnavas. In this way the Lord would serve His own devotees and servants everyday, performing all varieties of errands for them. He is the Supreme Personality of Godhead, Lord Krsna Himself, yet He gave up His own position to serve His devotees.

All the scriptures proclaim that Lord Krsna is everyone's dearest friend, therefore Lord Krsna never hates or dislikes anyone; He is equally disposed to all living entities. Yet He is even willing to break this injunction for His pure and dedicated devotees. The proof of this statement is that Lord Krsna eliminated Duryodhana's entire family. It is the natural tendency of a pure devotee to serve the Supreme Lord Krsna; and it is Krsna's nature to serve His devotees. Lord Krsna becomes purchased by the love of His surrendered devotees, who are thus able to control Him. Satyabhama in Dvaraka can bear witness to this statement.

That selfsame Supreme Personality, Lord Krsna, is now living incognito in Navadvipa as Lord Gaurasundara, Visvambhara. Yet no one can recognize the Lord and the purpose for which He has accepted this incarnation.

Whoever desires to take shelter of the lotus feet of Krsna must serve His pure devotees. Lord Gauracandra personally taught all the living entities that service to the Vaisnavas is the highest form of worship. Lord Visvambhara did not feel ashamed to serve His devotees. He did all sorts of menial services for them; carrying things for them, washing their cloth, and respectfully holding their hands, etc.

The devotees were very impressed with the Lord's humility. With all good intentions they blessed Him saying, "Worship the lotus feet of Krsna, remember only Krsna, and chant always His holy name. May Lord Krsna be as dear to You as Your very life. Go on repeating Lord Krsna's name, and become His dedicated menial servant. May only Lord Krsna manifest within Your heart, and by Your association may we be freed from all of our sufferings. By Your grace may all of those wretched fools who (ridicule?) the chanting of the Lord's holy name, drown in the nectarean flood of love of Godhead. You have defeated the entire world with Your knowledge of the scriptures; in the same way You must annihilate the fallen atheists with the purity of Your devotion. May we, by Your mercy, be overwhelmed with happiness through chanting Krsna's name and dancing in ecstasy."

All the Vaisnava devotees touched the Lord and blessed Him. Then they revealed to Him the sorrows in their hearts, "Alas! In Navadvipa all the scholars and teachers speak endlessly on various subjects, but when it comes to explaining the process of devotional

service to Kṛṣṇa, they remain silent. There are many great scholars, stalwarts of the renounced order, and ascetics living in Navadvīpa, yet not one of them is heard glorifying Lord Kṛṣṇa. Instead of praising the Lord's pastimes and explaining the process of devotional service, they are always criticizing. A sinful audience hears their words and believes in them; thus they treat us worse than dirt or grass in the street. My Lord, chanting of Kṛṣṇa's name cannot be heard anywhere, so we are burning in the fire of distress. Lord Kṛṣṇa is now pleased with us, therefore He has inspired You from within to take to the path of devotion. Now we know for certain that You will be the cause of annihilating the atheists. May You live forever chanting the holy name of Kṛṣṇa, and may all the transcendental qualities of Kṛṣṇa be revealed by You to the entire world."

The Lord accepted the blessings of His devotees with deep gratitude, for a Vaiṣṇava's blessings can increase one's attachment to the lotus feet of Kṛṣṇa.

The distressing plight and words of the devotees affected Lord Viśvambhara, and He considered revealing Himself very soon. The Lord replied, "You are all beloved devotees of the Lord, whatever you say must certainly happen. My life is truly blessed by your encouraging words. I know that when you glorify the Supreme Lord Kṛṣṇa and chant His holy name then there is no one who can stop you, not even death! What can a sinful atheist do to you? Just continue chanting the glories of Kṛṣṇacandra. The Supreme Lord cannot bear to see His devotees suffer, therefore Lord Kṛṣṇa appears in different incarnations to protect His devotees. I see now that you will be the cause of Śrī Kṛṣṇa Candra's appearance in His next incarnation in Navadvīpa to convert this whole place into the spiritual planet of Vaikuntha. You will redeem this world from illusion. Please allow me the favor that I may always be your humble servant."

Lord Viśvambhara then touched the feet of all the Vaiṣṇavas, and the devotees in return spontaneously blessed Him profusely. Finishing their bath in the Ganga, they dispersed and returned to their respective houses.

The Lord was feeling extremely joyful, but as He began to contemplate the words of the devotees and the suffering they were experiencing, He felt anger rising within Him and a desire to punish the atheistic society. He roared angrily, repeating, "I shall destroy them! I shall destroy them! I am Him, I am Him!" Conflicting emotions took hold of the Lord, sometimes He laughed, sometimes He cried, sometimes He fell unconscious, and sometimes He felt like beating and destroying. The Lord thus manifested His terrible mood of destroying the miscreants.

Mother Saci could not understand her son; everything seemed very perplexing. She thought that some disease had attacked the Lord. Mother Saci felt nothing but affection for her son, so she was deeply affected by this peculiar transformation in Him. She discussed it with everyone she met, "The Lord has already taken away my husband and my son, and all that I have left is this young boy. Now His actions perplex me, I do not

know how to think of Him. Sometimes He laughs, sometimes He cries, and at other times He falls down unconscious. Often He speaks to Himself, and sometimes He yells out loud saying, 'Break the heads of those atheists!' Sometimes He runs to a tree and climbs into its branches, then suddenly with closed eyes He falls down to the ground. Sometimes His grinding teeth make a grating noise. Sometimes He claps His hands on His body, then falling down, He rolls on the ground, not saying a word."

The ordinary, ignorant people could not see the symptoms of love of Godhead in the Lord and thought it to be some disease, a sort of wind disorder. They suggested that He should remain bound up. Mother Saci's description of the Lord's condition attracted many people to come and see Him. When the Lord saw the people He charged at them. These ignorant fools simply laughed and ran away, thinking that the Lord was suffering from some wind disorder.

Mother Saci became flustered and ran after the people to pacify them. Some of the people told her, "He is definitely suffering from some wind disorder." While others said, "You are just an ignorant brahmana's wife, what is there to ask about this? It is apparent that He is suffering from some wind disorder. Give Him coconut water to drink and tie His feet in case He gets violent when madness overcomes Him." Some others suggested, "He is not to be cured with some simple medicine, you must give Him nothing less than 'siva ghee' to relieve Him from this attack of wind disorder. Apply the ghee on His head and then give Him a bath."

Saci devi, the affectionate, kind, and noble minded mother of the entire universe, became fraught with apprehension. Feeling at a loss, she simply prayed to Lord Govinda, taking complete shelter in Him. She sent people to the house of Srivasa and various other devotees, requesting them to come there.

One day Srivasa Pandita came to visit the Lord, and Visvambhara immediately got up and greeted Him with respect. Upon seeing a pure devotee of the Lord, Visvambhara's ecstatic emotions increased.

As Srivasa Pandita was circumambulating tulasi devi, the Lord manifested ecstatic symptoms: crying, shaking, shivering, horripilating(?), and then falling down unconscious on the ground. After a while, when external consciousness returned to the Lord, He began crying profusely and shaking uncontrollably. To Srivasa Pandita all these manifestations of the Lord were wonderful. He thought to himself, "These are the symptoms of the highest spiritual ecstasy of love of Godhead. Foolish persons misunderstand and think this is due to a wind disorder."

When the Lord could speak, He said to Srivasa Pandita, "Oh, it is you Pandita! What do you make of My condition? Some people are suggesting that I should be kept bound up because I suffer from some terrible wind disease. What is your opinion?"

Smiling, Srivasa Pandita replied, "Good wind, I also want to be attacked by the same wind that is causing this disorder in You. Actually, I see signs of great spiritual ecstasy of love of Godhead in You. You have been favored by Krsna's mercy."

The Lord was very happy to hear this from Srivasa Pandita and He embraced him affectionately. He said, "Everyone is saying that this is a wind disorder, but now you have given Me great hope. For this I am grateful and forever indebted to you. If you had also said that I was suffering from some wind disorder then certainly I would have jumped into the Ganga."

Srivasa replied, "Your love for the Supreme Lord Krsna has reached such ecstatic heights that it is even desirable by Lord Brahma, Lord Siva, and sages such as Saunaka. Let us all come together and glorify Krsna's holy name without caring about the criticisms of the atheists and sinners."

Srivasa Pandita said to Mother Saci, "Cast your sorrows away, your son does not suffer from wind disorder. I tell you positively that these symptoms are due to the highest love of Krsna. Even though you may see some wonderful and ecstatic pastimes of Lord Krsna, such activities and topics are far beyond the intellectual capacity of ignorant and materialistic nondevotees, so such subjects should not be discussed in their presence."

Srivasa left the house of Lord Caitanya and returned home, leaving behind a pacified and relieved Mother Saci. However, she could not completely remove the despondency she felt within, for she was always afraid that her son would leave home at any moment.

Such were the wonderful activities of Lord Visvambhara. How could anyone understand these transcendental pastimes, unless the Lord Himself revealed them?

One day the Lord and Gadadhara Pandita visited the house of Advaita Acarya Prabhu. Entering his house, They saw that the Acarya was busy offering water and tulasi to the Lord. With raised hands he was calling out, "Hari! Hari!", sometimes laughing and sometimes crying, completely oblivious to himself. He emitted loud, roaring sounds like a mad lion full of raging fury, as if He were the incarnation of the Lord of destruction, Rudra. When Lord Visvambhara saw Advaita Acarya Prabhu overcome with spiritual emotions, He fell down unconscious.

Due to pure devotional insight Advaita Acarya Prabhu could see that this person, Lord Visvambhara, was his most worshipable Lord. He thought to himself, "Today I have captured You, You are a thief. How will You escape from me today? All this time You have been hiding Your real identity from me and everyone, but now somehow You have come here. You cannot always cheat me. I know who You are, and now I will cheat the cheater."

Advaita Acarya Prabhu made all arrangements to worship the Lord, and reveal to the world the supreme absolute position of Lord Visvambhara, who so far had very cunningly hidden His true supreme spiritual identity. He brought all the different paraphernalia for worshipping the Lord. He offered incense, flowers and lamp to the lotus feet of Lord Caitanya while repeating one verse over and over again, "My Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world."

Sri Advaita was very happy to recognize the Lord of his heart, and he cried tears of joy, washing the lotus feet of Lord Caitanya with his tears. He stood with folded hands before Him and worshiped His lotus feet, chanting one sloka continuously.

A little amused, but nevertheless respectful, Gadadhara Pandita told Advaita Acarya Prabhu, "Oh Gosvami, it does not befit you to behave like this with someone so much younger than yourself, a mere lad."

Advaita Acarya Prabhu slightly laughed at Gadadhara Pandita's words and replied, "Oh Gadadhara Pandita! How long are you going to see Him as a mere lad?" A more profound thought dawned on Gadadhara Pandita's heart and he said, "Is He the incarnation of the Supreme Personality of Godhead?"

After some time Lord Visvambhara regained His external consciousness, and saw that Advaita Acarya was worshipping Him, absorbed in an ecstatic trance. Lord Visvambhara quickly withdrew into Himself, hiding His real identity. With folded hands He began offering praises in glorification of Advaita Acarya Prabhu. He offered His obeisances to Advaita Acarya and touched his feet, taking the dust and placing it on His head, surrendering His life to Advaita Acarya Prabhu. "You are a magnanimous person," He said. "Please be gracious to Me. I am always your humble servant. Seeing you today is a blessing for me, and if you are merciful I will be able to chant the holy name of Lord Krsna. You can destroy the darkness of nescience because your heart is the permanent residence of the Supreme Personality of Godhead, Lord Krsna." The Supreme Lord is most expert in glorifying His devotees, and this wonderful exchange of love and affection between the devotee and the Lord is spontaneous.

Sri Advaita said to himself, "All this is real (bravo?), today I have out-cheated the biggest cheat." The smiling Advaita Acarya replied, "My Supreme Lord, to me You are superior to everyone. Please remain here, I want to be with You and hear the wonderful transcendental pastimes of Lord Krsna, so that I may be able to see You all the time. It is everyone's desire to be with You and chant the glories of Lord Krsna."

The Lord accepted, and appreciating Advaita Acarya's sentiment, He went back to His house. Advaita Acarya Prabhu was now convinced that his dear Lord had appeared. Secretly, he left Navadvipa and went to Santipura to test his bond of affection with the

Lord.

He thought, if He is truly the Supreme Personality of Godhead then, I am His humble servant. He is certainly capable of tying His servant with the bonds of love and bringing him to His side."

Who is capable of understanding the mind of Sri Advaita Acarya? By his spiritual potency he was able to invoke the appearance of the Supreme Lord in this world. One who has no faith in these words will soon fall away from the righteous path and be destroyed.

The Supreme Lord Visvambhara continued to perform the congregational chanting of the holy name of the Lord along with all the Vaisnavas. All of them were very happy to have the Lord amongst them, but none of them could actually recognize Him as the Supreme Person. Everyday they saw the Lord go into wonderful ecstatic trance. This was an extraordinary sight for them, and it caused them to wonder whether this personality was actually the Supreme Lord Himself. When the Lord went into one of His ecstatic trances, only Ananta Sesa was able to describe it.

When the Lord was in ecstasy He trembled like a falling autumn leaf. This trembling was so uncontrollable that thousands of devotees could not keep Him still, streams of tears flowed unchecked like hundreds of rivers. His entire body broke out in horripilation(?) like a ripe, golden jackfruit. From time to time He would break into loud laughter, being very amused with Himself. At other times He would fall unconscious to the ground, unable to contain the bubbling ecstasy within. When external consciousness returned to Him, He kept repeating Lord Kṛṣṇa's name.

The loud roaring sound that He sometimes made seemed to burst the eardrums of the nondevotees; but the devotees of the Lord, by His grace, gradually came closer to crossing the ocean of material existence. His body would at times become stiff like a marble statue, and at other times soft and pliable like butter. The devotees saw the wonderful transformations in the Lord, and everyone of them were convinced that it was not humanly possible to manifest such ecstatic symptoms.

They each offered comments according to their own level of understanding. Someone said, "He is definitely a partial incarnation of the Supreme Lord." Someone else said, "He is a great devotee. Maybe He is Sukadeva Goswami, or Prahlada, or even Narada Muni." Another said, "He is here to remove all calamities." The wives of the Vaisnava devotees who observed this also remarked, "Lord Kṛṣṇa has taken His birth again." Another lady said, "I think that He is an incarnation of God." In this way, different people offered different opinions about the Lord. When the Lord finally regained His external consciousness He embraced everyone.

It is impossible for me to describe it. He would pitifully cry out for Krsna saying, "Oh tempter, who steals the hearts of the damsels of Vrndavana! Oh divine friend of the weak and frail! Oh ocean of mercy! Oh My Lord Syama! Alas, Alas! Tell me, How will I spend those awful and fretful days when I am unable to see You?" At other times He cried out, releasing heavy sighs, "Where can I find the sweet face of My Lord that always (flowers the fruit?)" Then gradually becoming still, the Lord revealed the pain in His heart saying, "Please be merciful and hear My pitiful condition. There is no end to My sorrows. Although I have found My life, My dear Krsna, now I have lost Him." The devotees were greatly pleased to hear these words that explained the mystery and increased their faith and reverence. Sitting around the Lord, they all listened as the Lord continued, "While returning from Gaya I came to a village named Kamai Naksala. There I saw a young boy of exquisite beauty. He had a glowing dark complexion, the color of the bark of the tamala tree. His curly hair was decorated with wild flowers. He wore a beautiful crown with a peacock feather stuck in it. All His jewelry and gems shone brightly like the sun.

"It is impossible for Me to describe the beauty of the delicately ornamented flute He held in His hand which captured everyone's heart, and His fine lotus feet which looked so attractive with ankle bells softly touching His skin. His graceful, strong arms were more formidable than a blue pillar, and were covered with sparkling jewels and gems. From His neck hung the famous kaustubha jewel, and His chest was marked with the srivatsa. How will I describe to you the beauty of His yellow golden silken dhoti, His dangling fish earrings, and His lazy lotus petal eyes? Smiling sweetly, He approached Me and embraced Me; then suddenly He ran away, fearing what, I do not know."

No one can enter into these intimate loving moods of Lord Caitanya unless and until He specially blesses someone to understand them. The Lord could proceed only so far with His narrations and then fall down unconscious on the ground, crying out, "Oh My Lord Krsna!" Greatly concerned, all the devotees quickly removed the dust from the Lord's body while loudly chanting, "Krsna, Krsna." The Lord seemed to become a little calm, and then again He became extremely restless crying out, "Where is My beloved Krsna? Where is My beloved Lord?", and He wept bitterly. Finally, the Lord was able to control Himself and could hold Himself still. His body then gradually returned to its butter-soft condition, and the devotees were happy.

The Lord's words, steeped with devotional emotions, filled their hearts to the brim. They said, "We are all feeling very fortunate and blessed to have Your association. Who is attracted by the opulence of Vaikuntha Dhama when You are here? A moment's association with You will enable anyone to taste the highest nectar of devotion. We are all Your followers, protected by You, so kindly lead us in chanting the glories of the Supreme Lord Krsna. We have been burned by the caustic words of the atheists, let your tears of love of Godhead cool us forever."

The Lord was very happy to hear these words from the Vaisnavas, and He returned to His house walking like a mad lion, filled with love of Krsna. Although He returned home, He never behaved like an ordinary, mundane family man in His house. He was always immersed in love of Krsna. Loving tears of separation from Krsna flowed profusely from His eyes like streams. How did the waters which washed His lotus feet in the form of the Ganga now appear in His eyes? He had only one answer to anyone's inquiry. Whenever He saw a Vaisnava devotee He would rush to him asking, "Where is My beloved Krsna? Where is my beloved Krsna?" Crying out like this, He broke down weeping, and the devotees tried to calm Him down.

One day when Gadadhara came to see the Lord, he noticed that the Lord was hiding a betel leaf in his hand. As soon as the Lord saw Gadadhara, He asked, "Where is that blackish boy who is dressed in yellow, and radiant with blossoming, youthful beauty?"

Such earnest yearnings of the Lord for Krsna were truly heart breaking, and it left everyone at a loss for words. Gadadhara Pandita replied bravely, "Lord Krsna resides within Your heart eternally."

When the Lord heard that Krsna was within His heart, He began to pierce His chest with His nails. With immense endeavor Gadadhara Pandita was able to restrain the Lord, holding tightly His hands and trying to calm Him down, "There, Krsna will come just now, try to compose Yourself."

Mother Saci saw how Gadadhara Pandita was able to pacify the Lord, and she was very satisfied with him. She thought, "I have never seen anybody so intelligent as this young boy. I feel afraid to even comfort Him, and this young lad has so intelligently and nicely pacified Nimai." She spoke to Gadadhara Pandita, "Dear boy, stay here always, do not leave Nimai's company to go anywhere else."

Mother Saci was awestruck by the Lord's ecstatic devotional trances. She saw Nimai as merely her young son. "He is not an ordinary mortal," she thought. "How is it possible for an ordinary human being to shed tears like gushing cascades? I do not know which extraordinary personality has come here." Mother Saci was therefore afraid to come in front of the Lord.

Towards the evening all of the Vaisnavas slowly assembled in Lord Caitanya's house. Sri Mukunda Mahasaya began reciting verses in a sweet melodious voice. Mukunda was blessed with such a beautiful voice that as soon as the Lord heard him recite, He went into an ecstatic trance. He loudly resounded the Lord's name, roaring like a lion. Losing His balance He fell in all directions. This made it difficult for the devotees to hold Him. All the ecstatic symptoms manifested within Him simultaneously; he expressed apprehension, laughter, trembling, paling, horripilating, roaring, etc. The devotees were filled with amazement at such a wonderful sight. The Lord's ecstatic absorption in love of

God gradually increased in intensity. The whole night passed as if in a moment, and in the early morning hours the Lord came out of His trance.

Day and night, the Lord was totally absorbed in the nectar of kirtana, chanting the holy name. The Lord had already begun propagating the holy name; and seeing Him, all of the devotee's sufferings were destroyed. The beloved son of Mother Saci, Gaurasundara, continuously chanted the Lord's name loudly like the roaring of a lion. Waking the atheists out of their stupor, their kirtan disturbed the nondevotees.

Thus the atheistic population became enraged, and aimed abusive language at the devotees. Someone said, "I cannot even sleep at night." Another commented, "All their screaming and shouting will enrage the Lord, and that will cause their complete destruction." Another said, "They avoid philosophy and speculative knowledge, and so they behave arrogantly." Another said, "Who knows what they sing about? Behind all this mischief is that brahmana Srivasa. He and his three brothers get together and scream, 'Krsna! Krsna!' like madmen, just to fill their bellies. Does not one earn piety by chanting in his mind? Or is it sheer madness? The whole country will be ruined because of this Srivasa. Today I heard in the king's court that they will send two boats with government men to capture anyone who sings kirtana in Nadia. This is the king's order.

"Srivasa Pandita and his men will run away and escape, but we will have to suffer the entire brunt of this. I warned all of you earlier to throw Srivasa's house into the river. But you did not act because you thought I was joking. But now it is too late, the danger has come upon us."

Another said, "What do we care? If the government men come here we will just capture Srivasa and hand him over to them." The atheistic population of Navadvipa discussed about the Vaisnavas in this manner while two boats with the government men came to Navadvipa.

The Vaisnavas heard this news and simply took shelter of the Supreme Lord by remembering Him; in this way all of their fears were dissolved. They said, "Whatever the Supreme Lord Krsnacandra wants will happen, and it is for the best. As long as He is here, then what fear do we have from these wretched people?" Srivasa Pandita was a soft-hearted and magnanimous soul. This news disturbed him, and he became anxious for the well-being of the Vaisnavas. He was apprehensive because he knew that anything could happen under the Muslim rule.

The Supreme Lord Gaurasundara, the Supersoul, knew everything in everyone's heart. The devotees still were not aware that the Supreme Lord had come and was amongst them. Now the Lord began to manifest Himself. Lord Visvambhara roamed everywhere, unperturbed and unconcerned, his transcendental beauty unmatched within the entire creation. His body was decorated with sandalwood paste, His reddish lips were like the

early morning sun, and His eyes were like a blooming lotus flower. Cascading curly tresses shone like a halo around His glowing moonlike face. He wore a brahmana thread around His shoulders, and dressed in fine clothes. His exquisite personal beauty completely captivated the mind. Casually chewing on pan, He went for a walk on the river bank.

When the devotees saw the Lord, they became very joyful; but the atheistic people felt intimidated. "He must have heard everything," they said, "Yet He shows no sign of fear. He strolls about as though He is a prince." Another person said, "Listen friends, I understand all this, wait and see. What you are observing now is just another trick to escape."

Fearlessly, Lord Visvambhara looked in every direction, observing the scenic beauty of the swift flowing Ganga and her banks. He saw a herd of cows grazing on the banks. Some of them went to the river to drink water, and a few young ones jumped about with raised tails. Some of them were butting each other, while others just lay around chewing their cud. This sight immediately agitated the Lord. He forgot Himself, and began emitting loud sounds like roaring. He kept saying, "I am Him, I am Him." In this condition the Lord ran to Srivasa's house shouting, "What are you doing now Srivasa?"

Srivasa was engaged in worshiping Lord Nrsimhadeva behind closed doors. The Lord came and kicked the door. The Lord screamed out, "Who are you worshiping? Whom are you meditating on? The person who you are worshiping is here!" Srivasa trembled, and sat awestruck. The Lord spoke to Srivasa calling out, "Oh Srivasa, all this time you did not know who I was. I left My spiritual abode of Vaikuntha and came down to this material world at your beckoning, because of your loud chanting of the holy name, and Advaita Acarya Prabhu's loud calling.

"Not recognizing Me, you are living completely complacent and unconcerned. And avoiding Me, Advaita Acarya Prabhu has gone back to Santipura. I have come to protect the pious and punish the miscreants. There is no need for you to worry, just go on worshiping Me."

Tears filled Srivasa's eyes and his heart swelled with love for the Lord. All his fears were destroyed by His assuring words. Currents of joy passed through his body, and he stood up with folded hands, offering prayers to the Lord. Srivasa Pandita was a good and pure devotee, and a great scholar. Having received the Lord's order, he began to offer prayers to Him.

He recited from the Srimad-Bhagavatam Lord Brahma's prayers to Lord Krsna, "'Oh Lord, You are the eternally worshipable Supreme Personality of Godhead. Your complexion is blackish like the monsoon cloud; and the color of Your cloth is yellow like a flash of lightning. Wild flowers adorn Your ears, and a peacock feather adorns Your

crown. Your face looks so exquisite; a gently swaying flower garland hangs around Your neck. Your mouth is smeared with the curd that You have just eaten.

"Your transcendental possessions – the cane, horn, and flute – are special features of Your beauty. Your feet are soft like the petals of the lotus. I worship You, the son of Maharaja Nanda. I worship the lotus feet of Lord Visvambhara, whose complexion is like the blackish monsoon cloud, and who wears a yellow dress. I offer my obeisances at the lotus feet of the son of Mother Saci, whose ornaments are a bunch of wild flowers and a peacock feather.'

"My obeisances at the lotus feet of the disciple, Gadadhara Pandita. Nimai, who is decorated with a flower garland, holds a preparation of sweet rice in His hands. I offer obeisances at the lotus feet of the son of Sri Jagannatha Misra, Nimai. A million full moons fade before the exquisite beauty of His face. I offer my obeisances at Your feet my Lord, You who hold the cane and the flute. I offer my obeisances to Your lotus feet. You who have been declared by the Vedas as the son of Maharaja Nanda."

Srivasa Pandita prayed like Brahma to the Lord's lotus feet. The words of transcendental praise flowed out with ease from his mouth, and he spoke on, "You are the Supreme Lord Visnu. You are Lord Kṛṣṇa. You are the Lord of all sacrifices. The holiest of rivers, the Ganga, has sprung out of Your lotus feet. You are the life and beloved son of Janaka Maharaja, Lord Ramacandra; and You are Lord Nṛsimhadeva. Lord Brahma and Lord Siva are like bumblebees searching for honey at Your lotus feet. You are the knower and compiler of the Vedas; and You are the Supreme Lord Narayana.

"You appeared as Lord Vamana to trick Bali Maharaja. You are Lord Hayagriva. You are the soul of the universe. You are Lord Jagannatha, the moon of Nilacala; and You are the ultimate cause of all causes. Is there anyone who is not subordinate to Your energies, whether it be Your insurmountable material energy or Your internal spiritual energy? Even Lakṣmi devī is unaware of this, although she is Your constant companion. Lord Śeṣa who acts as a friend, companion, and brother, and who serves You in every respect, is even subjected to Your illusory potency, what to speak of others.

"You have placed me into this (??) existence of family life, which is a dark well of forgetfulness. My rare human birth has been wasted because I could not recognize You. In various ways You have deluded me, My Lord, going to the extent of putting on fine clothes, etc, (??) so I was unable to recognize You.

"Oh Lord of my heart, please listen to me. Now that I have met you I disregard all of my fears. All my sorrows and sufferings have vanished. My life has again begun, my day has come. My whole life and all of my endeavors have now become successful. The sun of good fortune has risen in my heart. My fore– fathers have been liberated, and my house has been sanctified. My eyes have never been blessed with such a wonderful sight as I am

seeing today. I see Him whose lotus feet are most worshipable by the goddess of fortune, Ramadevi."

Observing the wonderful form of the Lord, Srivasa Pandita was unable to control himself, and he fell into an ecstatic trance. Currents of joy ran through his body, and he merged into an ocean of happiness. With raised arms he wept and breathed heavily, then rolled on the ground.

The Lord smiled and accepted Srivasa's prayers with great satisfaction. "Bring all your relatives in the house and let them see My form," the Lord said. "Along with your wife, worship My feet and ask for any boon that your heart desires."

Following the instructions of the Lord, Srivasa went into his house and gathered all his relatives, friends and wife, and returned quickly to the presence of the Lord. Weeping with joy, Srivasa offered all the flowers collected for the worship of Lord Visnu to the lotus feet of Lord Caitanya. With fragrant flowers, incense, and lamp, Srivasa, along with his wife, brothers, other relatives, servants, and maidservants, offered worship at the lotus feet of the Lord. They fell down and earnestly prayed, pleading for the Lord's mercy.

Srivasa was very dear to the Lord, therefore the Lord blessed him, as well as everyone present, by placing His lotus feet on their heads. Smiling, He said, "May your attachment and attraction for Me increase." The Lord spoke loudly like a roaring lion, and addressing Srivasa said, "Oh Srivasa, are you afraid of something? News has reached Me that the government men want to capture you, and they have come with two boats. I am the Supersoul within everyone's heart; I control and direct everyone's activities according to My sweet will. The king can only capture you if I, being situated in his heart, prompt him to do so.

"Yet, for some reason, if he acts independently and gives the order to capture you, then I will do the following: I will be the first to step into the boat and present Myself before the king. On seeing Me do you think that he will still remain sitting on the throne? I will delude him and take control of him.

"If the king evades this move of mine, then I have another alternative. I will tell the king, 'Listen to the truth, oh king. Call all of your religious heads and judges to come to the court. Collect all of your elephants, horses, animals, and birds, etc. Whatever you have, bring them to your place. Then order all of your Kazi priests to read from your scriptures and inspire every listener to such a state of spiritual emotion that they begin to cry.' If they fail to do so, then I will reveal my true identity to the king.

"Then I will say, 'Oh king, on the instructions of these same Kazi priests, whose spiritual powers we have already witnessed, you want to forbid the congregational chanting of the holy name of God. Now you shall see My power to the full satisfaction of your eyes. I

will capture a mad elephant and bring him here, along with other elephants, horses, deer, and other animals, and make them all cry in ecstasy and chant Kṛṣṇa's name.' I will make the king and all his men cry and chant Kṛṣṇa's name. I know that you don't believe that it is possible, but I will show you right now and you can see for yourself."

The Lord noticed a small girl, who was the daughter of Srivasa Pandita's brother, named Narayani. Lord Gauracandra, the Supreme Godhead, the Supersoul within everyone's heart, ordered the little girl, "Narayani! Chant Kṛṣṇa's name and cry in ecstasy." The four year old girl became extremely agitated with ecstatic spiritual emotions and cried out, "Oh Kṛṣṇa!" She began to weep, losing all perception of the external world. Tears streamed down her body, and she fell to the ground. Smiling, Lord Visvambhara asked Srivasa, "Are your fears pacified now?" Vaisnavas will remember for many years to come how Narayani was a recipient of the Lord's mercy.

Srivasa, a very learned Pandita who is well versed in all the scriptural conclusions, threw up both of his hands and said, "My Lord, when you exhibit Your terrible form as all devouring time, and annihilate this entire material creation, I will fearlessly chant Your holy name. Now that You are here, present before me in my house, what fear do I have?"

Seeing the Lord manifest His opulent Vaikuntha form, Srivasa, along with all the assembled relatives, brothers, wife, and servants went into ecstatic trance. The transcendental form of the Lord that even the personified Vedas are eager to see, was now being seen by even the servants and maidservants of Srivasa Thakura. How can I possibly describe the magnanimous nature of Srivasa Pandita? A little dust from his lotus feet can purify the entire creation.

Lord Kṛṣṇa appeared in the prison house of Vasudeva, and all of His pastimes were performed in the house of Nanda Maharaja. Similarly, Lord Caitanya appeared in the house of Sri Jagannatha Misra, but all His Vṛndavana pastimes were performed in Srivasa Pandita's house. Srivasa Pandita was loved by all the Vaisnavas. Anyone who came to Srivasa's house experienced great joy. Even the servants and maidservants in the house of such a devotee can see the rarest of sights, the Supreme Personality of Godhead in person. From this we can understand that serving a pure devotee is the best process of attaining the supreme goal, because by the mercy of a Vaisnava one can certainly receive the shelter of Kṛṣṇa's lotus feet. Lord Visvambhara ordered Srivasa Pandita, "Do not speak about this incident to anyone."

When the Lord regained His external consciousness He felt very ashamed of Himself, and after comforting Srivasa Pandita, He returned to His own house. Srivasa Pandita's whole house was immersed in jubilation.

Whoever reads Srivasa Pandita's prayer to the Lord will immediately be elevated to the position of eternal servant of Lord Kṛṣṇa.

Lord Balarama, my beloved Lord and Master, has spoken to me from within my heart as the Supersoul, and so, on His order, I am writing these wonderful activities of Lord Caitanya.

I pray to the lotus feet of all the Vaisnavas that they bless me so that I may attain the service of Lord Balarama, my Lord and Master, birth after birth.

Just as there is no difference between the name Nrsimha and Yadusimha, in the same way, I know Lord Balarama and Nityananda Prabhu to be the same person.

Lord Balarama is very dear to Lord Caitanyacandra, and in his present incarnation I glorify Him by the name Avadhutacandra.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 3

All glories to Lord Visvambhara, the omnipotent Supreme Lord of all living entities! He is the beloved Lord of Nityananda Prabhu and Gadadhara Pandita. All glories to Lord Caitanya, Advaita Acarya Prabhu, and all the pure devotees of the Lord who have captured Him by their unalloyed devotion!

I, Vrndavana Dasa, am a very wretched and miserable person; so my dear Lord Caitanya, please instill within me the mood of devotion, and redeem me from this ocean of material nescience.

The devotees frequently floated on waves of transcendental bliss, seeing the manifestations of Lord Caitanya's ecstatic mood. Lord Caitanya's devotees were as dear to Him as His very life. Chanting Krsna's name and weeping bitterly in separation of the Lord, Lord Caitanya embraced His beloved devotees, and the devotees gathered around Him, crying in ecstatic joy of love of God.

The devotees, engaged in devotional service, experienced love of God in association with Lord Caitanya. Even stone-like hearts melted at the sight of the Lord's ecstatic manifestations. The devotees found no more interest in wealth, family, children, etc. Day and night they remained by the side of the Lord, chanting Krsna's name.

Lord Gauracandra became totally absorbed in love of Krsna. He exhibited different devotional moods, finding inspiration from the topics the devotees discussed. In the devotional mellow of servitude, He would cry for hours as if Mother Ganga had descended through His eyes. Then, in a jolly mood, He laughed for hours; and when He fell unconscious, He remained without breathing for several hours.

At times when He became aware of His Supreme Personality, He would, with real arrogance(?) say, "I am Him, I am Him, the Supreme Lord," and laugh. "Where is that old man, Advaita Acarya, the one who brought Me here from My spiritual abode? I will

fulfill his desire and distribute love of Godhead to every home."

The next moment the Lord cried out, "Oh Krsna, Oh my beloved Lord!", and weeping, He would tie His feet with His long curly tresses. Then He repeated the sloka from the Srimad Bhagavatam where Akrura came to take away Krsna and Balarama to Mathura. He fell to the ground like a stick offering His obeisances, as if He were Akrura. Absorbed in ecstatic trance, He said, "Oh Nanda, let us take Krsna and Balarama to Mathura and see the great festivals at the palace where they are performing the Dhama Yajna sacrifice." In this way, Lord Caitanya exhibited so many ecstatic moods. This gave unlimited joy to all of the devotees present there.

One day the Lord heard the pastimes of Krsna in His incarnation as a boar, Lord Varaha. Roaring He rushed to Murari Gupta's house. Lord Caitanya had a special love for Murari Gupta, just like Lord Ramacandra had a special love for Hanuman. When Lord Gauracandra arrived at Murari Gupta's house, Murari Gupta received the Lord with great respect, offering obeisances to the Lord's lotus feet. The Lord hurried past him shouting, "Boar, boar."

Murari Gupta was left dumbfounded, looking all around him. The Lord entered the temple room of Lord Visnu and saw a beautiful water pot standing in the corner. Just at that moment the Lord took the form of Lord Varaha. Absorbed in this mood, He lifted the water pot with His tusks, and roaring loudly like a boar He stood there with His four hooves.

The Lord ordered Murari Gupta, "Offer prayers to Me Murari!" Murari remained dumbfounded. Amazed by this extraordinary sight, no words came to his mouth. The Lord then said, "Speak up Murari, speak up, you do not have to fear. Don't you know My supreme identity?"

Trembling with fear, Murari pleaded with the Lord saying, "Oh Lord! You Yourself know how to glorify Yourself and offer prayers. Lord Ananta Sesa, who holds the entire creation on just one of His hoods, has manifested a thousand mouths to glorify You, yet He laments that He cannot find the limits to Your glories. Who is more capable than Ananta Sesa to glorify You? The entire material universe follows the instructions of the Vedas, yet these very Vedas are unable to fully reveal Your transcendental, absolute nature.

"I have heard that there are an unlimited number of universes in this material creation and that they all emanate from the pores of Your transcendental body.

"You are the fully independent Supreme Autocrat, and You are always blissful. How is it possible for the limited Vedic literature to describe the pastimes which You perform according to Your own sweet will. Therefore, Oh Lord, only You know Yourself fully,

and others can know You only if You reveal Yourself to them through Your causeless mercy. What ability do I possess to offer You prayers and glorify You?" Saying this, Murari Gupta fell flat on the floor offering obeisances to the Lord.

Lord Varaha was pleased with Murari Gupta's words. Then expressing anger at the Vedic literatures, He spoke out loud, "The Vedas have the audacity to say that I have no hands, no legs, no mouth, and no eyes! There is a mischievous sannyasi living in Kasi who teaches his students. That rascal tries to mutilate My transcendental form. He studies the Vedas and teaches others, but he does not accept My transcendental form. As a result of such blasphemy he was attacked by the dreaded disease leprosy, but he could not understand the import of it.

"I am the Lord of all sacrifices, the Supreme Lord Visnu. There are no imperfections in My transcendental form. Lord Brahma and Lord Siva are always engaged in glorifying My supreme transcendental position and nature. A mere touch of My body can spiritualize and purify everything; yet that rascal is so insolent that he proclaims that My transcendental form is non-existent. Carefully hear My opinion, Murari Gupta. I will tell you that which is not manifest even in the Vedas.

"I accepted the incarnation of a boar to lift the material world out of the waters of nescience. Know Me to be the ultimate goal of the Vedas. The purpose of My present incarnation is to propagate the congregational chanting of the holy name of Krsna. In this incarnation, as in other incarnations, I will annihilate the miscreants for the protection and pleasure of My devotees. I cannot tolerate My devotees being threatened and tortured. I will even kill My own son to protect My beloved devotees. This is not a lie Murari!

"Listen attentively. In My boar incarnation, when I lifted the earth, Mother Earth became impregnated by My touch. She gave birth to My son, named Naraka, who was very strong and powerful. I gave My son all religious instructions. He became a very powerful king and dutifully protected the demigods, brahmanas, spiritual master, and the devotees. However, the hand of destiny changed everything. Due to the influence and bad association of King Venu, he became a criminal and was cruel to the devotees. Any aggression or violence towards My devotees is totally intolerable to Me, so I killed My son to protect My devotees. I am revealing all these confidential matters to you because you have been serving Me for many births."

Murari Gupta was overwhelmed by the Lord's presence and narration, and he wept with joy.

All glories to Sri Gauracandra and Sri Murari Gupta! All glories to Lord Varahadeva, the protector of His devotees!

In this way Lord Caitanya went to the homes of all His devotees, and by His causeless mercy revealed His real supreme identity to them. The devotees and servants recognized their Supreme Lord and their hearts were filled with ecstatic bliss. They now became fearless and did not care for the atheists. They went everywhere, in all public places, and chanted Kṛṣṇa's name loudly. Day and night the devotees spent their time with the Lord chanting and singing Lord Kṛṣṇa's holy name.

Only Lord Nityananda Prabhu was missing, and this saddened Lord Gauracandra. Lord Visvambhara was constantly thinking about Lord Nityananda. His separation became unbearable to the Lord. Lord Visvambhara knew Lord Nityananda to be the Supreme Lord, Ananta Vasudeva. I shall take this time to describe some transcendental facts about Lord Nityananda's birth, activities and so on.

The Supreme Lord Nityananda Prabhu was born in the village of Ekacakra. Lord Nityananda, who is Lord Haladhara, Balarama, worshiped Lord Mooresvara, Lord Siva, in the form of His linga. This temple is situated close to the Lord's birthplace. Lord Nityananda's parents were extremely pious. His father, Hrdaya Pandita, was a very learned brahmana, very compassionate and detached from material life. His mother, Srimati Padmavati, was a very pious and chaste lady. She was a great devotee, and the Universal Mother. Lord Nityananda Raya was the eldest son of the family. Everyone was captivated by His good looks. I have already described in detail His childhood pastimes in the earlier portion of this book, so for now, I will give only indications, otherwise the book will become voluminous.

Lord Nityananda spent some years performing His childhood pastimes in the house of Hrdaya Pandita. The Lord decided to leave home but He could not sever the bonds of affection of His mother and did not want to see her suffer. The parents could not live for a moment without seeing Lord Nityananda. Even a moment out of His sight seemed like a millennium to His mother and father. Hrdaya Pandita never went anywhere without his son. When Hrdaya Pandita went about doing his work, like going to the fields, attending to the pilgrims, or going marketing, Lord Nityananda would always accompany him. If per chance, the Lord fell behind Hrdaya Pandita, His father would frequently look frantically behind him to see whether the Lord was following him or not.

The parents often embraced and fondled Him, and the Lord's soft body, which was like butter, would melt with the bodies of His parents. Lord Nityananda became more dear to Hrdaya Pandita than his own life. The Supreme Lord is the Supersoul, therefore he knew all the desires of His father, thus He remained in the house to make His father happy.

One day, by divine arrangement, a sannyasi with a 'God-like' appearance visited Lord Nityananda's house. Hrdaya Pandita welcomed him and looked after him very nicely with great pleasure. Lord Nityananda's father spent the whole night with the sannyasi talking about Kṛṣṇa and His pastimes. As he was preparing to leave, early the next morning, the

sannyasi asked Nityananda's father, "I have one request." Hrdaya Pandita replied, "Whatever you desire you may have." The sannyasi said, "I am on a pilgrimage tour, but I do not have a good brahmana as a companion. Give me your eldest son for a few days to be my companion. I will protect and look after him with my life, and your son will also be able to learn about the many places of pilgrimage we visit."

The sannyasi's words greatly perturbed Hrdaya Pandita, who was a pure and pious brahmana. Fraught with worries, he became weak and thought, "The sannyasi has begged for my very life, and I feel that if I refuse then I will be ruined. Great personalities previously have offered even their lives to fulfill the desire of a sage or a renunciate. In the Puranas we read that Lord Ramacandra was more dear to His father, Dasaratha, than His own self. Once the sage Visvamitra begged Dasaratha to allow his son to come with him. It was very painful for Dasaratha to depart from his son, Lord Ramacandra, yet he did not refuse. I feel myself to be in the same predicament. Oh Lord Krsna, please guide me and protect me in this dilemma! By divine arrangement I have to take the position of Dasaratha and my son has to take the position of Lord Ramacandra, otherwise why is this happening to my son? And why does he have an air of detachment about him?"

Hrdaya Pandita went inside to consult his wife. The chaste Padmavati, the Universal Mother, heard everything from Hrdaya Pandita and said, "Whatever you decide, my lord, is my decision too."

Hrdaya Pandita returned to the sannyasi, and put his son in his custody. He stood there crestfallen with his head hanging down, and Lord Nityananda left with the sannyasi. In this way Lord Nityananda was able to leave His house.

As soon as Lord Nityananda left, Hrdaya Pandita crumbled to the ground unconscious. He wept bitterly in separation from his beloved son and Lord. His piteous cries could even melt a heart of stone. Overwhelmed with intense love in separation from the Lord, Hrdaya Pandita appeared to be in a state of total shock. He went about like a statue. The people said, "Hrdaya Pandita has become mad." For three months Hrdaya Pandita stopped eating. But unlike ordinary human beings, he did not die or become emaciated. He remained alive only because of his attachment for the Supreme Lord.

In this context a person may question why the Lord left His house where He was so beloved? The correct answer to that question is that Lord Visnu and His devotees, the Vaisnavas, possess unlimited potencies, hence their activities are inconceivable.

Lord Kapila, saturated in transcendental knowledge, left His home and widowed mother for the sake of saving the entire creation. Srila Sukadeva Gosvami walked out of His home and left His father who was none other than the great Vaisnava, Vyasadeva, never once looking back.

Even a wonderful and affectionate mother like Saci had to lose her son, who became the crest jewel of the sannyasis, and left her alone. Renunciation on the spiritual platform is not like ordinary renunciation. Who can understand the meaning of this? The Lord performs such pastimes for the liberation of all living entities. Such is the unparalleled mercy of the Lord. The moving story of how King Dasaratha was separated from His dearest son Lord Ramacandra when He went to the forest, would bring tears to the eyes of even a meat-eater.

After leaving His home, Lord Nityananda traveled, carefree and happy, to many places of pilgrimage. He visited Gaya, Kasi, Prayaga, Mathura, Dvaraka, Badarikashram, etc. He visited the birth place of Lord Buddha, and from there He went to the cave of Vyasadeva. In the South He visited the temple of Lord Ranganatha at the tip of India, where Lord Ramacandra built the bridge to cross to Sri Lanka. Then He went to the Malai Hills. He traveled through lonely forests fearlessly. He also visited Gopati, Gandhaki, Sarayun and Kaveri, Ayodhya, Dandhakaranya, Trimala, Venkathanatha, Saptho, and Gadhavari. In Karnak Nagar He visited the temple of Lord Siva. Then He visited Reva, Mahisvati, Mala Tirtha and Haridwar.

His travels finally brought Him to Mathura. He visited Gokula, the place where He had appeared in His previous incarnation as Lord Balarama. He roared with ecstatic emotion, but no one could recognize Him as the original Lord Ananta Sesa. In Vrndavana He felt like a young boy, playing with the sand of Vrndavana and rolling on the ground. This feeling was constantly with Him. He did not even feel like eating, he just wanted to roll and play in the dust of Vrndavana. No one could understand the inner mood of Lord Nityananda; He simply maintained Himself on the nectar of loving exchanges with Krsna. On some rare occasions He drank a little milk, and even then it appeared as if someone offered it to Him unsolicited.

While Lord Nityananda was living in this manner in Vrndavana, Lord Gauracandra manifested Himself in Navadvipa. Lord Caitanya was constantly engaged in the congregational chanting of the holy name in great ecstasy, but He felt sad because of Lord Nityananda Prabhu's absence. Lord Nityananda was waiting in Vrndavana for Lord Caitanya to reveal His sankirtana pastimes. As soon as He heard that Lord Caitanya had begun His sankirtana movement, He immediately came to Navadvipa and stayed in the house of Sri Nandanacarya.

Nandanacarya was a very elevated devotee, and he was happy to have Lord Nityananda Prabhu staying in his house. He saw that the Lord was very effulgent like the brilliant sun. The Lord had a large body and was dressed in the clothes of a traveling renunciate. He was always grave and equipoised. Day and night He chanted Lord Krsna's holy name. He is the Supreme unequalled Personality, non-different from Lord Caitanya. Absorbed within Himself, He often roared loudly like a lion, for He is the direct manifestation of Lord Balarama. His beautiful, glowing face could have easily defeated a thousand shining

full moons. His captivating smile played sweetly on His exquisite lips. So white and radiant were His teeth that if a pearl were held next to them the pearl would look like a faded and discarded piece of glass. His long, languid eyes stole the pinkish tinge of the early rising sun. His arms were long and reached down to His knees, and He possessed a robust chest and broad shoulders. His lotus feet were soft, and His gait was graceful. He spoke to everyone with kind words which severed the bonds of material attachment within everyone's heart.

The coming of Lord Nityananda to Navadvipa was welcomed by all the devotees with shouts of joy. Who can describe the unlimited qualities of Lord Nityananda Prabhu, the one who had the potency to break the sannyasa stick of Lord Caitanya? Lord Nityananda is so merciful that anyone who chants His name becomes purified. Even a gross materialist, or an ignorant or fallen person can cross over this ocean of material nescience if he simply chants Lord Nityananda's name. His holy name is capable of purifying the entire material creation. Nandanacarya Prabhu was more than happy to have Lord Nityananda Prabhu stay in his house, and he looked after Him with great care.

Whoever hears Lord Nityananda's pastimes of coming to Navadvipa will be blessed with love of God. Lord Visvambhara heard of Lord Nityananda's arrival in Navadvipa, and He felt great joy within. Earlier Lord Caitanya had given indications of Lord Nityananda's arrival to the Vaisnavas, but they could not understand its import. The Lord had told them, "A great personality will come to Navadvipa within a few days."

Lord Gauracandra worshiped Lord Visnu in His temple, and then quickly went to meet all the devotees. He told them, "Last night I had a wonderful dream. A chariot came and stood in front of my door. The chariot's flag had a palm leaf drawn on it. This chariot was meant to carry one from this temporary material existence to absolute reality. The passenger of that chariot was a colossal figure, He carried a plough on His large shoulders, He was moving about as if He were restless. In His left hand He carried a renunciate's water pot which was wrapped over by cane reeds. On top He wore a blue cloth, and His lower dress was also blue. A beautiful earring pierced His left earlobe. His whole appearance and demeanor gave me the impression that He was Lord Balarama. Then speaking in (Hindi??), He repeated a question at least ten or twenty times saying, 'Does this house not belong to Nimai Pandita?'

"Never before had I seen such a formidable looking mendicant. I felt great respect for this person and I asked, 'I see that You are a great personality. Who are You?' Smiling, He replied, 'I am Your brother. Tomorrow we shall get to know each other.' His words increased My delight and I began to feel that He and I were the same person."

In the middle of the narration the Lord went into an ecstatic trance, and entering into the mood of Lord Balarama, He began to roar and shout loudly, "Bring Me wine, bring Me wine." His thundering voice seemed to burst the eardrums. Srivasa Pandita said, "Listen

to me my dear Lord, the wine that You want is not to be found anywhere, but You and others will have it only if You distribute it!"

The devotees, a little afraid and trembling, stayed at a distance from the Lord. The Vaisnavas thought to themselves, "There must be a reason for all this."

With reddened eyes the Lord recited small lyrical poems and ballads. Smiling, He softly and rhythmically swayed His body like Lord Sankarsana, Balarama. After a while the Lord returned back to His normal self.

Then Murari Gupta, the beloved devotee and friend of Lord Ramacandra, began to explain the inner meaning of the Lord's dream, "My feeling is that a great personality has come to Navadvipa. I had told You earlier that we would soon meet a great personality." The Lord then said to Srila Haridasa Thakura and to Srivasa Pandita, "Go and find out where this great personality is."

The two great spiritual stalwarts left on the order of Lord Caitanya and roamed about Navadvipa, searching. On the way they discussed, "Maybe Lord Sankarsana, Lord Balarama, has come Himself." They went about looking everywhere with great happiness, but could not find a single trace of the person they were looking for. After three hours of intensive searching, they returned back. They humbly submitted their report to the Lord, "We could not find Him anywhere. We looked everywhere. We went to Vaisnavas' houses, spoke to sannyasis, went to the householders, even to the houses of the atheists and Mayavadis. But we were unsuccessful. We looked in every house in Navadvipa. The only houses we did not see were the ones on the outskirts of Navadvipa." Lord Gauracandra smiled, indicating that Lord Nityananda was a very mysterious personality.

In the Lord's present incarnation as Sri Krsna Caitanya some people want to glorify Lord Caitanya, but refuse to glorify Lord Nityananda Prabhu. Such a grievous sin is similar to worshiping Lord Krsna, Govinda, but not respecting Lord Siva or Shankara. Such an abominable person will surely be condemned to eternal hellish sufferings. Lord Nityananda's incarnation is very mysterious and confidential. It is impossible for anyone to see Him, unless and until Lord Caitanya Himself reveals this secret. Although the living entity is part and parcel of Krsna and it is His constitutional position to be an eternal servant of Krsna, he has eternally forfeited this opportunity to engage in Lord Krsna's and Lord Caitanya's devotional service.

Unalloyed devotees such as Srivasa Pandita and Haridasa Thakura are fully realized in such esoteric understandings, yet for some mysterious reason, they could not find Nityananda Prabhu. Then Lord Caitanya, laughing mildly said, "Come with Me and let us go find Him."

All the devotees became very jubilant and chanted, "All glories to Krsna!", and they accompanied the Lord. The Lord took all the Vaisnava devotees, and went directly to the house of Nandanacarya. Everything was already known to the omniscient Supreme Lord, Sri Gauracandra. Inside the house they saw a great personality – effulgent like a million suns. Without proper spiritual vision one cannot see Lord Nityananda. A sweet smile played on His lips and He was totally absorbed in meditation on Sri Caitanya Mahaprabhu.

The Lord saw before Him a towering spiritual stalwart, and Lord Visvambhara, along with all the devotees, offered their obeisances to Lord Nityananda Prabhu. They stood up respectfully and kept standing without speaking a word. Lord Visvambhara stood at the head of all the Vaisnavas. Lord Nityananda saw Lord Visvambhara and recognized Him as the beloved Lord of His heart.

Lord Visvambhara was looking so beautiful, even more beautiful than Cupid Himself. A fragrant flower garland hung around His neck. His face was decorated with sandalwood paste, and He had nice fine clothes.

What is glittering gold next to the Lord's aura? The full moon has lost interest in her own beauty and she yearns to see the glowing face of the Lord.

How enchanting they look, Nityananda and Lord Gauranga, as they roam about Navadvipa with the devotees chanting the holy name of God! What is the luster and value of pearls next to the Lord's teeth? One is sure to lose his mind at the sight of the Lord's beautiful cascading black hair. All other lotuses look faded and artificial next to the pinkish, graceful lotus eyes of the Lord.

His long hands extend down to His knees, and the thin line of His brahmana thread hangs loosely across His broad and expansive chest. A thin and perfect tilaka decorates His broad forehead. Without any jewelry or ornaments, every limb of His beautiful body looks exquisite and captivating. Whence goes the brilliance of millions of precious gems compared to His dazzling nails?

What use do I have for ambrosia when I see the sweet smile playing on my Lord's lips?

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 4

All glories to Lord Gauracandra, the life and soul of all the living entities! May my memories constantly embrace His lotus feet.

Within His heart Lord Nityananda was certain that this Lord Visvambhara who stood before Him was none other than His beloved Supreme Lord. Overwhelmed with bliss, Lord Nityananda Prabhu was unable to move, He stared unblinking at the beautiful face of the Lord.

With His tongue He wanted to taste the Lord's beauty and drink it with His eyes. He wanted to embrace Him with His hands and smell His fragrance with His nose. To everyone's amazement, Lord Nityananda stood speechless, completely enchanted by the Lord's beauty.

Lord Gauracandra is the Supersoul in everyone's heart, therefore He knew Lord Nityananda's heart. Thus, He was planning a means by which to reveal Himself to Lord Nityananda.

The Lord indicated to Srivasa Pandita to recite a verse from the Srimad Bhagavatam. Srivasa understood, and immediately recited a sloka describing the beauty of Krsna, "At that time Krsna, dressed as a dancer, stepped into the forest of Vrndavana. A peacock feather was stuck in His crown, His ears were decorated with graceful drooping yellow earrings, His golden yellow dress glistened and He was wearing the Vijyanti jewel around His neck.

"That land which carried the impression of His lotus feet, marked with the signs of the conchshell, disc, etc., is Vrndavana, His place of transcendental pastimes. He touched the flute to His lips and playing on it, filled it with His nectarean saliva. At the same moment His cowherd boyfriends were describing His beauty."

As soon as Nityananda Prabhu heard this verse He fell down unconscious. While Lord Nityananda lay in ecstatic bliss, Lord Caitanya advised Srivasa Pandita, "Read on, read on."

After sometime Lord Nityananda Prabhu regained His external consciousness and began crying tears of joy. The more He heard the verses the more it increased His mad love for Krsna. His ecstatic roaring filled the universe and pierced through the covering of this material world. Lord Nityananda jumped down, crashing to the ground, and everyone thought that the bones of His body were smashed.

Seeing this, the Vaisnavas became very afraid and loudly uttered, "Krsna, please save Him! Krsna please save Him!"

Lord Nityananda rolled on the ground, His body covered with tears of love. Long and frequent sighs escaped His mouth as He looked deep into Lord Visvambhara's face. Lord Nityananda felt great ecstasy, and often He laughed out loud. Sometimes He jumped and danced; sometimes He wrestled; and other times He hung His head quietly.

Lord Gauracandra and all the devotees began to cry in joy, seeing such total absorption and madness in love of Krsna. It became impossible for the Vaisnavas to hold Nityananda Prabhu still. When the devotees failed, Lord Visvambhara held Nityananda Prabhu in an embrace. As soon as Lord Nityananda was embraced by Caitanya He immediately became still. The Lord to whom He was totally surrendered, now embraced Him! So Nityananda Prabhu allowed Himself to be held without endeavor.

Lord Caitanya flooded Lord Nityananda with ecstatic tears of love. Lord Nityananda Prabhu was afflicted by the arrow of ecstatic love of God; and Lord Caitanya held Him just as Lord Ramacandra had held Laksmana when He lay unconscious, drained of all strength. Both Lord Nityananda and Lord Caitanya wept, overwhelmed with joy.

The intensity of love between Lord Caitanya and Lord Nityananda Prabhu can be properly described only by the example of the loving relationship between Lord Ramacandra and Laksmana.

When Lord Nityananda came out of His ecstatic trance, all the devotees began loudly chanting Lord Hari's name. Visvambhara was embracing Nityananda Prabhu, and Gadadhara Pandita smiled, thinking how Their Lordship's roles had changed. He thought, "Lord Nityananda Prabhu, as Ananta Sesa, renders service to Lord Visvambhara by becoming the bed on which Lord Narayana always rests. But today His pride as a servitor has been broken, and He lies in Lord Visvambhara's embrace."

Gadadhara Pandita was well aware of Lord Nityananda's potencies; and the Supreme Lord Nityananda Prabhu knew the innermost thoughts of Gadadhara Pandita. All the

devotees were jubilant on meeting Lord Nityananda, and their minds were steeped in thoughts of Him.

The ecstasy that Lord Visvambhara and Lord Nityananda experienced in meeting each other was impossible to be expressed through words, but it found expression in the continuous tears of joy from Their eyes that drenched the earth. Lord Visvambhara said, "This is the most glorious day in My life. Today I have seen the embodiment of loving devotion to the Supreme Lord, which is the essence of all the four Vedas. Such intensity of ecstasy is only capable of being manifested by the Supreme Lord Himself.

"Those fortunate souls who were able to see His loving devotional symptoms will never be rejected by Lord Krsna. Now, I understand that You, Lord Nityananda, are the full fledged manifestation of the Lord's energy. You are nondifferent from Him. The living entities can get loving devotional service at the lotus feet of Krsna simply by worshipping You.

"You purify the entire cosmic manifestation and Your transcendental nature is inconceivable, incomprehensible, and esoteric. You are the personification of the highest ecstatic love of God. Even a moment's association with You can dissolve millions and millions of sins. I can understand that Lord Krsna intends to purify and redeem Me by giving Me Your association. It is my great fortune that I was able to see Your lotus feet. And I know that if I worship Your lotus feet, then I will surely receive love of Krsna."

Unaware of the passing of time, Lord Gaurasundara was totally absorbed in glorifying Lord Nityananda Prabhu. Lord Nityananda and Lord Caitanya had endless exchanges, but they were very confidential, so They conversed in signs. The Lord then asked Nityananda Prabhu, "I am hesitant to ask You from which direction You came." Lord Nityananda was always absorbed, and He spoke like an innocent, restless child.

He understood that Lord Caitanya had descended to this material world; thus when He replied, He did so with folded hands and great humility. He had felt very ashamed and shy when Lord Visvambhara was glorifying Him, and so through gestures, words and indications He explained everything in detail.

Lord Nityananda Prabhu said, "I extensively toured all places of pilgrimage, but I could see only the place and not Krsna, the Supreme Lord. I asked some good people why their altars were standing empty. 'I do not see Him in His own place,' I said. 'Where is Krsna? Where did He go?' They all replied, 'Krsna has gone to Gaudadesa, Bengal. He was in Gaya recently, and not so long ago He returned back to Bengal.' When I came to Nadia I was greeted by jubilant chanting of the Lord's holy name, and someone told me that Lord Narayana, the Supreme Personality of Godhead, had appeared here. I heard that in Nadia even the most wretched fallen souls can get liberation. Thus being such an abominable wretch, I have come here."

Lord Visvambhara replied, "We are most fortunate that a devotee such as Yourself is amongst us now. And we are very grateful to the Lord that today we have seen Your ecstatic tears of love of God."

Murari Gupta smiled and said, "The confidential discussions between Lord Nityananda and Lord Visvambhara are incomprehensible to us." Srivasa Pandita said, "How can we understand all this? Their intimate exchanges are like Lord Hari's with Lord Siva, as they worshiped each other and increased the amazement of everyone."

Gadadhara Pandita said, "You are quite right, Pandita. They seem to be exactly like Lord Ramacandra and Laksmana." Another Vaisnava said, "They look as if They are two Cupids." Someone else said, "They are Lord Balarama and Lord Krsna." Someone else said, "I don't have much knowledge, but from what I have seen it appears that Lord Krsna has taken Lord Ananta Sesa in His arms." Someone else commented, "They are like two friends. Their loving affectionate exchange is just like the relationship between Krsna and Arjuna."

Some others were saying, "They have such intimate association with each other that we cannot understand it; and they are talking only in signs." Thus, the devotees expressed their joy at having Lord Nityananda amongst them, giving their different opinions.

Lord Nityananda Prabhu serves Lord Caitanya in every way – sometimes as a friend, sometimes as His umbrella, His bed, or as His carrier. All these services can be rendered by Lord Nityananda alone. He serves Lord Caitanya according to His own sweet desires. Others can also become eligible to serve the Lord, but only by the mercy of Nityananda Prabhu.

Lord Nityananda Prabhu's glories are unlimited. No one can fully know Him. Even Lord Sesa who is a great yogi, a pure devotee, and Himself a controller in this material energy, cannot fully fathom the limits of Lord Nityananda's transcendental nature.

If one criticizes or offends Lord Nityananda Prabhu without knowing about all of His wonderful attributes, then although He is constitutionally an eternal servant of Krsna, he becomes forever rejected from the path of devotional service.

Lord Nityananda is the object of Lord Caitanya's complete love, and it is my heart's desire that that same Lord Nityananda reside in my heart as my most beloved Lord and Master. By His grace I have developed attachment and attraction for Lord Caitanya. It is by His order that I write these wonderful pastimes of Lord Caitanya.

As there is no difference between Raghunatha, Lord Ramacandra, Yadunatha, and Lord Dwarakadisa; in the same way Lord Nityananda is nondifferent from Lord Krsna, or Lord Caitanya Mahaprabhu.

One who desires to cross over this ocean of nescience and drown in the nectarine waters of love of Godhead, must take shelter of the lotus feet of Nitya-candra.

Whoever sings and glorifies this wonderful pastime will be blessed by Lord Visvambhara, along with his entire family. Lord Caitanya is the Supreme Personality of Godhead, the most beloved object of everyone's love. The name of Lord Visvambhara is extremely rare and precious.

Sri Kṛṣṇa Caitanya and Sri Nityānanda Prabhu are my life and soul.

I, Vṛndavana dāsa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 5

All glories to the Supreme Personality of Godhead, Lord Sri Caitanya, who is also praised by the name of Murari!

He is the constantly glowing lamp of Navadvipa.

He is like the fearless lion come to slay the elephant-like atheists.

He has taken the knotted thread in order to exemplify the need of chanting a specific number of times the Lord's holy name, which are His own names.

All glories to Lord Visvambhara, the Supreme Lord of all living entities. He is the Lord and master of Lord Nityananda and Gadadhara Pandita!

All glories to the Lord, for He is subjugated by the love of pure devotees like Advaita Acarya Prabhu and others!

O Lord, please engage the conditioned living entities in the eternal loving service of Lord Krsna, and release them from the bondage of material existence.

In this manner all the devotees passed their time in great joy, discussing topics of Krsna's pastimes with Lord Nityananda Prabhu. All the assembled Vaisnavas were very elevated souls and unalloyed devotees of the Lord. They became totally immersed in the nectar of Krsna consciousness. Lord Nityananda Prabhu was extremely joyful, and He kept looking around at the Vaisnavas. It was a scene of extreme ecstasy, and tears of happiness cascaded down from everyone's eyes.

Seeing this ecstasy, Lord Visvambhara spoke to Lord Nityananda Prabhu, "Listen, My dear Nityananda Goswami, where shall Your Vyasa-puja be performed?"

"Tomorrow there is a full moon, and it is on this day that Srila Vyasadeva is worshiped. So You may choose anyone, and make arrangements with him."

Nityananda Prabhu could understand Lord Visvambhara's mind, so He took Srivasa Pandita by his hand and smiling, said, "Listen Visvambhara, I will have My Vyasa-puja in this brahmana's house."

Lord Visvambhara then spoke to Srivasa Pandita, "Now you have a heavy responsibility over your head." Srivasa replied, "No my Lord, this is no botheration, by Your grace everything is in this house." The paraphernalia required like clothes, grains, brahmin thread, ghee, etc., are all available here. I have only to get the book which gives the procedure for performing a Vyasa-puja ceremony. And then tomorrow, by my great fortune, I shall witness a Vyasa-puja." Lord Visvambhara was very pleased with Srivasa's reply, and all the devotees were jubilant.

Lord Visvambhara said, "Listen Nityananda Gosai, let us all make preparations to go to Srivasa Pandita's house." Lord Nityananda very much appreciated Lord Visvambhara's words, and immediately proceeded to Srivasa Pandita's house. The Lord and Nityananda Prabhu, accompanied by Their associates, looked exactly like Krsna and Balarama in Gokula as They went about accompanied by Their friends.

As they entered Srivasa Pandita's house, the devotees felt a current of joy run through their bodies. The Lord ordered the doors to be closed, allowing only friends and relatives inside. Then on the signal from Lord Visvambhara, they began singing bhajans and kirtanas, and gradually the external world faded away into oblivion.

The chanting was ecstatic and befitting the occasion of Vyasa-puja. The two Lords began to dance ecstatically, surrounded by the devotees who were singing. The bond of love and affection exists eternally between Lord Nityananda and Lord Visvambhara, and now as they danced together each one was immersed in thoughts of the other.

The devotees were experiencing extraordinary joy. Some began to roar loudly, some fell unconscious, and others could not restrain the flow of joyful tears.

The two Supreme Lords were experiencing all the symptoms of ecstasy like shivering, paling, horripilating, crying, and falling unconscious. Who can describe all the ecstatic symptoms that They manifested?

The two Lords danced, lost in Their ecstasy. And often They would embrace each other, crying. In the mood of brotherly love They tried to catch each other's feet. But because both were wary and cunning, They could not succeed. They were overwhelmed in happiness and They rolled on the ground forgetting Their absolute supreme position. Such are Their wonderful pastimes.

The world of phenomena was forgotten and Their clothes fell from Their body. They could not sit still, and even though the Vaisnavas tried to hold Them down, they were unsuccessful. How is it possible for the Vaisnavas to hold on to the personality who holds the entire universe?

The two Supreme Lords were lost in the nectar of chanting and dancing. Lord Gaurasundara kept repeating, "Chant! Chant!", drenching His whole body with tears of happiness. The Lord, having found that personality whose association He always desired, His eternal brother Lord Nityananda, was floating on an ocean of eternal endless ecstasy. Lord Visvambhara's dancing was so enchanting, sometimes He would touch His head with His feet. When Lord Nityananda Prabhu danced it seemed there was an earthquake. Thus, the two Supreme Lords danced in ecstasy. Who can describe that scene of great jubilation?

Lord Visvambhara then sat on the seat of Lord Visnu, feeling in the mood of Lord Balarama. Like Lord Balarama, He was expressing madness, and repeatedly cried out, "Bring Me wine. Bring Me wine."

To Nityananda Prabhu the Lord said, "Immediately bring Me a plough." At the Lord's request, Lord Nityananda stretched out His hands and Lord Gauracandra received it in His hand. Some saw the two Lords go through these motions empty-handed, while others saw Lord Nityananda give a plough to Lord Caitanya.

Only by the Lord's mercy can one understand His supreme position. Such confidential pastimes and topics of the Lord as displayed by Lord Caitanya and Lord Nityananda are known to a very limited few.

Receiving the plough from Lord Nityananda Prabhu, Lord Caitanya now began to ask for wine, acting agitated and mad. Most of the devotees could not understand this mood of Lord Caitanya. They looked at each other's faces in bewilderment, wondering why the Lord was asking for wine. Trying to think logically, they finally brought a pot of Ganga water to the Lord. The Lord distributed the Ganga water to everyone and drank much of it Himself, thinking this to be real wine.

All around, the devotees began to chant hymns about Lord Balarama, and Lord Visvambhara kept repeating, "Nara", the name by which He would call Advaita Acarya Prabhu. The Lord continuously called out, "Nara", and His head kept dropping as if drunk; but nobody could understand the inner meaning of the word Nara. They asked, "Lord who is Nara?" The Lord replied, "On whose loud beckoning I am here, the personality you call Advaita Acarya Prabhu is Nara to Me in My present incarnation. Nara has brought Me down from the Vaikuntha planets, but He is enjoying peacefully with Haridasa Thakura. In this incarnation I shall propagate congregational chanting of the holy name in every house.

"Those who are intoxicated with material knowledge, wealth, family, austerity, etc., are naturally offensive to My pure devotees. To such wretched and fallen people I will not give the gift of loving devotional service to the Supreme Lord, but to the residents of Navadvipa Mayapura I shall bestow that supreme gift of love of God which is most desirable even by Lord Brahma." The devotees were overjoyed on hearing the Lord, and the Lord gradually became tranquil and still.

The Lord asked the devotees, "Were My speech and actions uncontrolled?" The devotees replied, "No, nothing inconsistent." The Lord embraced everyone with great love and affection, and said, "Please always forgive My offensive nature." All the devotees began to laugh. "Surely", they thought, "the Lord was joking."

Unable to control His ecstasy, Nityananda Prabhu began to roll on the ground. Lord Nityananda was totally immersed in the nectar of love of Godhead. Sometimes He laughed; sometimes He cried. And sometimes He opened His clothes and stood naked, being in the mood of a young boy, and His body manifested this mood. His stick fell in one direction, and His water pot and clothes in another.

That great and tranquil personality, Lord Nityananda, was now restless and uncontrollable. Lord Visvambhara had to hold Him still. Lord Caitanya's words acted on Nityananda Prabhu just as a guard acts on a mad elephant. Lord Nityananda Prabhu became still. The Lord said, "Be calm, and if You want, tomorrow You can have the Vyasa-puja." Then the Lord left for His home.

All the devotees returned to their respective homes, and Lord Nityananda remained in Srivasa Pandita's house. Late in the night, overcome with ecstasy, Lord Nityananda began roaring like a lion. He broke His stick and water pot. Who can fathom the activities of the Supreme Personality of Godhead? Who knew why Lord Nityananda broke His stick and water pot?

Early next morning Ramai Pandita saw the broken stick and water pot. He was amazed and perplexed. He went quickly to Srivasa Pandita and reported this matter to him. Srivasa Pandita said, "Go to Lord Visvambhara."

When Lord Caitanya Mahaprabhu heard from Ramai Pandita the activities of Lord Nityananda Prabhu, He immediately came to the house of Srivasa Pandita. There, He found Lord Nityananda in a trance and laughing constantly. Lord Visvambhara took the broken stick and led Lord Nityananda Prabhu to the Ganga.

Srivasa Pandita and the other Vaisnavas accompanied Their Lordships to the Ganga for a bath, and there Lord Visvambhara threw the stick into the river. Lord Nityananda Prabhu, still in a trance, was restless and did not heed anyone's advice; so Caitanya Mahaprabhu loudly chastised Him, which pacified Him a little. A crocodile was swimming down the

river, and on seeing it, Lord Nityananda jumped in to catch it. Immediately Srivasa Pandita and Gadadhara Pandita raised an alarm. Fearlessly, He continued swimming toward midstream. Only Lord Caitanya's words could hold Him still and bring Him back.

Lord Visvambhara cried out to Lord Nityananda, "Come immediately and let us proceed with the worship of Vyasadeva." Obeying Lord Visvambhara, He came out of the water and accompanied the Lord back to His house.

Soon after, all the devotees assembled and began chanting the holy name of Lord Krsna. Srivasa Pandita was the preceptor for the rules of worship for the Vyasa-puja, and by receiving instructions from Sri Caitanya Mahaprabhu, he executed them. A continuous, sweet kirtana converted Srivasa Pandita's house into the spiritual world of Vaikuntha. Well versed in all scriptures, Srivasa Pandita performed the ceremony according to the strict injunctions of the scripture. He gave Nityananda Prabhu a garland of fragrant flowers and said, "Oh Nityananda Prabhu, please take this garland and offer Your prayers and obeisances to Srila Vyasadeva. The scriptures instruct that Srila Vyasadeva should be garlanded when He is being worshiped, and if Srila Vyasadeva is satisfied then all our desires will be fulfilled."

The more Srivasa Pandita spoke, the more Lord Nityananda continued repeating, "Yes, yes." But He did not pay any heed to his words. He held the garland and muttered something softly underneath his breath which nobody could hear, and just looked all around.

Srivasa Pandita went to Lord Caitanya and reported this matter, "Your Sripada does not want to worship Srila Vyasadeva." The Lord immediately came to the presence of Lord Nityananda and said, "Nityananda, please listen to Me. Offer the garland to Srila Vyasadeva and worship Him." Lord Nityananda saw that Caitanya was there and He immediately placed the garland on the Lord's head. The fragrant flower garland on the Lord's curly hair made a beautiful sight.

At that very moment Lord Caitanya revealed His six-handed form to Lord Nityananda Prabhu. The Lord held in His hands the conchshell, disc, mace, lotus, and plough(?). Seeing this, Lord Nityananda Prabhu immediately went into an ecstatic trance and fell unconscious. All the devotees became very afraid and started praying, "Protect Him, Krsna! Protect Him, Krsna!" while Lord Caitanya clapped His hands loudly on His four arms (?) and continued to roar loudly.

Lord Caitanya then bent down to lift Lord Nityananda up from the ground saying, "Nityananda, please get up and steady Your mind. Listen to the chanting of the holy name. The reason You descended to this material world is to propagate the chanting of the holy name, and now You have perfectly succeeded in this mission. What more do You want?"

"You are the absolute proprietor of the treasure house of love of Godhead, and the embodiment of sublime devotional love. No one can receive love of God unless and until You distribute it. Therefore, please get up and look around You. You are surrounded by Your own beloved associates. You may distribute it to anyone You want. If anyone nurtures even the slightest dislike for You, then although He may worship Me, I will never recognize him as dear to Me."

Lord Caitanya's words brought Him out of His trance, and seeing the Lord's six-handed form, He went into a state of great ecstasy. Lord Nityananda Prabhu is nondifferent from Lord Ananta Sesa, in whose heart Lord Gauracandra is an eternal resident. Without a doubt, Lord Nityananda Prabhu is Lord Balarama. The Supreme Personality of Godhead has appeared as Lord Gauracandra, the source of all incarnations. Therefore, it is not surprising that He should manifest His six-armed form.

In His incarnation as Lord Ramacandra He offered oblations to His departed father. At that time His father, King Dasaratha, appeared in person to receive the oblations. If this can be considered to be wonderful, then the Lord's six-armed form is also wonderful. But all of this is natural for the Supreme Lord Krsna because His pastimes are extraordinary and supramundane.

Lord Nityananda Prabhu's natural propensity is to serve Lord Gauracandra, and He is never distracted from this service even for a moment. Just like Laksmana served Lord Ramacandra constantly with His mind, body, and heart; similarly, Lord Nityananda Prabhu constantly engages in Lord Gauracandra's loving devotional service. The Supreme Personality of Godhead is the Lord of every living entity. He is unlimited and the source of everything. Yet He enters the material realm and causes the creation, maintenance and annihilation of the material world. According to the verdict of the Vedas, He is the Absolute Truth, the Supreme Controller, yet He remains unaffected by the phenomena of material nature.

In spite of His supreme lordship over everything, Ananta Deva, Sri Nityananda Prabhu, is eternally engaged in rendering loving devotional service to Lord Gauracandra. In every millennium and in every incarnation, He accepts that His natural mood is to serve His Supreme Lord Krsna. As Laksmana, He became the younger brother of Lord Ramacandra and served Him constantly. He neglected eating, drinking, sleeping, and other such activities to constantly serve the lotus feet of Lord Ramacandra. Yet He felt unable to satisfy His intense desire to serve.

As Lord Balarama, He was the elder brother of Lord Krsna. Yet He could not forsake His attitude of serving the Lord deep within His self. He always referred to Krsna as Lord, and He was always in the mood of rendering loving devotional service to Lord Krsna. Such is the wonderful nature of Lord Nityananda, Ananta Sesa. Only the most foolish rascals will see a difference between Lord Nityananda Prabhu and Lord Balarama. One

who disrespects a devotee who is fully surrendered to the lotus feet of the Supreme Lord Visnu commits a great offense at the lotus feet of Lord Visnu Himself.

Sri Laksmidevi, the goddess of fortune, is so elevated that Lord Brahma and Lord Siva offer praise and worship to her. Yet she is naturally inclined to serve the lotus feet of Lord Visnu, Krsna.

Lord Balarama, Sesa, is the omnipotent Supreme Personality of Godhead. Yet His natural inclination is to serve the Supreme Lord. Therefore, Lord Gauracandra feels most satisfied when He can describe the glories and wonderful devotional attitude of Lord Nityananda Prabhu. It is the nature of the Supreme Personality of Godhead, Lord Gauracandra, to be subservient to the loving devotional attitude of His devotees. Therefore, the Lord specifically likes to glorify His own surrendered devotees.

There is special significance to hearing the Supreme Lord glorify His own devotees. The Lord and His devotees like to glorify each other, and in this way increase their attachment for one another. I have faithfully presented that which has been propounded in the Vedic literatures and Puranas about the relationship between the Supreme Lord Visnu and His devotees.

Lord Nityananda has only one thought in His mind, "Lord Caitanya is My Lord in every respect, and I am His devoted servant. Whoever considers Me to be the servant of My Lord and master, Sri Caitanya Mahaprabhu, becomes very dear to Me and receives My shelter."

For the pleasure of Lord Nityananda, I have described this pastime of His seeing the six-armed form of Lord Caitanya. Lord Nityananda always sees the transcendental pastimes of Lord Caitanya within His heart, and Lord Caitanya always exhibits His transcendental pastimes in Lord Nityananda's heart. Yet still, the Lord externally manifests His pastimes according to His incarnations. Although Lord Nityananda is the Supreme Personality of Godhead, He always serves Lord Gauracandra. Who can understand such ecstatic topics?

The Vedas and Puranas have revealed these philosophical matters. The Vedic literature is actually a compilation of all the wonderful activities of the Supreme Lord. And it is the foremost objective of the Vedic literature to propagate the pastimes of the Lord. However, it is not possible to comprehend these spiritual matters without engaging in pure devotional service of the Lord. There are only a few who, by the mercy of Lord Gauracandra, have realized the truth.

The Vaisnava devotees of the Lord are eternally pure and realized souls. Sometimes there are differences of opinion amongst them which might appear like an argument. But in fact, it is an amazing relationship between devotees. Foolish rascals who do not

understand this exchange, praise one Vaisnava and denounce the other. Such a mentality will lead to destruction of faith and knowledge.

In the scriptures it says that when a foolish wretch worships the lotus feet of a brahmana and then strikes him on the head, he will be sure to go to hell.

Similarly, when someone worships the Deity of Lord Visnu, but disrespects or disregards Lord Visnu residing in everyone's heart, he also goes to hell. What to speak of committing offense and violence to a Vaisnava devotee! If someone offends or tortures even an ordinary living entity yet worships Lord Visnu, the Lord of every living entity, then all his worship is worthless, and he suffers great pain. It is verified that to worship Lord Visnu on one hand, and be ignorant about Lord Visnu being the Supersoul in everyone's heart on the other, is like touching a brahmana's feet for blessings with one hand, and beating him on the head with the other.

Such foolish persons do not know what is most beneficial for themselves. To criticize a Vaisnava devotee is a thousand times more sinful than offending an ordinary living entity. The person who faithfully worships the Deities, but has no love and respect for the devotees, also does not possess any compassion for the ignorant and fallen conditioned souls. He accepts one incarnation of the Supreme Lord and worships Him, while he rejects another. He treats Lord Krsna differently from Lord Ramacandra, seeing a difference between Them. He does not show any respect or devotion for Lord Balarama or Lord Siva. Such persons are described in the scriptures as the weakest devotees.

In the Srimad Bhagavatam it is stated that a person who has surrendered to a spiritual master and received initiation, who has left the association of nondevotees, and who worships the Deity of the Supreme Lord according to the Pancharatra injunctions, but who does not worship the devotees due to lack of proper understanding of the different categories of devotees, is known as a neophyte, or kanistha devotee – not a pure devotee. I have just briefly mentioned the symptoms of a neophyte devotee incidentally in the course of discussion.

Seeing the six-handed form of Caitanya Mahaprabhu, Lord Nityananda was totally overwhelmed. Whoever hears this wonderful pastime of Lord Nityananda is immediately released from material bondage. When Lord Nityananda came out of His ecstatic trance, He began to cry profusely, tears flowing from His eyes like rivers. Lord Caitanya then said to everyone, "The Vyasa-puja worship has been completed. Now let the kirtana begin!"

The devotees were jubilant when they received Lord Caitanya's orders and immediately began to loudly chant Lord Krsna's transcendental name. The Brothers, Lord Nityananda and Lord Caitanya, danced like two mad men, having severed all contact with this phenomenal world. The Vyasa-puja was celebrated with great joy and singing and the

Vaisnavas became even more inspired and jubilant. Some danced, some sang, while others rolled on the ground catching each other's feet.

Lord Caitanya's mother, Sacimata, everyone's worshipable mother, sat alone and watched the transcendental merrymaking. Each time she saw Lord Nityananda and Lord Visvambhara she thought to herself, "Both of Them are my sons."

The celebration of the Vyasa-puja was very ecstatic. It is only possible for Lord Sesa Himself to fully describe it. I am able to give only indications about the wonderful activities of Lord Caitanya Mahaprabhu. I know that one advances spiritually if one glorifies the Supreme Lord Krsna in any manner.

The day passed into night and the devotees went on celebrating the Vyasa-puja, dancing with Lord Visvambhara. The Vaisnavas were mad with ecstatic joy and they wept, crying out, "Oh Krsna! Oh Krsna!" In this way the Lord propagated the process of loving devotional service to Himself.

After the kirtana the Lord sat down with all His devotees. He spoke to Srivasa Pandita saying, "Quickly bring the Vyasa-puja offerings." Srivasa Pandita arranged for all the prasadam to be brought in and Lord Visvambhara Himself distributed the prasadam to all the devotees. The devotees were in bliss to be personally served by the Supreme Lord Gauracandra.

The Lord called everyone from inside the house and gave them prasadam with His own hands. Receiving prasadam directly from the Lord is extremely fortunate for great personalities like Brahma. But now, even the servants and maidservants of the house were receiving that great spiritual treasure. Who can describe the glories of Srivasa Pandita, in whose house such spiritual activities occurred?

Thus, the Supreme Lord performed wonderful pastimes in Navadvipa, but not everyone was aware of them.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 6

All glories to the moonlike Sri Krsna Caitanya, the fully independent Supreme Person, who is always engaged in eternal transcendental pastimes. He is the master of the universe, the supreme controller of all controllers, the life and soul of every living entity, and the direct manifestation of transcendence. Please mercifully place Your lotus feet in my heart.

All glories to all the intimate servants and dear devotees of Lord Gauracandra. All glories to their ecstatic dancing.

All glories to Lord Visvambhara, the supreme benefactor of the universe, the life of Sri Paramananda Puri, and the dear most object of Svarupa Damodara.

All glories to Sri Krsna Caitanya, the beloved master of Sri Rupa, Sri Sanatana, Jagadisa, and Gopinatha. Oh Lord of Darpan Govinda, please bless the entire universe by Your merciful glance.

Lord Gauracandra performed His pastimes of congregational chanting with Lord Nityananda, in this chapter I will describe Advaita Acarya Prabhu's(arrival?).

One day Lord Caitanya, exhibiting the mood of the Supreme Lord, ordered the younger brother of Srivasa Pandita; "Ramai go to Advaita Acarya's house and inform him of My appearance. Tell him that the person he has worshiped for so long, the person he wept for, the person he fasted for, that same Lord has now appeared. He has come to distribute knowledge of loving devotional service to the Supreme Lord, thus he must come immediately to meet Him. Also tell him about Lord Nityananda Prabhu's arrival, but do it secretly and explain to him everything you have seen. Tell him to come immediately, along with his wife, and bring all the paraphernalia for My worship."

Happy to be entrusted with these orders, Ramai started for Advaita Acarya's house, absorbed in remembrance of the Supreme Lord. Although he did not know the way, he felt very joyful, his only treasure was Lord Caitanya's instructions. Somehow, by divine guidance, he arrived at Advaita Acarya's house. Offering his obeisance to Advaita Acarya Prabhu he was overcome with great joy. He could not speak.

Advaita Acarya Prabhu already knew everything that was happening in Navadvipa. He could perceive this because he was on the pure devotional platform. He spoke to Ramai Pandita sweetly saying, "I know you have instructions to take me to Navadvipa." Ramai Pandita folded his hands in respect and said, "You already know everything, so please come quickly with me."

Advaita Acarya Prabhu was in a completely blissful state of mind, transcendental to all his bodily sensations. Who is able to fathom the transcendental nature of Advaita Acarya Prabhu? He is all important yet he speaks as if ignorant.

Advaita Acarya Prabhu then questioned Ramai Pandita, "In which scripture is it mentioned that the Supreme Lord Hari will descend to Navadvipa in a human form for the redemption of the fallen conditioned souls? O Ramai, your elder brother, Srivasa Pandita, knows about my standard of devotion, renunciation and self realization."

Ramai Pandita was well aware of Advaita Acarya Prabhu's spiritual powers thus he remained quiet, smiling within. Advaita Acarya Prabhu's transcendental pastimes are unlimited, they are a source of great joy to the pious, while they remain incomprehensible to sinful persons.

Again Advaita Acarya Prabhu inquired, "O Ramai, please tell me why you have come so suddenly?"

When Ramai Pandita felt that Advaita Acarya had calmed down, he began to cry while delivering Lord Caitanya Mahaprabhu's message: "That Supreme Personality for whom you have wept so profusely, for whom you have performed continuous worship, and for whom you have accepted vows of fasting and austerity, that Supreme Personality has now appeared to distribute love of Godhead, and He has instructed you to come to Him immediately. Please bring your wife with you, as well as all the proper paraphernalia for His worship. Lord Nityananda Prabhu has also appeared, He is non-different from Lord Caitanya and He is your life and soul. You already know everything, what more do I need to say. If I am fortunate enough then I will be able to see all of you together."

When Ramai Pandita delivered this message Advaita Acarya Prabhu swooned in ecstasy, lifting his hands he began to cry. Suddenly, to everyone's amazement, he fell unconscious. Shortly after he regained his external consciousness, roaring loudly he repeated, "I have brought, I have brought my Lord. The Lord has left His supreme abode

in the Vaikuntha planets and appeared here in answer to my prayers." Saying this he fell to the ground weeping.

Hearing the news of the Lord's advent, the chaste wife of Advaita Acarya Prabhu, Sri Sita devi, who is respected as the mother of the entire universe, began to weep joyfully. Although Advaita Acarya's son, Acyutananda, was only a young boy he also cried incessantly. Advaita Acarya's house was transformed into an abode of love of Krsna as mother and son, surrounded by their friends and relatives, wept together joyfully.

Engrossed in thoughts of the Supreme Lord Advaita Acarya Prabhu tried to control himself but he was unable to remain still, his body swayed in slow motion, and he inquired from Ramai, "What did the Lord say to me?" Ramai replied, "To come immediately." Advaita Acarya said, "Listen Ramai Pandita, if He is actually my worshipable Supreme Lord then let Him appear before me to speak the truth. If He can exhibit His supreme opulence and place His lotus feet on my head then I will know that He is the Lord of my heart."

Ramai Pandita replied, "O Lord, what power do I possess to speak, if I am blessed then I can see with these eyes the Supreme Lord's pastimes. The Lord's desire is your desire and He has incarnated because of you."

Satisfied with Ramai's reply Advaita Acarya began preparing for the journey. "Get ready immediately", he told his wife, "Collect the different paraphernalia for worship and let us proceed."

Sitadevi was a chaste and dedicated woman, she had full knowledge of the truth about Lord Caitanya's pastimes and appearance. She collected incense, garlands, scented oils, cloves, sweet condensed milk, yogurt, cream, butter, camphor, betel leaf and nut for worship.

Advaita Acarya then left with his wife and Ramai Pandita. He reminded Ramai Pandita, "Do not tell the Lord that I have come, I want to find out what the Lord replies. I will hide in Nanda Acarya Prabhu's house."

Lord Visvambhara is the Supersoul residing in everyone's heart, thus He immediately knew Advaita Acarya's plans. Understanding that Advaita Acarya Prabhu had arrived in Navadvipa, He proceeded to Srivasa Pandita's house. By the arrangement of the Lord all of the devotees met there.

Seeing that the Lord was in a contemplative mood, the devotees remained quiet and apprehensive. The Lord suddenly rose up roaring like a lion. He went to sit on the seat of Lord Visnu which was placed on the altar. He began shouting, "Nara has come, Nara has come. I know Nara wants to test whether I am the actual Supreme Lord, the Supersoul

within everyone's heart."

Nityananda Prabhu understood all of Lord Caitanya's moods, therefore He picked up the umbrella and held it over the Lord's head. Gadadhara Pandita, who was also perceptive to the Lord's moods, offered Him camphor and pan leaf.

All of the devotees followed and worshiped the Lord with various ingredients. Some offered prayers to the Lord, while others rendered different services.

Amidst all these activities Ramai Pandita returned. Before Ramai could speak the Lord said, "Nara has sent you to test Me." The Lord shook His head gently and said, "Nara has come. Although Nara knows Me well, he always tries to test Me. He is here in Navadvipa at Nanda Acarya's house and he has sent you here to test Me. Go quickly and bring him here immediately."

Ramai happily went back to Advaita Acarya Prabhu and narrated everything in detail to him. Advaita Acarya felt extremely blissful hearing the incidents that took place and he came to Srivasa Pandita's house considering his plans to be successful. Advaita Acarya wanted the whole earth to know that Lord Caitanya was the Supersoul and the all-potent Supreme Personality of Godhead. Now the Lord Himself had propagated this Supremacy.

Advaita Acarya and his wife approached the Lord, offering repeated obeisances from a great distance while chanting hymns in praise of the Lord. Advaita Acarya Prabhu was now fully (content?convinced) that he was seeing the fearless lotus feet of his beloved Lord, the most beautiful Personality in the entire creation. The beauty of millions upon millions of cupids seemed pale and ordinary next to the beauty of the Lord. His golden complexion was effulgent and His blissful face was beaming like millions of glowing full moons. The Lord looked down upon Advaita Acarya with great affection. Golden pillars were no match against the graceful and powerful arms of the Lord and the ornaments that decorated His arms paled any gems.

His breast was marked with the Srivatsa mark and the great kustubha jewel hung loosely from His neck. From His ears dangled fish shaped earrings and around His neck swung the vijanti garland. His unlimited mighty power and brilliance outshone a million suns. Rama, the goddess of fortune, always serves His lotus feet, and Ananta Sesa holds the umbrella over His head.

One is put to quandary to discern which are the Lord's nails and which are brilliant gems. He played the flute in a most exquisite position, bent in three places and a charming smile played on His lips.

Advaita Acarya Prabhu saw everything shining all around the Lord. The Lord, His devotees and the beautiful ornaments that decorated the Lord's transcendental form shone

brilliantly. He also saw the four-headed Lord Brahma, the five-headed Lord Siva and the six-headed Lord Kartikaya offering Him obeisances, while Narada Muni and Sukdeva Gosvami recited prayers reverently. An extremely beautiful lady, who looked like mother Ganga, was offering the Lord obeisances seated on a chariot. All around, the demigods were offering eulogies and prayers to the Lord. Turning around he saw that hundreds and hundreds of demigods were flat on the ground offering their obeisances and repeating Lord Krsna's name.

Seeing these wonderful sights Advaita Acarya Prabhu lifted himself up from his prostrated position, overcome with awe and reverence. Huge many-hooded serpents stood with their hoods raised high offering hymns and prayers to the Lord. In another direction he saw many chariots, horses, elephants and swans, the carriers of the demigods. Innumerable wives of the demigods stood around with tears in their eyes offering praise to the Lord and chanting Lord Krsna's name. There was not an empty space left either in the sky or on land. In another direction all the great sages offered chaste prayers to the Lord. Totally overwhelmed Advaita Acarya and his wife stood there speechless.

Lord Visvambhara, the all merciful Supreme Godhead, looked at Advaita Acarya Prabhu and said, "I have descended to this earth because of your vow and your repeated devotional service and worship. I was resting on the ocean of milk and your roaring woke Me up. You are so merciful that you could not bear the sufferings of humanity, and so you have brought Me here to alleviate their sufferings. All these demigods, sages, devotees and associates that surround Me have appeared in answer to your prayers. You have arranged for all living entities to see those great devotees whom even Lord Brahma is constantly thinking about."

Hearing these wonderful words from the Lord's mouth, Advaita Acarya lifted his hands and wept along with his wife. "Today my life has become successful," he said, "All my dreams and desires have been fulfilled. Seeing Your lotus feet, my birth and all my activities have gained meaning. It is by unlimited good fortune that I am able to see, in person, that Personality whom even the Vedic literature has never seen, yet describes Him with mere words. O Lord, I am incapable of anything. Everything is made up of Your mercy. Who else but You can liberate the living entities?" Tears rolled down Advaita Acarya's face as he spoke.

"Now perform My worship," the Lord said. Having received this instruction Advaita Acarya Prabhu began to worship the Lord's lotus feet with great ecstasy. First he washed His feet with scented waters and then covered Them with highly scented oil. He dipped the tulasi manjari into the sandalwood paste and placed it on the Lord's lotus feet. Then, as tears of love flowed unrestricted from his eyes, he began to offer worship with flowers, scents, incense, frankincense and lamps.

He then offered the lamp with five flames while chanting prayers, after which everyone jubilantly glorified the Lord. He continued to worship the Lord strictly according to the injunctions of the scriptures, offering sixteen types of paraphernalia, as well as flower garlands, clothes and ornaments. He then glorified the Lord with the verse: "O my Lord, You are the well-wisher of the cows and the brahmanas, and You are the well wisher of the entire human society and world."

Advaita Acarya Prabhu offered his worship with this verse and then began to recite verses from the scriptures in praise of the Supreme Lord: "All glories, all glories to the Lord of everyone's heart, Lord Visvambhara. All glories to Lord Gauracandra, the ocean of mercy. All glories to Lord Caitanya Mahaprabhu, the source of all incarnations. He comes to prove that His devotees are always right. All glories to Him who feels great joy beholding the exquisite beauty of Laksmi devi. All glories to the Lord who is decorated with the mark of Srivatsa and is decorated with the kaustuba gem.

"All glories to Lord Visvambhara who has propagated the chanting of the maha mantra, Hare Krsna. All glories to Him, for He manifests the pastimes of a pure devotee just to teach the living entities the process of devotional service and surrender unto Him.

"All glories to Lord Mahaprabhu who lies on the bed of Ananta Sesa. All glories, all glories to the only Supreme shelter of all living entities. O my Lord, You are Lord Visnu. You are Krsna and You are Narayana. You are eternal and You appeared as Matsya, Kurma, Varaha and Vamana. In every millennium You protect and maintain the Vedic principles. You are Lord Ramacandra, the life of Mother Janaki, and the destroyer of all the demons. You gave a boon to the Chandala Guhuk, and You liberated mother

"You appeared as Lord Nrsimhadev just to protect Your beloved devotee Prahlad Maharaja, and in that incarnation You slew his father Hiranyakasipu. You are the most precious jewel of the Vedas, and the best of the brahmanas. You appeared in Nilacala in Your deity form to receive the worship of the living entities.

"The four Vedas search after You, but You have mercifully appeared here and hide Yourself from the Vedas. O Lord, You are most expert in hiding Yourself, but Your pure devotees are as expert in finding You out and exposing You. You have advented to propagate the congregational chanting of the holy name of God, this is unprecedented in the entire creation, there is no parallel to You.

"The nectar from Your two lotus feet satiates and intoxicates Lord Siva and Paravati. Rama, the goddess of fortune, constantly serves Your lotus feet with great attention, and great sages sing incessantly in praise of Your lotus feet.

"Lord Brahma worships You with great awe and reverence, and all the Sruti, Smrti and Puranic shastras glorify Your lotus feet. As Lord Vamana You covered the entire

universe up to Satyaloka with Your lotus feet, and Bali Maharaja surrendered His life and soul, laying his head at Your feet.

"The holy Ganga emanates from Your lotus feet, and Lord Siva feels greatly fortunate to hold her waters on His head."

Advaita Acarya's intelligence was a million times greater than Brhaspati's. Thus he was fully aware of the absolute and transcendental position of Lord Caitanya. Drenched in his own tears, Advaita Acarya Prabhu glorified the Lord and fell prostrate before Him seeking shelter under His lotus feet.

Lord Gauranga is the Supreme Personality of Godhead, the Supersoul residing in every living entities heart. He lifted His lotus feet and placed Them on Advaita Acarya Prabhu's head. Seeing this, all the devotees began to glorify the Lord with jubilant sounds of victory. They swooned with joy and filled the air with sounds of the Lord's holy name, "Hari! Hari!"

The devotees lost control of themselves. Some of them rolled on the ground, many of them slapped each other boisterously, while others embraced, and some just cried out loudly. Advaita Acarya and his wife felt that all their desires were fulfilled because Lord Caitanya had placed his lotus feet on his head.

Lord Caitanya instructed Advaita Acarya Prabhu, "O Nara! See My glories and dance." Advaita Acarya Prabhu happily began dancing with great devotion. Someone started a sweet, melodious kirtana and Advaita Acarya Prabhu continued dancing ecstatically in front of Lord Caitanya. At times his dancing became sprite-like and at other times he danced gracefully with delicate movements.

At times he felt very humble and moved about holding a straw in his teeth. Sometimes he spun around jumping in the air and then falling to the ground he rolled back and forth. At other times he would breath deeply and quickly, and fall unconscious with ecstasy.

A variety of devotional moods overtook him as he danced ecstatically, spontaneously reciprocating with the mood of the kirtana. Finally he came and sat down quietly like a servile(?) servitor of the Lord. It is impossible to communicate this inconceivable and transcendental pastime.

Advaita Acarya Prabhu ran to Lord Caitanya's side. Seeing Lord Nityananda he buckled his eyebrows, and Nityananda Prabhu began to laugh. Advaita Acarya Prabhu replied laughing, "It is wonderful that You are here Nitai. For a long time I have had no trace of You. Now if You want to go anywhere, then I will tie You up."

Lord Nityananda laughed at Advaita Acarya Prabhu's demeanor. Though now They appeared in two different forms, in the pastimes of Lord Krsna They are the same Personality. I have already discussed previously how Nityananda Prabhu served Lord Caitanya in various ways, with great pleasure.

For this purpose He expanded Himself in many forms. In some forms He described the glories of the Lord, in other forms He meditated within His heart on the Lord, sometimes He manifested Himself as the Lord's umbrella and bed, while in another form He would sweetly sing the holy name of the Lord.

Only the most fortunate can understand that in this incarnation Lord Nityananda Prabhu and Lord Advaita Acarya Prabhu are non-different. In the course of Their pastimes whatever arguments or differences They had between Them are all the inconceivable and transcendental behavior of the Supreme Lord. The manner in which They served Lord Caitanya with great ecstasy is similar to the mood of service of Lord Ananta Sesa and Lord Siva. Those ignorant persons who do not understand the purport of Their quarrels and take sides, criticizing one and praising the other, are destined to perish.

The dancing of Advaita Acarya Prabhu mesmerized all the devotees and filled their hearts with ecstatic joy. When Lord Caitanya instructed Advaita Acarya Prabhu to stop dancing he immediately sat down accepting the Lord's instructions with utmost respect. Lord Caitanya then garlanded Advaita Acarya Prabhu with a garland from His own neck, smiling He said, "Ask for a boon, Advaita Acarya."

Advaita Acarya Prabhu remained quiet, yet Lord Visvambhara insisted on his asking for a boon. Advaita Acarya replied, "What more of a boon can I ask for?"

"What I wanted I already have received. Because You personally watched my dancing, my heart's desire has been fulfilled. What more could I ask from my Lord? I have seen You in person – that is all that matters. You know everything, You have seen everything with Your transcendental treasures.(?) You know what I want and what I do not want."

Inclining his head to one side Lord Visvambhara said, "I have appeared because of you, I will propagate the chanting of the holy name in every home so that the entire universe may dance, singing My glories. I promise that I will distribute love of Godhead to everyone. That devotional service which is worshiped and meditated upon by Lord Brahma, Lord Siva and by Me will now be given freely."

Advaita Acarya Prabhu said, "If You distribute love of Godhead, then give it also to the women, the sudras, the fallen and the ignorant people. And those sinful persons who have become intoxicated with material learning, wealth, family, etc., and subsequently do not respect Your devotees, or the process of devotional service to You, let them burn in the fire of hell. Let everyone else, including the chandalas, dance in ecstasy, chanting Your

holy name."

Appreciating the words of Advaita Acarya the Lord roared loudly, "Everything you have said is true. Let the entire world bear witness to Your mercy upon the ignorant and fallen conditioned souls."

While the low class chandalas danced in ecstasy, chanting the Lord's name, the brahmana scholars like Bhatta Misra Cakravarti and others could only criticize Lord Caitanya. These atheistic scholars vigilantly studied the scriptures and felt very proud, thinking that they had mastered them, which actually destroyed their proper intelligence and understanding of the Vedas.

These people criticized Lord Nityananda without understanding His transcendental pastimes, thus inviting their own doom.

I have described in this chapter how the entire universe received love of Godhead by the mercy of Sri Advaita Acarya Prabhu. The esoteric discussions between Lord Caitanya, Lord Nityananda, and Advaita Acarya Prabhu are all known to Sarasvati, the goddess of learning. She appears in the mouth of all the pure devotees of the Lord and sings the unlimited glories and pastimes of the Lord.

I offer my obeisances at the lotus feet of all the Vaisnavas so that I may be cleansed of all sins and offenses.

Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 7

Lord Caitanya, the ocean of all transcendental qualities, is the most graceful dancer. He is like the Cintamani gem which fulfills everyone's desire by the arrangement of Providence. The rare gem of devotional service unto His lotus feet has been given to me.

All glories to Lord Gaurasundara, the life and soul of every living entity, and the most beloved object of Sri Advaita Acarya Prabhu and Lord Nityananda. He sustains life in Sri Jagannatha Pandita and Sri Damodara, and is the crown jewel of (?) heart.

May that Supreme Lord Gauracandra, who is the Lord and master of Jagadisa and Gopinatha, be glorified, along with all His dear devotees.

Lord Gauracandra continued to perform His ecstatic pastimes with Lord Nityananda Prabhu in Navadvipa. All the Vaisnavas accompanied Srila Advaita Acarya Prabhu who led them in grand, ecstatic dancing and chanting of the holy name of Lord Krsna.

Lord Nityananda Prabhu remained in Srivasa Pandita's house and constantly exhibited the mood of a young boy. When He sat down to eat He would not feed Himself, but acted like a young boy, thus Malini, Srivasa Pandita's wife, would have to feed Him.

Now hear the story of Vidyanidhi Prabhu's arrival in Navadvipa. Pundarika was a very dear associate of Sri Krsna. By the Lord's arrangement he appeared in the village of Cattagrama in East Bengal, and purified that land. The Lord Himself appeared in Navadvipa and when He could not find Pundarika Vidyanidhi there He sighed heavily, feeling separation from him.

One day after ecstatic dancing, the Lord sat down exclaiming, "O My father Pundarika," and began to cry. "O Pundarika, O My father when will I be able to see You again." Such was the extent of the Lord's affection for Pundarika Vidyanidhi. In this way Lord Gauracandra revealed His intimate associates by performing such wonderful pastimes.

All the devotees surrounding the Lord were unable to comprehend the import of the name. He continued to repeat, and the reason for the tears which flowed from His eyes. They conjectured that Pundarika naturally implied Krsna, and Vidyanidhi could have many different explanations, but no one could understand that this person was a very confidential associate of the Lord. When the Lord finally came out of trance the devotees asked Him, "For which associate of Yours are You weeping my Lord? Please reveal to us who he is, when he was born and what he does. Tell us, Lord, so that we may have the good fortune to know him."

The Lord replied, "You are certainly fortunate because you desire to hear about him. His activities and character are most wonderful, the whole world can be purified simply by hearing his name. His ecstatic appearance is almost like an ordinary man, therefore no one can recognize Him as a pure devotee of the Lord.

"This highly learned scholar brahmana was born in Cakragrama. He strictly executed the prescribed religious principles and was respected by everyone. He always floats in the ocean of nectar of love of Krsna, and his body constantly displays various ecstatic symptoms such as crying, horripilation, etc. He never went for ablutions to the Ganga to cleanse himself of his sins like everyone else, nor did he enter her waters. He also avoided touching her with his feet.

"However he came to see and pay his respects to her everyday in the evening when the teeming crowds had all gone. He could not bear to see Mother Ganga disrespected and utilized by people who spat into her, cleaned their mouth with her waters, and washed their hair and dirty clothes in her. Thus he preferred to come to her in the evenings when there was no one around.

"Another wonderful characteristic of Pundarika Vidyanidhi is that he always drank Ganga water before worshiping the Lord, then he performed all his daily prescribed religious duties. This was meant to give a lesson to all the puffed up scholars about the greatness of Mother Ganga.

"He is presently in Cakragrama, but he is soon coming to Navadvipa where he also has a house. None of you will be able to recognize him, as on first sight one would be inclined to think he was an ordinary materialistic person. I am very anxious to see him, so all of you must endeavor and pray to bring him here very quickly."

Talking about Pundarika Vidyanidhi threw the Lord into an ecstatic trance and He began to weep saying, "O My father, Pundarika." The Lord lamented loudly, for only He could understand the extent of the greatness of such a pure Vaisnava, and through His mercy only can that wonderful and unique position of a pure devotee be revealed.

When the Supreme Personality of Godhead Himself attracts a living entity, there is no way that one cannot respond. Thus Pundarika Vidyanidhi suddenly desired to go to Navadvipa. He made arrangements and came to Navadvipa with many disciples. In Navadvipa he remained incognito and all the ordinary men considered him to be a lavish materialist, attached to a life of comfort and self enjoyment.

With the exception of Mukunda, no one amongst the Vaisnava's knew about Pundarika Vidyanidhi's arrival in Navadvipa. Sri Mukunda was a ayurvedic, brahmana doctor who was born in Caktagrama, thus he knew about the wonderful Vaisnava qualities of Pundarika Vidyanidhi. When Mukunda found out that he was in Navadvipa, he was so overwhelmed that it was difficult for him to control himself.

However, Mukunda did not reveal Pundarika Vidyanidhi's identity to anyone. Thus Pundarika remained a materialistic self enjoyer in the eyes of the ordinary folks. Only Mukunda and his brother Vasudeva Dutta knew about the intensity of Pundarika's love for God.

Gadadhara Pandita and Mukunda were very dear friends and always kept in each other's company. Mukunda thus told Gadadhara Pandita, "Listen carefully Gadadhara, a very great devotee has come to Navadvipa. You have been hankering for the association of pure vaisnavas and today your desire will be fulfilled. I will take you to see a wonderful Vaisnava devotee. In return for this I simply want you to think of me as your dear servant."

The excited and happy Gadadhara Pandita called out the name of Krsna as they proceeded towards the great vaisnava's residence. Arriving there they found Pundarika Vidyanidhi sitting comfortably. Gadadhara offered his obeisances and was respectfully seated.

Vidyanidhi inquired from Mukunda, "What is his name and which village does he come from? I can see that his body is effulgent due to rendering devotional service to the Supreme Lord Visnu, both his form and demeanor are extremely wonderful."

"His name is Sri Gadadhara", Mukunda replied, "He is very fortunate because from early childhood he has been totally detached from family life. His external, material identity is that he is the son of the brahmana Sri Madhva Misra. Because he is totally absorbed in devotional service he only associates with Vaisnavas, and he is extremely dear to all the devotees. When he heard about you he was anxious to meet you."

After hearing the wonderful qualities of Gadadhara Pandita, Vidyanidhi was very pleased to meet him. That great personality, Sri Pundarika Vidyanidhi, sat like a prince. His beautiful bed was made of wood, covered with intricate brass and a reddish stone inlay work. Above were three tiers of ornamental overhangings, made of glittering brocade

strips. He was seated on a soft mattress covered with clean expensive sheets, and silk pillows were placed under his back.

On either side of him many small and large water pots sat within his reach, as well as a nice shining brass plate with betel pan neatly prepared on it. Two large ornate mirrors hung on either side of him which he continually glanced into while smiling with lips reddened from chewing pan. He wore a sandalwood paste tilaka mark on his forehead and his face was decorated with dots made from a mixture of sandalwood and perfume. As for his hair, it was well-groomed and shining with delicately perfumed hair oil.

Two persons stood behind him fanning him gently with long peacock feathers and in front of him was a nicely prepared hammock. Because he followed a life of pure devotional service, he looked as charming as Cupid himself. Those who did not know him would consider him to be a prince, as everything about him and around him gave the impression that he was a man of easy and comfortable life, given to pleasure.

When Gadadhara Pandita saw these luxurious items and a general atmosphere of materialistic life he became suspicious. Since Gadadhara was a fully renounced soul from his early childhood, naturally some doubts regarding the character of Pundarika Vidyanidhi entered his heart. He thought, "What sort of a Vaisnava is he, surrounded by so much finery and lavish living? Hearing about his devotional mood I developed great respect for this person, but now on seeing him it is slowly giving way to doubt and suspicion."

Mukunda understood the mind and heart of Gadadhara Pandita, thus he took upon himself to reveal the true nature of Pundarika Vidyanidhi. By the special mercy of Lord Krsna, Gadadhara Pandita was allowed to perceive everything – nothing remained unknown to him.

In a very sweet voice Mukunda began to sing a verse from the Srimad Bhagavatam describing the glories of devotional service: "Alas how shall I take shelter of one more merciful than He who granted the position of a mother to the she-demon Putana? Putana was unfaithful and always hankering for the blood of human children. With that desire in mind she prepared deadly poison to be sucked from her breast and came to kill Krsna, but because she offered her breasts to the Lord she attained the greatest achievement."

As soon as these words concerning devotional service entered his ears, Pundarika Vidyanidhi began to weep, tears of ecstatic love welled up in his eyes, rolling down his face profusely like streams of the Ganga. Simultaneously all the symptoms of ecstasy manifested on his person. He wept, trembled, rolled, horripilated, roared and finally fell into an unconscious state of ecstasy.

Then suddenly regaining consciousness he said in a loud voice, "Speak, speak," and again fell down to the ground. Agitated with spiritual emotions he kicked everything that was near him and all the luxurious paraphernalia went crashing to the ground. The shining brass pots of water, the container of betel pan, pillows, bed sheets, everything became a confused mass. He began tearing his fine clothes, and his well groomed hair went haywire as he wept and rolled in the dust.

He cried out, "O Krsna, My Lord, My soul, My very life, You have made me hard-hearted like a stone." He lamented loudly, piteously crying out, "I have been deprived of the Lord's association in His most merciful incarnation." He rolled around and crashed down to the ground. Everyone was afraid he might break his bones.

He trembled so violently that three persons could not hold him down. He kicked everything that was in his way, as his disciples stood by helplessly, unable to control him. In this way the storm of ecstatic love continued until it finally abated and he fell into an unconscious state of bliss. He lay down without breathing, totally submerged in an ocean of spiritual ecstasy.

Amazed at what he witnessed Gadadhara Pandita began to worry, thinking "What inauspiciousness has overcome me to make me think in such an offensive manner about this great personality?" He embraced Mukunda, being extremely pleased with him. Drenching him with tears of love he said, "Mukunda you have acted like a true friend, you have shown me a pure and unalloyed devotee of the Lord. It would be difficult to find another pure Vaisnava like him anywhere in this entire creation.

"One can become totally purified simply by observing his devotional attitude. Today, because you are right next to me I have been able to avoid a great catastrophe. When I saw all the luxurious paraphernalia surrounding Pundarika Vidyanidhi I was convinced that he was a materialistic Vaisnava given to the pleasures of life.

You could read my mind and being a great magnanimous soul you revealed to me the unlimited extent of Pundarika Vidyanidhi's love of for God. Yet today I have been offensive and the extent of my offense can only be mitigated by your mercy. You must be merciful to me and purify my heart.

All these devotees who have taken to the process of surrender through devotional service to the Lord have all accepted the shelter of a guide under whose instructions they act.

Yet I do not have such an instructor, so I have decided to take shelter of Pundarika Vidyanidhi and follow devotional service under his guidance. I know that I can counteract all my offenses to him by becoming his disciple." Thus Gadadhara Pandita revealed to Mukunda his desire to become a disciple of Pundarika Vidyanidhi. Mukunda was extremely pleased with the decision and patted him on the back saying, "Very good,

very good."

Sri Pundarika Vidyanidhi was in a state of ecstatic coma for six hours. Gradually he returned to his normal state and sat down quietly. It was impossible for Gadadhara Pandita to control the tears of joy which rolled profusely down his face, wetting his entire body. When Sri Vidyanidhi saw this, he embraced Gadadhara Pandita, holding him to his heart. Overwhelmed by Pundarika Vidyanidhi's ecstatic devotion, Gadadhara was unable to sleep.(?)

Mukunda spoke up, revealing Gadadhara Pandita's mind, "Doubt arose in Gadadhara's mind when he first saw your extravagant appearance and surroundings, but now he is repentant and wants to accept initiation from you. He is a renounced devotee of the Lord. Although he is young, he is mature in spiritual realization, and comes from the very good family of Madhva Misra. From early childhood he has always been very attached to the Supreme Lord. I think it is a very good match — a very elevated spiritual master like Pundarika Vidyanidhi having an equally able disciple like Gadadhara Pandita. Please consider these points and choose an auspicious day to initiate him with your diksa mantra."

Pundarika Vidyanidhi smiled and said, "Be assured that I will do as you say, for by the Lord's mercy I have had the great fortune to meet a person who is like a precious gem. The result of many lifetimes of pious activities is that one may find a disciple such as him. The forthcoming twelfth day of the waxing moon is very auspicious, come here to meet me and your plan will become successful." Overjoyed, Gadadhara Pandita offered his obeisances and took leave of Pundarika Vidyanidhi. Mukunda and Gadadhara went straight to meet Lord Gauracandra, who happily received the news of Pundarika Vidyanidhi's arrival.

During the night, without being seen by anyone, Pundarika left all his associates behind and came to the place of Lord Gauracandra. As soon as he saw the Lord he fell down like a rod, offering his obeisances to the Lord. Overwhelmed with ecstatic trance he lay on the ground experiencing waves of joy. Shortly afterwards he regained external consciousness and roared loudly. Then, despising(?) himself, he began to weep saying, "O my dear Krsna, You are my Lord and father. I am a great offender. Please punish this wretch. O Lord, You have liberated everyone in the world, only I have been deprived of such good fortune."

Hearing his lamentation all the assembled Vaisnavas, who knew Pundarika Vidyanidhi to be a great and elevated Vaisnava, felt pained and began to cry.

The Supreme Personality of Godhead, Lord Caitanya, is especially inclined to His pure devotees, therefore upon seeing His beloved devotee, He got up and embraced him. Crying the Lord said, "O My father Pundarika, finally I am able to see you today."

The Vaisnavas were overjoyed to have the association of such an elevated devotee as Pundarika Vidyanidhi and their eyes filled with tears. So wonderful was this scene that no pen could possibly describe it.

Lord Gaurasundara held Pundarika Vidyanidhi in a loving embrace, wetting him with His tears. Understanding how dear Pundarika was to the Lord, the devotees immediately felt affection, respect and a sense of closeness with him. The Lord continued to hold Pundarika Vidyanidhi closely as if He wanted to merge His body into his. For sometime the Lord was unable to move. Remaining like a statue He held Vidyanidhi in His close embrace. When the Lord came out of trance He began to chant the name of Hari, and said, "Today Lord Krsna has been very merciful to Me – He has fulfilled all My desires. I have met the person of My heart's desire."

Pundarika Vidyanidhi greeted all the Vaisnavas fondly and they began to chant the holy name together. The Lord then introduced Pundarika saying, "His name is Pundarika Vidyanidhi, the Lord has specially created him to distribute love of Godhead."

Hearing this, the devotees happily responded by lifting their arms and chanting "Hari, Hari." The Lord said, "Today is a special day, a wonderful thing has happened, I woke up from sleep and My eyes beheld the ocean of love of Godhead directly in Person."

All this went on while Pundarika Vidyanidhi was absorbed within himself in an ecstatic trance, totally unaware of his immediate external surroundings.

Suddenly he became aware of the devotees around him and he immediately offered obeisances to the Lord, properly recognizing Him for the first time since their meeting. Then he offered his obeisances to Advaita Acarya Prabhu and exchanged obeisances with all the other Vaisnavas.

It was a glorious scene, as all the devotees floated on waves of ecstasy, thrilled to have met Pundarika Vidyanidhi who himself is an ocean of love of Godhead. Only an extremely pious and fortunate person is able to describe this marvelous scene.

Gadadhara Pandita took Lord Visvambhara's permission to accept initiation from Pundarika Vidyanidhi. Gadadhara said, "I could not understand the uncommon behavior of this great personality and so I became disrespectful. Therefore in order to cleanse myself of this sin I want to become his disciple, for certainly as my spiritual master he will exonerate me."

Appreciating Gadadhara Pandita's mood, the Lord said, "Yes, perform it quickly." Thus Gadadhara Pandita formerly accepted initiation from Pundarika Vidyanidhi, the ocean of ecstatic loving devotion.

What ability do I have to speak about the wonderful qualities of Pundarika Vidyanidhi, for he was such an elevated Vaisnava that even Gadadhara Pandita was his disciple.

I have just narrated in short this wonderful pastime of Pundarika Vidyanidhi, as I was hankering for this opportunity with the hope that I will be able to have his initiation.(?) Both the spiritual master and the disciple are competent and are dearly beloved of the Supreme Lord, Sri Krsna Caitanya.(?)

Whoever hears of this meeting between Gadadhara Pandita and Pundarika Vidyanidhi will gradually experience the highest ecstasies of love of Godhead.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul,

I, Vrndavana Dasa, offer my humble song at Their lotus feet.

Madhya Lila

Chapter 8

All glories to the beloved Lord Gaurasundara, who is most dear to everyone, especially Lord Nityananda and Advaita Acarya Prabhu. He is the life and soul of Sri Jagannatha Pandita and Sri Gadadhara, and the most precious treasure of Pundarika Vidyanidhi. All glories to Lord Caitanya for He is the Lord and master of Jagadisa and Gopinatha. All glories to the associates of Lord Caitanya.

Lord Caitanya continued to perform wonderful pastimes in Navadvipa along with Lord Nityananda Prabhu. Assisting in Their pastimes Advaita Acarya Prabhu, as well as all the other Vaisnavas, performed grand kirtana, dancing ecstatically while constantly chanting of the holy name of Lord Krsna.

While Nityananda Prabhu remained in Srivasa Pandita's house He manifested the mood of a young boy. He would not even eat by Himself and had to be fed by Mother Malini, who felt like a mother to Him.

One day Lord Caitanya began to discuss topics regarding Krsna Consciousness with Srivasa Pandita. Wanting to test Srivasa He asked, "Why do you keep and maintain this Avadhuta in your house? You don't even know anything about Him, who He is, where He comes from or what is His family background is. I warn you that you are being too lenient and kind to Him. If you want to maintain the good reputation of your family in society then you should immediately turn this Avadhuta out of Your house."

Srivasa Pandita smiled and said, "O Lord, it is not proper for You to test me in this way. I know that Lord Nityananda is Your expansion. You are the Supreme Lord and there is no difference between Yourself and Lord Nityananda. I am Your servant and anyone who serves You becomes my master. Even if Lord Nityananda were a meat-eating drunkard and due to my association with Him I lost my reputation, wealth and everything, still, I tell You truly that I would never think of anything else other than serving His and Your lotus feet."

Hearing Srivasa Pandita speaking in this manner, the Lord stood up and roared loudly with great joy, "What have I just heard from you, Srivasa Pandita? You have so much faith and love for Nityananda Prabhu? You have understood the truth about My dearmost confidential associate. This has pleased Me so much that I grant you this boon: even if there comes a time when Laksmi devi, the Goddess of fortune, is forced to wander about with a begging bowl, still your house will never know the chills of penury. Everyone in Your house, including your pet dogs and cats, will find complete shelter in My devotional service. Therefore I leave Lord Nityananda Prabhu in your care so that you may look after Him and serve Him properly." Saying this the Lord returned home.

Lord Nityananda spent His time roaming about Navadvipa. Sometimes He went to the Ganga to take a swim and happily allowed the currents to carry Him away. At other times He played with the young boys acting like a little child Himself. He would visit the houses of Gangadasa Pandita and Murari Gupta, and then run to Lord Caitanya's house where Mother Saci showered Him with affection. Absorbed in the mood of a young boy, Lord Nityananda would try to catch mother Saci's feet and she always tried to escape from Him.

One night mother Saci had a dream which she later related to Lord Visvambhara in confidence. "Late in the night I dreamed I saw You and Nityananda. You were two five year old boys, running about playing and fighting. I saw both of You enter the Deity room and then come out with the deity of Lord Balarama in Your hand, and the deity of Krsna in Nityananda's hand. The four of You then began to fight with each other.

"Lord Balarama and Lord Krsna were angry and said to You, 'Hey, You cheaters, You impostors, get out of here. This house and this room belongs to Us, and everything else here like the sweets, curds and milk are all Ours.'

"Nityananda replied, 'Those days of stealing butter and curd for You to eat are now gone. You are no longer cowherd boys. Now You have become young brahmanas, so give up Your possessiveness about all these sweets, yogurt and milk now. If You do not listen to Our sweet persuasion then We will convince you with a beating. Who is going to tolerate Your plundering and mischief.'

"Lord Balarama and Lord Krsna replied, 'We will catch hold of both of You impostors and tie You up and leave you here. If by chance You go against the wishes of Krsna, no one will blame Us for this.'(?)"

"Lord Nityananda Prabhu then replied, 'Who is afraid of Your Krsna? My Lord and Master is Lord Visvambhara.'

"The four of them fought with each other in this way, snatching the sweets and food from each other's hands and mouths and eating it. Nityananda called out to me saying, 'Mother,

bring My food. I am very hungry'.

"Thereafter I woke up, but I cannot understand anything of this dream. Therefore, I am telling You."

Hearing the description of Mother Saci's dream, Lord Visvambhara smiled and spoke to her tenderly. "That was a nice dream you had mother, but do not tell this to everyone. Our Deities are actually living and are very potent. Your dream has increased and strengthened My devotion and faith in Them. It is interesting that you dreamt about this, as I have been observing something strange which I did not reveal before because I was feeling ashamed. I noticed that the foodstuff which your daughter-in-law cooked and offered to Their Lordships, Lord Balarama and Lord Krsna, would remain half-eaten after the offering was over. I was suspicious of my wife, but now everything has become clear.

Visnupriya, Sri Laksmi Devi, the mother of the universe, heard the details of Mother Saci's dream from the inner quarters and smiled at her husband's words.

Lord Visvambhara said, "Mother let me go and bring Nityananda here right away and you can feed him." Happy to hear this, Saci Mata quickly began to prepare for cooking.

Lord Visvambhara went to Nityananda Prabhu and extended an invitation to Him, along with a warning: "Today, we are making a special offering to the Deities, so please do not misbehave."

Nityananda Prabhu caught hold of His ears and cried, "Visnu, Visnu, only made people misbehave. You think that I will misbehave because You think everyone is like Yourself." Joking in this way, They proceeded towards Visvambhara's house, absorbed in talks of Krsna.

Entering the house, They were given water to wash Their feet and then sat down to eat next to each other, surrounded by Gadadhara Pandita and other friends. Sitting together in this way, Nityananda and Visvambhara looked exactly like Lord Ramacandra and Laksmi sitting in Their mother's house. The mood was the same and Their affection for each other was the same, as They were the same Persons.

Mother Saci was very happy and excitedly hurried to serve out three full plates of prasadam for the two of Them. When she returned she found two young boys of five in the place where Visvambhara and Nityananda had been sitting. One of the boys had a blackish complexion and the other was very fair. Both of Them were exquisitely beautiful, and both were without any clothing. One of Them had four arms which held the conch shell, disc, mace and lotus. His breast was marked with the Srivatsa, the glistening kosa(kaustubha?) jewel hung from His neck and beautiful fish-shaped earrings dangled

from His ears. The other boy held the plough and the pestle. She also saw her daughter-in-law, Visnupriya, situated on the breast of one of the young children. No sooner had she seen this wonderful sight, then it vanished.

Mother Saci stood still, mummified with ecstasy and tears rolled down her face drenching her clothes. All the foodstuff scattered as mother Saci fell to the ground and lay unconscious.

Lord Visvambhara rushed to wash His hands and mouth then quickly ran to rescue His mother. Lifting her up He said, "Mother, Mother, please get up, calm down, get control of yourself. Why did you suddenly fall to the ground?"

Mother Saci slowly regained consciousness and quickly tied her loosened hair. Without uttering a word she went inside her room and began weeping. She was overwhelmed with ecstatic love for God and nothing else mattered to her. Her breath came in great sighs and her body trembled from head to toe.

Meanwhile the servant, Isana, cleaned the eating room. He collected the remnants of food that had scattered on the floor and ate it all. Isana is truly extremely fortunate, for everyday he performed such wonderful activities yet he remained like a servant, thus no one knew that he was actually perceiving the highest transcendental truth.

Lord Gauracandra, along with His devotees, continued to perform congregational chanting of the holy name in Navadvipa. Although the Lord's eternal associates had appeared in different parts of Bengal, gradually, in small numbers, they began to come to Navadvipa. There they soon found out that the Supreme Lord had appeared. Allaying the fears of the devotees and filling their hearts with bliss, Lord Visvambhara manifested Himself before them as the Supreme Personality of Godhead.

The Lord's devotees are as dear to Him as His own heart, thus that Supreme Personality who is intensely sought after through the Vedic literature, mixed freely with His devotees, embracing all of them so lovingly that each one of them felt as if he were the most prominent of the Lord's associates.

The Lord regularly visited His disciples in their homes, where he would exhibit to them His four-handed form. Sometimes He went to Gangadasa Pandita's house or to Murari Gupta's house, and at other times He visited Srivasa Pandita's. But all the while The Lord's constant companion was Nityananda Prabhu, from whom He could not bear to be separated. Lord Nityananda was always engrossed in the playful mood of a young boy, and Visvambhara wholeheartedly reciprocated with him in the same spirit.

According to their particular faith, various devotees saw Lord Caitanya appear before them in different incarnations: Matsya, Kurma, Varaha, Vamana, Nrsimha, etc.

Some days the Lord was absorbed in the mood of the gopi's and wept continuously, oblivious to the passage of time. Other days He felt like Uddhava, or Akrura, while at other times felt like Lord Balarama and demanded that wine be brought to Him. Sometimes he was filled with the emotions of Lord Brahma and began chanting hymns, falling on the ground. Another time, feeling like Prahlad Maharaja, He offered prayers to the Supreme Lord. In this way Lord Caitanya floated on various waves of devotional ecstasy.

Observing the happiness of her son, Mother Saci was extremely happy, yet one dreadful thought continuously interrupted her cheerful mood: "What if my son leaves home?" Brushing such unpleasant thoughts aside she said, "Dear son, go and take Your bath in the Ganga."

"Mother, please chant the holy name, Krsna, Rama." In every conversation with His Mother the Lord simply replied with one word: 'Krsna'.

These super excellent transcendental pastimes of the Lord's are all inconceivable. They cannot be understood by any amount of material calculation.

One day a wandering devotee of Lord Siva passed by singing the glories of his Lord, while dancing blissfully round and round. Hearing the singing of the Sivaite, Sri Caitanya suddenly appeared in the form of Lord Siva, with great matted locks of hair piled on His head. Jumping up on the singer's shoulders He shouted loudly, "I am Sankara, I am Sankara." The people watched in amazement as the Lord sat perched on the devotee's shoulder. Playing on a horn and a small hand tabor, the Lord encouraged the Sivaite to continue singing.

That day, that fortunate devotee received the full benefit of purely glorifying his Lord Siva – purely without offenses. The Supreme Lord Gaurasundara sat on his shoulders. The Lord regained normalcy and climbing down He personally offered alms to the singer. The singer devotee left feeling extremely grateful and satisfied. The devotee servants of Lord Gauranga shouted Lord Hari's name in illusion, feeling a surge of devotional ecstasy in the Lord's company.

The Lord said, "You My brothers, please hear the essential teachings of all scriptures. Why should we waste our nights in useless activities? Let us make a firm resolution from today to spend the nights engaged in the most auspicious activities, chanting the Lord's name. By performing congregational chanting of the holy name, all of us will drown in divine deluge as if the flood of devotional ecstasy is gushing like Ganga devi. Let the whole world be delivered by hearing the holy name; in that way you will become everyone's spiritual life-giver and beloved treasure."

The Lord's words breathed great joy to all the Vaisnava hearts – Lord Caitanya had begun His kirtana pastimes. Every night, the Lord met the devotees in Srivasa Pandita's house and performed kirtana. Some days He would also meet in Candra Sekhara's house. These kirtana meetings would be attended by so many devotees, the Lord's dear servants, that all their names cannot possibly be remembered.

Lord Nityananda was there with Gadadhara Pandita, Advaita Acarya, Srivasa Pandita, Vidyanidhi, Murari, Hiranya, Haridasa Thakura, Gangadasa, Banamali, Bijoy, Nandana, Jagadananda Pandita, Buddhimanta Khan, Narayana, Kasisvara, Vasudeva, Rama, Garudai, Govinda, Govindarama, Gopinatha, Jagadisa, Sriman, Sridhara, Sadasiva, Vakresvara, Srigarbha, Suklambara, Brahmananda, Purusottama, Sanjaya and others. The Lord was always surrounded only by such devotees who accompanied Him in kirtana and dancing.

The Lord's ecstatic thunderous roars and loud kirtana rented the very limits of the material world.

These kirtans agitated the envious atheists. They clapped their thighs and jumped up, pouring out streams of profanity, "All this loud howling and wild dancing after a good wine bout as soon as it gets to be night time, is robbing us of our entire night's precious sleep. These impostors entice women to them with their hypnotic enchantments and enjoy them the whole night. These atheists are consumed in their own fire of hate, and the Lord, Sacinandana, dances in graceful ebullience.

As soon as the kirtana begins, the Lord comes in trance and becomes oblivious to the phenomenal world. Dancing, He falls to the ground with such force that the earth quakes and cracks in places. The devotees look at Him mummified in fear. As the Lord's tender body contacts the hard surface, Sacimata closes her eyes silently praying to Lord Govinda, Krsna for his protection. Sacimata knows that Nimai is in spiritual trance, yet due to her intense love for the Lord she experienced great agony. She did not know what action to take so she earnestly prayed to the Lord. "O Lord Krsna, please grant me this wish, that I may not know when Nimai hurls Himself to the ground. Please grant me this mercy, Krsna.

Although for Nimai there is no pain but actual blissfulness, I will be happy to remain unaware of all this." Lord Caitanya, the Supreme Lord knew Sacimata's wishes, so accordingly He infused in her divine ecstasy. As long as Lord Caitanya performed kirtana and dancing, Mother Saci entered a state of spiritual exhilaration and became heedless of this material world.

All the time now, the Lord spent in kirtana and ecstatic dancing surrounded by His followers. Some days the devotees would collect in the Lord's house and begin loud sankirtana while the Lord immersed Himself in dancing.

At times the Lord exhibited His mood as the Omnipotent Supreme Controller. Then at other times he wept in humility saying, "I am Your servant." Dear readers hear these narrations about the Lord's transcendental ecstasies very attentively, for there is no one who can dance so gracefully as Lord Caitanya in the entire creation. And likewise the beautiful and exuberant singing of His associates that accompany His dancing is also incomparable.

On special (religious) days, like ekadasi, dvadasa or Visnu tattva appearances, Lord Caitanya assembled all the devotees in Srivasa Pandita's house from early dawn and began mesmerizing everyone with jubilant dancing. In the house of that most fortunate soul, Srivasa Pandita a melodious tumult of the holy names of Govinda Gopala went up in the atmosphere. Different kirtana groups emerged from the assembled devotees.

Srivasa Pandita headed one group, Mukunda another and Govinda yet another. They all sang and the Lord danced. Nityananda Prabhu, that great spiritual stalwart circumambulated the dancing Lord while Advaita Acarya Prabhu stealthily lifted the dust from the ground where the Lord danced and put it on his head. Gadadhara Pandita and others experienced divine exhilaration and looked at the Lord with tearful eyes.

Hear some of the descriptions of how they performed kirtanas to accompany the Lord's magnificent dancing. They sang often in "Bhatigari Raga." The directions resounded with the singing of the holy name, "Govinda", and Mahaprabhu accompanied it lost in His scintillating body movements. They sang, "Hari O Rama. Hari O Rama."

Lord Caitanya would begin to weep during kirtanas. It continued for a minimum of an hour. His long tresses tossed about on the ground and He made no attempt to tie them. Only hearts of stone can remain unmoved by the sight; the devotees fell swooning to the ground trying to reach out to the Lord. And when He began laughing, He broke out in carefree effervescent mirth infecting everyone with ecstatic joy for hours. Lord Caitanya being surcharged with the mood of servitorship became unaware of His own divinity. Jubilantly He repeated, "I am victorious. I am victorious." and all the devotees chorused the same.

At intervals the Lord sang out so loudly it sounded as if the entire universe would split open. Sometimes He became heavier than our earth, impossible for anyone to hold Him; and again He lost so much weight in a moment, He was lighter than cotton wool and being carried around the house jubilantly by devotees on their shoulders. The Lord frequently went into ecstatic trances on the least of provocation putting the devotees in anxiety and they chanted, "Hari" loudly into His ears to awaken Him.

Then sometimes His entire body shivered uncontrollably, His teeth chattering like a little boy out on a winter morning. Next moment He was drenched in cold sweat like Mother Ganga was flowing out of His pores. His body would suddenly become burning hot,

drying up all the cooling sandal paste applied to His person. He released gigantic sighs throwing asunder the devotees from His front and then He rushed at the devotees to catch their feet and all the Vaisnavas tried to escape the Lord.

The Lord liked to sit and rest back against Lord Nityananda lifting His lotus feet He looked smiling at the devotees. The devotees immediately comprehended the impact of this pastime and they ran to loot the priceless treasure of the dust of the Lord's lotus feet. Advaita Acarya said, "O You thief, now we have crushed Your pride." Lord Caitanya blissfully rolled on the ground and allowed the devotees to glorify Krsna.

When Lord Caitanya danced vigorously, the earth quaked and the devotees looked around in apprehension, but when He danced with graceful postures He looked like the divine Krsna, the son of Nanda Maharaja. He roared sometimes with the roar of ten million lions but He carefully protected the devotees ear drums. Often He would be seen by some moving on air a little above the ground, yet not everyone could see. He stared at devotees with eyes turned bright red due to feelings of extreme ecstasy. They were shocked at first but fled away laughing.

Visvambhara became restless with ecstasy and danced, lost in Himself. He caught someone's feet and sometimes even clambered on His head. He would drape around someone's neck weeping, and the next moment would climb on to his shoulders. Again overcome by the youthful mood He became restless and made sounds of musical instruments with His mouth like a playful lad. He would shake His foot and laugh continuously and then get down and crawl on all fours feeling like a baby.

At times Visvambhara entered into the mood of Syamananda Sundara Krsna and stood for hours in the trilinga position (the body bent in three places). He meditated for sometime and then played the flute melodiously. He looked just like Krsna, the moon of Vrndavana. When He came out of this mood He again felt like the Lord's servitor and wept. With utmost humility He begged everyone – wanting to serve their feet.

The Lord sometimes bent His body like a wheel, His feet touching His head, remaining like this for long hours. He expressed all His ecstatic moods in wondrous ways, exquisitely dancing immersed in the bliss of chanting His own names. Now His body trembled as He frequently made roaring sounds and He became unquiet falling crashing to the ground. A dancing resplendent golden figure – suddenly they see Him multicolored. They see double images of Him. Supreme Lord Caitanya exhibited such extraordinary displays of ecstatic emotion under the total influence of His mood of a Vaisnava devotee. He often repeated unspeakable words, shouting before the Vaisnava He respected as a "Prabhu" who was now caught by his hair by the Lord. The Lord called out, "This fellow is My servant." The Vaisnava whose feet He tried to catch previously in humility, He now stands on His breath. The devotees all around were so captivated and moved by the Lord's ecstatic symptoms that they put their hands around each other's

necks and cried.

The entire group of assembled Vaisnavas look so radiant, their bodies decorated with sandalwood tilaka and tulasi mala; and blissfully tasting the nectar of chanting Lord Krsna's name. The sounds of their voices, mrdangas, conch shells and kartals mingled to a melodious uproar. As this auspicious sound of the holy name spread and filled the azure vaults, evil and misfortune disappeared in every direction. How extraordinary is that Supreme Master that the entire universe becomes cleansed of sin simply by the dancing of His disciples.

And the Master, Krsna Himself, dances to the accompaniment of His own holy name. How can the Puranas ever explain this supernatural phenomena?

Lord Caitanya danced, surrounded by His devotees loudly chanting the auspicious name of Lord Hari. Lord Siva becomes spiritually surcharged with bliss at the sound of the Lord's name. Once He begins to dance and taste the nectar, he loses track of his person and clothes. That very name of the Lord transformed Valmiki to an embodiment of knowledge and renunciation. The same holy name offered Ajamila supreme liberation. Hearing His name, the shackles of material existence are broken. That selfsame Supreme Lord has now appeared in Kali yuga and is dancing to His own name. Narada Muni and Sukdeva Gosvami roam the universe singing His praises. Ananta Sesa Prabhu with a thousand mouths glorifies His name. Whose name is the best means for atonement from my sin, that same Supreme Personality dances only to be seen by the most fortunate souls. I am so fallen and wretched that I was not born then to see this marvelous festival of sankirtana and dance.

Srila Vyasadeva's son, Sukadeva Gosvami, praised Kali yuga in Srimad Bhagavatam because he knew of the future advent of Sri Caitanya Mahaprabhu. That same Lord now danced immersed within His joyful self enchanting all with the rhythmic patting of His feet. The Vaijayanti garland around His neck swung wildly echoing the Lord's ecstatic dancing mood. He tore the garland and threw the shreds at His devotees' feet; gave up His joy rides on Garuda's shoulder, forgot His conch shell, disc, mace, lotus holding form, and forsook His bed of Ananta Sesa. In His pastimes as Gaurasundara He rolled on the dust and wept, overcome with the ecstatic mood of servitorship to the Supreme Lord. Gone was His mood of Lord and Master and the pleasures of the Vaikuntha planets – the ecstasy of being the Lord's servant overshadowed all other pleasures.

The Lord is the Supreme subject of all pleasures. Yet disregarding the pleasure of Laksmi devi's company and exquisite face He prefers to heave His hands and face in the ecstasy of the kirtana and drown in an ocean of acute separation from His beloved Krsna. The Supreme Lord who is diligently served by elevated personalities like Lord Siva and Narada Muni having given up their wealth and position for Him – that same Lord Gauranga has neglected His Supreme Absolute Lordship and with utmost humility, taking

straw in his mouth, begging and praying for devotional service. And if any wretched soul, in spite of the Lord's unprecedented novel example disregards devotional service to the Supreme Lord, he is unfortunate enough to throw away the nectar and drink poison.

These are again those who read and propagate the teachings of Srimad Bhagavatam and establish themselves as lord and master, without appreciating the extraordinary beauty of devotional service. All their activities are lowly and futile. They do not know the essential truth of the Vedas, yet they deliver dissertations on the scriptures, to an equally agnostic audience. They are truly like the mules carrying the burden – some load of useless learning. The Vedas and Bhagavatam have unequivocally elucidated the elevated position of devotional servitorship to the Supreme; Laksmi devi, Lord Brahma, Lord Siva and others carefully cultivate this priceless process.

Those who do not have complete faith in Lord Caitanya's words are most unfortunate and are forever disassociated from His mercy.

It was so divinely enchanting to see Lord Gaurasundara dance surrounded by all His associates singing sweet melodious kirtanas. Advaita Acarya, unable to control His ecstasy, often went into a trance and covered His entire body with straw, and holding one in His mouth in humility with some on His head He danced vigorously, His eyebrows drawn close together. The assembled devotees were astounded by Advaita Acarya's ecstatic symptoms, while Nityananda Prabhu and Gadadhara Pandita were shaking with laughter.

Lord Gaurasundara, the dear life of every soul, continued His sublime dance, frequently overcome by endless ecstatic emotions.

Lord Gaura Sundara exhibited such extraordinary symptoms of ecstasy that are not even mentioned in the Srimad Bhagavatam, nor has anyone heard about them from anywhere else. Sometimes His body became stiff like a statue, and no one could possibly move or bend Him. Then again His body became soft as cream, as if He had no bones in the body. Other times He looked at least twice His normal size and again sometimes He looked at least twice His normal size, and again sometimes He became thinner and smaller than usual. Sometimes He moved drowsily about like a drunkard, suddenly breaking out into joyous boisterous laughter that shook His entire frame.

Seeing the assembled Vaisnavas surrounding Him, Lord Gaurasundara enraptured in spiritual emotions, started calling each with their previous names. He looked around and shouted out to the individual names like, "Haladhara, Siva, Suka, Narada, Prahlada, Rama (laksmi) Aja (Brahma), Uddhava. In this way the Lord skillfully revealed different devotee's previous identity in Krsna lila. All the devotees marveled, filling their eyes with the enchanting dance of Lord Gaurasundara in the mood of Lord Krsna.

The crowd at Srivasa Pandita's residence drawn by the delightful kirtana was overflowing and over-anxious to see Sri Gaurasundara. Those who arrived early were in the house and could see everything, others remained outside. The Lord instructed for the doors to be closed. The people of Nadia were impatient, creating a loud commotion to get inside. They cried out, "We want to see the kirtana. Open the doors immediately." The Vaisnavas inside were unaware of any happenings, their complete attention captivated by the kirtana.

Amongst those who were not allowed inside were some atheistic and envious persons making various comments. They said, "They are a bunch of beggars. Afraid and feeling ashamed that they might be recognized by others, they close the doors." "You are right, it is only due to the pangs of hunger that they scream nonstop for hours." "Actually they closed the doors because they do not want us to catch them drinking wine all night," "Nimai Pandita was good and normal, we do not know why God changed His mentality." "I think this is a consequence of His past life."

"In fact, this is happening because of bad association. Ever since Nimai lost His father, He has no one to discipline Him. Nimai has long since given up His studies. Grammar is such a subject: if you lose touch of it for even a month, you forget it. His mind is now idle, we know all their excuses.

"We know the real reason for their closed-door activities. In the night they chant mystical incantations casting spells on women to bring them here. Together they eat and drink all sorts of things and decorate themselves with fragrant flowers and perfumes and engage in various illicit recreation. So they lock their doors to avoid public censure.

"Tomorrow I shall definitely have them arrested and taken away bound up like common criminals. All this howling and shouting, 'Hari, Hari' was never heard in these parts. Now this kirtana has stolen the sleep and peace of common people. All material prosperity is now forever gone and instead we will have famine. The rains will stop due to their reprobate activities, and no grains will grow and we will all starve. But let us wait outside a few days, because this madness cannot go on for too long. We shall see that Srivasa or Advaita or that Avadhuta Nityananda does." In this manner the godless persons raved and threatened, but the Vaisnavas were immersed in joyous ocean of kirtana and they did not pay attention to their words.

Outside the tirade continued, "It is not a brahmana's duty to sing and dance – that is for the low class man. It is sad that a educated brahmana should set such a bad example." Just looking at them, even a upright brahmana loses all his good qualities. No one should as much as see their dancing and kirtana even out of curiosity. Look what happened to Nimai. He was intelligent, now He is mad – dancing and singing with them, and they are steadily increasing in number. What is their use of calling out to God, without any self-realization. God resided within you, why reject the wealth in your own house and

search for it elsewhere in the forest."

Then someone quite unexpectedly said, "It is of no use criticizing others, better just go home and mind our own business." Another voice supported him saying, "We cannot get inside to see the kirtana due to our own misfortune from our previous life. How can we criticize those who are fortunate to be inside participating in the kirtana? They are very pious."

"He must also belong to their group," the atheists cried out, and pressed aggressively towards him. "What is the great loss if we do not see their kirtana? They are simply a few hundred, prancing around, screaming as if in war. Without practicing chanting, penances or cultivating knowledge they follow a concocted method of discipline and meditation. They collect foodstuffs like rice, bananas, milk and curd, and mixing everything they sit together and eat. This way they corrupt the caste system."

People came to see the kirtana only to abuse, "Just look at how madly they are acting. They indulged in such comments and left. Again a fresh group of people gathered to continue the vilification. When two agnostics met they engaged in ridiculing the Vaisnavas and rolling in laughter. When they met anyone who had never seen the kirtana they forced them to go to Srivasa's house, and only on repeated pleadings would they allow someone to get away.

Someone said, "What a wonder! In spite of seeing all this, the people crazily follow Nimai Pandita. With all the hustle and bustle, Srivasa Pandita's house sounds like he is celebrating Durga puja. The only sound one hears is a great din. This certainly gives rise to all the ill rumors. Navadvipa is crowded with thousands of erudite scholars, yet these charlatans have gained prominence here. We must free Navadvipa from this Srivasa, tomorrow I will demolish his house and float his belongings down the Ganga. It is for the better of this town to be rid of this so called brahmana, otherwise when the brahmanical culture wanes by his bad example, the Muslims will take over."

Such were the unending string of invectives against the Vaisnavas, yet some atheists were somehow very fortunate. They were born in the same place as the Lord, and so they automatically saw and heard the Lord's dancing, kirtana and other pastimes.

The devotees of Lord Caitanya were deaf to all such criticism, intoxicated by the sweet nectar of Krsna's name. Day and night they sang the different transcendental names of Krsna, "Jaya Krsna, Murari, Mukunda, Banamali." And day and night a tireless Lord Visvambhara sang and danced with His associates whose transcendental bodies were naturally indefatigable.

Immersed in the ecstasy of nama kirtana with Lord Caitanya, millenniums passed by, but by human considerations they were but a few years for the devotees. Like in the Rasa

dance pastimes of Lord Kṛṣṇa, the young damsels, the Vraja gopis, spent millenniums with Kṛṣṇa dancing with Him, but to Him it seemed a mere flitting moment that came to an end only too early. Kṛṣṇa's pastimes are all inconceivable and the associates of Lord Caitanya, knowing this, experienced the slow passage of time like the Vraja gopis.

One night, an hour before dawn, Lord Caitanya suddenly stopped dancing and climbed up on the altar and lifting the shaligrama silas that were in Lord Viṣṇu's seat up on His lap, He sat down in it. The seat crackled and protested loudly under His weight. Lord Nityananda quickly rushed to hold up the altar seat. Now with Lord Ananta Sesa supporting the seat, it did not crumble, and Lord Gaurasundara sat comfortably in it and swayed gently. The Lord ordered for the kirtana to discontinue and as quietness settled, He began to reveal the transcendental truth about Himself with a booming loud voice.

"In Kaliyuga, I have appeared as Kṛṣṇa. I am the Supreme Lord Narayana and the fortunate son of Devaki. I am the Lord and master of the entire cosmic creation; it is I who am glorified in all your songs, for you are My servitors. I have appeared for the sake of all of you. I have accepted whatever foodstuffs you have offered – they were gifts meant for Me."

Srīvāsa said, "O Lord, everything is Yours." Lord Caitanya replied, "I will eat everything." Advaita Acārya said, "Lord, it is a great fortune for us."

The devotees became busy bringing edibles for the Lord, and the Lord enjoyed it with relish. He ate milk, curd and fresh butter and kept repeating, "What else do you have? Bring it." They brought Him milk sweets like sandesh which He mixed with sugar. They brought rock candy with coconut milk and grains, bananas with flat rice and fried rice. He consumed large amounts and still said, "Bring more." He ate in a matter of minutes more than what two hundred men could eat.

Still the Lord said, "What else is there? Bring it, bring it. Oh there is nothing here." The devotees were alarmed because their supplies were exhausted. They became amazed at the Lord in this mood and began to remember the Lord Almighty in fear.

They prayed to the Lord with folded hands, "O Lord, what do we know about Your mystique? How can we satisfy You with our small gifts – someone who can hold the entire creation in His stomach?" The Lord replied, "My devotees' gifts are never small or insignificant to Me. Quickly! Bring, bring! What other things you have?"

They said, "Please listen dear Lord: the only thing left is some camphor rice." The Lord replied, "Do not worry, bring Me that."

The devotees became jubilant and forgot their fear. Each one hurried to bring as much rice as they could, and the Lord received it with open outstretched palms. The Lord then

made large eyes and rolling them He began calling out loud, "Narra, Narra, Narra."

The dumbstruck devotees sat around with terror in their hearts. They saw the Lord as a terrible master come to give out punishments. No one could approach Him. Lord Nityananda stood behind Mahaprabhu holding an umbrella over Him, and Advaita Acarya stood before the Lord with folded hands offering Him prayers. All the devotees hung their heads in consternation and remembered the shelter of Lord Caitanya's feet.

Whosoever relishes these narrations of the Lord's mystic opulence will certainly be able to see the beatific face of the Lord. And in whatever stage of spiritual realization one is situated, he will perceive to that extent only such esoteric revelation. Anything more is impossible without the Lord's sanction.

Looking at Advaita's face the Lord said, "As for a boon, I have incarnated here only because of you." The Lord looked at all the devotees one by one and laughing said, "Ask for what you want." The Lord manifested His divine awesome potency in this way, sweeping away the devotees in waves of ecstasy.

The Lord's inconceivable pastimes are impossible to comprehend; in a matter of moments the Lord changes from an exacting autocrat to a devotee swooning in devotional ecstasy. On regaining consciousness, the Lord wept continuously manifesting the mood of servitorship. He went around putting His arms around the Vaisnavas' necks and wept calling them, "Brother, friend."

An ordinary person could never see such activities. Only by the arrangement of the Lord's maya potency, the Lord's servitors were eligible to perceive the truth about the Lord's supra-mundane situation. The devotees were joyous and laughed at the Lord's wonderful character and they said, "Supreme Lord Narayana has advented."

He again fell down unconscious with overwhelming bliss, and lay on the ground as if dead. The devotees began to lament bitterly. They thought, "My beloved Lord has left me behind and left this world. Why is He so cruel to me? I will also leave my body immediately."

The all-knowing Lord again woke up feeling the thoughts of His devotees, and started a loud kirtana. The devotees were suddenly stirred up and in extreme exhilaration lost balance. Navadvipa devotees thus relished such wonderful loving pastimes with the Lord of Vaikuntha.

Whoever hears these transcendental pastimes of the Lord, his mind will always dwell in the association of devotees and the Supreme Lord Gaurasundara Himself.

Sri Krsna Caitanya and Lord Nityananda are my life and soul,

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 9

Lord Sri Gauracandra is the Controller of the Universe and He accepted the garb of a sannyasi not for His own sake but for everyone's benefit.

All glory to the son of Jagannatha Misra and Mother Saci, and all glory to His sankirtana movement.

All glory to Lord Caitanya, the very Life of Lord Nityananda and Gadadhara Pandita. He is the most beloved of Advaita and Srivasa Pandita, Jagadananda Pandita and Haridasa Thakura, Vakreswara Pandita and Pundarika Vidyamidhi, Yasudeva and Srigarbha.

Be merciful, O Lord, and look upon every living entity graciously. May the Lord and all His associates be glorified, for hearing about the pastimes of Lord Caitanya one immediately attains the supreme goal of bhakti, love of God.

Please listen intently to the narration in Madhya Khanda because they depict pastimes of Lord Caitanya. Now hear the descriptions of Lord Caitanya's "Mahaprakasa" lila or great revelation, for this fulfills the desire of all Vaisnavas.

The Lord manifested the glorious "Sat Praharia bhava" or Twenty-one hour long devotional emotions. In this pastime, He wonderfully revealed His different incarnations, extraordinary feat at feasting and freely gave away pure love of Godhead to the devotees. All the Vaisnavas honored the Lord in a grand bathing ceremony known as "Raja Rajeswar" fit only for the most powerful Kings of the Universe.

One day Lord Gaurasundar came to Srinivasa Pandita's house accompanied by Lord Nityananda who was beside Himself with joy. Gradually all the Vaisnavas assembled there. Lord Gaurasundara, who was then fully engrossed within Himself, looked about Him – as a regal Personality surveys His surroundings with intensely powerful glances. The devotees could perceive the Lord's mood and immediately they started a loud kirtana.

On other days the Lord would dance in the ecstasy of a devotee servant of the Supreme Lord. Then, changing that mood momentarily, He revealed His identity as the Omnipotent Supreme Lord. That mood also would quickly change and he would again revert back to the mood of a devotee. But today, to the good luck of the assembled devotees, the Lord stood up as if to dance as usual, and instead sat on the throne of Lord Visnu.

On previous occasions the Lord would sit on Lord Visnu's throne immersed in devotional ecstasy, as if unaware of His own conduct. Not so today; today He did not obfuscate His real identity with the cloak of His internal energy, but instead, sat on the throne continuously for twenty-one hours. The devotees stood in front of Him with folded hands and hearts effervescent with joy. It was a wonderful sight – the devotees were fully content. They spontaneously expressed that it felt like they were in Vaikuntha.

And so it was: the Lord also sat amidst all, like the Lord of Vaikuntha, and everyone present there became totally free from the influence of the illusory material potency.

Lord Caitanya instructed, "Sing that bathing song". The devotees were very pleased and they began to sing. The Lord gently swayed His head sideways in time with the song and showered the devotees with His merciful glances. The devotees now could service the Lord's mood, and they desired to perform His `abhiset' or bathing ceremony.

The devotees brought water from the Ganga. First they strained the Ganga water. Then they added musk, sandal paste, saffron and camphor into it proportionately, preparing everything with increasing love of the Lord. They began the ceremony with jubilant shouts and started chanting appropriate mantras.

Lord Nityananda was the first to pour water on the Lord's head. He kept repeating "Jaya, jaya" as He did so with great pleasure. Other leading devotees like Advaita Acarya and Srivasa Pandita bathed the Lord, chanting the famous "Purasa Sukta" prayers. The devotees of Lord Gauranga are very well versed in the science of the scriptures and the chanting Vedic hymns, so they poured water accompanying it with mantras.

Mukunda and others were sweetly singing the bathing ceremony song, and other devotees wept or danced with overwhelming happiness. The upright and chaste wives were ululating with joy. The entire assembly was immersed in an ocean of bliss. The Lord of Vaikuntha, Lord Gauranga, remained seated and the devotees one by one poured water on His head, bathing the Lord. Usually on such religious occasions 108 pots of water were supposed to be required, but today it far exceeded that number.

Even the demigods came there not wanting to miss the opportunity to make more spiritual progress, but were disguised so as not to be recognized.

Where even a drop of water is offered to the Lord's lotus feet, that also in meditation, is sufficient to ward off punishment given out by the god of death – what to speak about the good fortune of the people who were able to bathe the Lord directly, who were present there in person.

All the servants and maid servants in Srivasa Pandita's house were also engaged in bringing water for the Lord. The wonderful result that one enjoys from serving the Lord was amply proved by one incident. One of the maid servants, a pious woman named "Dukkhi" (sad), was one of the water carriers. The Lord saw her actively engaged and told her, "Bring, bring more." The Lord was so impressed with her devotional service attitude that He changed her name to 'Sukhi' or happy, indicating He had taken away her distress.

Having bathed the Lord, accompanied with the chanting of the Vedic mantras, the devotees dried the Lord's body. They dressed Him in fresh new clothes, and smeared His transcendental and exquisite body with fragrant sandalwood paste. They cleaned Lord Visnu's throne and arranged everything properly, and the Lord sat on the throne which was truly His. Lord Nityananda held the umbrella over the Lord's head while one of the more fortunate devotees began to whisk the Lord with the 'camara'. The devotees collected the paraphernalia for offering worship to the Lord and began to worship Him.

Their offering tray was packed with charanamrita, fruits, acamani, incense, fragrant oil, lamp, new clothes, brahmanas thread etc. As customary, they worshiped Him with sixteen ingredients. Applying sandalwood paste on Tulasi manjaris, they offered it at His lotus feet. The Gopala mantra consisting of ten syllables was chanted while they offered worship, following strictly the rules of this particular worship. All the devotees were offering their prayers to Him.

All the stalwart associates of the Lord, like Advaita Acarya Prabhu fell before the Lord's feet like rods and offered full obeisances to Him. All the devotees were experiencing spiritual love for the Supreme Lord and tears cascading down their cheeks, mingling and flowing like a river. They constantly chanted verses eulogizing the Lord. The Lord heard everything with great satisfaction.

They prayed "All glory to the Lord of the Universe. Kindly direct Your merciful glance on this world now ablaze with the three fold suffering. All glory to the Original cause of everything, the Maintainer of everyone. You have advented to inaugurate the congregational chanting of the holy name. You establish the Savatam Dharma of the Vedas. You are the Protector of the pious and the Original Soul of all the fourteen worlds.

"All glory to Lord Caitanya for He is the redeemer of the most fallen souls, an ocean of transcendental qualities, the Supreme Shelter of the meek and poor. All glory to Lord Caitanya who is Vrajendra–Nandana–Krsna who expands to Lord Visnu and lies on the

ocean of milk like Ksirodakasayi Visnu. He appears as an incarnation for the pleasure of His devotees.

"All glory to Lord Gauranga who is the Original and Absolute – inconceivable, imperceptible. He is always transcendently situated, the compassionate Supreme Person. All glory to Lord Caitanya. He was born in a family of Brahmanas as the crest jewel of this class, as well as to liberate the entire brahmana population. He is the origin of the Vedic religion – the life and soul of every living entity. All glory to Lord Caitanya who saved Arjuna from an inglorious death and He gave liberation to the demoness Putana. All glory to Lord Caitanya who never sees the faults of living entities. He is the husband of the Goddess of fortune." With such chosen words the devotees praised the Lord.

The Lord's servitors were drowning in an ocean of bliss seeing Lord Caitanya manifest this extraordinary mood. The Lord mercifully removed the veil of maya from everyone's heart and offered His lotus feet to be worshiped by His devoted servitors. Some devotees brought sweetly perfumed oil and smeared it on the Lord's lotus feet; other's worshiped Him with an offering of tender tulasi leaves. Again more came offering precious gems, gold and silver ornaments, and paid obeisances at His feet. Many valuable gifts were offered to the Lord, white, blue and bright yellow silken clothes. A variety of precious metal containers were placed in offering at the lotus feet of the Lord – the gifts were countless.

All the household servants in Srivas Pandita's house, by dint of serving a pure Vaisnava, now could directly serve Lord Gauracandra's lotus feet which are desired by all. Even Lord Brahma, Lord Siva and Laksmi devi aspire for that mere opportunity.

They offered many items of worship to the Lord without fear or hesitation, the Lord having removed His reverential mood. They brought unhusked rice, tulasi, durba grass, musk, saffron, camphor and varieties of fruits, fragrant blossoms, sandalwood and placed them at His lotus feet. Each one worshiped according to his heart's inclination following different rules of worship.

Then Caitanya Mahaprabhu, the Supreme Lord of Vaikuntha, exhibited another of His extraordinary pastimes. He said to the devotees, "Get Me something – I want to eat," and held out His hand. Whatever the devotees offered, He ate.

The different Vaisnavas brought a variety of foodstuff to eat: banana, mung dhal, yogurt, sweet condensed milk, butter, and milk. They placed it in the Lord's hands and He undisturbedly ate everything. Some of the devotees hurried to the market and rushed back with the choicest articles. They offered the Lord coconuts, a variety of milk sweets in huge quantities, black berries, green melons, and sugar cane. Some even brought water from the Ganga. The Lord ate everything. Seeing the Lord was happily eating everything

they offered, they presented generous helpings of more delicacies many times over. Hundreds of devotees gave gallons of Ganges water, and the Lord, who is the greatest of the mystics, drank all.

Hundreds of barrels of yogurt, sweet condensed milk, milk, hundreds of bunches of bananas, huge amounts of mung dhal, mountains of milk sweet preparations, camphor, betel, fruits and nuts were instantly consumed by the Lord in front of the amazed and gaping devotees.

The Lord contentedly ate everything offered to Him and in turn He revealed all the details of the devotees' past lives. When the devotees heard their individual stories, they remembered their earlier days and fell to the ground in ecstasy.

The Lord addressed Srivasa Pandita, "Do you remember: you used to hear lectures on the Srimad Bhagavata at Devananda Pandita's house? Every line of the Bhagavatam is saturated with the nectar of divine love of Godhead, so your heart melted on hearing those recitations of the Bhagavatam. You had cried loudly and had fallen unconscious to the ground. The neophyte and ignorant students there, not knowledgeable in the matters of bhakti yoga, could not understand the reason for your extraordinary behavior.

"You were so engrossed within yourself in the ecstasy of love of Krsna, oblivious to the external world, that you did not even know that they had carried you outside. Devananda Pandita, their teacher, witnessed the entire happening without dissuading his students. Since he himself was inexperienced in the science of Krsna consciousness, it is expected that his students will also be like him. On waking and finding yourself outside on the street, you picked yourself up and returned home feeling sad.

"Your sadness persisted and so you preferred to be alone; you desired to read the Bhagavatam again. Seeing your sorrowful state I descended from Vaikuntha into your heart and made you weep with the ecstatic emotions of your love for Me. You experienced happiness again reading the Bhagavatam – your tears submerged the place where you sat".

When Srivasa Pandita heard this he was overcome with emotions and he fell to the ground crying and drooling, breathing fast and heavily. In this way the Lord spoke to Advaita Acarya Prabhu and different devotees, and brought back to them a recollection of their earlier days. He submerged the devotees in an ocean of bliss while He sat on His throne chewing betel leaf. The devotees danced and performed kirtana singing, "Jaya Sacinananda", all glory to the son of Mother Saci.

If perchance a devotee was absent, immediately the Lord had him brought before Him. He put His hand out and would say to him, "Give Me something to eat". And whatever they offered to Him, He ate it all. Then the Lord would say, "Do you remember that night

I came to you as a doctor, sat next to your bed? I cured your fever." On hearing this from the Lord the devotees would fall down overwhelmed by uncontrolled spiritual emotions.

Seeing Gangadas the Lord said, "Can your mind recall? That night you were escaping from the Muslim king fearing capture? Your whole family was accompanying you and when you arrived at the ferry stand there were no boats. You were in a great dilemma. The night was turning to dawn and still no boats were in sight. You began weeping in anxiety. You shuddered at the thought that the Muslims might molest your family in your presence and so it was better to drown in the Ganges, you thought.

"At that moment I appeared as a boat man rowing a boat towards you. Your spirits lifted seeing the approaching boat. You spoke to Me, the boatman, with affection saying, 'My dear brother, please take me across. I surrender my body, wealth, life, everything to you. I solely depend upon you. Here is a couple of rupees for your endeavor. take me and my family to safety.' Then I ferried you and your family across and returned to My eternal Vaikuntha abode."

Gangadas was carried on the waves of blissful ecstasy from hearing the Lord. Such are the wonderful pastimes of Lord Gaurasundara. The Lord continued, "Do you recall that incident? You were so worried, you were so worried. And I came to your rescue and brought you across". Gangadasa unable to contain himself further fell to the ground rolling in ecstasy.

Lord Caitanya, the Lord of Vaikuntha is sitting on His throne, His body covered with sandalwood paste and nicely decorated with fragrant flower garlands. One of His dear servants was fanning Him. Another arranged His hair. Some other was preparing betel and offering it to Him. Many of them were dancing in ecstasy around Him.

How the entire day passed and how the darkness of night stole in went unnoticed. Realizing that it was night, the devotees got busy lighting up the lamps, and they offered the lamps in worship at the Lord's lotus feet. They began to perform kirtana playing kartal, gongo, conch shell, mrdanga drum and string instruments. The Lord continued sitting in a benevolent mood but remained silent, in spite of the devotees' various activities.

Devotees offered different kinds of flowers at His lotus feet and prostrated themselves before Him saying, "O Lord protect me". Some devotees prayed to the Lord with great humility; others were singing loudly in praise of the Lord. The sound of jubilant crying was the only thing one could hear.

Everyone present experienced such indescribable and wonderful elated feelings right at this moment that everyone joining the assembly felt as though they had been immediately transported to the Vaikunthas. In this way the Lord exhibited a mood of Supreme

opulence while all the devotees stood circling the Him with folded hands in reverence.

Lord Gaurasundara behaved in a casual manner with His disciples, placing His lotus feet on them and in this manner, He performed His transcendental pastimes. Lord Gaurasundara was in His munificent mood ready to disburse boons to His devotees as they surrounded Him with folded hands. The Lord showered His causeless mercy on everyone as He performed the pastime of twenty-one hour ecstasy.

The Lord then ordered, "Go and bring Sridhara immediately. Let him see My opulence. He is constantly thinking about Me in separation. I want him to come right away. Go to the outskirts of the town and sit there waiting for anyone that calls for Me and bring them here to Me." The Vaisnavas rushed to fulfill the Lord's order and went in the direction of Sridhar's residence.

EDITED Now hear some stories about Sridhar, how he made a living from selling "khola" (the trunk of the banana tree). He buys the khola joint and then cutting it into short pieces he sells them. Whatever in a day half of it he spend in buying offering for mother Ganga. With the other half he uses to maintain himself. This is the test of a true devotee of the Supreme Lord.

Sridhar is a very honest and truthful person, like Yudhisthira Maharaj, he always quotes the correct price of his wear and never once vacillates from it. Those who know this fact buys from him at the price he quotes. In this humble way this great soul lives in Navadvipa, known to people only as the 'khola seller'; his real self was unknown to all. He would spend the entire night engrossed in chanting the holy name of Krsna, forgetting everything including sleep.

The atheistic neighbors protested saying, "we cannot sleep in the night, Sridhar's screaming shatters the eardrums. That poor vagabond cannot fill his body and so now in the night he is kept awake by the pangs of hunger."

The atheistic neighbors invited sure doom for themselves in speaking in this manner, but Sridhara continued his spiritual activities unperturbed and remained always joyful. He loudly chanted the holy name all night long with overflowing love for Krsna.

The devotees who had gone to find Sridhara had covered only half of the way to his house, and could already hear his loud chanting. Following the voice they came to Sridhara's house. They said to him, "Please come with us O holy one and meet Lord Caitanya, we are greatly blessed being in your august presence."

When Sridhara heard the mention of Lord Caitanya he became overwhelmed with ecstatic feelings and feel unconscious to the ground. Quickly the devotees picked him up, and they very slowly and gently led him to the Lord.

Lord Caitanya was extremely happy to see Sridhara and called out loud and warm invitations to him saying, "Come, come, You have amply worshiped Me, many lifetimes you spent in My devotional service. In this life you have rendered abundant devotional service, I have tasted your `khola' countless times. Many times I took different things from your hands, you have forgotten the verbal exchanges we had."

When Lord Caitanya was manifesting His pastimes as a scholar, He acted bold and insolent. During this time hiding His real identity the Lord would daily enjoy Sridhar's company under the pretext of bargaining with him. He would go to his shop and purchase banana, spathe etc. Daily they argue about the price for several hours and finally the Lord returned with His purchases bought at half the actual price. The truthful Sridhar always quoted the correct price but Lord picked the goods Himself and paid only half price. Then this would excite Sridhar, he would jump up and try to take the goods back from the Lord.

The Lord would then say, "Why my dear brother Sridhar! You are a renounced person, I think you are very rich. Then why do you try to snatch away these things from My hand. I am also surprised that in all this time you do not know who I am."

The Supreme Personality of Godhead Lord Caitanya saw there was no trace of anger on Sridhar's face and so He snatched away the articles.

Lord Gaurasundara was looking so beautiful that He could captivate even Cupid's mind. His fine forehead was decorated with radiant urdhvapundra tilaka marks. He wore the dhoti in a most attractive manner tucking it in three different places, His earrings were nicely designed and slightly slanting. The Lord's temperamental and eyes were both extremely agile and restless. The shining white brahmin thread goes elegantly around His shoulder; Lord Ananta Sesa has accepted this very thin form of a brahmin thread to decorate the Lord. He smiled at Sridhara with cherry lips reddened from chewing betel and again picked up the articles.

Sridhara said to the Lord, "Listen O Brahmana, please forgive me this time. I am just Your dog". The Lord replied, "I know you, you are very cunning. You have saved much money selling these banana spathes". Then Sridhara spoke, "Are there not any other shops besides mine, please purchase from there at a cheaper rate."

Lord Caitanya said, "I do not want to so easily abandon a steady supplier like you, give me these spathes and take the money for it." Sridhara was helpless against Visvambhara's charm and so he smiled at Him captivated by His extraordinary beauty, while Visvambhara continued His harangue being very pleased with His eternal associate and devotee Sridhara.

Lord Caitanya said, "Every day you buy offerings for Mother Ganga, then why can you not sell me your things at a discount? I am the father of Mother Ganga you worship daily, this truth I am revealing to you."

Sridhara shocked at hearing this covered his ears with his palms and repeated Lord, Visnu's name, and seeing that Visvambhara was in an insolent mood gave Him the banana spathes. In this way the Lord bargained and fought with Sridhara everyday; Sridhara thought of the boy as a very restless young brahmana boy.

Sridhara finally agreed, "I give in to you, I will give you something free of cost, but then please leave me alone. What will I lose if I give away a piece of banana spathe, a banana flower and a slice of banana root?"

Lord Caitanya replied, "Good, good that is enough, do not give anymore," the Lord daily ate dishes prepared with Sridhara's gifts. The Lord loves to receive gifts from His devotees. He would never ask for anything from a nondevotee.

The Lord desired to perform this pastime and so by His arrangement he had Sridhara sell 'khola' who can understand these transcendental exchanges between the Supreme Lord and His devotee. No one can perceive these super mundane activities without the blessings of the Lord, this fact is being reminded by the Lord.

The Lord Caitanya said, "O Sridhara, behold My beauty, today I will bestow you with eight mystic perfections".

The great devotee Sridhara lifted up his head and saw that Lord Visvambhara had changed His complexion and become as dark as the bark of the Tamal tree, He was holding a flute in His hands and on His right stood Lord Balarama and the entire scene was engulfed in a glowing radiance.

He saw Lord Brahma and Lord Siva approach their Lordships and offering lotus and betel they began reciting verses in praise of the Supreme Lord. Lord Ananta Sesha standing behind the Lord His hood above the Lord's head like an umbrella, and saintly personalities like Sameka, Narada and Sukla deva Gosvami offered prayers to the Lord. All around the beautiful heavenly damsels sang glorifying the Lord with folded hands.

Sridhara seeing this wonder of wonders was so astounded that in the next moment he slumped to the ground. The Lord called out Sridhara's name asking him to rise, Sridhara on hearing the Lord's command awoke from his swoon and stood up.

Lord Caitanya instructed Sridhara, "Sridhara, say something glorifying Me". Sridhara replied, "Dear Lord I am an illiterate and foolish, what intelligence do I possess to glorify Your Lordship". But the Lord said, "Anything you speak is always glorifying Me."

By the Lord's order Mother Saraswati the Goddess of learning, now presided over Sridghara's power of speech, and Sridhara began to glorify the Lord.

"All glory, all glory to Sri Caitanya Mahaprabhu, all glory to Lord Visvambhara, the Lord of Navadvipa.

All glory to the Lord of the entire cosmic manifestation, all glory to the son of Mother Saci, Visvambhara.

All glory to Lord Caitanya whose incarnation and activities are a mystery even in the Vedas, he has appeared as the best of the brahmanas, He appears in every millennium to uphold religious principles taking different forms.

Secretly you went about the town managing and maintaining everything, Your real identity unknown to all, and it is impossible for anyone to know Your real self without Your mercy."

"O Lord You are the religious Principles, the prescribed duties, the devotional service, knowledge, scriptures, the Vedas and the object of all meditation.

You are the mystic perfections, the ever increasing opulence, the enjoying spirit, the path of mystic yoga. You are the faith in man, benevolence, illusion, and greed. You are Indra, the king of heaven, the moon, fire, water.

You are the sun, the air, wealth and strength, devotion, liberation; You are Lord Brahma and Lord Siva. O Lord, You are not in need of anything because everything belongs to You."

You had told me earlier that mother Ganga I worship has emanated from Your lotus feet and yet due to my sinful heart I would not recognize You, I had no realization of Your Supreme position. You are the same Supreme Personality who had preciously blessed Gokula with Your appearance and now have again incarnated as the sweet Lord of Navadvipa.

You are the embodiment of the highest esoteric process, that same devotional science You have propagated all over Navadvipa.

Bhisma defeated You (making You break Your promise) in battle because of his devotional service, and for the same reason Mother Yasoda bound You.

Satyabhama devi could once sell You her, husband Lord Krsna, because of her desire and love for You; captivated by the love of Your devotees You carried the young cowherd boys on Your shoulders.

The entire living creation carries and cherishes Your thoughts in their hearts, yet You carried Sridham on Your shoulders. It is a great secret and mystery how You are defeated by Your devotees.

Madhya Lila

Chapter 10

My dearest friend, Lord Gauranga, You are an ocean of transcendental qualities. All glory to You and all glory to Lord Nityananda Prabhu, the Supreme Personality without beginning or end.

After bestowing boons to Sridhara, Lord Caitanya began to gently sway His head, and repeated the name "Nada, Nada, Nada" and spoke to Advaita Acarya, "Acarya! ask what you need". The Acarya replied, "My prayers have already been answered my Lord". Lord Caitanya appreciated this answer with a thunderous roar that drowned all other sound.

While Lord Caitanya was still manifesting His "Mahaprakasha" lila in the mood of the Omnipotent, Supremely Opulent Lord, Gadadhara Pandita prepared betel and offered them to the Lord, and the Lord took it and ate it. Lord Nityananda, whose partial expansion Lord Ananta Sesa is the support of the Universe, now held the umbrella over Lord Caitanya. Advaita Acarya and other great personages stood before Him.

The Lord ordered Murari, "Look at Me", and Murari saw Lord Ramacandra in person. He saw that Visvambhara, Lord Caitanya was sitting on the kingly throne with the bow and His complexion was green like the fresh tended grass shoots. He saw Janaki devi or Sita devi and Laksmana on His left and all round the brave monkey leaders were offering prayers. Murari perceiving his identity as Hanuman and now seeing his beloved Lord Ramacandra fell down in an ecstatic swoon by Lord Caitanya's transcendental pastimes.

Lord Visvambhara called out aloud, "Hey, monkey, you seem to forget how the demon Ravana, who stole Sita devi, burnt your face. Enraged you set ablaze his capital, Sri Lanka and destroyed his entire race. I am that same Lord, Your worshipful Lord, now You are again in My presence. Rise, rise Murari, You are as dear to Me as My own life. I am that Lord Ramacandra, You are Hanuman."

See your Laksmana, Your beloved life and soul, You saved His life by bringing the Gandharvamadana mountain. Offer obeisances to the lotus feet of Janaki, Sitadevi, whose distress moved You to profuse tears."

Lord Caitanya's words brought back Murari's consciousness, and on awakening he saw that wonderful scene and began to cry in love of Godhead. Murari's ecstatic crying moved even the lifeless dry wood, what to speak about the assembled Vaisnavas.

Again Lord Caitanya began to speak to Murari, "You may ask Me for any boon."

Sri Murari replied, "My Lord, I do not want anything. Just grant me one wish, that I may sing only Your glories. I may put into any situation but birth after birth I simply want to remember You, and that I may serve You in the association of Your servitors.

O my Lord! please do not place me in a position where I may deviate from the Absolute Truth and forget You are the Supreme Lord and I Your eternal servant.

Wherever You descend accompanied by Your eternal associates I desire to be there as Your insignificant servitor."

The Lord replied, "So be it! so be it! I grant you this boon." Hearing this, a jubilant uproar from the devotees filled the air.

All the Vaisnava devotees were naturally affectionately disposed to Murari who was always compassionate to all living beings. Such was the purity of Murari's devotion that his mere presence transformed into a holy place of pilgrimage transcendental like Vaikuntha. It is impossible to describe the greatness of Murari for even the Supreme Lord advents for the pleasure of Murari.

Lord Caitanya then declared, "All of you listen carefully, if anybody criticizes Murari he cannot be saved even by a million dips in the Ganga, in fact his baths in the Ganga or even chanting of Lord Hari's name will certainly destroy such a sinful wretch. "Murari", the Supreme Lord is secretly (gupta) seated in Murari Gupta's heart, this is the spiritual import of Murari's name."

The Vaisnava devotees began to weep in ecstasy chanting Krsna's name seeing how Lord Caitanya showered His mercy upon Murari. Anyone who hears the pastimes of Lord Caitanya's extraordinary magnanimity will receive love of Godhead.

While Murari and Sridhara cry in love of Godhead being in front of the Lord, Lord Caitanya chews on the betel pan with cracking loudness.

Lord Caitanya then turned His benign glance on Haridasa and called out, "Look at Me Haridasa your body ad birth is superior to Mine and your class and caste is more elevated than Mine. Although that sinful Muslim tormentor has inflicted great pain on you yet I hesitate in My heart to punish him for it will disturb you, knowing your compassionate nature."

Listen Haridasa, when you were lashed with the whip in the different market places. I took up My Sudarsan disc and descended to the earth from Vaikuntha intending to sever the tormentor's heads.

When your tormentors were trying to beat you death all along you were thinking for their well being. You were unconcerned about your own pains, you had only compassion for them, and because of your merciful heart I could not use force, My Sudarsan disc weapon was rendered impotent.

I could not strike those men because you were determined to forgive them and so unable to see your misery I protected you from their lashes by placing My back on your back.

I accepted all those lashes meant for you on My back, see the marks on my back, I am not lying. Whatever other secondary reasons there were for My descent: unable to bear your sufferings I hastened My advent to this world. My beloved "nada", Advaita Acarya fully recognized who you are, I am totally bound by his loving devotion."

Our beloved Lord Caitanya is very proficient in expanding the glories of His devotees, He will say or do anything to glorify and protect His devotees, He will even swallow fire for his devotees and willingly become His devotees slave.

Lord Krsna recognizes only His devotees and knows nothing else, to Krsna there is no one equal in position to His pure devotees. All those mean offenders who are antagonistic towards such pure devotees of the Lord are devoid of all good fortune. You can see from these pastimes the highly elevated position of the devotees, and the things Lord Caitanya said to Haridasa Thakura.

When Haridasa heard about he Lord's magnanimous deed he fell swooning to the ground. He lost all external consciousness and was immersed in an ocean of ecstasy.

Lord Caitanya said, "Wake up, wake up! and see My opulent manifestation to your heart's content." Haridasa awoke becoming externally conscious, crying he looked about searching for the Lord's extraordinary manifestation. He rolled about all over the courtyard sometimes breathing heavily, other times swooning. All the ecstatic symptoms swept over Haridasa's body like a hurricane, and although the Lord tried to steady him Haridasa could not remain still.

Thakura Haridasa said, "O Lord Visvambhara! You are the Lord and Protector of the Universe, now the responsibility of delivering a lowly fallen wretch like me rests on You, My Lord. How can I describe Your transcendental glories as I do not possess any good qualifications, I am sinful, and I am not even within the Vedic society.

Just seeing me makes a person vulnerable to sin, and touching me makes one so contaminated that he must bath immediately; how can I say anything about Your divine pastimes?

There is one fact that You yourself have stated, anyone remembering your lotus feet, be he an insignificant and fallen as an insect, is never forsaken by You. Whereas even a mighty king falls from grace if he disregards Your lotus feet. I am incapable of remembering You although I know you shelter the most impoverished soul if he simply remembers You.

The evil Duryodhana and Suhsasana dragged the righteous Draupadi into the palace court wanting to disrobe her. Confronted with the danger of disgrace she remembered You, Krsna. And because of this You made her sari endlessly long by Your mystic potency. Yet the evil doers could not perceive Your hand in this.

Once the witches surrounded Parvati devi desirous of eating her, and when she remembered You, You immediately appeared and punished the witches and saved Your devotee.

I am so sinful that I cannot remember such a magnanimous Personality as You; O Lord! please therefore give me shelter at Your lotus feet.

The demon Hiranyakasipu inflicted all varieties of treachery and brutal methods trying to kill Prahlad like poisoning, hurling down from the mountain, throwing in boiling cauldron of oil etc. Yet throughout his tribulations Prahlad meditated upon Your lotus feet and was saved from each and every calamity. In this way You humbled many of his enemies and took away all their vitality and strength: finally You appeared in Person due to Prahlad's meditation.

Once the five Pandavas were in grave dilemma fearing the wrath of Durvasa Muni, but by remembering You, You appeared personally and saved them. You calmed Yudhisthira Maharaja with your assuring words, see I am already here, you just sit down and relax and I will take care of Durvasa Muni and his army of disciples."

Only the shred of vegetable left stuck to the side of the pot after the Pandavas had eaten was taken by; Lord Krsna relishing the thought of coming to His devotees aid. The sage with his disciples meanwhile bathing in the river suddenly felt full in the belly like having eaten a sumptuous meal" ashamed and tearful they fled.

The miraculous benefits of remembering Your lotus feet was amply demonstrated by the Pandavas in this incident. The path of true devotion for everyone is to remember You; You perform Your super excellent activities to rescue Your devotees.

The story of Ajamaila is wonderful of how from the most degraded state he remembered the Supreme Lord at the moment of death. He saw the Yama dutas (angels of death) coming to drag his soul away to the nether regions of hell and in fear looking for shelter he saw his son's innocent face and called out his name "Narayana", the holy name of the Supreme Lord, and this immediately reminded him of the Lord. As soon as his mind rested on the Lord all his danger and distress disappeared. Only the elevated devotees of the Lord have easy access to the greatest spiritual treasure, which is the constant remembrance of the Supreme Lord, this is not surprising.

"O Lord! I am such a destitute that I do not even possess the sweetness of Your memory and yet You have not forsaken me. Although I am unfit to see You, You are present before me in person. I am praying to You now for only one benediction."

Lord Caitanya replied, "Say all that you want to say, there is nothing that I do not want to give you."

Haridasa spoke to the Lord with folded hands, "O Lord, I have known only misfortune yet You give me so much hope. Just allow me to partake of the remnant of foodstuffs of Your devotees totally surrendered to Your lotus feet. Let this activity be my permanent and most prominent service life after life. My sinful birth and existence is miserable, without remembering You, but now please make my life successful by granting me the remnant of Your servitors.

I feel within my heart that I have committed a grave offense by asking of You to situate a elevated status of that of a Vaisnava, although I am grossly unfit. O Lord! my master, Protector and the maintainer of the entire creation, I am spiritually lifeless, therefore kindly forgive my ignorance. O Lord Visvambhara, the beautiful son of Mother Saci, You are my master, so be merciful to me and keep me as a dog in the house of a Vaisnava."

Haridasa Thakura was overwhelmed by feeling of ecstatic devotional emotions and he repeatedly petitioned the Lord, his desire for humility and devotional service unfulfilled.

Lord Caitanya replied, "Listen My dear Haridasa, you are a highly elevated Vaisnava, if anyone spends a day in your services and association or you kindly speak to someone for a short time, that person certainly achieves Me, there is no doubt about this. Whoever respects and serves you does so to Me also, for I perpetually reside within you.

As my servitor Your position is unique, you have therefore imprisoned Me within your heart eternally. I bless you that since you are crowned already with a faultless character

that you will always continue to worship and serve Me and My devotees without a single deviation or offense."

A tumultuous sound of joy from the Vaisnavas greeted Lord Caitanya's boon to Haridasa Thakura. High birth, caste, fruitive activities or wealth are worthless commodities to achieve love of Godhead only the intense loving desire for Krsna can bring one to the lotus feet of Krsna.

A Vaisnava may take birth in any family, but he always is the most exalted Personality this is the spiritual verdict. The living proof is Haridasa Thakura who was born into a Muslim family, yet what he saw and spiritually perceived is rarely experienced by even eminent personalities like Lord Brahma etc.

Only the most wretched sinner will discriminate a Vaisnavas caste, race or nationality, and for doing so he suffers the pangs of repeated birth in the lower species of life.

One who hears this pastime of the Lord and Haridasa Thakura with proper faith will certainly enjoy the fruit of Lord Krsna prema. These words are not my concoction but the bold declarations of all scriptures. One is sure to experience the bliss of devotional service to Lord Krsna if one hears the transcendental activities of the pure devotees of the Supreme Lord. All glories to Haridasa Thakura, a giant amongst the Vaisnavas, remembering him one is freed from all sinful reactions.

Devotees started talking about Haridasa: someone said, "He is like Lord Brahma", another observed "Prahlaḍ has come again as Haridasa." Haridasa Thakura was in every respect a great and unalloyed devotee, he is an eternal associate of Lord Caitanya.

Lord Brahma, Lord Siva are always desiring in their hearts the transcendental company of Haridasa Thakura. All the demigods feel this same urge to associate with Haridasa, and Ganga devi wishes to bathe Haridasa in her waters.

Such is Haridasa Thakura's exalted position – that just seeing him relieves one from the bondage of material existence; what to speak of associating with him. Great stalwart devotees like Prahlaḍ who was the son of a demon, and Hanuman who was a monkey are considered exalted Vaisnavas, similarly Haridasa Thakura was born in a low caste non Hindu family but is counted amongst the foremost Vaisnava devotees.

Haridasa along with Murari and Sridhara began to weep joyful tears. While Lord Viṣvambhara smiled pleasantly on them chewing betel. Sitting on the throne the Lord was engulfed in dazzling effulgence and an equally brilliantly shining Lord Nityananda stood holding the umbrella over Lord Caitanya.

Lord Caitanya looked towards Advaita Acarya smiling and began to reveal his inner thoughts, "Listen Acarya, do you remember when I once fed you one night?

At the time I had not yet advanced and you were endeavoring excessively to bring Me down from My spiritual abode.

You would hold discourses on the Bhagavata Gita and explain everything in terms of devotional service, there was hardly a soul who could grasp these topics. And once when you did not find the meaning of a certain text pertaining to devotional service you did not look for discrepancies and faults in the text but gave up enjoyment for acquiring accurate esoteric knowledge. You were very depressed and lay back refusing to eat and I appeared before you.

When you fast, it is the same for me too, whatever you offer me I accept, I cannot stand to see your slightest pain, so I appeared in your dream that night and spoke to you.

"Awake, awake, Acarya and hear the real purport of the Gita text, this is truly its unequivocal meaning. Please get up and eat, give up your fast, for you I will reveal the esoteric meanings, eat to your satisfaction and everything will happen in a dream."

In this way the doubts that had arisen in Acarya's mind while discoursing on the Gita, the Lord reminded Acarya distinctly of the dreams in which He had appeared to him clearing his doubts. He reminded the Acarya distinctly of the dreams in which He had appeared to him clearing his doubts. He reminded the Acarya of the correct number and the precise dates of the dreams and the exact texts He had explained to clear his doubts. Truly Advaita Acarya's devotion is glorious, how can I describe his unlimited potency and his devotion?

Lord Caitanya replied, "I had explained to you all the texts that were difficult with the exception of one, and that I will explain to you now. The Gita text that reads "Sarvatah panipadauta" meaning The Supreme Beings hands and feet are everywhere is wrongly interpreted due to the rigidness of partisan thinking of certain schools philosophical thoughts. The real purport of this verse is read as "sarvatra panipadauta" meaning – the Supreme Being pervades everything with His Omnipotent presence.

The complete Gita text reads – "Sarvabah pani padamtat sarvata ksi-siro-mukham sarvatah srutimal loke sarvam avritya tisthati" (Everywhere are His hands and legs, His eyes and face, and He hears everything. In this way the Supersoul exists). I have just revealed to you the very confidential meaning of this text, who else is there other than you who can rightly comprehend this subject matter."

Advaita Acarya is a secret disciple of Lord Caitanya, and Lord Caitanya's explanations are His only shelter.

So when Advaita Acarya heard this explanation which was so dear to him he was overcome with happiness and he began to weep. He addressed the Lord saying, "I am unable to say anything, it is only my great fortune and glory that You are my Lord and master." Advaita Acarya was merged in ecstatic bliss seeing the wonderful potency of the Lord.

One who has no faith in these spiritual explanations and such spiritual exchanges are certainly doomed to perish. Only the rare souls, the pure devotees of the Lord can understand the spiritual dissertations of Advaita Acarya, who was personally taught by Lord Caitanya.

The instructions of the Vedas are invariably interpreted in various ways, so also Advaita Acarya's highly esoteric explanations often found different interpretations. Who can grasp the meaning of the Acarya's dissertations that deal with such subtle spiritual matters, undoubtedly His words are as good as the Supreme Lord's own.

The Acarya's words are like the autumn clouds, it rains in certain areas only leaving other places dry; His words are understood by a few fortunate ones, not everyone. Advaita Acarya cannot be blamed for this, for everything depends on the persons ability to understand His words due to his piety and good fortune.

Advaita Acarya's main devotional duty was to serve the lotus feet of Lord Caitanya, this can be testified by all the Vaisnavas. And those who disregard the instructions of other Vaisnava associates of Lord Caitanya with the excuse that they are followers of Advaita Acarya only cannot gain the Lord's favor. Those who accept Lord Caitanya as the Lord of all the Lords – the Supreme Lord are true followers of Acarya and the Acarya also recognizes their service.

Devotional service to the Acarya is imperishable, yet it is rendered impotent if one does not accept Lord Caitanya as the Lord and master of everyone – including Advaita Acarya.

Ravana was a great devotee of Lord Siva but he did not accept the Supremacy of Lord Ramacandra, who is the Lord of even Siva. Lord Siva was displeased with his devotee and did not receive his worship or service, so Ravana's worship was useless, hence he and his entire race was destroyed. Lord Siva does not convey to his devotees his personal feeling about their actions – whether good or bad; whoever is sufficiently intelligent with understanding the desire of Lord Siva in his heart.

In the same way the followers of Advaita Acarya not understanding the desire of their master claim to be His disciples and criticize Lord Caitanya. Advaita Acarya does not tell them anything due to His specific nature, so because of neglecting the advice of other Vaisnavas and the inner desire of Advaita Acarya, they perish. These condemned persons

do not understand that Advaita Acarya's exalted position and His mystic perfection are all due to the mercy of Lord Caitanya. And if anyone volunteers to instruct them on these matters they become enraged and go to strike their well wisher. Little do they know that. Lord Caitanya's external potency Mayadevi is exceedingly powerful and She takes efficient care of such wayward and demoniac souls.

Those who do not understand that Lord Caitanya is the most beautiful Supreme Personally and Advaita Acarya is His servitor and is like the Lord's different jewelry and ornaments that decorate Him. Their positions have clearly defined in the previous verses and in spite of it if people fail to comprehend them they are doomed. A person's elevation and progress in devotional life depends on how much he is serving Lord Caitanya, there is nothing superior to the Lord's devotional service.

The devotees can advance in his devotional service in proportion to the mercy he receives from Lord Caitanya and Lord Nityananda by rendering devotional service. In this way devotional mellows constantly increase. Lord Nityananda inspires everyone to chant all the time. He says – "My dear brothers say – 'O my Lord Gauracandra'."

Advaita Acarya is totally engrossed in remembering Lord Caitanya and His pastimes often moved to tears by devotional emotions. After hearing these transcendental narrations if one is unable to develop devotional fervor and love for Lord Caitanya then contact with such a person should be avoided for it will wither away one's faith and piety.

One who understands that Advaita Acarya is a foremost Vaisnava devotee of Lord Caitanya and serves Him in that capacity is himself an exalted Vaisnava devotee and he is assured of the shelter of Lord Kṛṣṇa eternally. Such a Vaisnava is also very dear to Advaita Acarya; others who do not understand this relationship are despicable rejects of human society.

Advaita Acarya is always extremely pleased to hear about His Lord Caitanya Mahāprabhu glorified as the Supreme Lord of all. Advaita Acarya Himself glorifies Lord Caitanya in this manner, there should be no doubt about this. Lord Caitanya revealed the real purport of the Gita to the Acarya and then hid the portals of devotional life to the non-devotees.

Lord Caitanya suddenly spoke out lifting His arms, "Everyone look at Me, ask any boon you desire". All the assembled devotees bubbled over with happiness hearing the Lord's words and they each asked a boon from the Lord.

Advaita Acarya spoke first saying, "My Lord I only pray that You shower Your grace on this ignorant and fallen soul." Someone else said, "My father opposes my devotional involvement, so grant me this O Lord that his heart may be transformed and he becomes a devotee." In this way they asked for the good blessings of their dear ones, disciples, sons,

wives, servants and so on. One of them prayed, "Lord please increase my faith in my guru."

Lord Visvambhara is the benefactor of all His devotees and fulfills all their wishes, smiling sweetly He granted everyone's boon.

Mukunda all this while was behind the curtains outside the room unable to muster sufficient courage to appear before the Lord. Mukunda is loved by all and he also knows everyone intimately. No one could understand why he was being ignored because when he sang the Lord seemed to hear all the time. The Lord did not call him inside, nor did he come; the devotees felt sad about Mukunda.

Srivasa Pandita said to the Lord, "O Lord what offense has Mukunda committed at Your lotus feet? Mukunda is favored by You, and he is dear to all of us, who can prevent his heart from melting hearing Mukunda's singing? He is devotionally inclined and always careful in all respects, yet without seeing any apparent fault in him You have insulted him my Lord. And if he has committed some mistake then punish him, but why do You disown him and push away Your own servant. O Lord let him see Your Lordship, but he will never come in unless You call him."

The Lord said, "Never speak like that to Me. Do not plead to Me on that wretched persons behalf. The descriptions you heard about pretenders who make a show of humility and next moment they are aggressive is in fact a correct assessment of Mukunda, none of you really know him in truth. Mukunda sometimes is a perfect figure of humility approaching Me holding straw in his teeth, but the next moment he comes to strike Me with an iron rod, I cannot bear to see that pretentious wretch."

Speaking eloquently in Mukunda's favor, Srinivasa said, "Who can understand the inconceivable workings of Your energies? We never noticed anything offensive in Mukunda's character, and the shelter of Your lotus feet is witness to his innocence."

Lord Caitanya commented, "That spineless wretch will vociferously agree to all philosophical views to suit the company he is in when he reads the "Yoga Vasishtha" with Advaita Acarya he favors the impersonal mayavadi philosophy; in the company of Vaisnavas he pretends to be a Vaisnava singing and dancing with perfect humility. Again when he goes and joins another sampradaya there he rejects devotional service and flays the process of `bhakti' with aggressive criticism."

One who claims that there is some process which is higher than devotional service factually strikes me with an iron rod. He commits a serious offense to the path of devotional service, and so I cannot see his face."

Mukunda heard everything standing outside and heard that he will not be allowed to see Lord Caitanya. Previously on his guru's request Mukunda did not accept the process of devotional service, and Lord Caitanya with His inconceivable mystic potency could know all this. So Mukunda a pure devotee of the Lord contemplated, "There is no reason to remain alive any longer, I shall finish off this sinful body of mine. I do not know for how long I can go on."

Mukunda spoke up aloud, "Please hear me Srivasa Thakura, tell me, will I ever see my Lord Caitanya again?" He broke down and wept bitterly; Mukunda's condition touched the compassionate hearts of the Vaisnavas.

The Lord replied, "Let him go through another ten million births and he then can certainly see Me."

When Mukunda heard this promise from the Lord's own mouth he was overtaken by tremendous joy and stood drenched in tears. Repeating, "I will get, I will get", Mukunda Lord Caitanya's servitor, danced like a mad man in ecstatic love of God. The Lord's assurance that he will see him made him dance in ecstasy.

When Lord Caitanya saw Mukunda dancing He laughed and ordered, "Bring him here immediately." The Vaisnava devotees eagerly informed Mukunda to come quickly to the Lord's presence, but Mukunda did not hear anything, he was completely submerged in ecstasy.

Lord Caitanya said, "O Mukunda, your offenses are condoned, come, see Me, and receive My blessings." The devotees went and quickly brought Mukunda in front of the Lord. Mukunda fell to the ground seeing the opulent appearance of the Lord.

The Lord spoke, "Get up, get up My dear Mukunda, all your offenses have been exonerated. You lost your wealth of devotion by wrong association, but now again by your loving devotion you have conquered and indebted Me. I said to you that after ten million births you will have your desire to see Me fulfilled, You immediately pushed away all previous doubts and offenses. You had full faith in the infallibility of My words, thus You have bound me eternally in your heart with the bonds of loving devotion."

You are My singer and you shall remain with Me, all this time I was cutting jokes with you because of our intimacy. And if perchance you really commit millions of offenses then I do not consider them to be offenses because you are eternally My dearly beloved associate. Your body is cent percent imbued with loving devotion to Me, I perpetually reside in your tongue as the holy trance."

Mukunda heard Lord Caitanya's reassuring words, they moved him to tears and he felt apathy towards himself, condemning himself he said, "I am so degraded. I know nothing

about devotional service, how can a faithless fool like me experience the bliss of devotion just by seeing You?"

Duryodhana could see easily your Universal form, whereas scholars study through all the scriptures in order to just perceive that same form. Yet, Duryodhana and his entire family was stamped out, under going exterminating pains, because he lacked the slightest devotion. Therefore without possessing the proper devotional attitude now can I experience bliss even if I see You my Lord?

When You went to rescue Rukumini devi on her request, from the protection of many powerful kings who saw You approach mounted on Your bird carrier Garuda, they saw Your noble kingly bearing and an effulgent form. Your devotees like Lord Brahma desire in meditation to see this effulgent form as You appeared in the Vidarbha kingdom. As You were kidnaping Rukumini devi the kings saw You, put up a fight with You and were all slain, all because they had no devotion for You.

When you appeared from the waters of the casual ocean in the form of a bear and picked up the earth from the waters between Your tusks, the demon Hiranyaksa saw this extraordinary brilliant form. The Demigods are praying to You to see this wonderful form. But Hiranyaksa was killed by You because he was a demon and no love and devotion to You.

His brother saw Your terrible and mighty form of half man and half lion that is rarely seen by anyone, whose breast is the resting place of mother Laksmi, Your eternal consort. This wonderful form of Naransiuha unparalleled in the entire creation was seen by Hiranyakasipu, but his life was squashed with ease by You because he was a gross materialist, a non devotee.

O Lord I have no devotional feelings, yet strangely I am still alive, my head does not roll down due to grievous sins.

Kubja, the hunch back maid servant, of Mathura, wives of the sacrificial brahmin priests of Vrndavana. The noble ladies of the palace in Mathura, the garland maker Sudama, when did they see You before they saw You for the first time? Yet all of them were elevated to the blissful state of loving devotional service to You. And Kamsa the king of Mathura, at the same time saw You but was killed. I do not possess any devotion to You my Lord, but yet You keep me.

Lord Ananta Sesa, that extremely powerful personality holds this immense cosmic creation with great pleasure only because of his devotion to You. The Universe sits on just one of His many hundreds of hoods like an insignificant drop of water, while he is submerged in the ecstatic pastime of glorifying You. Although He Himself is without support or foundation He is the support and sustainer of everyone. He can perform such

extraordinary feats simply due to the potency of devotional service to You. Yet I am so fallen and impious that I cannot appreciate even such wonderful devotional fervor, I am destined for eternal degradation.

Lord Siva, Sankara became the husband of Gauri, Durga (mahamaya) by dint of his devotional service, Narada Muni rose to the platform of an eternal associate of the Lord also through loving devotion. Vyasdeva compiled the entire Vedic literature yet he was feeling dissatisfied deep in his heart. You had revealed to him in precise form the essence of the highest spiritual knowledge which is the science of devotion but he was unable to grasp the full import slight impurities of the mind. Then You spoke to him again through Narada Muni the same science of devotional service and in this way he felt resuscitated, with happiness and went on to make perfect this human birth.

I am worse than an insect yet I am not moved by such devotion, O Lord, how can I ask to see You?" Mukunda began to weep raising his arms up in the air, his body trembled and he released heavy sighs in ecstatic devotional emotions. Mukunda is a pure devotee, with a simple and spontaneous love of the Lord, how can I describe sufficiently the extent of his glories. He is counted amongst the most intimate eternal associates of the Lord.

Lord Visvambhara was moved by His devotees suffering and feelings. He said, "Mukunda's devotional service is very dear to Me, wherever and whenever you sing I will be present there. And all you have said is absolutely true, one cannot perceive Me as I am even if one see Me, one can see My true self only through the eyes of loving devotion."

"Truly I say to you for you are very dear to Me that the instructions I have given in the Vedic literature about the different rites and duties of everyone and their concomitant results cannot be changed by anyone. I alone can do as I please and supersede these rites and results, because I have the full authority to do so.

I have made you speak the truth about devotional service, nothing is of any value if it is not My devotional service. It pains Me grievously if someone is against My devotional service, and due to My suffering such an atheist is deprived of all happiness even if he sees Me.

Demon King Kamsa's washer man also saw Me, I asked him for help but he refused, this was very unfortunate for him because he was deprived of the opportunity to render devotional service. He had no attraction for Me. He had performed very severe austerity and penances for many many life times just to see Me; this piety gave him the fortune to see Me. Yet he could not experience the exhilaration of seeing Me due to lack of devotion.

I do not show any mercy to non devotees and even if they see Me they are deprived of the transcendental result, eternal happiness. One's devotion is drained if one is offensive to

the authorized process of devotional service. Due to the absence of devotion seeing Me is fruitless. Whatever you have said are actually just the things I wanted to say: in fact why should any other topic grace your mouth?

I shall propagate the process of devotional service everywhere this I have said to you; I will do this through your voice, through your songs. All the Vaisnavas' hearts will melt with ecstatic joy hearing your songs. Just as you are very dear to Me so will you also be amongst all My devotees, the Vaisnavas. And wherever I descend in any incarnation you will be also present as My singer."

As the Lord showered blessings and boons on Mukunda the Vaisnava assembly resounded with great jubilation. Devotees clasped their hands and sang out, "glory to Lord Jagannatha, glorify the Lord" and so on. Whoever hears these narrations about Mukunda receiving the Lord's special mercy is favored by the Lord to become an associate of Mukunda as a singer.

All the topics on the pastimes of Lord Caitanya are highly confidential subjects undisclosed in the Vedas, only the intelligent class of men can appreciate these topics and not the foolish. Those who relish these pastimes will certainly be able to see Lord Caitanya face to face.

So it continued, each Vaisnava as he desired had his wish fulfilled by the Lord. Srivasa Pandita is a very great and exalted personality and so all these pastimes took place in his own house.

The Lord appeared to each devotee individually as different incarnations according to the devotees attachment to a particular incarnation of the Lord. All these manifestations were extraordinary and super excellent, Lord Caitanya performed His pastimes in this manner. Everyday the Lord revealed His super mundane pastimes and all the assembled Vaisnavas along with their wives saw these extra ordinary happenings.

One who surrenders his body and mind and becomes the Lord's servitor can perceive these transcendental activities. In Navadvipa there is no dearth of men in the renounced order of sannyasa mental spectators, men who are either performing severe penances studying the scriptures or performing yogic practices. Most of them are studying the Gita and Bhagavata since long, and some of them are even giving lessons to others on these scriptures, yet not one of them are willing to give up their own ways and practices and religious views. Some undertake strict vows to remain celibate throughout life, never to accept service from others and in this way lead a life of extreme hardship.

The intelligence of this was covered over by false ego to such an extent that none of them could perceive the descent of Vaikuntha to Srivasa Pandita's residence and the spiritual bliss emanating from these. That which was seen and experienced by the servants and

maid servants in Srivasa Pandita's house is unknown to even scholars well versed in all the scriptures. The wonderful boon Murari Gupta's servant received went unnoticed by those who shaved their heads to exhibit renunciation.

Lord Caitanya can be captivated by devotion alone, and not with wealth, high birth, erudition or any such mundane means. One may be crowned with wonderful accomplishments yet he is unable to attract mercy of Lord Caitanya, for the Lord submits to unalloyed devotion, as is clearly declared in the Vedas. So in Navadvipa, all the great scholars and pundits were unaware of these extraordinary happenings.

Those who are sinful are like a lake without water where beauty is absent, how can the living beings otherwise be deprived of the spiritual bliss of experiencing these pastimes? These supramundane pastimes of the Lord are continuously existing, never ever ending; the Vedas describe them as sometimes manifest and at other times unmanifest.

Lord Caitanya's pastimes are being performed even now. Whoever is blessed by the Lord to see can see, others cannot see.

The Lord appeared to His different devotees in the particular incarnation the devotees worshiped Him. He personally taught them about His Supreme Absolute position and that He is the source of everything and everyone. This knowledge was then later transmitted to posterity.

The Lord said, "In every birth you have received my association, your servants and disciples will thus also see My pastimes through you." The Lord then distributed the garlands that graced His breast, and all were blessed to receive the chewed remnant of the Lord's betel. The devotees were caught up in the wave of ecstatic joy as they munched on the radiant moon like Lord's remnant.

The remnant of the Lord's food went to the pious and fortunate Narayani. She gave this innocent little niece of Srivasa Pandita (his brother's daughter) His remnant. She ate the Lord's remnant with joy and relish and the Vaisnavas blessed her saying that she was most fortunate since she could serve the Supreme Lord Narayani directly at such a young age.

After Narayani had eaten, Lord Caitanya said, "Narayani, let Me hear you cry for Krsna in great ecstasy." Such is the influence of Lord Caitanya's words that she immediately called out "Krsna, Krsna" and began to weep. Thus the pastime came to be known to all the Vaisnavas for all times and she became famous as "Narayani, who ate Lord Caitanya's remnant."

As the devotees were beckoned by the Lord they hastened to His presence. All these pastimes of Lord Caitanya that are being narrated are transcendental if one does not have

faith in them then his future is dark.

Lord Caitanya is very close and dear to Advaita Acarya this relationship makes Advaita Acarya glorious. And Lord Nityananda is very close and dear to Lord Caitanya, these glories of Lord Nityananda are sung in all the Vedic literatures.

If one does not recognize his identity as a devotee of Lord Caitanya, and he may be respected by the whole world, he is worth no more than a straw to the learned Vaisnava assembly.

Lord Nityananda introduce Himself saying, "I am Lord Caitanya's servant", He is always in this mood of a servitor. And only by His mercy one develops love for Lord Caitanya. All detriments in spiritual life are overcome by worshiping Lord Nityananda.

The greatest hope I always cherish in my heart is that Lord Caitanya is the Lord of my Lord. O Lord Caitanya kindly offer me the shelter of the lotus feet of Lord Nityananda, who as Lord Ananta Sesa is holding this universe. I am able to sing the glorious life and pastimes of Lord Caitanya out of my love and attachment for Lord Balarama. My Lord Balarama is always desiring the best for the world.

Lord Nityananda knows no other designation other than being Lord Caitanya's servant and only through serving Lord Nityananda is one eligible to become a devotee of Lord Caitanya. As by Lord Nityananda's grace I can know Lord Caitanya in truth, similarly to fully comprehend the truth about devotional service one must receive the blessing of Lord Nityananda.

Lord Nityananda is very dear to all the Vaisnava devotees, everyone can receive from Lord Nityananda entry into the path of devotional service. Somehow, if by chance someone disregards Lord Nityananda then Lord Caitanya Himself condemns him to eternal suffering. The full glory of Lord Nityananda is very rarely known, even the great yogi and exalted Vaisnava Lord Siva does not know His unlimited potencies.

One who is not offensive and critical of others, who chants Krsna's holy name always will soon be able to captivate with his love the uncontrollable and invisible Lord Caitanya. The scriptures instruct that spiritual goals are unattractive through criticism of others, the religion expounded by Bhagavat is to respect everyone.

These narrations of the Madhya Khanda are like nectar, but to an atheist they taste bitter. If one has a bitter taste eating sweets then his is truly unfortunate and sick and that does not really change the taste of sweets to one of bitterness. Similarly if one cannot relish the nectarine pastimes of Lord Caitanya then that is his great misfortune.

A person, even though in the renounced order of sannyasa, will enter into countless cycle of births of total ignorance if he is offensive to Lord Caitanya. Whereas a bird, if even without proper spiritual knowledge, sings the name of Lord Caitanya, will enter the Lord's eternal abode.

All glory to Lord Gauracandra, life of Lord Nityananda, kindly make Your beloved Lord Nityananda my life and soul. I offer my obeisances at the lotus feet of all Your associates with whom You performed so many pleasurable pastimes.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, offer this song to their lotus feet.

Madhya Lila

Chapter 11

Dhru O Lord Gauranga, O most precious treasure, O unlimited ocean of love of Godhead, where do you come from? You are the Lord and maintainer of the helpless, the true friends of the down trodden.

All glory to You Lord Visvambhara, the most powerful and regal of the brahmanas, victory to all Your associates who are like honey bees attracted to the nectar of Your lotus feet. You are as dear to Paramananda Puri as his own life, and You are the greatest wealth Svarupa Damodara possesses. You are very dear to Srila Rupa Gosvami and Srila Sanatana Gosvami, and the heart of Jagadisha and Gopinath.

Lord Visvambhara continues performing His pastimes in Navadvipa, not visible to every eye. The blessed Srivasa Pandita sits in his house situated in the central island of Navadvipa and sees the endless and marvelous pastimes of the Lord. He serves the Lord with pure love and sees the Maha prakasa' lila pastime with the other Vaisnavas.

Lord Nityananda was residing in Srivasa Pandita's house and loved and respected him as His father. Lord Nityananda was always manifesting the mood of a little child who drank Malini's (Srivasa's wife) breast milk.

Malini's breast had long dried up but on Lord Nityananda's touch milk flowed again in her breast. She was amazed at such miraculous happenings. Caitanya Mahaprabhu ordered her not to reveal this to anyone, everyday she saw Lord Nityananda's child like behavior.

"Lord Visvambhara said to Lord Nityananda, "Listen Nityananda, so that You avoid arguments and fights with anyone, do not behave recklessly in Srivasa's house." Lord Nityananda objected saying, "Krsna! You can never see Me acting reckless. You cannot find another person as well behaved as I am." Lord Visvambhara replied, "I know You too well", Nityananda said, "Let Me hear You point out my mistakes and ill behavior."

Smiling, Lord Caitanya said, "You want to know Your mistakes? You throw showers of rice in every room. Lord Nityananda said, "but this is the work of a madman and such mischief must be stopped; You want to falsely blame Me and not give Me any food to eat. If You want to eat all by Yourself that is alright with Me, but why do you defame Me to everyone?"

Lord Caitanya replied, "I feel ashamed to rectify misconduct and so I am trying to rectify You". Lord Nityananda smiled and said, "That is very good! You must always teach Me whenever You see Me misbehaving. You are correct in assuming that I am the culprit". He then broke into peals of laughter.

Lord Nityananda became immersed in an ocean of happiness. His ambient receded to oblivion and taking His cloth He tied it around the head, standing naked before all. He pranced about in great leaps bubbling with laughter, staggering sometimes like a drunk man.

Gadadhara Pandita, Srivasa Pandita and Haridasa beheld this sight of the Lord's special mercy for it was meant to teach a lesson to the whole world.

Lord Visvambhara held Nityananda and said, "What are you doing? Such behavior is inappropriate in a householders house. You just told Me that You were not mad, and the next moment You contradict Your own words."

For One who is oblivious of the external world what reactions can words have on Him? Lord Nityananda was floating on the waves of ecstasy. Lord Visvambhara had to Himself dress Nityananda Prabhu. Such are His inconceivable activities.

Lord Caitanya's words fell on deaf ears for Lord Nityananda was totally unaware of everything like a mad lion.

He would not even eat with His own hands, Malini had to feed Him. Malini, the chaste and righteous wife of Srivasa Pandita could sense Lord Nityananda's inner feelings and so she served Him like a mother to a son.

One day a crow stole a small bell metal container and flew away out of sight, upsetting Malini devi. The crow suddenly returned again but without the container. Malini devi was well aware of her husband's reaction once he saw that the ghee vessel of Krsna's was missing, his temper was nothing more short than a thunderstorm, she felt helpless and began to weep.

Just then Lord Nityananda came there and saw tears streaking down Malini devi's eyes. Smiling he asked, "Why are you crying? Tell me the cause of your distress? I will take care of everything."

Malini devi tearfully replied, "O listen Gosain, a crow flew away with the ghee vessel, who knows where. He assured her, "Mother stop weeping and worrying I will get Your vessel back."

The Lord spoke to the crow smiling pleasantly, "O crow, go and bring back the vessel quickly." Lord Nityananda resides in everyone's heart. Who has the power to disobey His orders. The crow immediately flew off followed by the distraught eyes of Malini devi. The crow returned soon with the vessel in its beak and kept it near Malini devi. Malini devi could very well understand the extraordinary potency of Lord Nityananda from this incident.

Swooning with ecstasy she began offering prayers to the Lord, "For one who can bring to life the dead son of His guru from the custody of Yamaraja and for one who maintains this cosmic manifestation, what is so wonderful in bringing back a small vessel from a crow? On His head rests the unlimited creation and He does not even feel its weight while performing His pastimes; the endless ocean of resilience is destroyed just by chanting His name to influence a crow to bring back a small vessel it had stolen is not an extraordinary deed for Him.

In the past as Laksmana You were guarding Sita devi while living in the forest, yet you only looked at her feet and no other part of her body. Your powerful arrows had later defeated and exterminated the entire demon family of Ravana, and so winning back this small vessel is indeed an insignificant deed.

At whose lotus feet river Jamuna devi begged forgiveness and offered chosen prayers to glorification, who has the potency to maintain all the fourteen worlds, what marvel is it to Him to get back a small vessel from a crow? Yet none of Your activities can be diminished, since all of Your activities, however easy and small it may seem are transcendental and the Absolute Truth, such is the clear verdict of the Vedas."

Lord Nityananda smiled as He listened to her prayers and remarked in His child like manner, "I want to eat". Whenever Malini devi saw Lord Nityananda milk oozed out of her breasts out of spiritual parental love and Lord Nityananda in order to fulfill her spiritual desires sucked on her breast like a child. There are some of the inconceivable pastimes of Lord Nityananda, my capacity to describe all this limited, the pastimes of the Lord are already widely known all over the world.

His activities are extraordinary and difficult to understand, those who know Him in truth can easily believe in all His pastimes. Lord Nityananda is always totally engrossed in ecstasy and He moves about Nadia as does the brilliant sun across the azure vault.

A mystic yogi or a learned scholar or anybody may think and say anything about Lord Nityananda, people may comment that Lord Nityananda is not a close associate of Lord

Caitanya, I do not care to hear about any such remarks, I only pray that His lotus feet remain imprinted in the depths of my heart.

There are many atheists who criticize Lord Nityananda, in spite of hearing His glory, I kick them in the head hoping for the Lord's mercy on them. Lord Nityananda is so lost in His transcendental pastimes in Srivasa Pandita's house that Lord Gauranga has to look after Him.

One day Lord Caitanya was sitting in His house together with his wife Visnupriya devi, whose exquisite beauty matched only Laksmi devi's. She prepared betel pan for the Lord and He received them smiling with pleasure. This way He spent nights and days with her lost in the pleasure of each other's company. Mother Saci's heart exulted to heights of unknown joy as she saw the happy couple. Lord Caitanya knew the reason for His mother's exhilaration and so He spent much time with His wife.

Around this time Lord Nityananda, who was always immersed in bliss came to Lord Caitanya's house in a restless mood. He stood before everyone, naked like a innocent child, not feeling any shame.

Lord Caitanya enquired, "Nityananda why are You without clothes?" Nityananda replied with a smile, "It is so, it is so." Lord Caitanya said, "Nityananda wear your clothes." He replied, "Today I leave." Lord Caitanya insisted, "Why?" Nitai said, "I cannot eat anymore." Lord Caitanya said, "When I say something why do you answer with a completely different suspect?" Nitai replied, "I want all around attention."

Angrily Lord Caitanya said, "It is not my fault." Nitai replied, "My Lord Saci devi is not here." Lord Caitanya said, "be merciful and wear your clothes." Lord Nityananda said, "I will eat." Like this Lord Nityananda is always in the serving mood of Lord Caitanya; while one hears the other speaks, and Lord Nityananda wanders all over Nadia laughing joyfully.⁷⁵⁻⁷⁷ Lord Caitanya got up and personally dressed Nitai and Nitai continued chuckling. Sacidevi smiled seeing Nityananda's activities and felt a motherly affection towards him thinking of Visvambhara. His words strongly reminded her of her older son and sometimes he even looked like him. Unknown to anyone mother Saci felt equal love for both Lord Nityananda and Lord Visvambhara.

When Lord Nityananda came out of his trance he dressed himself up. Sacidevi gave him five milk cakes to eat. Nitai put one of the sweets in his mouth and threw the other four sweets far away. Saci devi raised an alarm saying, "Alas, alas, why are you throwing it away?" Lord Nityananda replied, "Why did you put all the sweets in one place?" Saci devi said, "I do not have anything more, what will you eat now?" Lord Nityananda answered, "ask for it and it will be certainly there."

Saci devi went inside the room only to be greeted by a wonderful surprise. She saw the four sweets thrown away by Nitai were there. She thought out aloud, "Where were the sweet cakes thrown and how could they be here now?" Saci devi was amazed and amused she removed the dust particles from the sweet cakes and came to Nityananda. She found him eating laddus, and enquired, "From where did you get those laddus?" Lord Nityananda replied, "I saw you were disappointed when I threw the sweet cakes away so I brought them back."

Seeing these miracles Sacidevi considered in her mind that who can know the extraordinary qualities of Nityananda Prabhu. To Nityananda Prabhu she said, "Nityananda why do you bewilder me in this manner? I know very well that You are the Supreme Lord, please therefore remove your illusory potency for me."

Lord Nityananda exhibiting the mood of a young boy went running after Sacidevi to touch her feet as she tried desperately to escape him. Such are the super excellent activities of Lord Nityananda. They bring pleasure to the pious devotees but to the envious it brings pain.

Those envious and sinful wretches who criticize Lord Nityananda become so contaminated that even Ganga devi who purifies everything runs away from him. Lord Nityananda is the Supreme Lord of the Vaisnavas, as Ananta Sesa, He holds the universe on his hood. Although I have no attachment for Lord Nityananda and Lord Caitanya I pray that the treasure of the lotus feet of Lord Nityananda be firmly situated in the inner recesses of my heart. This is my earnest desire for which I beg at the feet of all Vaisnavas, let Nityananda Prabhu, Lord Balarama be my supreme Lord and master.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana Dasa, offer this song at their lotus feet.

Madhya Lila

Chapter 12

All glory to Lord Visvambhara the Lord and master of all the Vaisnavas, please give us devotional service to You and make us Your surrendered devotees.

Lord Nityananda performed many wonderful pastimes with Lord Caitanya in Navadvipa. Lord Nityananda did innumerable extraordinary deeds engrossed in the ecstasy of love of Krsna, like a little boy He went about His work with simple enthusiasm.

He spoke always very sweetly to all the devotees He met, and danced laughed and sang to Himself in bliss. Sometimes moved to outburst of ecstasy he roared loudly astonishing one and all.

He sometimes jumped and swam in the crocodile infested swelling hissing monsoon waters of the Ganga, fearless and carefree. Everyone grasped with consternation but Lord Nityananda swam about in the waters laughing and splashing. He swam about the mood of Lord Ananta Sesa feeling completely at home in the waters of the Ganga, while the spectator devotees held their breath in anxiety.

At times Lord Nityananda became so surcharged with ecstasy in love of Krsna that He went into unconscious trance lasting three to four days. These are some of the inconceivable pastimes of the Lord, they are endless and eternal and I am incapable of describing them all.

One day Lord Caitanya was sitting alone when Lord Nityananda came to Him completely naked chuckling like a child; His eyes and pure face were twinkling and tears of limitless joy cascaded down His cheeks. He went about repeating like loud peals of thunder this sentence, "My Lord and master is Nimai Pandita of Nadia."

Lord Caitanya smiled, amused at the sight of Lord Nityananda's large, brilliant, beautiful formed and completely bare frame. Hastily Lord Caitanya removed the cloth from His

own head and wrapped it around but Nimai continued to chuckle as if nothing happened.

Lord Caitanya then smeared perfume on His body, decorating Him with a flower garland and began to glorify Lord Nityananda, "Your name is Nityananda and so is Your form and demeanor, always and eternally blissful. You are Nityananda now as You were Balarama before. No one can interrupt the ecstatic and unlimited joy, You experience as Your name suggests, in everything You do whether, walking, eating or otherwise. Ordinary men cannot appreciate Your transcendental potencies. You are always to be found where Lord Krsna is present, Krsna is eternal and is the Absolute Truth and so are You since You are His eternal associate.

Lord Nityananda is perpetually relishing the nectar of loving devotion to Lord Caitanya, all His words and deeds are fulfilling Lord Caitanya's inner most desire. Lord Caitanya said to Him, "Since long I have one unfulfilled desire, I would like to have Your karpin loin cloth dress". Saying this He went and brought His karpin, then tore it to many long strips.

The Lord then distributed one by one these strips to the assembled Vaisnavas, telling them, "Place it on your heads, these are most precious worshipable objects even to Lord Siva, the king of the Yogis; what to speak about others. One attains the exalted position of becoming a pure devotee of the Supreme Lord only by Nityananda's grace; all of you should know that He is the embodiment of Lord Krsna's full transcendental potencies.

Lord Nityananda is identical to and is the immediate expansion of Lord Krsna. He is an eternal associate, friend and brother to Krsna, He expands Himself as Krsna's bed. Ornaments and other such paraphernalia. His character and pastimes are a mystery even in the Vedic literatures although He is every ones maintainer, Protector and friend. All His activities are full of devotional nectar to Lord Krsna; it is easy to attain the highest perfection of love of Krsna by serving Him. So all of you place these strips from His karpina on Your heads and go home and worship it with care and regard."

The Vaisnavas wrapped the Karpina strips lovingly around their heads following Lord Caitanya's instruction. Again Lord Caitanya spoke, "listen, all you devotees! now drink the water that has washed the lotus feet of Lord Nityananda, this will immediately imbibe in your unfaltering faith in Lord Krsna's devotional service, of this there is no doubt."

Having received Lord Caitanya's instructions the devotees washed Lord Nityananda's lotus feet and drank the water, they drank as much as possible, five times, ten times and more, Lord Nityananda who was throughout the entire episode engrossed within Himself, remained smiling benignly.

Lord Caitanya sat down and began to distribute this water (padodaka) with utmost pleasure. The devotees drank and became intoxicated chanting, "Hari, Hari." The

devotees each expressed their joy, someone said, "Today was the fulfillment of my life", another said, "All the bonds of my material entanglement were served today", another commented, "today I feel I have become a servant of Lord Krsna," still another voice said, "this water is so relishable, its sweet taste still lingers in my mouth".

This water was so unique that immediately upon drinking everyone became spiritually excited, some danced, some began to sing, others started rolling on the ground, and still others could not stop roaring out aloud in joy.

Just then a jubilant kirtana started up, some devotees sang Krsna songs and others began to dance. In a moment Lord Caitanya rose up and letting out a thunderous cry joined in the dance. Meanwhile, Nityananda Prabhu also stood up and started dancing, unable to contain their joy the devotees encircled both their Lordships and continued their ecstatic dancing and jostling.

They were intoxicated with joy falling on each other, played little games touching each others feet and smearing their heads with the dust; some hung on to the others neck sobbing happily. They all mingled happily forgetting the mood of reverence, the Lord and His servants all danced together. Lord Caitanya and Lord Nityananda embraced each other ever so often and danced with blissful gestures. Mother trembled under the rhythmic dancing of Lord Nityananda and the whole world resounded with, "Hari Hari".

Drowned in the nectarine ocean of love of Godhead Gaura and Nitai the Lords of Vaikuntha danced in ecstasy with their servitors. All these pastimes are endless they simply became manifest at a certain time and place and again became non manifest, this is clearly explained in the Vedas.

After dancing the whole day, Lord Caitanya finally sat down with all His devotees. He clapped thrice loudly and then spoke benignly, "Whoever worships Lord Nityananda in loving devotion loves Me also. His lotus feet are worshiped by Lord Siva and Lord Balarama hence always offer your love and devotion to Him.

If anyone is critical of Him or dislikes Him then even if anyone is a devotee he is rejected by Me. Whoever has even so much as received a slight touch of Lord Nityananda, Lord Krsna will never forsake him. Lord Caitanya's words brought resounding applause from all the devotees.

Whosoever hears these transcendental narrations with faith and devotion becomes protected and maintained by Lord Caitanya. Such activities of Lord Nityananda Prabhu are fully understood by only those who are His confidential associates and the eternal associates of Lord Caitanya.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, offer this song at Their lotus feet.

Madhya Lila

Chapter 13

I offer my humble obeisances at the lotus feet of Lord Sri Caitanya and Lord Nityananda, whose elongated arms reach down to their knees; Their complexion is as brilliant as molten gold.

They imitated the congregational chanting of the holy names of Krsna; They have exquisite elongated lotus petal eyes, They are the maintainers of the entire Universe, the top most Brahmanas, Protectors of the religious principles of the age; the well wisher of every living entity and the embodiment of mercy and magnanimity.

All glories to Lord Gaurasundara, all glory to Lord Nityananda who is served by everyone.

Lord Caitanya is always performing His pastimes in Navadvipa but they are not visible to every eye. Ordinary people see him as before as Nimai Pandita, nothing more is perceivable to them about the Lord's activities or character.

The Lord reveals Himself to the fortunate devotees according to their realizations in devotional service. He hides Himself to the outside world of materialists.

One day the Lord suddenly expressed a certain feeling to Lord Nityananda and Haridasa Thakura, "Listen Nityananda and Haridasa, travel everywhere and tell people about My teachings. Go to every house and beg everyone of this, Chant Krsna's name, worship Him and cultivate the science of Krsna consciousness. Just repeat this only and make them chant only Krsna's name and at the end of the day come and give Me your reports. Those who do not comply to your requests I will come personally and cut them with My Sudarsan chakra."

The Vaisnavas were very amused to hear the Lord's orders and there was no question of anyone trying to change any of it. Considering that Lord Nityananda has accepted these

orders with utmost respect, anyone who disregards them is demented. If someone is only serving Advaita Acarya but does not worship Lord Caitanya will be destroyed by Advaita Acarya Himself.

Lord Nityananda and Haridasa Thakura the two Lords were on their way in a blissful mood with Lord Caitanya's order as their prime inspiration. They visited every house, going all over Nadia and requested all, "chant the holy names of Krsna and worship Him, He is everyone's shelter, friend and most treasured wealth, practice Krsna consciousness with undivided intent."

Wearing robes of renunciates they approached the householders, many invited them for food but they only replied, "I only beg of you to chant Krsna, worship Him and cultivate devotional service."

This is all they repeated and went their way. The pious received their instructions well with faith being also impressed by their effulgent figures and replied happily to them expressing their pleasures. "I will do, I will do." Someone else said, "You two have mental aberrations due to wrong advice from others, You have become mad because of bad company, why have you come to infect us with your madness. Good and healthy persons have gone mad because of Nimai Pandita's bad influence."

Those who were disallowed entry into Srivasa Pandita's house during kirtana to see Lord Caitanya dance would react insolently to this saintly pair. They shouted, "beat them, beat them!" still others said, "Maybe these two are informers of dacoits, under the present pretext and garb they are collecting information. Why should saintly men act in this manner? If they come this way again I will hand them over to the law."

These comments only amused Lord Nityananda and Haridasa Thakura, they did not feel hurt or daunted they simply continued to preach everyday Lord Caitanya's message and on returning described everything to Lord Caitanya.

One day they came across two drunkards totally intoxicated, giant in size and looking like the worst kind of pirates. Their tales of wicked acts are unending and there is not a sin that they have not committed. Although born in a Brahmana family they consume liquor and beef, rob, steal and burn other houses. They disobey the court injunctions against them and always avoid appearing before the officers of law, all day engaged in their wicked activities.

The two drunks rolled on the public streets, and when one caught the other unawares he pounded him with his fists. People watched this fun always keeping a distance. Just then Nityananda and Haridasa arrived there.

The two drunks sometimes embraced each other affectionately and the next moment they would pull each other's hair. They used the most filthy and abusive language on each other. They ran the good name of the brahmana class in Navadvipa to the ground. Intoxication can ruin anyone's life and character.

Although they had committed every conceivable sin they were still free from the offenses against Vaisnavas. They were just always intoxicated and had no opportunity to criticize Vaisnavas.

Such company, where Vaisnavas are offended may consist of highly pious persons still all their mercy is depleted. If Vaisnavas are offended even by an assembly of renunciates, sannyasis, such an assembly is more irreligious than a group of drunkards. For the drunks there is still a chance for salvation but for those who are critical of Vaisnavas there is no hope for liberation.

In spite of studying the scriptures a person may not become purified, and if such a person criticizes Lord Nityananda then he is doomed.

The two drunks were still very much intoxicated as Nityananda and Haridasa see them from a distance. Nityananda turned to one of the crowd in the street and asked, "who are these two men, why do act like this?"

They replied, "Gosain, they are brahmanas, very good and noble parents, very good and aristocratic family, their family dates back many generations in Navadvipa, their family has a spotless reputation. These two are the black sheep of their family and from the beginning they are engaged in all sorts of sinful activities."

"Their family and society ostracized them seeing their character, and from that time they live independently as outcasts in the company of other drunkards. All the residents of Navadvipa are terrorized by them, they fear that anyone of them could be the next target of their arson and looting. Everyone knows that they are capable of anything and everything."

When Lord Nityananda heard these facts about the two scoundrels His heart melted. He immediately felt great compassion for them and began to consider how He could save them. He thought, "Lord Caitanya incarnated only to liberate and save the most fallen souls, who is more degraded than these two?"

The Lord has appeared hiding His real identity, the ordinary folks are unaware of this and they foolishly deride Him. If My Lord is merciful to these two and saves them then the entire world will acknowledge His Supreme potency. I Nityananda can prove to be a real servant of Lord Caitanya only when I persuade My Lord to awaken in these two their original Krsna consciousness."

They are so drunk now that they are oblivious of everything even themselves, if they could become similarly engrossed in chanting the names of Krsna, if they could cry My Lord's name, then My preaching and traveling is successful."

People now have to bathe in the Ganga with their clothes on for fear of somehow the shadow of these sinners as much as falls on them, but if I could reverse this present condition by being purified by Lord Caitanya when people saw them again they would feel clean as though they had taken a bath in the Ganga then only can I become worthy of My true name."

Lord Nityananda's glory and mercy is unfathomable, he has advented only to save the most fallen souls. After thinking to Himself He expressed to Haridasa Thakura, how rotten they are, although born in a brahmana family they are so debauched that there is no way they can escape the worst kind of hellish punishment.

The Muslim guards who had whipped You almost to death were forgiven by You, so now in the case of these two if You are compassionate to them then constantly they can be saved. The Lord will certainly you if you plead on their behalf to Him, the Lord Himself has said that He cannot refuse you Haridasa. Let the whole world see the magnanimity of our Lord, that He is the savior of even these two. Just as the Bhagavatam sings about the liberation of Ajauimba, let all the three worlds witness something as unique."

Haridasa Thakura is all too familiar with Nityananda's nature, so he considered that these two sinners are as good as saved. Haridasa said, "Listen My Lord. Your desire is certainly also the Lord's desire. You deceive me by saying I can speak to the Lord because I am an animal and I need to be deceived, You are doing this repeatedly only to teach me of my lowly position."

Smiling benignly Lord Nityananda embraced him and spoke softly to him, "let us repeat to these drunks the Lord's message for which purpose we are roaming the streets. The Lord has instructed everyone to chant Krsna's name and especially the most degraded persons. Our duty is to simply repeat the rest is depending on the Lord whether they follow or not."

Once decided they now walked alike to the two drunks. The pious and saintly persons alike tries to dissuade Nityananda and Haridasa, "do not venture near them, if they catch you then you might even lose your life. We live in fear of these two, how do you muster up the courage to go to them? You cannot expect them to understand the holy position of a sannyasi, these two, murder brahmanas and slaughter cows."

Yet undeterred and joyously both continued walking towards the sinners chanting Krsna's name. They came close enough for them to hear Lord Caitanya's message, they called out, "chant Krsna's name, worship Him, for the Lord is dear to you as mother and father,

He is the most wonderful treasure of the heart. He has appeared in His incarnation only for your sake, so give up all your sinful activities and surrender to such a merciful Lord."

Hearing voices the two drunks lifted their heads, their eyes blood shot with rage. Seeing that the voices belonged to sannyasis, they cried out in anger, "catch them, catch them" and prepared to grab them. Haridasa and Nityananda hastily retreated being chased by these two yelling drunks, their cries were nasty and the two sannyasis were afraid of them.

People started saying, "we had warned them from before, but they did not heed it and so now they are put into a fearful situation." The atheistic persons derived pleasure out of this inside themselves and maliciously thought, "These charlatans have been properly punished by Lord Narayana." The pious brahmana lot cried out, "O Lord Krsna save them, save them!" and they all fled the place in fear.

The two rogues were now chasing the two saints and although they cried out, "catch them, catch them," they were still not near them. Nityananda said, "My dear Vaisnava, Haridasa, we have got ourselves into a good mess, we can call ourselves lucky if we come out of this alive." Thakura Haridasa replied, "O Lord, what is the use of talking, acting on Your advice we now face unnatural or violent death. Because You have given instructions on the holy name of Krsna to these two faithless drunkards we are earning our due reaction and punishment, death."

Speaking in this manner Lord Nityananda continued to run laughing gleefully while the two rogues chased them hurling loud abuses. Their bodies were ugly and fat so movement was difficult yet they ran after the two.

"O brothers, where do you think you can go, how will you escape Jagai and Madhai today? You seem not to now that Jagai and Madhai move about in this area, so stay a while and get acquainted with this place nicely." These words further spurred them on and they kept chanting, "save us Krsna, save us Krsna. O Govinda."

Haridasa said to Nityananda, "Lord Krsna saved me sometime back from the cruel hands of my Muslim tormentors, but today due to my companions restless nature and lack of mature intelligence I am about to face my final end."

Lord Nityananda replied, "You are incorrect, this restlessness is not My real nature it is manifesting in this manner due to your master, Lord caitanya's spiritual ecstasies. Although He is a brahmana He is relaying orders like some king. And by His orders we go from door to door, although I never heard anyone else give such orders. In the process of executing His order our only remuneration is the harsh abusive words and false accusations by the people. If we do not carry out His orders then we are finished and if we do then this present dilemma is our answer. As for blaming someone for all this, you

single Me out in fact your master has also a share in it."

The two carried on their verbal mock fight with each other with great pleasure still being chased by the two drunken rogues. Running they went in the direction of Srivasa Pandita's house and the two rogues were left behind to run around in circles confused by intoxication.

The two rogues were confounded looking in all direction. They had no idea where the two saints had gone, they just gave up the chase and went about shuffling.

Nityananda and Haridasa after a little rest turned back to check if the rogues were still chasing them, they got up embraced each other laughing and went to see Lord Caitanya.

They found Lord Caitanya sitting amidst all the Vaisnavas, His exquisite beauty flowed from every part of His transcendental form. His eyes were like two full bloomed lotuses, His beauty caused Madana, the God of love, to swoon.

They were discussing Krsna conscious topics in the assembly and sometimes the Lord would reveal the transcendental truth about Himself. It was as if the Lord of Vaikuntha, Narayana sat to discourse with Sanaka and other sages.

Nityananda and Haridasa narrated their days experience to the assembly, "A strange incident occurred, we came across two drunks totally intoxicated, we were told that they were from brahmana families. We thought of doing them a good turn and requested them to chant Krsna's holy name, but they reacted violently and chased us, we could barely escape with our lives."

Lord Caitanya said, "What persons are these, what are their names? Being brahmanas why do they act in this coarse manner?"

Srivasa and Gangadasa were sitting close to the Lord and they said, "My Lord, these two persons are Jagai and Madhai. Their father is a pious brahmana but bad company has spoiled these two, now they know only intoxication. Their names instill fear in the hearts of the people and they live by stealing, looting and violence. It is impossible to describe how fallen they are, but You see everything and know everything My Lord."

Lord Caitanya said, "I will show these two rogues, I will cut them to pieces if they come in front of Me."

Lord Nityananda said, "You may cut them to pieces but I will not move from there, and if they are not alive I will not be able to carry out Your mission. Why are You getting so angry with them, allow Me first to make them chant Lord Krsna's name. The pious will naturally chant Krsna's name but these two know only irreligious activities. If You deliver

them and bring them into devotional service, then Your fame as 'Patita pavana' or 'deliverer of the fallen' will remain intact. Your fame as 'Patita pavana' had increased when You saved Me but that fame will reach unlimited bounds if You deliver these two."

Laughing Lord Visvambhara said, "They are already liberated, as soon as those two rogues saw you they were delivered. You are so concerned about their welfare, Krsna will very soon take full care of them."

The devotees broke out in jubilant shouts of "Hari, Hari" when they heard Lord Caitanya's words, they were convinced that the sinners were already saved.

Haridasa spoke to Advaita Acarya, "The Lord has sent me out with an extremely restless person, if I go in one direction He will find another. He will jump into the crocodile infested swelling monsoon waters of the Ganga and try to catch the crocodiles. I stand on the banks shouting for Him to return He ignores everything and floats downstream like a dead man. And if He sees a young boy on the banks He gets up and goes shouting angrily after the boy. Soon the boy's irate parents arrive with sticks who I have to plead and beg with before sending them away."

He steals butter and cream from the milkman and runs away and I get caught and they want to beat me up. He is always doing the sort of activities which are incorrigible and beyond all logic. If He comes across a young maiden He asks her to marry Him. He sits on a bull shouting "Mahesh" (Lord Siva) and if He sees a cow He milks her and drinks the milk."

When I try to advice Him on His activities He mocks you saying, "What can that Advaita of Yours do to Me? And that person who You call 'Caitanya' what can He do to Me?"

"I repeat nothing of all this to Lord Caitanya. Today I was saved only by the Lord's grace. These two drunks were lying in the street in a stupor and He goes to them and tries to preach to them about Krsna. They are enraged and charge at us, we were saved from death today only by Your mercy."

Very much amused Advaita said, "That is nothing special for Him. An intoxicated person should join other drunks. He is drunk with love of God so He should join the other two. And as a renunciate devotee you have no business in such company. I know Nityananda's character and ability He will make everyone intoxicated with divine love. Wait another few days, He will bring those two also into the Vaisnava fold.

Advaita Acarya was suddenly overcome with anger and He threw away His clothes from His body and started strongly chastising. He said, "I want to hear everything about Caitanya's devotion to Lord Krsna. How He sings and dances what is the extent of His potency. Just wait and see tomorrow Nimai and Nitai will bring those two drunks with

them and dance with them here, and have them mingle with all the other Vaisnavas. Let us not run away from here and save our castes."

Haridasa laughed at Advaita Acarya's angry mood and was relieved and assured that the two drunks would be saved. Who is able to really fathom the inner meaning of Advaita's words only personalities like Haridasa Thakura can understand since he is of that spiritual caliber. Many who misunderstood the real position of Advaita in relation to the other associates of the Lord and the Lord Himself criticize Gadadhara Pandita for acting on the Lord's desire, they invite their own doom. Any person who sides with a Vaisnava against another Vaisnava and criticizes him is destined to be destroyed.

The two drunks were as usual going to different places of the town and by some divine arrangement came and set up their den ;on the banks of the Ganga, a bathing place frequented by Lord Caitanya and went about their business of terrorizing the people.

The entire neighborhood was in the grips of terror, rich, poor, miser. After dusk no one ventured to go to the Ganga for their evening ablution and if at all then only in large groups.

They spent their nights close to the Lord's house. Every night they heard the Lord's kirtana, staying up whole nights when they heard the sweet kirtana accompanied by mrdanga and cymbals. They danced a drunken jig to the sound of the kirtana, greatly amused at themselves. The kirtana and their dancing increased their appetite for more wine. At times listening to the kirtana at other times getting up to dance all this went on in a state of drunken stupor, they were totally drowned in intoxication oblivious of time and place.

When they accidentally met the Lord then they remarked to Him, "O Nimai Pandita, it is nice that you sing, I want to see how You sing the mangala Chandi (verses in glorification of Durgadevi) every night. I will bring all the paraphernalia for the chandi kirtana."

Lord Caitanya kept a distance from them seeing their drunken state, but others went a different way altogether to escape these rogues.

One day Lord Nityananda was returning to Lord Caitanya's house in the evening after moving about town the whole day. The two rogues went and halted Him. Jagai and Madhai shouted out, "who is it?" Nityananda replied, "I am going to Nimai Pandita's house." In a drunken state they commanded, "What is Your name?" Lord Nityananda replied, "My name is Avadhuta."

Lord Nityananda lost in the mood of a young boy began to converse with the two drunks performing His lila. He had already made up His mind that He will deliver them and so

He had purposely chosen this time to come this way. When Madhai heard the name 'Avadhuta' he picked up a piece of broken earthen wine pot and seething with rage he threw it at Nityananda. The stone struck Nityananda on the forehead and it started bleeding. Lord Nityananda quietly meditated on Govinda, Krsna.

Jagai was deeply shocked to see blood dripping from Lord Nityananda's forehead; when Madhai once again raised his arms to strike Nityananda Jagai caught his hands. He said, "Why did you do such a heartless brutish thing, what can you gain by striking this foreigner? This Avadhuta is innocent do not hit Him again, He is a renunciate hitting Him will not benefit you."

People went running to Lord Caitanya and informed Him of the incident. The Lord immediately collected a large army of His disciples and arrived at the spot. Lord Nityananda was still amidst the two, blood dripping all over His body, but He was smiling.

When Lord Caitanya saw blood on His beloved Nityananda, He went into a fit of wrath and cried out, "chakra, chakra!" calling for His most devastating weapon, the Sudarsan disc. The chakra immediately appeared looming ominously before the very eyes of Jagai and Madhai.

The devotees became very fearful and Nityananda quickly went to Lord Caitanya begging Him, "When Madhai was about to hit Me, Jagai tried to check him, but accidentally I was hit and although You see blood on Me I do not feel any pain. Please be calm My Lord I have no pain see, I beg of You to spare them and give them to Me."

When the words of Jagai being checked penetrated Lord Caitanya's hearing He became very pleased and He went up to Jagai and embraced him. He said to Jagai, "May Lord Krsna bless you, you have won Me over by protecting Nityananda. You can ask for anything you very much desire, I shall grant you the boon, and from today may you be firmly situated in a pure devotional life experiencing love of Godhead."

The Vaisnavas became joyous, appreciating Lord Caitanya's blessings on Jagai with loud cries. And when Jagai heard Lord Caitanya's blessing him into love of Godhead, he fell unconscious with ecstasy.

Lord Caitanya said, "Jagai, rise up and see, I have really blessed you with love of Godhead." Jagai then saw Lord Caitanya in His four handed manifestation, holding the conch, disc and lotus. Jagai placed His lotus feet on his chest. Jagai knew that the lotus feet on his chest sustained Laksmi devi's life and so he caught them tightly as his most treasured object and wept like a child purified of his sins. Lord Caitanya is always performing such wondrous pastimes.

The same soul resides in both Jagai and Madhai, one was purified of all his sins, and the other still a sinner. While Jagai was praying to Lord Caitanya Madhai was already being transformed within. Overlooking the presence of Lord Nityananda, Madhai quickly got up and threw himself like a stick before Lord Caitanya and catching hold of His lotus feet he prayed, "Both of us were sinners, sinning together, in the same place at the same time. Why was Your mercy shown to one and not the other My Lord? Be merciful to me, I shall chant Your holy name, for there is no one else who can deliver a wretch like me."

Lord Visvambhara replied, "I cannot deliver you, you were responsible for shedding Nityananda's blood." Madhai replied, "You cannot say this My Lord. How can You act against Your own religion? In Your previous incarnation, why did You give liberation to those demons who were piercing Your body with arrows?"

The Lord replied, "Your offense is far greater than those demons, because you have hurt Nityananda, My most beloved associate. I am revealing to you this truth that Nityananda's body is more dear to Me than My own is to Me."

Madhai said, "since You are already revealing the truth to me tell me how I can be saved? You are the Supreme healer of all diseases. I can be healed of my disease only by Your treatment. Please do not deceive me anymore, O Lord of the Universe, Your real identity is already known. Who can You hide it from?"

Lord Visvambhara said, "You have committed a grievous offense: go and fall at Nityananda's feet." Madhai threw himself at Nityananda's feet following Lord Caitanya's instructions. Lord Nityananda's lotus feet are eternal treasures and once anyone holds on to them they will never be forsaken: this fact is well understood by Revati devi.

Lord Visvambhara said, "Listen dear Nityananda, he is at Your feet. You must show him mercy. As because he was responsible for shedding Your blood so only You can forgive him."

Lord Nityananda said, "What can I say or do My lord? Everything is a transformation of Your mercy. If I have acquired any piety due to devotional service to You then let all My pious results be given to Madhai. And as for My offenses I do not mind them, but You Lord should leave aside Your deception and unconditionally shower Your mercy on Madhai."

Lord Visvambhara said, "Now that You have forgiven everything why not also give Madhai Your transcendental embrace." Receiving Lord Visvambhara's order Nityananda firmly embraced Madhai and Madhai was immediately relieved of all sinful reactions and his body became surcharged with Lord Nityananda's spiritual powers.

Both Jagai and Madhai were now completely purified of all sins and they began to glorify both their Lordships Gaura–Nitai.

Lord Caitanya said, "From now do not commit anymore sinful activities." Jagai and Madhai replied, "never again My Lord." Lord Caitanya said again, "both of you listen carefully, it is an absolute fact that I have delivered you of all your sinful reactions accumulated over many many births and if you do not engage further in any sinful activities I take full responsibility of your sinful lives. I will take your remnants and my energy will manifest within your bodies."

The Lord's promise to the two was like sweet nectar in their ears and they fell down in a state of blissful trance hearing His words. All misconceptions and nescience dissipated from their minds and Jagai and Madhai were exhilarating in these moments of spiritual happiness. The Lord perceived this mood and instructed His men accordingly.

"Take those two men to My house and I will perform kirtana with them. I will give them today what is rarely accessible to even Lord Brahma. I will convert these two men to top class devotees who will become famous all over the world.

Those who would cleanse themselves in the holy waters of the Ganga each time they contacted Jagai and Madhai previously I will change their opinions, from now they will consider that the association of Jagai and Madhai is as good as the association of Gangadevi herself, this was Nityananda's desire. Nityananda's promise can never go in vain."

All the Vaisnavas escorted Jagai and Madhai into the inner recess of Lord Caitanya's house. Allowing only the Vaisnavas inside the Lord closed the doors.

Lord Visvambhara sat down and Nityananda and Gadadhara sat on either side of Him. In front facing Him sat the exalted Advaita Acarya, and the rest of the devotees sat all around Him. They were, Pundarik, Vidyanidhi, Haridasa Thakura, Garuda, Ramai, Srinivasa, Gangadasa, Vakresvar Pandita, Candra Sekhara and many other associates of the Lord who know the real nature of the activities of the Lord, they all sat in that assembly with Jagai and Madhai.

Jagai and Madhai was so swayed by the spiritual ecstasy generated in that Vaisnava assembly and the kirtana that they began rolling on the ground manifesting the symptoms of ecstasy like horripilation, profuse of tears, shivering etc. Who is able to fathom the unlimited and nectarine pastimes of the Lord that He can convert two rogues into exalted devotees. They were previously atheists and sinners but now they are like two renounced spiritualists. Whosoever has faith in these activities of the Lord will attain the lotus feet of Krsna and the worst degradation is reserved for the non-believers.

Jagai and Madhai offered prayers of praise to the Lord as the Lord and the devotees heard them with happiness. By the will of the Lord, Sarasvati devi, the Goddess of learning appeared on their tongues. Jagai and Madhai saw both Lord Caitanya and Lord Nityananda sitting in one place and they perceived Their individual real identity. The prayers they offered were so potent that if one hears them one immediately develops loving attachment to Krsna.

They prayed, "All glory to Lord Visvambhara, the Lord of Lords. All glory to Lord Nityananda who is serving Lord Visvambhara in so many ways. All glory to Lord Caitanya who is the preceptor for congregational chanting of the name of Lord Krsna. All glory to Lord Nityananda who carries out all of Lord Caitanya's desires. All glory to the son of Jagannatha Misra, all glory to Lord Nityananda who has taken complete shelter of Lord Caitanya.

All glory to Saci devi's son who is an ocean of mercy and all glory to Lord Nityananda, the Lord's constant companion. All glory to You, Lord of my heart, who is born as the son of a king's scholar, and all glory to Lord Nityananda who is the embodiment of compassion. All glories to the activities of Lord Caitanya and all glory to Lord Nityananda the most exalted Vaisnava.

All glory to the Supreme Lord, Sri Caitanya who holds the conch, disc, mace, and lotus, all glory to Lord Nityananda who is non different from Lord Caitanya and is glorious as the 'Avadhuta'.

All glory to Lord Gauracandra the life and soul of Advaita Acarya; all glory to Lord Nityananda, who in His Ananta Sesa expansion is glorifying the Lord with thousands of mouths.

All glory to Lord Caitanya, Gadadhara Pandita's life force and the master of Murari, He is the source of all joy to Haridasa Thakura and Vasudeva.

O Lord! You have in all Your previous incarnations delivered innumerable sinful persons; these acts are Supremely wonderful, the whole world sings hymns praising these pastimes. In fact by delivering two sinful wretches like us the glories of Your previous activities are somewhat reduced, after all we are insignificant.

The story of Ajamila's deliverance was glorious, we seem puny and small next to that. This I say not in useless praise but with full conviction, Ajamila was the tight candidate for Your mercy. The Vedas declare that even a killer of millions of brahmanas can attain liberation immediately upon chanting Your holy name. It is not at all surprising that Ajamila attained liberation by chanting Your name because such is the transcendental potency of Your holy name.

You have incarnated specially to expound the highest truth of the Vedas; the authority of the Vedas would be undermined if sinners like us are not delivered. We were inimical towards You and even struck Your beloved Nityananda, yet You delivered us. One can easily judge the unimaginable difference between Your magnanimous act and our heinous low performance.

As soon as Ajamila uttered "Narayana" four messengers of the Lord appeared before him. As for us, when we saw You we immediately drew blood from Your forehead, for which we were able to see Your expansion, and expansion of expansions, Your weapon for this incarnation (the holy name) and Your eternal associates. You had all along kept these wonderful facts a secret, but now these unlimited excellencies have been exposed.

Now by Your grace the essence of the Vedas is more clear and so Ananta Sesa can freely sing this truth. Now the hidden store house of Your transcendental qualities has been opened and the best example of this is that You have saved us out of Your causeless mercy.

Demons like Kamsa although cruel to You, yet You gave them liberation after killing them. You have so many places which are most confidential and some of the kings and warriors could see a little of it unraveled when they fought with You at the Svayamvara. Although they could see You face to face they all met with doom.

Those devotees who would clean themselves in the holy waters of the Ganga if perchance they even stepped on our shadows, now they are touching and mingling with us. O Lord in every respect Your activities are Super mundane, and there is no way to deceive anyone anymore about Your transcendental nature, everyone is well aware of this.

When Rajendra the king of the elephants prayed to You, You appreciated his faith and surrender and so You relieved him from his distressful condition and gave liberation to him.

Similarly it was not by accident that You delivered Pubana the witch, and all the other demons like Aghasura, Bakasura etc. Upon leaving their bodies they were immediately transported to transcendence, who can understand these activities of Yours unless they approach this subject through the knowledge of the Vedas.

The way You have delivered these two most wretched, fallen souls was witnessed by the entire creation. All the wretched sinners You have delivered so far had some kind of qualifications but we have not a single qualification and yet You causelessly delivered us because of Your unlimited merciful nature.

Jagai and Madhai finished their prayers with tears of joy streaking down their glowing faces, such is the transcendental potency of the Lord. The assembled Vaisnavas were

astounded having seen everything that had happened before their very presence, and they clasped their hands in great reverence before the Lord offering Him their prayers.

"The choicest words that were just spoken by these two drunks in praising You was possible only by Your causeless mercy. Who can understand the nature of Your inconceivable potencies, You give Your mercy by Your own sweet will."

The Lord replied, "These two are not to be considered as drunks or rogues any more, from now they are My servitors. All of you kindly pray for them that they may never leave My devotional service. Whatever offenses they may have committed against any of you, please forgive them and bless them."

Hearing Lord Caitanya's words Jagai and Madhai threw themselves down at the feet of all the Vaisnava devotees and catching their feet begged for mercy. The devotees were moved by their humility and blessed them, thus Jagai and Madhai became free from all desires to commit further sinful activities.

Lord Caitanya said, "Rise, rise O Jagai and Madhai, You have nothing to worry anymore now you are My servitors. Your prayers were all true and are well appreciated. Such mercy and miracles that you have now witnessed and experienced is impossible in your present bodies, but it is now made possible only by the mercy of Lord Nityananda, this is an absolute fact. All you Vaisnavas present here please witness that I am taking on Myself all the sinful actions of these two souls."

To make everyone understand that He was accepting the sinful actions of Jagai and Madhai, Lord Caitanya's body became blackish in complexion. The Lord inquired, "why do you all look at Me in that manner? How do I look?" Advaita Acarya replied, "You look like Lord Krsna."

Lord Caitanya began to laugh at Advaita Acarya's words and all the Vaisnavas became ecstatic and expressed their joy in jubilant sounds.

Lord Caitanya said, "Begin kirtana then this black shroud of sin will lift from My body and enter the bodies of those who criticize the devotees of the Lord." The devotees were happy to hear these words and they began a loud kirtana.

Lord Visvambhara and Lord Nityananda began to dance and the Vaisnavas circled around them in joyful abandonment, singing their praise. Advaita Acarya also began to dance, Lord Caitanya had advented on his request and the worlds was saved because of him alone.

Everyone joined in the ecstatic singing and dancing keeping time with the clapping of hands. They forgot their awe and reverence for the Lord in their joy and nobody knows

the countless times they bumped into the Lord while dancing.

Mother Saci sat in the inner chambers with her daughter-in-law and saw everything feeling herself carried away in waves of ecstasy. Everyone was drowned in the flood of happiness of love of Godhead, Sri Krsna. Even Laksmi devi is very careful to touch the Lord's body but now even the two drunks were freely mingling and dancing and touching the Lord.

Lord Caitanya delivered these two, while He pushed the fault finders and offenders of the Vaisnavas down to the worst well. One never advances in spiritual life by finding faults in other Vaisnavas, in fact only sinful reactions are increased so give up all your fault findings.

After dancing the Lord sat down and all the Vaisnavas sat around Him. The Vaisnavas were covered in thick layers of dust, yet they were clean and glowing.

The Lord again looked like His original beautiful golden self and smiling He said, "Do not consider these two persons as being sinners any longer since I Myself have burnt up their sins. My energy has entered them and I make them act, speak, walk, eat and when I leave they will also leave their bodies behind. The conditioned living entities unable to bear much pain calls out for help with a little suffering, and even when the body is burnt the soul does not want to associate with his body.

The conditioned living entities under the influence of his false ego begins to accredit himself for all his activities and becomes proud, this is very dangerous. All the activities so far carried out by these two were under the spell of false ego but now I have stopped all that. From now they should be counted amongst you as Vaisnavas without discriminations.

All of you please listen attentively, anyone who gives these two brothers anything to eat with devotion and respect is in fact offering Lord Krsna the most relishable honey: even a leaf offered with love to them is nectar to Krsna.

If anyone ridicules these two in any ways will be destroyed because of their offensive attitude." The Vaisnavas were pleased to have Jagai and Madhai join their fold and offered them obeisances.

The Lord said, "Let us all go to the waters of Bhagirathi Ganga." As they came to the river they jumped inside. Constant chanting of God's holy name has made the devotees young in spirit and now they played in Jahnavi, ganga's waters like little children. Even the sober older devotees were acting like the restless youths, this is true because of the influence of devotional service to Lord Krsna.

Just before this was the festivity of kirtana, and now they were all submerged in the festivity of water sports with the Lord. All the barriers of awe and reverence were lowered between the Lord and His devotees and they played with each other as equals. The Lord splashed water on the devotees, but no one could counter the Lord's attacks. In all the water fights between the Lord and the devotees, the Lord was always the winner and the devotees flee His ferocious attacks after only a few minutes of feeble resistance.

At times Advaita Acarya, Lord Gauranga and Lord Nityananda were engaged in water sports together, another time Srivasa, Haridasa Thakura and Mukunda played together. In this way all the devotees including Sri Garbha, Sadasiva, Murari, Sriman, Purusottama, Mukunda, Sanjaya, Buddhimanta Khan, Vidyanidhi, Gangadasa, Jagadisa, Gopinatha, Garuda, Srirama, Govinda, Sridhara, Krsnananda, Kasisvara, Jagadananda, Govindananda, Sri Suklambara etc.. took part. It is impossible to write down all the names of the unlimited lists of Lord Caitanya's devotees, later Vedavyasa will compile all the names in the Puranas.

All the devotees were wholly engrossed in water sports experiencing the highest spiritual pleasures sometimes someone was victorious and at other times he lost. They all enjoyed playing together with Lord Caitanya, Gadadhara Nityananda and Advaita Acarya.

Once Lord Nityananda catching Advaita Acarya unawares splashed water into His eyes. For a while He could not open His eyes and so infuriated He started hurling abuses at Nityananda. He said, "Where did this drunkard come from, He has blinded me. Srivasa Pandita has brought this traveling mendicant from somewhere and He is now moving about as if He is one of us. And that Visvambhara is also associating with Him closely, doing so many things secretly with this traveling mendicant."

Lord Nityananda replied, "do you not feel any shame? What is the use of all this argument after all you have lost." Lord Caitanya intervened saying, "Once is not sufficient, I will accept a win or loss only if it is repeated three times."

So once again Advaita Acarya began to fight with Nityananda Prabhu. It was difficult to discern them, due to their physical similarities in water they seemed like one person in two different places. Both played vigorously sometimes someone won and again lost in the next fight. Like this they were both equally matched. But once Nityananda again caught Advaita off guard and He forcefully splashed water into His eyes. Advaita Acarya was hurt and startled and said, "You drunkard, You cannot become a sannyasi just by murdering a brahmana. You have spent most of Your time in the West eating in different people's houses while traveling and nobody knows anything about Your family, Your caste and other such background information. We know nothing about Your parentage, Your guru. You are simply here eating, sleeping and moving about and everyone just calls You `Avadhuta'."

Actually Advaita was eulogizing Lord Nityananda under the pretext of using abusive language; all of Nityananda's followers laughed at the words along with Nityananda knowing the real meaning of these words. But Advaita Acarya continued His acting and was livid with rage and He said, "I will destroy everyone, then do not blame Me."

The devotees laughed at the show of anger; He was revealing the truth under the guise of being angry, His words only sounded like abuses. If someone does not understand the esoteric meaning of such vociferous fights and takes sides glorifying one and condemning the other he will certainly be annihilated.

Only those fortunate souls who have received the mercy of Lord Nityananda and Lord Caitanya can understand the esoteric meanings of the words of Vaisnava devotees.

Then after a while the two stalwarts Nityananda and Advaita embraced each other. These two Lords are always drunk with the nectar of love of Godhead, Sri Caitanya Mahaprabhu.

In this way, every night after kirtana Lord Caitanya went with all His associates to perform water sports in the Ganga. Such pastimes cannot be seen by the ordinary people but the demigods take great pleasure in witnessing all these sports of the Lord remaining in their hiding places.

They got up from the waters and came to the land chanting Lord Hair's name. The Lord garlanded everyone with prasada flower garlands and applied sandal wood paste on them, bidding them farewell before they went for their meals. He then again offered Jagai and Madhai to all the Vaisnavas and gave them His personal garland. These pastimes of the Lord are eternal and continuous they only appear and disappear as described in the Veda.

The Lord returned home and after washing His feet He offered prayers to Tulasi devi. He sat down to eat and Mother Saci brought all the prasadam foodstuff to His presence. He prayed to all the previous Acaryas offering them prasadam and then the Lord of the entire cosmic manifestation ate His meal with relish. He cleansed His mouth and went and sat by the door. Mother Saci looked to the hearts content at the young couple at the young couple as they sat together, she felt a great ecstasy drowning her body and soul.

Who can fully gauge the extent of Mother sacidevi's good fortune? Only if Ananta Sesa can emulate with His thousand of hoods can one understand this. Even if one utters the name `ai' (short term of Sacidevi's name) in material consciousness that word will free him from all sufferings. Sacidevi even forgot herself as she gazed into her son's beautiful face.

At last Lord Visvambhara got up to go to bed then all the demigods who were secretly present there also left. Daily Brahma and Lord Siva and other demigods came to serve

their Supreme Lord, Sri Caitanya. No one can see these personalities without the Lord's grace, and the Lord sometimes allows a few devotees to see and hear about their presence. Some days when Lord VIsvambhara would be sitting one of these unseen servants would approach Him. He said, "remain where you are" and all the rest of them would immediately again go back into hiding.

The number of such unseen visitors are so numerous that there is no need to write the exact figure. The Lord asked His devotees, "Can you not see these heavenly visitors?" The devotees replied with folded hands, "All the three worlds are serving You my Lord. What power do we possess to see all of them unless You empower us with the vision to see them."

These are the Super excellent pastimes of Lord Caitanya which are esoteric in nature and anyone who faithfully hears them attains the highest perfections, one should not doubt the veracity of this statement, the proof is that all the prominent demigods like Brahma and Siva were daily visitors to Lord Caitanya's house.

Thus Lord Caitanya delivered Jagai and Madhai very easily because He is the life and soul of the Universe, the most munificent of all incarnations and so He will deliver everyone with the exception of those who are critical of the Vaisnavas and who act against the teachings of the Vedas.

If a personality, even of the stature of Lord Siva, commits an offense against a devotee of the Lord then according to the Srimad Bhagavatam he soon meets his end.

"mahad-vimanat sva-krtad dhi madri nanksyaty adurad api sulapanih" (SB 5/10/25)

"Although I have committed an offense by insulting You, I know that there is no loss or gain for you due to My insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaisnava.

The scriptures are strong in condemning offenses against the Vaisnavas, even a erudite scholar is not saved by his spiritual readings or a person engaged in chanting Lord Krsna's holy name is also not spared punishment if he offends a Vaisnava. The instructions of the Padma Purana as cited here, when followed strictly will help one develop love of Godhead.

"Satain ninda namnah paramamaparadham vitanute yatah khyatim jatam kathamu sahate tadvigarham"

To criticize and find faults in pure devotees of the Lord is the most grievous offense against the holy name. O holy name! how can You bear the criticism against Your pure

devotees through whom Your glories have been propagated (You can never tolerate criticism against those who have dedicated their lives in propagating the holy name of the Lord). Such offenders are annihilated.

Lord Gauracandra will certainly deliver anyone who hears with faith the deliverance of these two big sinners. All glory to Lord Gauracandra who is the deliverer of the most fallen and demoniac souls, He is the most magnanimous Lord, an ocean of mercy, He sees only one's devotional qualities and rejects his faults. If anyone can remain alive without rendering devotional service to His lotus feet is a great sinner, and only by one's previous pious activities somehow life is maintained but what good is such a life?

In spite of my discrepancies please be merciful to me so that I may be allowed to always chant Your glories. Lord Caitanya is my spiritual master and Lord's Lord and master and in every birth I pray that I may become their eternal servitor.

The pastimes of Lord Caitanya are without beginning and without end and I am compiling these pastimes to be able to glorify Him in any manner I can. I offer Him and His associates my respectful obeisances and I pray at their lotus feet that all my offenses may be excused.

Lord Sri Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, offer this song at their lotus feet.

Madhya Lila

Chapter 14

O Lord Gauranga, Your exquisite form is bubbling over with the nectar of love of Godhead as You dance within Yourself.

Lord Siva and Lord Brahma and the other demigods came regularly to serve Lord Caitanya but without the Lord's permission no one could see them.

Everyday they witnessed the different pastimes of the Lord and when the Lord went to sleep for the night they would also disappear only to return the next day ready to render any service to the Lord. They had witnessed how Jagai and Madhai were delivered and now they were returning in a jubilant mood.

They were discussing with each other, "The Lord has such unlimited compassion for the fallen souls that He liberated even those two most abominable characters. This has imbibed in me great hopes that one day I shall certainly cross over this ocean of nescience."

Yama raja, the God of death was also a daily visitor and he witnessed Lord Caitanya's pastimes. He inquired from his assistant Chitragupta, who tabulates and calculates virtuous and sinful activities of human beings. "What is the extent of sin that these two persons have committed, and what it means to exonerate them?" Chaitragupta replied, "O Yamaraja why pursue this matter, it is futile?"

If my assistant writers sit down to write down the sins of these two they will never finish even after a month and if you want to sit and hear their sins then even after hearing many millions of them it is your prerogative. All the messengers constantly describe their sins so much that the writers always feel harassed unable to cope up with the voluminous scores of sins."

The messenger said, "The amount of sins they commit forces me to the brink of complete exhaustion and break down from writing them. The bottomless pits where these records are kept will bear witness to my plight, these two have made us writers weep. But now most facilely Lord Caitanya has absorbed all their mountable pile of sins, now permit me that I can cast them into the ocean bed."

Yamaraja had never before witnessed such a display of compassionate nature of one for another. Yamaraja was an elevated Vaisnava, he was the embodiment of religious principles, well conversant with the injunctions of the Srimad Bhagavatam. When he heard Chitrugupta he went into a trance in love of Krsna. He fell down unconscious inside his chariot. Chitrugupta and his assistants became concerned and tried to pick him up unable to control the flow of tears.

The demigods who were returning were jubilantly performing kirtana. Yamajara's chariot had come to a halt and Yamaraja was lying unconscious inside. Lord Siva, Lord Brahma, Ananta Sesa, Narada Muni and the other demigods were experiencing a new type of happiness glorifying Lord Caitanya and how His boundless magnanimity could deliver these two who were considered the worst sinners.

When the others noticed that Yamaraja's chariot had halted they came to him and saw Yamaraja lying unconscious inside. They were astonished to see him in this condition not knowing the cause of his loss of consciousness. Chitrugupta explained to them the reason for his present condition and Lord Siva and Lord Brahma could immediately perceive the symptoms of ecstasy in love of Krsna in Yamaraja. They began loud kirtana, singing into his ears.

The kirtana revived Yamaraja's consciousness and when he found himself back he got up and began dancing like a madman. The kirtana revealed a crescendo and Yamaraja, son of the Sun God, matched it with his wild dancing. The demigods got infected with Yamaraja's dancing and they joined in with him. Lord Siva, Narada Muni and everyone else were drawn in by the mood of love of Godhead. These are very confidential matters and one day the Vedas will reveal these activities of the demigods.

Dharmaraja now freed from his feelings of shame and intoxicated by love of Krsna lost himself in the movements of dance. Bringing back to memory the pastimes of Lord Caitanya he cried out, "Hallowed be the Lord, the most munificent Lord, friend of the fallen souls."

The body movements were accompanied with ecstatic symptoms of uproarious calls, horripilation all over the body, a continuous flow of ecstatic emotions as he wept thinking of the Lord. His assistants and companions were over-flowing with joy seeing Dharmaraja. Chitrugupta was a devotee who was very attached to the lotus feet of Krsna, he joined in with unrestrained loud and charming appreciation and all were rolling on the

ground.

Lord Siva was also dancing in intense rapture unaware that his clothes were strewn everywhere, naked he pranced about in love of Krsna, he a very exalted Vaisnava devotee was blessing the world chanting Lord Krsna's holy name. His matted locks had cascaded down and flared up with each upward movement of his body. Seeing their master in such raptures, Ganesh and Kartika also joined Lord Sankara as they were all remembering the unlimited mercy just exhibited by Lord Caitanya.

Four handed Lord Brahma, whose life and soul is in devotional service to the Supreme Lord, also began to dance in the company of his family members. Kasyapa Muni, Kardama Muni, Daksa Prajapati, Muniara Mana, Bhrigu Muni all joined in with Lord Brahma, for they were stalwarts in the realm of devotional service and were expert in relishing the spiritual mellows with Lord Krsna. They wept and dancing circled around Lord Brahma releasing sighs of devotional feelings.

Devarsi Narada was also dancing next to Lord Brahma, tears of love flowed down in streams. He forgot his vina as he was relishing the glories of the Lord and His holy name. Sukadeva Goswain was a beloved devotee of Lord Caitanya, one who knew perfectly the science of devotion, he also joined the dancing and repeating the names of Jagai and Madhai he rolled in the dust, offering his obeisances to the Lord.

Indra, the king of the demigods almost invincible due to his weapon, 'thunder' is feeling repentant. Tears flowed constantly from his thousand eyes like rivers. Now his thousand eyes, which he received due to Gautama Muni's curse were able to see for the first time the glorious pastimes of Lord Caitanya and he felt that the curse was a blessing in disguise. Indra was experiencing such great happiness that he was rolling on the ground, with no concern for his kingly position; his weapons felt impotent and his priceless and opulently studded kirti necklace lay limp and neglected. These are fully the symptoms indicating the influence of love of Krsna.

Candra, Surya, Kuvera, Varuna and all the demigods, servants of Lord Krsna were dancing intoxicated by the nectar of love of Krsna which they had just drunk with their eyes in the form of Lord Caitanya's pastimes. They were jostling freely with each other oblivious of high or low positions, they were drunk and happy.

Lord Ananta Sesa was dancing accompanied by Garuda. Lord Sesa is holding the entire creation on one of his hoods, but now he was fully absorbed in love of Krsna. Lord Siva, Lord Brahma and others surrounded Him as He danced and sang with His thousand hoods the unparalleled pastimes of Lord Gauracandra of how He delivered the worst kind of sinners.

They were all in the grips of spiritual ecstasy, some wept, others laughed and some lay unconscious on the floor. Someone said, "How wonderful to see Lord Caitanya's pastimes, O how blessed are Jagai and Madhai." The unlimited azure vault reverberated with their joyous pandemonium, purifying the entire cosmic creation with the eulogy of Krsna. They dispelled the gloom of inauspiciousness.

The all auspicious sound of Gaura lila Satyaloka, permeated the vast coverings of the material world down to the lowest material planet—`pabalaloka'. Everywhere they echoed Lord Gauranga's pastimes of delivering the two sinners, Jagai and Madhai. Having now once relished the nectar of Gauranga's pastimes, they continued to glorify Lord Caitanya as they went back to their abodes.

All glory to Lord Gauracandra who has appeared in this material world to benedict the conditioned souls for He is the Lord of all the living entities, the Lord of the Universe. Just as You have so munificently delivered these two most fallen sinners so kindly shower Your mercy on everyone one of us also. O Lord!, You are most gracious because You have come to save the fallen souls.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, string a garland of songs in their praise and offer it at their lotus feet.

Madhya Lila

Chapter 15

All of you just behold the super excellent potency of Lord Gauracandra. He is so difficult to be attained in meditation even by exalted personalities like Lord Siva, Sukadeva Goswain. Devarsi Narada yet we see Him mingling freely with people who do not possess any devotional qualities.

Lord Visvambhara is always performing His Super mundane pastimes in Navadvipa out of His causeless mercy but no one can perceive them. Just as the inmates of the ocean, the fishes, can never perceive the moon, but only the reflections of its rays similarly although Lord Gauracandra manifest His pastimes openly the common people could not perceive the super excellent elements in them.

Jagai and Madhai were now completely transformed persons by Lord Caitanya's mercy; they were very devoted, examples of pillars of piety. Before sunrise they completed their bathing in the Ganga and sat down to chant two lakh times the name of Krsna daily.

They always condemned themselves for their lowly position out of humility and with tears in their eyes they incessantly chanted Krsna's holy name. Now that they have tasted the marvelous nectar of the holy name and of devotional service they can perceive this material existence and see that everything is inherently a part and parcel of Krsna.

When memories of their older sinful ways plagued them they fell almost unconscious to the ground, repentant and weeping. They cried out, "O most merciful Lord Caitanya, the Saviour of the fallen souls" and remembering the Lord's mercy again and again they shed tears of joy.

The happiness they experienced in Krsna's service made them forget even about eating and each time the two of them thought of the mercy shown to them by Lord Caitanya they wept uncontrollably. Lord Caitanya and the other devotees were always being very kind to them giving them inspiration and hope. The Lord came Himself to feed them but

still they could not feel peace deep inside.

Madhai specially felt greatly afflicted each time he remembered how heinously he had struck Lord Nityananda. Although Lord Nityananda had forgiven him, Madhai was far from feeling exhilarated.

He said, "I have hurt Nityananda Prabhu drawing blood from Him, in His body resides Lord Caitanya and I am so sinful that I struck such a personality." Saying this Madhai punished himself.

Madhai was unable to contain his feelings at such memories and day and night he cried, nothing else came to his mind.

Lord Nityananda roamed about in Nadia always in the mood of a child, laughing and carefree. He was very easy to please and always happy and He was totally free from any sense of false prestige.

One day Madhai found Lord Nityananda was all alone, he threw himself down and embraced His lotus feet. Tears of love for the Lord washed His feet and with complete humility he prayed to Lord Nityananda.

"O Lord as Visnu You maintain this universe, and as Ananta Sesa You hold the cosmic manifestation on Your hood. You are the embodiment of devotional service, Lord Sankara and Parvati devi constantly meditate upon You. Devotional service to the Lord is exclusively Your property and it is Your prerogative to grant anyone the eligibility to be situated on the platform of devotional service. No one is more dear to Lord Caitanya as You are.

By Your grace the mighty Garuda participates in Lord Krsna's pastimes as the Lord's carrier. You are constantly chanting the glories of Krsna with Your unlimited mouths, propounding and explaining the process of devotional service as the highest human occupation.

Devarsi Narada experiences innumerable bliss chanting Your glories; Your only and most treasured possession is Lord Caitanya.

You are famous as the one who forced the Jamuna to change her course and flow according to Your desires; King Janaka received transcendental knowledge by serving You.

You embody the essence of all scriptures being the Original Person, and the primeval Supreme Personality as declared by the Vedas. You are the divine father of every living entity, the greatest Mystic; You are Laksmana the valorous prince.

You are the vanquisher of demoniac and atheistic forces, the Supreme enjoyer of all mellows, and the foremost spiritual guide: You are well conversant with all of Lord Caitanya's pastimes. Maha maya, Your external potency, has become worshipable by the entire universe just because she has served You, the whole cosmic manifestation seeks the shelter of the shade of Your lotus feet.

You are fully devoted to Lord Caitanya and so You are the most proficient propagator of the path of devotional service; You are the sum total of all the potencies of Lord Caitanya. You expand Yourself as Lord Caitanya's bed, throne, resting place, umbrella, You are His very life and soul.

As Balarama You are matchless in Your service to Krsna and as Nityananda You are foremost of Lord Caitanya's associates as well as the Origin of all incarnations of Lord Caitanya. You are always delivering the fallen and annihilating the atheists.

You are the protector of the Vaisnava devotees of the Lord and the propounder of the true religion, the process of pure devotional service to the Lord. By Your grace Lord Brahma creates this universe. You are always worshiped by Your energies, Revati devi and Baruni devi and Kanta devi.

The Rudra incarnation was produced out of Your anger, through him You bring about the annihilation of this cosmic creation.

Samkar sanatmakro rudro niskra myatti jagattrayam, "Rudra was born out of Lord Sankarasana's face and he dissolves the universe with the great fire called `kalanala'."

Although You seem to be doing everything yet You are not the doer, O Lord the whole cosmic manifestation is resting on Your bosom. Your body is very soft and gives Krsna great pleasure when You expand Yourself as His bed and He lies on You. But I am so monstrous and sinful that I hurt this same transcendental body of Yours, who is more wretched than I am?"

Your transcendental form is constantly worshiped by Lord Siva accompanied by his beautiful consort Paravati and other young maidens, simply by remembering Your form one is freed from all bondage and this same spiritual body was bleeding due to my misdeeds.

Chitraketi, the famous emperor was living happily by worshiping You and was counted amongst the foremost Vaisnava devotees; that same form that is worshiped by the entire universe was brutally hit by me, the lowest of sinners.

The sages of Naimisaranya forest headed by sage Sauraka became freed from all material entanglement by meditating upon Your form. In expansion as Laksmi You were wounded

by Indrajit, son of Ravana, in battle and for this You slew him. Similarly the Gorilla demon Dvividha also met with a premature death at Your hands because he was harassing You.

The mighty Jarasandha was also vanquished by You for being inimical to You; I am so foolish that I did not understand what is beneficial to me and so I inflicted pain upon Your transcendental form. I did not know then the consequences of such an act for when Rukmi, Krsna's brother-in-law, insulted You, You took his life.

Romaharsava Suba was blessed with a long life by the sages of Naimisaranga, but when he failed to accord to You Your due respect, then You came and slew him with a blade of grass.

King Duryodhana and the entire dynasty was almost exterminated for disregarding Your words: they were spared by good luck because of the presence of elevated devotees like Kunti devi, Bhimsa, Yudhisthira, Vidiva, Arjuna who intervened supplicating You with appropriate words.

When one's very life is at stake just by a little disrespectful attitude towards You, then to what depths of depravity and hell must I enter for my heinous act?" Speaking like this Madhai started experiencing love of Godhead he fell to the ground clutching the Lord's lotus feet to his bosom.

Madhai continued to pray, "The shelter of Your lotus feet can save anyone from the endless cycle of rebirth. You have appeared simply to deliver the most fallen, so my dear Lord kindly protect this fallen soul surrendered to You, for You are my life soul and most treasured goal.

All glory to Lord Nityananda, the darling son of Padmavati devi. You are the most precious jewel of all the Vaisnava devotees. You are completely free from any rancor, always submerged in the highest state of blissfulness, You are always inclined to forgive those who are surrendered to You. I am the most atrocious beast and offender, so kindly forgive me Lord for all my offenses."

Lord Nityananda smiled hearing the loving supplications offered to Him and said, "get up, arise O Madhai, you are My servitor, I now reside within your body. Is the father disturbed if his little child hits him? I have accepted your beating in this parental mood. What is more important is that anyone who hears your wonderful and devotional prayers to Me will certainly develop loving attachment to My lotus feet."

You are the recipient of my Lord's mercy therefore you are free from all blame. Whoever worships My Lord Caitanya becomes most dear to Me and I offer him My protection eternally.

If anyone disregards Lord Caitanya but offers Me worship and sings My glories he suffers My pains birth after birth." He then embraced Madhai and took away all his misery.

Madhai again fell at Lord Nityananda's feet and said, " I have one other prayer my Lord, You are situated in everyone's heart and I have inflicted severe violence on many such living entities. I do not even know to whom and to how many souls I have inflicted pain, if I could recognize them then I would beg forgiveness for them. But in this situation I am deprived of their blessings and forgiveness. O Lord if You are pleased with me then advice me how I can get out of this dilemma."

Lord Nityananda replied, "Listen to My advise Madhai, construct a bathing place on the Ganga so the residents of Nadia can take a bath without difficulty and fondly think of You for this convenience. This is also a service to Ganga devi, who dissolves everyone's sins with her pure waters. What better blessings can you ask for? stand at the bathing place and beg for forgiveness from every bather praying to them for their blessings in this way you can exonerate yourself of all offenses."

Madhai took to heart Lord Nityananda's advise. After circumambulating Him several times with utmost love and respect he left. Chanting Krsna's holy name, while tears of love of God streamed down his face, he began to construct alone a proper bathing place on the bank of the Ganga. The people saw this sight with great wonder. Madhai offered prostrated obeisances to everyone who came to the site and begged them saying, "please forgive me for all the offenses I have committed knowingly or unknowingly against you and think of me graciously."

The people were happy beyond words and remembered Lord Govinda seeing Madhai's humility and his devotional mood; he shed tears of love for the Lord while he worked. The word went around, "Nimai Pandita has marvelously converted Jagai and Madhai into good and pious men."

The people greeted the news with sheer astonishment and commented, "Nimai Pandita is not an ordinary mortal, evil men ridiculed and criticized Nimai Pandita without knowing Him. Nimai Pandita was always actually engaged in performing kirtana, Nimai Pandita is truly a real devotee of Krsna. Whosoever ridiculed or denigrates Him will certainly meet his doom.

Anyone who could transform the character and mentality of these two is surely the Supreme Lord Himself or at least specially empowered by Him. Nimai Pandita is certainly an extraordinary Personality and now the extent of His power has become widely known." The people of Nadia discussed amongst themselves in this manner and they avoided the company of men who continued their criticism.

Madhai was leading a very austere life and became known as a "brahmacari" following strictly the vow of celibacy and restraint. He was always in sight of Ganga devi living on her bank and worked very hard with the spade constructing the bathing place.

This wonderful pastime of Jagai and Madhai's deliverance was monumentalized for posterity by this bathing place. These narrations of the Madhya Khanda becomes nectarine because it describes Lord Caitanya's munificence in delivering these two fallen wretches.

Whoever is envious of the fact that Lord Caitanya is the origin of everyone will be destroyed. The extraordinary activities of Lord Caitanya are the hidden treasures of the Vedas so hear these narrations attentively and with proper faith.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul,

I, Vrndavana dasa, humbly offer this song at their lotus feet.

Madhya Lila

Chapter 16

All glory to Lord Gauracandra, the Supreme Lord of Lords, and all glory to the beloved devotees of Lord Visvambhara.

Lord Visvambhara is now in the midst of fully manifesting His Sankirtana movement with His associates in Navadvipa. Whole nights are passed in dancing and kirtana behind closed doors, for such pastimes are not meant for the common materialistic men.

One day the Lord was engrossed in dancing in Srivasa Pandita's house. Unknown to anyone Srivasa's mother-in-law had hidden herself behind baskets in a corner of the room. But what is the use of such hide and seek games, when there is a lack of devotional feeling inside them one is not fortunate enough to see the Lord's ecstatic dancing.

While dancing the Lord repeatedly pointed out, "Why do I not feel the usual exhilaration today?" The Lord is the Supersoul residing within everyone's heart. Yet knowing everything He did not reveal anything pretending ignorance.

He said in between His dancing, "I am not deriving any pleasure today. Is someone hiding inside this room somewhere?"

Srivasa Pandita went through the whole house looking for strangers but did not find anyone and informed the same to the Lord. The devotees continued the kirtana but the Lord felt the same as before. He again stopped and said, "I am still not feeling the usual ecstasy, maybe this is Krsna's wish."

The devotees were thrown into a whirlpool of mental agony, they said to each other, "There is no one other than ourselves here, so probably due to some offense on our part the Lord is not relishing His dancing today."

Srivasa Pandita went searching again and discovered his mother-in-law hiding behind the baskets. Srivasa Pandita is a sober person always submerged in loving devotion, he is never proud or cantankerous. But now he began to shake remembering Lord Visvambhara's displeasure, he ordered his mother-in-law to be taken away pulled by her hair. This was done without the knowledge of anyone. Lord Visvambhara almost immediately began to feel the usual ecstasy in dancing, He said, "Now I can feel the ecstasy," Srivasa Pandita was very happy to hear this and laughing he joined in the kirtana.

The kirtana picked up momentum indicating the devotee's jubilant response, everyone was laughing and dancing. Lord Caitanya danced in divine pleasure and Lord Nityananda danced around Him.

Lord Caitanya's pastimes are not visible to everyone – only to those fortunate souls who receive the Lord's special mercy.

On another occasion Lord Caitanya while dancing suddenly stopped and looked about Him discontented. He said, "I am not feeling any joy from dancing today. I do not know what offenses I have committed against a Vaisnava." Everyone stopped and wondered what had gone wrong.

This incidence is actually a sequel to something that happened earlier. Advaita Acarya is naturally a devotee of Lord Caitanya in the mood of servitorship. When Lord Caitanya sits on the throne of Lord Visnu he places the Lord's lotus feet on his head. And when the Lord begins exhibiting His power and grandeur Advaita Acarya is carried on the waves of bliss.

When the Lord says, "O Nada you are My servant" Advaita Acarya becomes submerged in oceanic bliss.

Lord Caitanya's nature and position is inconceivable and cannot be understood, one moment He is the Supreme Autocrat and in the next moment He reaches out to embrace the feet of the Vaisnavas. Crying out in great humility the Lord said, "O Krsna, My dearest Lord, You are My very life."

The Lord wept in such a pathetic manner that even the people with hearts of stone melted in pity; the Lord continuously manifested these devotional moods of servitorship. In front of everyone He discarded the Omnipotent demeanor of the Supreme Lord acting contrary to the nature of His omniscient self he enquired, "Have I done something due to lack of self restraint and restlessness of mind? If so then why was I not immediately put to death? Krsna is My life and soul, Krsna is My goal, and you are My brothers and friends birth after birth. Devotional service to Krsna is the ultimate destination, all of you kindly instill in Me this faith otherwise, I will become wayward."

All the devotees became perplexed with anxiety and no one could defy the Lord's words. At other times when the Lord Himself is in His omnipotent mood He Himself orders the devotees to touch His lotus feet. But now acting out the pastime of a devotee of Krsna the Lord, upon seeing the Vaisnavas takes the dust from their feet offering them respect. This hurt the devotees intensely within and so to mitigate their misery the Lord embraced them.

The Lord in such moods respected Advaita Acarya as a "guru" this caused pain to him. Advaita Acarya thought that it was so difficult for him to serve the Lord since the Lord would not allow it, and on top of all this the Lord considered him as a "guru" and was begging for dust of his feet. So Advaita Acarya was always contemplating how to serve the Lord and be specially blessed by having the dust from the Lord's lotus feet on his head. Since this was impossible to have while the Lord was aware and conscious he waited for the Lord to go into an ecstatic state of coma and then prostrating himself he smeared the dust from the Lord's lotus feet on his head. Embracing His lotus feet he wept bathing them with his tears of love. Sometimes he wiped and cleaned His lotus feet on his head, on other occasions he offered the Lord full worship. All this was possible for Advaita to do only by the Lord's grace.

So one must understand that Advaita Acarya is foremost amongst the Lord's associates for he has received the Lord's blessings. The envious and anguished cannot appreciate such wonderful qualities in Advaita Acarya.

So this day when Lord Visvambhara was dancing Advaita Acarya was happily dancing circumambulating Him. Suddenly Lord Caitanya fell down unconscious in the highest state of spiritual ecstasy. Advaita Acarya seeing this as an opportunity took the dust from the Lord's lotus feet and stealthily smeared it all over his body.

Lord Caitanya got up and again started dancing. But He did not feel the usual exultation. The Lord then said, "Why is My heart not revealing to Me the reason for My dissatisfaction? Whom have I offended that I must be without joy? Which thief has stolen from Me that due to this offense I cannot dance in carefree ecstasy? Has anyone taken the dust from My feet, kindly speak out the truth, do not worry, you have My assurance that nothing will happen."

When the devotees heard Lord Caitanya who was the Omniscient Supersoul within everyone's heart they remained silent in fear. On one side they were afraid of Advaita Acarya and on the other had if they did not speak the truth it was doomsday for them. Advaita Acarya understanding their dilemma, spoke up.

With folded hands Advaita Acarya said, ""My dear Lord Caitanya, if a thief cannot have the treasure he is looking for while the master is awake and unwilling then the thief must steal it while the master is unable to know or see. I have stolen the dust from Your lotus

feet, kindly forgive me for this offense, I will not do this again if this dissatisfies You my Lord."

Lord Caitanya became infuriated by Advaita's words and under the pretext of angry words the Lord revealed the transcendental qualities of Advaita Acarya. He said, "Even after You have annihilated the entire cosmic You feel not a touch of retribution. After this total devastation only I remain and it seems that You will be propitiated only after You have devastated Me. You do not destroy the sages, hermits, Yogis and philosophers with Your trident? But those who come to You gracefully seeking Your grace You catch their feet and finish them off."

I am just a Vaisnava from Mathura, Vrndavana, (referring to Himself as Krsna) and I have come to pay My respects at Your lotus feet. Where as such a person should develop more attachment to Lord Visnu by seeing Your lotus feet, instead You devastate whatever devotion He possesses. You have reduced His devotional wealth by taking from Him the dust of His feet, You are really heartless when it comes to destroying someone's devotion."

Lord Krsna has gifted You with all the devotion available in this unlimited creation. Yet You steal from one with meager holding, You have no compassion, You are really heartless when it comes to destroying someone's devotion.

The Lord spoke real facts about Advaita Acarya's transcendental character under the pretext of being angry and all the devotees were enjoying the fun. The Lord continued, "You have been stealing and You think I am not able to do the same, just wait and see how to steal from a thief."

The Lord embraced Advaita Acarya and catching his feet he smeared the dust from his feet on His body, laughing as He did so. Advaita Acarya's strength was no match for the lion like Lord Gaurasundara as the Lord took his feet and rubbed them on His head. He then placed his feet on His chest and said, "Now see how I have bound the thief on My lap, You tried to steal from Me, many many times, a little at a time, but I have relieved you of everything in one time.

Advaita Acarya said, "Whatever You say My Lord is true. You are the real proprietor of everything and I am an ignorant person. Everything belongs to You, my life, intelligence, mind and body, who can protect me once You decide to destroy and punish me? You are the giver of happiness and You also mete out punishment. When Narada Muni travels to Draraka to pray at Your lotus feet, You in turn took the dust of His feet. When You want to finish off Your own devotees then what can the devotee do? You are supposed to allow the devotees to take the dust from Your lotus feet, but that never occurs, and who can defy Your instructions" And that You are acting in this way is not proving Your Omnipotence, You might desire pleasure out of this but this will surely destroy me.

Ultimately this body is Yours, You may do as You desire, You can keep it or destroy it."

Lord Visvambhara replied, "I serve Your feet because You are the keeper of the store house of devotional service. By smearing the dust of Your feet all over the body one attains love of Godhead only if You distribute it. Know for certain that I am Your property in every respect. To say the truth You can sell me anywhere."

The devotees marveled to see Lord Caitanya's extraordinary munificence towards Advaita Acarya. They were saying, "Truly the Lord has served him, he is a very exalted Personality. The mercy he received is far better than a million liberations. The mercy Advaita Acarya received from Lord Caitanya is scarcely attainable by even Lord Siva. We are also very fortunate to be able to associate with such an elevated devotee, let us smear the dust from his lotus feet all over our bodies."

Only those who are suffering the reactions of their most degraded sinful activities cannot appreciate Advaita Acarya's position. All the activities of such Personalities are absolute. The cynics and doubters fall away from the righteous path.

Lord Visvambhara stood up chanting "Haribol" and all the devotees gathered around Him and started singing. Advaita Acarya was overwhelmed with a surge of ecstasy and he began to dance, running his fingers through his flowing beard and raising his voice as loud as thunder and his eyebrows were drawn together in a frown.

The devotees sang happily, "Jaya Krsna, Gopala, Govinda, Banamali." Lord Nityananda and Lord Caitanya danced in a rapture, yet Lord Nityananda was always watchful of Lord Caitanya's movements. Anytime Lord Caitanya lost consciousness and started falling Lord Caitanya would stretch out His hands and prevent the Lord from falling.

Lord Caitanya's unlimited dancing is indescribable and when He sang both Saraswati devi and Lord Balarama unite and manifest in His melodies singing, thus fully satisfying Him. The different ecstatic symptoms manifested one after another in His body, shivering, weeping, laughing, long and heavy breathing, feelings of total humility, feeling of immense arrogance, loss of consciousness etc.

After awhile they sat upon the throne and laughed out aloud with a booming sound. The Lord showered His grace to the different devotees according to their degree of spiritual realization and thereby carrying them up in waves of great bliss.

Now hear how Lord Gauranga showed His special mercy upon Suklambara Brahmachari, a native of Navadvipa and who was then standing in front of the Lord. He was very righteous and peaceful, always performing his duties, no one knew what an exalted devotee he was. He went around the Navadvipa town with a cloth bag over his shoulder, begging from house to house. He was constantly chanting Krsna's name and tears

streamed down his eyes at the recitation of the Lord's name.

People treated him with the usual disdain reserved for the beggars, but the brahmana begged from everyone, even from improvises dwellings. At the end of the day he collected everything and first offering it to Krsna he ate the remnant. He never experienced the sad chills of poverty by the grace of the holy name of Krsna, love of Krsna made him ever blissful as he went to each door and chanted Krsna. Who can recognize a devotee of Lord Caitanya other than a person who has received Lord Caitanya's mercy.

Suklambara, the poor and devoted brahmana was just like Sridama, Krsna's friend. He was always inside the house seeing Lord Caitanya dance, this was certainly the Lord's special mercy.

The Lord was seated on the throne in the mood of the Supreme Controller Godhead. He saw Suklambara Brahmachari join the dancing, a cloth bag was hanging down from his shoulder. He was dancing with carefree glee, the Lord and the devotees enjoyed the sight and laughed. The munificent Lord addressed Suklambara endearingly asking him to come nearer.

The Lord said, "Birth after birth you have been My impoverished devotee, offering Me everything and remaining a beggar yourself. I also desire for your offerings all the time, and if you do not give Me I must have it by force then. In Dvaraka I had snatched away the sack of chipped rice you kept concealed and when I started eating from it Rukmi devi had taken hold of My hand to stop Me."

The Lord then plunged His hand inside Suklambara's bag and picked up handfuls of husked rice putting it inside His mouth and began chewing it. Suklambara hastily said, "O Lord what have You done, this rice is full of broken rice chips." The Lord replied, "I eat with delight your chipped rice pieces, but I will never accept or ask for nectar from a non-devotee."

The Lord who is the life and soul of the devotees is fully independent and always submerged in the highest state of transcendental bliss, who could forbid Him from eating the chipped rice. The devotees marveled at the Lord's unlimited compassion, holding their heads in their hands, they wept profusely in joy rolling about oblivious of everything as they had never seen such kindness before.

The devotees started up a jubilant kirtana chanting Krsna's holy name, everyone old and young joined with tears in their eyes. The devotees wanted to express their humility and joy. Some offered obeisances to the Lord, others spoke saying, "O Lord kindly never leave me."

Suklambara was feeling the highest ecstasy seeing the Lord of Vaikuntha merrily chewing on his chipped rice.

The Lord said, "O Suklambara Brahmachari, I eternally reside in your heart. I eat when you are eating and when you go out begging it is like I am going out for a walk. I have descended to distribute love of Godhead and you are My eternal servitor birth after birth. I gift you now with loving devotional service, which is most dear to Me."

The Vaisnava assembly greeted these benedictory words with clamorous and joyous appreciation. Only the very righteous souls know the real essence of the begging activities of the Supreme Lord Narayana's servants. It is a real wonder that the Lord of the Goddess of fortune is snatching and eating the chipped rice that has been begged for from many different houses by a poor brahmana.

The Lord Himself has instructed in the Vedas how to offer Him offerings of food with different 'mudras' and 'mantras' without these the Lord refuses to accept anything. But the Lord Himself has transgressed these rules and regulations for the sake of His pure devotees. The living proof of this is the eating of Suklambara's chipped rice. Therefore the conclusion is that loving devotion is the foremost of all rules, regulations and rituals. Rules and speculations are meant to be subservient and secondary to devotional service; those who are dissatisfied with this arrangement fall down from the path of self realization.

Srila Vedavyasa formulated in the Vedic literatures that devotional service is the source and root of all rules and regulations, Lord Gauranga now has directly substantiated this. The brahmana Suklambara did not voluntarily offer the rice with he required regulations of 'mudras' yet the Lord ate it with painstaking care.

Those materialists who have been blinded by the glitter of gold, position and family cannot recognize a Vaisnava devotee. Lord Krsna never accepts the offerings of those who ridicule a Vaisnava seeing him only as a poor simpleton.

In the Srimad Bhagavatam it says, "na bhajah kumani sinam sa jyam harir adhanatma-dhana-priyo rasa-jnah sruta-dhana-kula-karmanam madairye vidadhati param akincanesu satsu" (SB 4.31.21)

"The Supreme Personality of Godhead became very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and furtive activity are very proud of possessing many material things and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts it.

The Vedas glorify Krsna as being the life of the materially impoverished and surrendered souls, and Lord Gauranga is personally showing this by example. One who hears this narration of how Lord Caitanya ate Suklambara's rice will indeed attain loving devotion to Lord Caitanya's lotus feet.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at their lotus feet.

Madhya Lila

Chapter 17

All glory to Lord Gaurasundara the Supreme Personality of Godhead and all glory to Lord Nityananda the embodiment of the highest mood of devotional service. The narrations of pastimes in Madhya Khanda are a cascade of nectar that can wash away the contaminations of faithfulness within.

Lord Caitanya continued His non-stop kirtanas although His true identity remained undisclosed to common men. When He went about the town the people were stunned by His exquisite looks, they thought that He might be Cupid. People also thought that His demeanor was arrogant; the atheists and logicians felt He paid little attention and respect to the scholars holding titles, walking about in a carefree manner, when out He associated mostly with His devotees.

The atheist would say to Lord Caitanya, "O Nimai Pandita, as Your friends we advise You to be careful, because the king might summon You to his court any day now. The people do not see You but hear Your night long kirtanas and because of that their sleep is being disturbed and they curse You and send reports against You, naturally the king believes the people."

Lord Caitanya replied, "let it be so, let your words come true, it has been My wish to see the king. I have studied all the scriptures since childhood and no one inquires from Me on any subject considering Me to be too young and immature. I do not usually meet anyone who is wanting to meet Me, and so if someone is wanting to have audience with Me, I am indeed pleased."

The atheists sarcastically continued, "The king is a Muslim, he will not engage himself in a scriptural debate, he will want to just hear Your kirtana." The Lord just ignored them and went home.

The Lord said to His devotees, "Let us perform kirtana, I feel discontent because I have spoken to atheists today." The Lord of Vaikuntha, Nimai Pandita began to dance and all His associates danced around Him.

Suddenly stopping everything Lord Caitanya spoke hesitantly, "O My dear brothers, today everything I do lacks loving ecstasy; maybe it is due to My having spoken to atheists, or is it that I have offended You, in which case kindly forgive me and resuscitate My withering soul."

The greatly blessed Advaita Acarya who was dancing grimacing plainly said, "How will You feel ecstasy, Nada has drained it all out of You. Neither me nor Srivasa Pandita can get this love of Godhead, but low class millers and gardeners are relishing the exchange of love and devotion with You. Even 'Avadhuta' Nityananda is also a recipient of Your love but not me or Srivasa Pandita. We have been downgraded and made non eligible for Your love but this 'Avadhuta' came from nowhere and became the store in charge of the store house of love of Godhead. Listen to me, My Lord, if You do not give me this love of Godhead then I shall suck of You all the love and then I cannot be blamed for it."

Advaita Acarya is always intoxicated with love for Lord Caitanya, therefore he is unmindful of what he says or does. He is an expert in incarnating the fame and glory of Krsna's devotees, he is the property of the Vaisnavas. They can sell Him where they want; such is the degree of His surrender to the Vaisnava devotees. It is not surprising to hear Advaita's words to Lord Caitanya, for he is a devotee of such a stature that he can sell even Krsna with his loving devotion.

Lord Caitanya arranges in so many ways for His devotees to advance in spiritual life, who can understand His mercy and His ways of chastising. The Lord felt empty within, devoid of love of Godhead, and Advaita Acarya clapped his hands and danced.

Lord Visvambhara heard Advaita Acarya speak but did not reply. Right then He left the house closing the door behind Him. Lord Nityananda and Haridasa Thakura went hurrying after Him. The Lord was brooding over the fact that if He was devoid of Love of Godhead then what would be the use of maintaining His body. So He plunged into the waters of the Ganga, Lord Nityananda and Haridasa Thakura almost simultaneously jumped into the water. Swimming swiftly Nityananda caught the Lord by His hair and Haridasa firmly gripped His feet.

They brought Lord Visvambhara to the safety of the river banks. The Lord inquired of them, "Why did you capture Me, what is the necessity of prolonging this lifeless soul which had no love of Godhead, Krsna. You have committed a mistake." Both Nityananda and Haridasa were shaking with anticipation as to what occurred next. Lord Gauracandra looking at Nityananda said, "Why did You catch Me by My hair?" Nityananda replied, "Why were You trying to commit suicide?"

Lord Caitanya said, "I know You are always engrossed in love of Godhead." Lord Nityananda replied, "O Lord, please forgive everything. The person You could have easily perished is the person You are trying to give up Your life for. Your devotees have spoken to You harshly out of loving insolence, and for this reason must You go away from us, Your servitors, their most precious life?" Lord Nityananda, who is always relishing Lord Caitanya's love spoke this with a voice full of flattery and tears full in his eyes, Lord Caitanya means everything to Lord Nityananda.

The Lord said, "Listen carefully Nityananda and Haridasa. Do not disclose to anyone that you have seen Me, if anyone inquires then tell them You do not know anything about My whereabouts. I will remain here in hiding, if You do not follow what I say then I am not responsible for the consequences." The Lord then went to Nandana Acarya's house. The two of them did not reveal any of these facts to anyone being bound by the Lord's order.

The devotees were in a state of painful shock when they did not receive any news of the Lord, they took shelter of Lord Krsna. They were torn apart by separation from their Lord, which was burning up their minds and hearts.

The devotees felt as if thunderstruck, specially Advaita Acarya was ravaged by the tremendous sense of guilt. Feeling intense separation from the Lord, he went home and began to fast without hearing his name.

The other devotees also went back to their homes, their hours darkened by deep sorrow, but ensconced within their hearts was their precious treasure, the Lord's lotus feet.

The Lord entered Nandana Acarya's house and sat on the throne of Lord Visnu. Nandan Acarya felt that his house was now most blessed by the Lord's presence, he fell flat on the ground to offer obeisances to the Lord. He immediately brought fresh new clothes to the Lord and Lord Caitanya changed out of His wet clothes into the new ones.

Nandana Acarya then decorated the Lord with the deities flower garlands, sandalwood paste, scented oils and brought Him chewing betel leaf in camphor. The Lord enjoyed these offerings made by His pure devotee with loving surrender and forgot His aching heart.

The Lord said, "O Nandan Acarya, kindly hear Me, I want you to hide Me here." Nandana replied, "my dear Lord, that is almost an impossible task, where in this entire creation can You hide? You could not remain hiding within the hearts of living entities but was made to appear in Person by Your pure devotees. One who could not hide, lying in the middle of the vast milk ocean how can He hide in the middle of this congested human inhabitation?"

Lord Caitanya smiled appreciating Nandan Acarya's words, and passed the night in his house. Nandan was indeed very pious and fortunate, he conversed with the Lord the whole night long with the greatest of pleasure, divining topics of Lord Krsna and His pastimes. As if in a short moment the night was gone and as the Lord looked out He saw the first faint light peeping through.

At first the Lord was chastising Advaita Acarya in His mind but later He felt very compassionate towards him. Lord Caitanya instructed Nandana Acarya, "Bring Srivasa Pandita alone here." Nandana immediately for Srivasa Pandita's house and brought him back with him to the Lord's presence.

Srivasa Pandita broke down in tears of love as soon as he saw Lord Caitanya. The Lord spoke to him ever so kindly, "do not worry any more, now tell Me how is Advaita Acarya?" Srivasa Pandita after describing the critical conditions of the devotees said, "And here is more news, Advaita Acarya is on fast since yesterday and is somehow continuing to live as his body is still there. He is exceedingly afflicted, be merciful to him my Lord, and appear before him in person, if this concerned someone other than Advaita I would not feel responsible. But I know that you mean everything to him. Without You my Lord our lives are dark and gloomy, what is the reason we suffer such excruciating pain of separation. Your leaving us is more than an harsh chastisement so now kindly return and give us Your mercy."

Srivasa's words made Him feel supremely compassionate and He went to see Advaita. The Lord saw Advaita in a state of abysmal gloom and thinking of himself as the worst offender. He felt that He had become overtly proud from receiving the Lord's special grace and now by this punishment from Him he was shaking all over His body. This pitiable sight of Advaita's condition softened the Lord's heart and He spoke to him benignly, "O Advaita Acarya, get up and see I, Visvambhara has come to see You." Feeling ashamed Advaita remained silent and in intense love for the Lord he just meditated on His lotus feet.

Again Lord Caitanya addressed him, "Rise up Advaita, discard your mood of discontentment and go about doing Your normal routine."

Advaita Acarya replied, "O Lord now You have made me do something. All that You speak about me are superfluous praises, this turns my head and boosts up my pride leading me to the path of hell. You have allowed every other devotee to develop a healthy mood of servitorship to You, but to me You show Your reverence. You make me do things and ascribe my position and You also mete out chastisement accordingly. You say that I am Your servant in Your mind You harbor some other ideas. You are my life, treasure, body, mind, You are everything to me. Yet You cause me pain, of course that is the prerogative of Your Supreme Position. My dear Lord, I just pray to You for one thing, kindly allow me to serve You as Your eternal servant and give me shelter at Your lotus

feet as You would to a maidservant's son."

Lord Gaurasundara then spoke to Advaita Acarya in front of the assemble of Vaisnavas, "Listen Advaita I will reveal to you the esoteric truths. Let Me cite you an example that will explain My point. When the highly placed and trusted officer of the king goes to see the king then all the guards and servants approach him with their problems to be placed before the king. This officers does so as well as collects their remunerations on their behalf and also disburses the money amongst them which sustains the many families of the guards and servants. And if such a trusted officer commits a grievous offense then the king's order for his death does not put the guards and servants into anxiety for sustenance. On one hand because of being loyal the officer was entrusted with an important position as a mark of appreciation, but the same person was executed for his offenses.

Similarly Lord Krsna is the emperor of all the kings and emperors, He is the master of both Brahma, the creator of the Universe and Lord Siva the annihilator of this creation. The Lord gave everyone their potency, whether to create or do anything. No one dare raise objection if the Lord wants to punish our individuals. Even Rama, Laksmi devi the Goddess of fortune who is the eternal consort of Lord Narayana is punished and even Lord Brahma and other demigods are not spared from His punishment. But the Lord is always prepared to forgive the offenses of His devotees. When Lord Krsna sees anyone committing any offense and actually punishes him then know for certain that that person will attain the position as His eternal servant. So get up and bathe and complete your daily worship, then eat and stop worrying."

Advaita Acarya became elated, the servant felt happy hearing about his punishment for his master. Advaita said, "now I can say You are my Lord and master," and he began to dance clapping his hands. He was overwhelmed with joy being assured of the Lord's shelter and he forgot his previous sorrows.

The devotees became very happy and Nityananda Prabhu and Haridasa Thakura began laughing. Those who are unfortunate are deprived of relishing this nectarine pastime of the Lord.

Advaita Acarya is Lord Caitanya's eternal servitor, if anyone considers Advaita's spiritual wealth and position as the Lord's servant, to be meager and low is in illusion. One should not diminish the significance and standing of a servant of the Supreme Lord because the Lord never elevates anyone to the position of His servitor until that person has sufficient spiritual realization to attain that transcendental platform. A person first attains liberation thus breaking the bonds of the materialistic concepts of life, only then does he become eligible to be a servitor of Lord Krsna. This has been delineated by the great Acaryas who have commented upon Srimad Bhagavatam and other Vedic works, they all described the transcendental pastimes of the Supreme Lord Krsna, and worshiped Him. The pure devotees of Krsna are all invested with His spiritual potency and if anyone commits any

offenses Krsna mercifully punishes him to rectify him.

Those devotees who are narrow minded and bigoted start fighting over petty matters, this is a serious deviation from the path of spiritual realization and so a real knowledgeable devotee will refrain from taking sides in such disputes.

Pure devotion means someone who has no doubt that Lord Gauracandra is the Supreme Personality of Godhead, others who doubt are faithless, their devotion is impure that will lead them ultimately to degradation. Such faithless persons sometimes play the part of a `gura' collecting disciples having the intelligence of asses and foxes and instruct them to think that the guru is equal to the Supreme Lord Himself.

Those who possess the power to create, maintain and annihilate this material cosmos is certainly not greater than a pure devotee of Lord Caitanya. One of the best examples of such devotees is Lord Balarama, although He is the support of the entire cosmic creation He is still a perfect devotee of Lord Caitanya. All glory to Lord Nityananda, Haladhara, by whose mercy one is able to glorify Lord Caitanya. Only He can bless one to develop attachment for Lord Caitanya; all the pastimes I am narrating is possible due to His potency. One thought I always cherish in my mind is that my Lord and master Nityananda Prabhu is the servant of Lord Caitanya.

Lord Sri Krsna Caitanya and Lord Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at their lotus feet.

Madhya Lila

Chapter 18

All glory to Lord Gauracandra, the benefactor of the world, kindly offer Your lotus feet to be cushioned deep within my heart. You are the life and soul of Lord Nityananda and Svarupa Damodara Goswain; You are the abode of all excellencies and the protector of Your devotees, all glory to You and Your devotees. One attains the highest perfection, love of Godhead by hearing the pastimes of Lord Caitanya as He gradually unfolded the transcendental mystery of the congregational chanting of Lord Krsna's holy name. Kindly hear those narrations of Madhya Khanda attentively as it reveals the pastime of Lord Visvambhara dancing dressed as Laksmi devi, Goddess of fortune and the eternal consort of Lord Narayana.

One day Lord Visvambhara told His devotees that He wanted a dance drama arranged. He called for Buddhimanta Khan and instructed him, "prepare a stage for a dance drama and get the costumes, conch shells, bangles, brassieres, silk sari, ornaments and other items for everyone. Gadadhara Pandita will the role of Rukmini devi and Brahmananda will her old lady companion Suprabhat. Nityananda will play My old grandmother, and Haridasa will play the guard responsible to wake everyone up. Srivasa will be Narada Muni. While Srirama will be the brahmana who is returning from his bath and Sriman insists on being the torch bearer, so Buddhimanta quickly go and arrange all, I want to dance."

Sadasiva Buddhimanta became very enlivened and happily went off to make the necessary arrangements. He pulled out the canopy made in Kathiar just for such occasions a built a nice enclosure and stage. He also brought the different costumes and placed them before the Lord. Lord Visvambhara was pleased with the costumes and He said, "Today I will dance as the potency and consort of the Supreme Lord, only those who are in control of their senses enter the house and see the performance others are not to enter." At first when they heard that Lord Visvambhara will dance as Laksmi devi they were excited and happy. Later when the Lord repeated the conditions He had set the Vaisnavas became depressed in spirit.

The first person to react was Advaita Acarya he drew a line on the floor and said, "I cannot see the dance today. I come under the category of persons with uncontrolled senses so I have no business seeing the dance." Srivasa Pandita joined in saying, "Yes, I feel the same way too." Lord Caitanya gave a short laugh and said, "If you do not come then for whom am I to dance?" Lord Caitanya, the Supremely scintillating actor reviewed His instructions and said, "All of you do not worry, today you will be like the most perfected and self controlled yogis. You will not be attacked by delusion seeing My dance."

Advaita Acarya and Srivasa Pandita became merry again with the other Vaisnavas and all followed the Lord to Candra Sekhara Acarya's house. Mother Saci devi accompanied Laksmipriya, the relatives of all the Vaisnavas also went to attend Lord Caitanya's dance performance, which they heard will be unique to see Lord Caitanya as Laksmi devi. Candra Sekhara Acarya was indeed a very fortunate soul to have Lord Caitanya reveal such an unprecedented pastime in his house.

Lord Caitanya sat down with all the devotees and allocated different roles to them. Advaita Acarya, with folded hands enquired repeatedly, "Which role do You want me to play?" The Lord replied, "All the roles are at your disposal, choose anyone you like." Advaita Acarya was at a loss as to which role to play, he made the usual grimaces and danced about, floating on clouds of ecstasy. The other Vaisnavas began a jubilant melodious Krsna kirtana lead by Mukunda who sang with a clear charming voice, "sing Rama, Krsna, Hari, Gopala Govinda."

First to enter the drama arena was Haridasa Thakura, dressed as a guard flourishing a full grown flowing mustache, a turban tied around his head and a piece of cloth tied tightly around his waist; with an ominous looking stick he warned everyone, "Hear now! hear now! My brothers look sharp and sit up, the Lord and soul of the universe, Sri Caitanya will now dance as Laksmi devi." He wriggled his stick and paced about his body horipilating into loving sentiments for Krsna and stirred in others the same spiritual emotions. With a loud and arrogant voice he declared, "Worship Lord Krsna, render service unto Him and chant His holy names."

The devotees broke out in peals of laughter seeing this new appearance of Haridasa and asked, "Who are You, What are You doing here?" Haridasa Thakura replied, "I am a guard in Vaikuntha, I travel everywhere continuously to awaken Krsna consciousness in everyone. The Supreme Lord has left His eternal abode Vaikuntha to come here and indiscriminately and profusely distribute love of Godhead. Today He will dance in the role of Laksmi devi so you should diligently collect greedily love of Godhead." Saying this he twirled his handle bar mustache and moved about the arena stomping and loudly exclaiming with his partner Murari Gupta. Both these devotees are pure loving servants of Krsna and indeed Lord Gauracandra is always residing within there.

Soon Srivasa Pandita entered the arena dressed as Narada Muni looking very joyful. He had a long white beard, his body was decorated with little dots of sandal wood paste, he was carrying the vina hung over his shoulders and holding kusa grass in his hands he looked about him standing in the middle of the arena. Ramai Pandita followed him in with a folded sitting mat under his arms holding a renunciate's water pot. Ramai spread the mat for Narada to sit; it was as if Narada had appeared in person.

The devotees were impressed with Narada's make up and laughed in appreciation, but Advaita spoke up in a loud grave voice, "who are you and what brings you here?" Srivasa replied, "listen carefully to my narration. Narada is my name, I am a singer, I sing about Krsna, and I travel the length and breadth of this unlimited cosmos. I went to Vaikuntha in search of Krsna and there I was informed that Krsna has come to Navadvipa. There I noticed that the houses were empty and practically no one was in sight. I could not remain in a deserted place even if that was Vaikuntha, so I remembered my Lord and came here. Today, my Lord is dancing here dressed as Laksmi devi, that is why you find me here." When Srivasa finished speaking the Vaisnavas had no doubt that in speech, looks, action and character Srivasa was the same person as Narada. The devotees greeted him with loud applause.

Mother Saci was sitting with the other pious and pure ladies, drinking into the nectar of Krsna consciousness that flowed freely in the play. She asked Malini devi, "Is that there the Pandita, Your good husband?" Malini replied, "indeed it is so." Saci devi is the mother of the universe, she marveled at Srivasa Pandita's present appearance and feeling uncontrollable joy she fell down unconscious: everyone was feeling amazed at this wonderful sight. The ladies around her chanted Krsna's name into her ears and slowly she regained consciousness. Then remembering Krsna, Govinda she became again spiritually restless making it difficult for the ladies to hold her still. Inside and outside the house people were moved by wonderful spiritual emotions and they wept oblivious of everything.

Inside the dressing room Lord Visvambhara had finished dressing and suddenly He was overcome and captured by the emotions and moods of Rukmini devi. The Lord forgot Himself, thinking and feeling like the princess of Vidarbha, Rukmini devi. He wanted to write a letter to Krsna for help, the tears that rolled down His cheek became His ink, Mother earth the paper and His finger the pen. He wrote down the seventh verse of Rukmini devi's letter to Krsna from the Srimad Bhagavatam. Those who were present there read the words with moistened eyes. So now hear the explanation of this verse by which the Supreme Lord becomes one's husband, the only beloved and protector.

They read: "Srutva gunan bhuvana—sundara srnvatamte nirvisya karnavivaraharato ngatapam rupam drsam drsilmatan akhilartha tabham tvayyaeyutavisati cittamapatrapam me." S.B. 10.52.37

Lord Caitanya started speaking with the emotion and mood of Rukmini devi. He said, "O My matchless beauty when I heard of Your qualities all the material miseries that set me on fire were extirpated. The sight of Your charming face is the rarest treasure in the world; only those who are given the eyes to see this wonderful sight by the Lord's mercy is able to see.

O Lion hearted Yadu king, Your fame has fanned my hearts desire to reach out to You. Which chaste maiden in this universe can resist the attraction of Your lotus feet if she once has the opportunity to worship You. In Your absence erudition, aristocracy, character, wealth, beauty, behavior and house all seem empty and futile.

O Supreme Lord forgive me for my shamelessness, but I cannot refrain my yearning heart from rushing out to meet You. Thus I have earned Your lotus feet, and I offer my mind, intelligence, my very life to You. Now kindly make me Your maid servant by accepting me as Your wife, let not my fate drive to be the object of Sisupala's pleasure.

O Lord let me become Your property so that what is meant for the lion may not be usurped by the jackal. If I have truly worshiped the Gods, performed austerely, honored the brahmanas and guru and served the lotus feet of Acyuta, Visnu, then let the Lord who holds the mace become my eternal master and that Sisupal be driven out of my life forever, this is the only favor I ask of You. Tomorrow I am supposed to wed this Sisupal so come immediately without delay. At first remain secretly near the palace in hiding then enter the palace assembly with your army. You must take me from the midst of such kings as Chedi, Salva, Jarasandha with valor and might.

This is the opportunity to show off Your ksatriyas pride and strength because Your wife, is not meant to be desecrated by Sisupal. You have to kidnap me from amongst my friends and relatives, so You must be careful not to harm them. I have a plan how this can be accomplished and I place it for Your approval at Your lotus feet. It is customary in our family that the bride to be visits the temple of Durga devi, on the day prior to her marriage. This is the best chance for You to kidnap me but without hurting my friends. Forgive me my Lord, if I sound offensive. The dust of Your lotus feet is covered by all the demigods and goddesses even Lord Siva desires to cover his body with this dust, and if You do not offer me the same as a token of Your mercy then I will surely take an oath to quit this body. O my lotus eyed Lord, please listen, I am willing to go through as many life times as required but I must receive the dust of Your lotus feet. You have heard carefully, O Brahmana? Now run swiftly to Krsna with this message and beg Him on my behalf."

Thus the Lord manifested Rukmini's mood and emotions making the devotees sometimes weep and at other times laugh, all this was happening under the influence of love of Godhead. Candara Sekhara's house reverberated with jubilant sounds of Lord Hari's name. Haridasa continued his duty as the guard to wake up everyone and Srivasa Pandita

playing Narada Muni continued dancing.

The first scene ended on this merry note. The second scene commenced with Gadadhara Pandita entering the arena, with her old lady companion acted by Brahmananda.

Brahmananda's was so well costumed that he was unrecognizable in his role as the old lady with a stick in one hand and a basket clamped under the other arm, a net like cloth draping over the shoulders, Haridasa inquired, "Who are you?"

Brahmananda replied, "Mathura is our destination,"

Srivasa Pandita probed further, "Who are your husbands?"

Brahmananda rallied, "Why must you know that?"

Srivasa said, "Is it not proper to ask?"

Brahmananda simply said, "Yes, yes" and shook his head.

Gangadasa said, "Where will you stay today".

Brahmananda replied, "Why will you give us a place?"

Gangadasa said, "That is a big request, no need for further discussions. You should move out of here."

Advaita Acarya said, "what is the necessity for such interrogations? Other's wives are to be respected as the mother, so why then in this manner?" My Lord is extremely fond of singing and dancing, so dance here and you will receive handsome rewards."

Advaita Acarya's words were soothing to Gadadhara Pandita and being encouraged and pleased he began to dance. He was dressed as Rama, Laksmi devi and his dancing was enrapturing and the devotees sang appropriate songs in accompaniment. The devotees were unable to remain still, moved to tears by Gadadhara's ecstatic dancing. Gadadhara's tears of love of Godhead cascaded down to be received gratefully by the more than fortunate mother earth. It was as if Ganga devi in person had appeared, indeed she is the transcendental internal potency of Lord Krsna. Lord Caitanya so often said, "Gadadhara is My wife from Vaikuntha."

Those who were present in that assembly both the performing artists as well as the audience were enraptured in love of Godhead by the mercy of Lord Caitanya. Lord Hari's name was being chanted loudly all around accompanied by weeping in loving ecstasy. Gadadhara Pandita steeped in the mood of a Gopi danced and danced.

Just then Lord Visvambhara entered the arena dressed as the original pleasure potency of the Lord, Radharani, and in front Lord Nityananda as the old grandmother Purnamasi walked slightly bent, looking shrewdly about her, her whole demeanor exuded ecstatic love for Krsna. They were greeted from the Vaisnava assembly with loud jubilant applause.

It was impossible to recognize Lord Caitanya as He had dressed Himself very well and looking most charming. The viewers just two ladies the elderly lady played by Nityananda Prabhu and the young enchantress played by Lord Caitanya, nothing indicated their actual identities. The audience tried to guess that one of them must be Lord Caitanya but not exactly which one of the two.

They started wondering had he, Rama just now appeared out of the ocean, or was Sita devi, the consort of Lord Ramacandra? Maybe she was Maha Laksmi the eternal consort of Lord Narayana, or was she the life of Lord Siva, Parvati devi? Or is she the most precious gem of Vrndavana, Srimati Radharani; or Ganga devi or Compassion or Mahamaya.

So each one imagined according to their belief without recognizing the Lord: persons who have known the Lord since birth were also fully deceived. What to speak of other people being deceived, even Mother Sacidevi failed to recognize her own son; she said, "she must be Laksmi devi herself, come here to dance." The consort and pleasure potency of the Lord Srimati Radharani is inconceivable, Lord Hari the Supreme Lord Himself is now playing her part.

This bewitching form of the Lord's potency and consort had put Lord Siva and Parvati devi into this same delusion, yet presently the assembled Vaisnavas did not experience this same decision, because of the Lord's special grace upon them; He showed His unlimited compassion on the Vaisnavas like a mother tending Her young ones, all the devotees felt that she was their mother on a visit from the Spiritual realm. Their exultations were unreserved and made them forget themselves; Advaita and all the devotees were swept away on waves of spiritual bliss in love of Godhead seeing their beloved Lord dressed in the role of Laksmi devi.

Lord Visvambhara as Laksmi devi was the universal mother, and as she danced being overtaken by different emotions singers sang appropriate songs complimenting the Lord's moods. The devotees could never discern with certainty what and whose spiritual emotions were being manifest in the Lord's dancing. When the Lord suddenly asked, "O Brahmana, has Krsna arrived?" then they understood that the Lord is Rukmini devi, the princess of Vaikuntha. When cascading tears decorated the Lord's emotions then the Vaisnavas seemed to think that the Lord was Ganga devi in person. And when the Lord laughed with ear splitting peals they assumed that He was the ferocious form of Mahamaya, Durga devi.

At times when He danced swaying and spinning like a drunken lady they thought that He was Revati, wife of Lord Balarama. Another time when the Lord said, "O grandmother! come let us go to Vrndavana." The Vaisnavas guessed He was none other than a gopi from Vrndavana. When the Lord sat on the deities throne the Vaisnavas recognized Him as the powerful Goddess Controller of the material nature Durga devi. One by one the

Lord played the roles of His different eternal potencies.

Beside's performing this transcendental pastime for everyone's pleasure the Lord simultaneously gave spiritual instructions through them. That no one should at any time criticize or diminish the position of His energies manifested on the many demigods and goddesses. By showing proper love and reverence to them one strengthens his devotion and love to Krsna. Lord Krsna is unhappy if His devotees the demigods and goddesses are offended; Krsna becomes very content if He is offered worship along with His energies and associates. These instructions of the Supreme Lord is the Absolute Truth only the impious are unable to receive and implement them.

The Lord's dancing completely captivated everyone's mind and heart. Whether someone was singing in accompaniment, or just listening and seeing His dancing they experienced sublime joy. Spontaneous tears of Godhead rained from the eyes of all the assembled Vaisnavas. The Lord saw with great pleasure His devotees, who are like the honey suckle bees attracted by nectar of His lotus feet, were always around Him and were happy. The Lord displayed all the ecstatic devotional symptoms like shivering, perspiring profusely, horripilating, weeping etc. Simultaneously as He danced holding Lord Nityananda's hand.

Sriman Pandita stood in front holding a lamp and Haridasa went around calling everyone's attention. Just then Lord Nityananda fell to the ground unconscious, unconcerned about His grandmother's costume and His roles as Purnamasi, He was overwhelmed by Krsna's love. The devotees looked on in amazement at this wonder and themselves became restless with ecstatic feelings, they began to weep feeling the overpowering influence of Krsna's love. All these were being done unseen by Lord Gauranga as some devotees rolled on the ground, others embraced each other and still others wept loudly in great joy.

Lord Caitanya at this juncture took hold of Gopinatha and sat down with him on Lord Visnu's throne manifesting once again the mood of Maha Laksmi. As the devotees stood around Him with folded hands He said, "Chant prayers to glorify Me." The devotees discerning the Lord's mood offered their eulogy: some recited prayers to Laksmi devi, others to Candi Durga each according to his realization.

"All glory to the Universal Mother, Mahamaya devi, kindly give the shelter of Your lotus feet to the miserable and suffering living entities. You are the controlling mistress of the entire material system and You appear in every millennium to uphold the principles of religion. Even Lord Brahma, the creator, Lord Visnu the maintainer, and Lord Siva the destroyer of this material cosmic structure are incompetent to fully describe Your unlimited potencies, what to consider about others.

You are the personification of this material nature and the possessor of all energies; You are faith, compassion, shame and the embodiment of pure devotion to Lord Visnu, Krsna

so all branches of learning is Your multifarious manifestations.

The Vedas describe You as the Original energy. You appear to be within this material nature consisting of the three modes, because You are its cause, in fact You are always situated in a transcendental position, even Lord Brahma is unable to fathom You.

You are the eternal, never changing original supreme energy the shelter and resting place of all living beings, the universal mother who sustains everyone being matchless and unrivaled. You are the life sustaining water and one can sever the bonds of material existence by remembering You. You appear also as the blessed mother, Laksmi the eternal consort of Lord Narayana in the homes of the pious and righteous but to the sinful You manifest as the all devouring death.

You are the creator and maintainer of this gigantic cosmos and the living entities who ignore You, not offering You worship are punished by the three fold miseries. You inspire pure faith in the devotee, kindly shelter me in the shade of Your lotus feet. Your illusory potency has kept the entire creation in a trance, and if You do not protect me then who will? Your appearance in the material world is to deliver the living entities, kindly accept the suffering millions as Your eternal servants. You are the object of Lord Brahma's prayers, by remembering You one attains all perfection."

With these chosen phrases the Vaisnavas propitiated Lord Caitanya now in the guise of Maha Laksmi. Then prostrating themselves repeatedly before the Lord they again began to pray to Him, "O mother we are all surrendered to You, kindly look upon us graciously so that we may remain with fixed minds at Your lotus feet." A wave of joy swept over the devotees and they raised their arms and began to weep. The ladies were also caught up in this joyous wave and they joined in with tears of bliss drowning Candra Sekhara's house with unlimited happiness.

When everyone was thus engrossed in such spiritual merriment night crept in stealthily and left as well unnoticed by the Vaisnavas. Suddenly the brilliant sunrise greeted them; they realized that the night had passed in singing and dancing. But now the dancing had come to an abrupt stop, the devotees looked around perplexed and then began to bitterly regret the passing of the wonderful night. The grief laden eyes of the Vaisnavas that looked at the intruding morning sun would have turned it to ashes if not for the mercy of Lord Caitanya. The devotees and the ladies were weeping in great anguish and throwing themselves on the ground.

Vaisnava ladies are not to be considered in any way inferior but are in fact partial expansions of Narayana's potency. They not be consoled for the night that they had just passed in such sublime ecstasy was gone, they all fell at Sacidevi's feet. Pure devotees should be easily moved to tears because of their long association with pure devotional service.

The devotees lamented, "Oh, why did this night have to end? Why is Kṛṣṇa depriving us of this sublime nectar?" When Lord Caitanya saw that the Vaiṣṇavas were grief stricken He felt compassion for them. Just as a mother feels affection for her son, Lord Caitanya felt that same motherly affection for His devotees. The Lord called everyone one at a time, and as a mother breast feeds her infants, so He breast fed the devotees with milk by His mystic potency. The Supreme Personality of Godhead now accepted the role of His devoted energies, Lakṣmi devī, Pārvatī, Nārāyaṇī the universal mother. The Lord proved right His own words recorded in the Gīta "pita ahaṁ asya jagato mata dhātā pitamahā" [BG 9/17]

"I am the father of this universe, the mother, the support, and the grandsire.

These devotees who could happily suck this extraordinary milk from the Lord are eternally liberated souls, their good fortune is immeasurable. As they drank the milk their acute feeling of separation dissipated and once again they were intoxicated with sublime joy. The Lord's pastimes are eternal and are perpetually happening without interruption, they simply manifest at a certain time then disappear by the Lord's will just as it is explained in the Vedas.

The Supreme Lord of Lords, Viṣvambhara manifested such wonderful pastimes in Navadvīpa.

The most precious knowledge of the Vedas was exposed in Lord Caitanya's dancing as the Gopika of Vṛndāvana. And Lord Nityānanda accompanied the Lord as the elderly grandmother Pāurnamāsī. Sincerely hearing these narrations will result in immediate loving attachment for Lord Kṛṣṇa.

Lord Nityānanda supported in every respect the moods of Lord Caitanya as He danced as a Gopī. One who is devoid of devotional feelings will never relish such spiritual exchanges. One must be graced by Lord Kṛṣṇa only then can one comprehend the real absolute identity of Lord Nityānanda. One may consider Lord Nityānanda as a Yogi, experiencing philosopher, devotee or as one thinks according to his spiritual realization, and one may even doubt that Lord Nityānanda is dear most to Lord Caitanya, still I pray that the lotus feet on my Lord be ever situated on the throne of his heart.

But in spite of my Lord Nityānanda being so merciful if He is criticized then I kick that wretched sinner in the head.

These topics as narrated in the Mādhya Khanda were indeed streams of nectar for it describes the extraordinary pastimes of how the Supreme Lord Nārāyaṇa danced with the emotions and sentiments of His eternal consort Śrī Lakṣmi devī. Dressed as the Universal mother He taught the process of pure devotional service and satisfied everyone's desire by suckling them with breast milk.

The Lord remained for seven days in Candra Sekhara's house. The Lord was always enveloped in an extremely brilliant halo much more powerful than the combined energies of the sun, moon and lightning. The fortunate and righteous men, the pure devotees could behold the Lord and His marvelous opulence.

People who came to visit Candra Sekhara's house were blinded by this brilliant illumination and could not keep their eyes open. People started commenting, "What can be the cause that one cannot open his eyes in Candra Sekhara's house?" The Vaisnavas heard their comments and smiled inside not revealing anything.

Lord Caitanya's Supreme potency is such that no ordinary person can understand His transcendental activities with His devotees and associates.

Sri Krsna Caitanya and Nityananda Prabhu are my life and soul.

I, Vrndavana Dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 19

All glories to Lord Visvamvara, the Lord of all the Vaisnava devotees. You bring the living entities back to your fold by giving them devotional service.

The Lord performed His supramundane pastimes in Navadvipa hidden from the vision of gross materialists. He went to different devotee's homes and engaged in pleasurable pastimes with Nityananda, Gadadhara and other associates.

The Lord is the source of all spiritual ecstasy for the devotees and in His association they see everything in relationship to Lord Krsna. They are completely oblivious of the phenomenal world because they are engrossed in relishing transcendental mellow of chanting the holy names of Krsna. They have no other business.

Foremost amongst these intimate associates of the Lord is Advaita Acarya. His character is unfathomable and only a few devotees know his transcendental position and how close he is to the Lord. Whenever Lord Caitanya came out of His ecstatic trances He would immediately render service to the assembled Vaisnavas, especially to Advaita Acarya. These dealings of the Lord were the cause of Advaita's constant discontent. His hurt feelings rumbled in his mind like an active volcano.

He thought, "He is constantly deceiving me like a thief. He gives up His position and tries to stealthily catch my feet. I cannot match His strength for He is supremely powerful, so He forcibly takes the dust from my feet. The only support to back on for me is the devotional service, because without spiritual realization one cannot recognize the Supreme Lord Visvamvara as He is. People call me "Advaita the Lion Hearted" and I become further deluded by this. Kindly destroy this delusion.

In your pastimes with Bhrigu you are more glorious than Bhrigu although some think otherwise and so I will gather about me hundreds of disciples like Bhrigu. This will enrage the Lord so much that He Himself will have to punish me. Lord Caitanya has

appeared to explain the path of devotional service and I will firmly oppose His instructions. Naturally this outrage Him and He will have to punish me, catching me by the hair.

Preoccupied with these plans Advaita left Navadvipa accompanied by Haridasa Thakura. He came home and remembered all that he had planned and he became obsessed by that one goal. He began to read and explain a book called *yogavasistha* which subscribed to the impersonalistic thought and which was contradictory to the path of devotional service. He explained that according to *Yogavasistha* the path of deductive knowledge or empiric speculation was the essence of self-realization. Without understanding the deductive path of knowledge, the path of devotion becomes impotent. Thus empiric knowledge is the essence of everything. Many persons leave home to live in the forest not understanding that this wealth of knowledge is there in the deductive path.

The path of devotion to Lord Visnu is like a mirror and the path of deductive knowledge is compared to the eyes. What use does a blind man have for a mirror? I have thoroughly studied the different scriptures and I have readily arrived at the conclusion that empiric knowledge is the ultimate goal.

Haridasa Thakura is more than familiar with the ways and nature of Advaita Acarya and when he heard the Acarya's attempt to explain everything in light of empiric knowledge he merely laughed. Such is the transcendental characteristic of a pure devotee like Advaita Acarya. Those who are righteous can easily understand his position but the offensive lot are rejected.

Lord Visvamvara who is the most munificent Supreme Personality and who fulfill all desires perceived in his heart Advaita Acarya's desire. One day He was promenading the streets of Navadvipa with Nityananda Prabhu, observing His own creation. Lord Brahma the creator of this universe was watching all these activities of the Lord and feeling very fortunate and elated he thought to himself, " The Supreme Lord is appreciating my artistry in engineering this creation."

The two of them looked like two full moons sailing across the sky as they moved about with charming gracefulness. The residents of Navadvipa could see them each according to his own devotion.

The demigods were also surveying the movements of the two moonlike Lords but remained unseen to the human eyes, and they wondered in their minds. They thought they were seeing two moons and because of this they mistook their own heavenly abodes as the earth and the earth as the heavenly planet. They also erred that they were the earthly beings and the earthlings were the residents of heavenly planets. They began talking with each other about the mystery of the two moons.

Someone said, "Two moons together were never permitted entry in the heavenly planets." Someone else said, "Let me tell you that one of them is the original moon and the other is His reflection." Yet another said, "The son takes to the father in all respects, so one is the father moon and the other is his son. Mars?" It is not in the least bit surprising that the demigods are bewildered by the Lord's beauty for even the Vedas finds itself inadequate to fully describe the Supreme Lord's extraordinary charming looks.

So the two lords moved about in Navadvipa when Lord Visvamvara said to Lord Nityananda, "Let us go to Shantipur to Advaita Acarya's house." Both Lords were always ready engage in pleasurable pastimes so they immediately headed for Advaita Acarya's house.

Almost halfway to Shantipur They came across a village called Lalitpura situated on the banks of the Ganga. There in a hut by the river lived a householder sannyasi. Lord Visvamvara enquired from Nityananda Prabhu, "Please find out whose abode this is." Nityananda Prabhu replied, "Lord, this is a sannyasi's residence." Lord Visvamvara said, "If our fortune permits we might see him. Let us go." Happily they went in and offered obeisances to the sannyasi.

The sannyasi was taken in by Lord Visvamvara's charming appearance, perfectly shaped limbs and radiant smile; the sannyasi being extremely pleased and blessed Him saying, "May you be blessed with wealth, fame, learning and a beautiful wife." The Lord immediately replied, "Dear Sir, Gosvami, this is really not a blessing. Please tell me, 'May you receive Krsna's blessings.' Such a blessing brings one to the platform of devotional service to Lord Visnu and is eternal, inexhaustible and infallible. It is not becoming of your position to bless me with these other materialistic advantages."

With a false laugh, more out of displeasure than anything else, the sannyasi replied, "Now I have direct proof of the axiom I have so often heard before that if you try to do good to people they take it in a bad way. This is exactly the manner in which this young brahmin has reacted. I was very pleased and I wished Him all success but He turned my words around and even started blaming me."

The sannyasi enquired, "Tell me, O young brahmana, why do you fault my blessings? If a man is born into this world and has not enjoyed the company of an attractive woman, or has not collected sufficient wealth, then what is the use of his living? I was wishing you success in this kind of pleasurable life but you are ashamed and reluctant to receive it well. You may be a devotee of Lord Visnu but how will you maintain Yourself without earnings?"

The Lord simply smiled at his words and placed His hand on His forehead in a gesture of sheer fatigue at the sannyasi's gross foolishness.

The Lord utilized this situation to teach everyone that one should not ask for my blessings other than devotional service to the Supreme Lord. He said to the sannyasi, "Listen, O Gosvami, whatever food we eat comes automatically due to our karma or as a result of our previous activities—whatever is destined for us.

If people take birth for the sole purpose of family life with wife, children and earnings, then why is he forced to leave everything at death? No one desires to be sick and ailing, so why do various diseases attack us and make us suffer? The reason for all this is karma; everything is a result of our previous activities, only the elevated and knowledgeable person have full understanding about these facts.

Some persons point out that the Vedas say that the final goal of human life is to be elevated to the heavenly planets; the real understanding of this Vedic injunction is that the Vedas have so enunciated out of extreme leniency towards the ignorant people. Materialistic and ignorant people are naturally inclined to a life of luxury and physical pleasures, so knowing this well, the Vedas have recommended accordingly – the Vedas are not to be blamed for this.

The general mass of people think that by chanting God's name and taking ablutions in the Ganga one acquires wealth and success in family life, and so they respect and take shelter of the Vedic injunctions; but the real result of such performance is that one quickly develops devotion to the Supreme Lord. And so the ignorant people who do not understand the purport of the Vedic injunctions reject the fruit that leads to devotional service to Kṛṣṇa and endeavor after materialistic pleasures.

Please consider well all these points O Gosvami, because there is no goal or activity superior to devotional service to Lord Kṛṣṇa." Thus the Supreme Lord, the Supreme instructor (aiming these instructions toward the whole world), spoke to the sannyasi and pointed out that devotional service to Lord Kṛṣṇa is the ultimate purpose of the Vedas. All these instructions of Lord Viṣṇu are indeed the absolute truth, and those whose hearts are contaminated due to sinful activities cannot receive them to heart.

The householder sannyasi smiled and thought to himself, "This young brahmana must have become a lunatic due to the effect of some mantra; it may also be that the person dressed as a sannyasi who is accompanying him has somehow mesmerized him." The sannyasi spoke out loud, "Finally it has happened. In front of a mere child, I suddenly know nothing. I have traveled around the world – Ayodhya, Mathura, Badrik asrama, Gujarat, Kasi, Vijayanagar, Ceylon, and to many other cities – and now I am not supposed to know any longer what is good and bad. I have to learn all this from a suckling baby."

Still smiling Lord Nityananda replied, "Listen Gosai, You don't have to unnecessarily agree with a mere child. I am well aware of your position and fame; please just consider

my proposal as I am older and forgive us for whatever has happened." Hearing his own praises being sung, he became once again amiable and requested his guests to take food. Lord Nityananda said, "We must leave right away since more urgent business must be attended to, but you can pack some eatables for us which we can eat after our bath on the way. The sannyasi insisted, "Take your bath here, take your meal and after a cooling rest you can be on your way again." The two Supreme Personalities have descended to this mortal world for the sole purpose of delivering the most fallen souls, and so they spent some time with the householder sannyasi.

They washed away their weariness in the cooling waters of the Ganga and then returned to the Sannyasi's dwelling. They offered some ripe mangoes, jackfruit and milk to Lord Krsna and then relished this Krsna prasadam in the presence of their pleased host.

The sannyasi was following the lefthanded school of sakti worship and they are used to consuming liquor. The sannyasi indirectly made this known to Lord Nityananda. He said, "Listen Sripad, shall I bring us some `happiness'? How often will I get guests like You?" Lord Nityananda who has Himself traveled widely and has seen much, understood that this sannyasi was addicted to alcohol. The sannyasi repeated several times whether she should bring happiness or not and Nityananda replied each time, "We must leave right now."

The sannyasi's wife was sitting inside looking at the two Lords, who she saw were more charming than Cupid. She stared at them as if in meditation. She corrected her husband saying, "Why do you disturb them during eating?"

Lord Visvamvara enquired aside, "Of what happiness is he speaking?"
Lord Nityananda replied, "I think he means liquor."

Lord Caitanya immediately remembered Lord Visnu and called out His name. Quickly rinsing His mouth and hands, they left the house. They walked to the riverside and jumped into the water of the Ganga and swam all the way to Santipur to Advaita Acarya's house.

The Lord shows His mercy to a licentious drunkard but annihilates Vedantists if they are offensive to the devotees of the Lord and the Lord Himself. Although this so-called sannyasi was a drunkard and intimately associated with women, still the Lord visited his dwelling. He conversed with the sannyasi and gave him instructions, rested and ate in his house. This sannyasi may not become fully purified in this life but has to wait for another birth; the agnostics who criticize the Lord and His devotees will never become eligible to receive the Lord's mercy. Even if one is a sannyasi still that does not make him eligible to see or meet the Supreme Lord. This is evident from the incident which occurred in Varanasi with the sannyasis there.

In the last section of this book it narrates that when Lord Caitanya went to Kasi many residents and some sannyasis heard the news of His arrival. The sannyasis were joyful to receive the news and were eager to meet Him since they had heard much about His exceptional characteristics. These sannyasis were all Vedantists impersonalists, and were well versed in intellectual matters and in performing various austerities. As life long residents of Kasi they were well respected. All their impressive qualifications were undermined by a single fault – they taught and explained the Vedanta devoid of the science of devotion to Lord Visnu. Lord Caitanya is the supersoul within each individual's heart. He was aware of this and although He visited Kasi He did not give these sannyasis the opportunity to meet Him.

In Varnasi He stayed in Ramachandra Puri's math for two months without revealing His whereabouts, but spent most of His time in Chandrasekhar's house. He left Varanasi two days before the Visvarup Ksanra, the special shaving ceremony on the full moon day during Chaturmasya followed by Mayavadi sannyasis. He left without public knowledge and only later the sannyasis came to know that they had missed seeing him.

The offense of criticizing the Lord or His devotee even once steals a man's proper intelligence. The sannyasis did not feel any remorse at not meeting the Lord. Further to it they said, "We are all sannyasis. Why did He leave without first speaking to us? What was the reason He could not wait two days and perform the special shaving ceremony Visvaroop Ksanra? By doing this He has neglected the duties of His order."

The intelligence of non-devotional people are spoilt in this manner and Lord Siva never accepts worship from such offenders. In fact, Lord Siva, the Lord of Kasi, metes out punishment to such offenders of the Vaisnavas and takes away whatever little devotion they may have.

Lord Gaurasundara has advented specifically to deliver all the fallen souls with the exception of those who find fault in Vaisnava devotees of the Lord. Thus Lord Caitanya ate and rested in a drunkard's home and avoided the company of the so-called learned Vedic sannyasis just to prove this point. One must be always careful to avoid the Lord's wrath, but those who flout the Lord will suffer eternal punishment in the hands of Yamaraja, the God of death.

Lord Brahma, Lord Siva, Ananta Sesa, Kamala the universal mother, are constantly engaged in glorifying the Supreme Lord Gaurasundara. Thus if anyone is so unfortunate as not to be attracted by the sweet nectarean pastimes and qualities of Lord Caitanya, then all his Vedic learning and austerities as a sannyasi are rendered useless.

Happily Lord Caitanya and Lord Nityananda proceeded towards Santipur along the bank of the Ganga. As they walked Lord Caitanya loudly and repeatedly roared, "I am that; I am that person. Nada has awakened Me from sleep and brought Me here. He is, I believe,

holding dissertations that camouflage the process of devotional service behind a facade of flowery words that present the speculative path of knowledge. Today I will punish him for this. Let the whole world see. I want everyone to see how he defends his bastion of speculative knowledge." While the Lord thunderously rumbled on in this manner, Lord Nityananda kept His silence, smiling in His mind. As Lord Caitanya and Nityananda Prabhus swam in the waves of the Ganga, the author recalls to memory Lord Mukunda, Narayana, supine on Ananta Sesa lying on the milk ocean.

Advaita Acarya, a stalwart amongst the followers of Lord Caitanya could understand from before, due to his high devotional merits, that the Lord would react angrily to his presenting the theory of speculative philosophy. So when he realized that Caitanya and Nityananda had come to Shantipur he began to speak more vociferously on impersonalistic knowledge. How can one really fathom the devotional mood and activities of the pure devotees of the Lord.

Lord Nityananda accompanied the irate Lord Caitanya into Advaita's house. Advaita swayed in divine pleasure playing out his part perfectly as an impersonalist. Haridas Thakura offered obeisances to the Lord, falling on the ground like a rod; Acyuta, Advaita's son, also offered his respectful obeisances. Advaita's wife, Sitadevi, offered obeisances to the Lord in her mind and felt very upset seeing the Lord's countenance. The Lord's face and expression aroused fear in everyone's heart.

Rumbling with anger, the Lord said, "Hey, You Nada! Tell Me which is superior – speculative knowledge or devotional service?"

Advaita replied, "Speculative knowledge is always superior, for what is the use of devotional service if a person is devoid of impersonal knowledge?"

As soon as these words entered His ears, Lord Caitanya became inflamed and forgot His surroundings. He pulled Advaita out of his seat and dragged him out to the patio. There he threw him on the ground and struck him again and again.

Advaita's wife, Sitadevi, is the universal mother who knows all these confidential topics, yet she could not restrain herself from trying to stop the Lord. "Stop! Stop!" she cried out. "He is just an old brahmana. For whose benefit do You chastise him so heavily? He is so old that he may not survive your harsh behavior and You will find it difficult to avoid the consequences of your actions." Lord Nityananda smiled at her words and Haridasa Thakura repeated Krsna's name in great fear.

Lord Caitanya was so angry that He did not even hear Sitadevi's words. Roaring like angry thunder He spoke to Advaita, "I was gently relaxing on the milk ocean and you interrupted My sleep, calling Me to attend to your work. You engineered the propagation of devotional service yet now you audaciously obscure the devotional process with your circumvent explanation of impersonalism. If you had already made up your mind to

surreptitiously broadcast your speculative theories, then why did you take the trouble of revealing Me to the world? I did not disregard your desire and wishes, but you have deceived Me in all respects."

At long last, Caitanya stopped chastising Advaita and went to sit next to the doorway. He spoke loudly, revealing His real identity to all. He said, "O Nada, you know everything. Behold, I am the one who slew Kamsa. Siva, Brahma, Ananta Sesa, Laksmidevi are all constantly engaged in serving Me. That impostor Vasudeva met his end, vanquished by me disc weapon Sudarsan. That same disc reduced the entire city of Varanasi to ashes. My arrow found its mark and killed the great demon king Ravana. My invincible Sudarsana severed the arms of Bana and destroyed the powerful demon Naraka. I had lifted the Govardhana mountain with my left hand and it is I who brought the heavenly parijata flower to earth. I tricked King Bali out of all his possessions and then benedicted him for his mood of surrender, and I also vanquished the terrible demon king Hiranyakasipu to favor my devotee Prabhlad." As the Lord revealed His various pastimes Advaita felt gradually submerged in an ocean of ecstatic bliss.

Advaita was more than happy to receive his due punishment in this manner and he clapped his hands and pranced in joy feeling peace and humility within. He said, "My Lord, You have rightfully remonstrated me, and I am lucky to get away with so little. Now I am clear about Your divine authority and I am feeling the renewed strength in my relationship with you as Your servant."

Advaita danced around in ecstasy and then creasing his eyebrows together he prayed to the Lord, "Now where are Your flattering words about me? What has happened to all that deceit? I am not Durvasa Muni that you can insult me, Whose remnants of rice You had smeared on Your body. Nor am I Bhrigu Muni whose foot impression decorated Your breast and is known as the famous Srivatsa. My name is simply Advaita, Your eternal and humble servant purely and I am always hankering birth after birth to receive Your remnants. And by the effect of Your remnants or mercy I am unscathed by the ravages of Your illusory potency. The punishment is now over, so please give me the shelter of Your lotus feet." Saying this, Advaita, the master of Santipur, fell to the ground and placed his head on the Lord's lotus feet.

Hastily and with due respect, Lord Visvamvara picked up Advaita on His lap as tears flooded the Lord's eyes, cascading down unrestrained. Lord Nityananda, Haridasa Thakura were unable to contain their ecstatic emotions at the sight of such a display of divine devotional fervor and tears flowed from their eyes in rivers. Sitadevi, Acyutananda and the servants of the house were crying in intense joy. Advaita's whole house became immersed in love of Godhead.

Lord Visvamvara now felt ashamed after having chastised Advaita so severely and so He wanted to compensate by offering him a boon. He said, "If anyone so much as takes a

little shelter at your feet, be he an insect, worm, animal or bird, and even if he commits a million offenses against Me, I will still grant him my benediction."

When Advaita heard this book he fell at the Lord's feet and crying like a meek child he said, "Whatever You have said My Lord is certainly true. Now please hear and grant me one favor. If anyone tries to follow and worship me but does not serve Your lotus feet, then let that so-called devotion to me vanquish him. I cannot accept anyone who does not serve You. He may be my son or servant but I shall consider him a great offender and shall never see his face. Because I cannot bear to see anyone neglect Your lotus feet. Those who worship you automatically become my dearest friend. Sometimes one may supersede Your worship and approach up to a million demigods, but those demigods will never entertain him. Instead they will surely squash him by some deception. All that I have said are not my own concoction but are the verdict of the scriptures. The story of Sudaksina's death from the Puranas is the proof.

Sudakshina was the son of the king of Kasi. A great devotee of Lord Siva, he was always immersed in meditation on his Lord. Being satisfied with his worship Lord Siva appeared to him and said, "Ask for a boon and I shall fulfill your heart's desire. Also, perform the special yajna of Abhicharyajna in order to master extraordinary powers, but be very cautious that you do not belittle or offend any VAisnava devotee of the Lord. If you do you will be immolated."

Sudaksina had no way of detecting the intention behind Lord Siva's words so he duly performed the Abhichara sacrifice according to his Lord's instructions. Out of the sacrificial fire appeared a terrifying form. Possessing three hands and legs and three heads and stood towering over him. It said, "Ask for your boon." The prince replied, "Go and burn down the city of Dvaraka." The giant creature became visibly sad and understood that the prince's desire could never be fulfilled. He nevertheless went to Dvaraka on his request and upon his arrival he was immediately attacked by the omnipresent and every watchful guard of Dvaraka, the Sudarsan disk.

No one can escape the wrath of Sudarsan and so the giant submitted himself at the lotus feet of Sudarsan and said, "The powerful sage Durvasa could not escape from You and neither could You be contained by such great personalities as Lord Brahma and Lord Siva; what can and insignificant person as myself do against such an exalted Vaisnava as You. Lord, I have no avenues of escape now, and You are free to do anything with me you like. All glories to You, my Lord who is famous as Sudarsana You are as powerful as my own Lord Sankara and the abode of Krsna. All glory to You who posses the form of a disc and is the best amongst the Vaisnava devotees. You instill fear in the hearts of the miscreants and protect the pious."

Sudarsan was appeased by the giant's prayers and he told him to return to the prince who had sent him and destroy him by fire. The terrifying giant returned to the prince of Kasi

and destroyed him.

Sudaksina tried to override You, My Lord, and tried to worship Lord Siva with the yajna, but the result was that he met his death by this same sacrifice. Similarly, I say that those who approach me dismissing Your lotus feet, I destroy them. You are everything to me; You are the Lord of my life, my most precious treasure, my father and my mother, my dearest friend. I cannot tolerate such offense at Your lotus feet.

There are many examples of this point in the scriptures. King Satrajit once met the Sungod and becoming attracted by his brilliance and personality began worshiping him. But then once he disobeyed Your orders and due to this offense he and his brother were killed and the sungod saw all this with satisfaction since he had been very upset that Satrajit had disobeyed Your instructions. Duryodhana was a disciple of Lord Balaram but because he disregarded You he and his entire race was eliminated.

Hiranyakasipu became practically invincible by the boon of Lord Brahma and this made him insolent and inimical towards You so he also died along with his race of demons.

The ten-headed Ravana was the most powerful king of his time having received a boon from Lord Siva. He was offensive to You and challenged You so he and his entire family was vanquished.

O Lord, You are the root cause and the Supreme Lord of all the demigods. Everything and everyone seen and unseen to human vision is Your servant. One who tries to worship the servant but disregards the Lord and Master Himself, then the servant cannot tolerate this offense so he makes a show of accepting the worshipers' worship but finally he personally destroys him. Worshiping demigods like Siva directly without worshiping You is like watering the branches instead of the root of the tree. You are the original cause of the Vedas, the brahmanas, sacrifices, and religious practices; I despise that person who disregards Your lotus feet.

Lord Caitanya greatly appreciated Advaita's highly confidential and esoteric prayers and he spoke out in a voice that resembled a thunderclap. "Now listen to Me attentively, I say truly those who worship me directly but neglect my servants and devotees are most despicable wretches who by doing so cut my body into pieces. Their worship is like burning cinders on my body. He who criticizes and offends my devotee, My name which fulfills all desires will vanquish him. In this way I show my compassion for him. Every living entity is My servant and so I cannot tolerate any violence to them. I destroy anyone who tries to hurt My servants. What to speak of you Advaita. You are more dear to Me than My own body and any disrespect shown to you is dealt by Me with severity. Even if a sannyasi offends a pure devotee he falls down from his vow and deviates from his religious practices."

Raising both His arms Lord Gauracandra declared to the world, "Give up the offensive attitude of criticizing Vaisnavas and chant Lord Krsna's holy name. Anyone who practices this will surely be delivered by Me."

Lord Caitanya's words gripped the devotees in a wave of unrestrained joy and they broke out in chanting the Lord's name loudly. Advaita Acarya wept in ecstasy catching the Lord's lotus feet and the Lord held Advaita in His endearing embrace and wept.

Advaita's loving devotion flooded the entire universe. Such is the wonderful character and activity of Advaita Acarya. Advaita Acarya is non-different from the Supreme Personality of Godhead. Who, then, can really understand his words. The seemingly abusive exchange between Advaita and Lord Nityananda can be perceived only by those elevated souls who have reached that state of bliss beyond material influences. The words and activities of the Supreme Lord and His pure devotees, the Vaisnavas, can be understood and appreciated only by their mercy alone.

Discussions of such spiritual nature between Advaita, Nityananda and other devotees can be realized by Lord Ananta alone, who then sings these with his innumerable mouths.

Lord Visvamvara glanced at Advaita coming out of his ecstatic engrossment and spoke with a smile, "I have chastised you in a moment of childish frivolity." Advaita replied, "All such pastimes are not factual, but performed to delude us." The Lord said, "Listen Nityananda, You must kindly forgive Me for my reckless act of immaturity."

Nityananda, Haridasa Thakura and Advaita Acarya exchanged glances amongst each other and then burst out in uncontrolled laughter.

Lord Visvamvara always addressed Sitadevi, Advaita's wife as mother; she was a symbol of chastity, always serving husband to his full satisfaction. Now Lord Visvamvara went to her saying, "Go quickly and prepare a sumptuous feast for Lord Krsna and after offering it to Him, we shall partake of His remnants." The Lord then left to take his bath in Ganga along with Advaita, Haridas, Nityananda and others. Everyone was in a gay mood. Such unbounded joy and spiritual bliss seen in the Lord's nature is described in detail in the Vedas.

On returning to the house from His bath, He washed His feet and prostrated Himself before Lord Krsna. Seeing the Lord in a prostrated position Advaita fell at the Lord's lotus feet and haridas also in the ecstasy of devotee association fell at the feet of Advaita. Lord Nityananda witnessed this wonderful scene with feelings of spiritual bliss surging within Him. Here then was the transcendental bridge of the three expansions of Godhead linked directly to the highest spiritual abode.

Rising from offering obeisances to Lord Krsna, Lord Visvamvara noticed that Advaita Acarya was at His feet and He became very embarrassed. He chanted, "Visnu, Visnu," in humility.

The Lord then took Advaita's hand and entered the eating room with Nityananda in His familiar charming way. The three Supreme Personalities sat down to eat. Each one of them was always animated with spiritual ecstasy and Lord Nityananda acted as was His nature, as a highly restless young boy. Sitting away from them by the door was Haridas Thakura who was spiritually elevated enough to see these different transcendental pastimes. Sita Thakurani, Advaita's wife, a most spiritually exalted and versatile lady was serving Them and remembering Lord hari all the time. She served them delicacies like flavored rice, ghee, milk, sweet rice and They ate with pleasure and vivacity.

Advaita Acarya began to laugh at Nityananda. They are in fact both the same Supreme Personality, but have become two absolute entities to participate and assist in Lord Krsna's pastimes. Just towards the end of Their meal Lord Nityananda became overly restless like a child. He picked up the rice from His plate and threw it all around and then laughed out in childish glee. Lord Visvamvara cried out in great concern. While Haridas Thakura could not check his laughter.

Advaita pretended to be inflamed into rage and revealed the truths about the absolute nature of Nityananda. He angrily said, "This Nityananda is a drunkard and His company has corrupted my caste. He cannot say who His guru is, nor the place of His birth. He simply introduces Himself as a sannyasi. No one knows Him or His caste and family; He always walks around swaying like a drunken mad elephant. Previously He was eating in the houses of aliens and now He has come here, trying to mix with the brhamanas.

I say thrice truly to you Haridasa that this drunkard will destroy everything." Working himself into a fit of fake rage, Advaita threw off his clothes and clapping his hands, he pranced about in unrestrained glee.

Lord Visvamvara started laughing at Advaita. Such was his nature that both old and young equally find his character stimulating. Nityananda also shook with laughter pointing His fingers at Advaita who was exhibiting such amusing postures in his pretended rage.

After a while when They were again well composed they rinsed their mouths and hands and then they embraced each other experiencing ecstatic bliss. Both Advaita and Nityananda are like the two hands of Lord Caitanya. There is no enmity but everlasting annuity between them. Their quarrels are simulated and meant to support Krsna's pastimes; such are the childlike mannerisms of the Supreme Lord and His pure devotees.

Lord Caitanya passed His time in this manner in Advaita's house, engrossed in ecstatic bliss. He performed sankirtana. These supramundane activities can be understood by Lord Balarama alone, others cannot fathom the absolute excellences in the Supreme Lord's nature. By the blessings of Lord Balarama one is able to repeat these pastimes of Lord Caitanya because Sarasvati devi, the goddess of learning, seems to dance on His tongue.

All these pastimes I have compiled having no idea of the chronological sequence; I have simply presented them as they appear to me and it was possible merely by the mercy of Lord Krsna.

I therefore offer obeisances at the feet of all the beloved devotees of Lord Caitanya and beg their forgiveness of the offenses I might have committed in this endeavor.

After a few days of sojourn in Advaita's house Lord Caitanya returned to Navadvipa and His home accompanied by Lord Nityananda, Advaita and haridasa. When the news of the Lord's return to Navadvipa spread around all the Vaisnavas hurriedly flocked to meet the Lord, bubbling delight was written on everyone's face.

The sight of Lord Caitanya's moonlike face immediately dissipated their distress and they fell at His feet weeping. The Lord was their most precious soul; He lovingly embraced everyone who had come to meet Him. All His devotees were like His own expansions – compassionate and exalted Vaisnavas.

All the devotees then offered obeisances to Advaita who was the cause for Lord Caitanya's advent. Jubilantly they met each other and began to playfully and loudly talk about Krsna's pastime with the Lord.

Mother Saci was extremely happy to see her son again and together with Visnupriyadevi offered grateful thanks to their deity. All these can fully be described by Lord Ananta alone; He is my life and soul. There is no difference between Lord Balarama and Lord Nityananda except Their names, just as the three different words dvija, vipra and brahmana mean one and the same thing. One who hears with devotion these pastimes of the Lord in Advaita's house, attains the highest bliss.

Lord Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 20

All glories to Gaurasimha, the son of Mother Saci. The shade of Your lotus feet drives away all distresses. You are the life and soul of Gadadhara Pandita, be merciful to me so that my mind may remain fixed at Your lotus feet.

Lord Caitanya was now fully engaged in performing his wonderful pastimes with all His associates; sometimes dancing, sometimes singing, yet again crying or laughing, but all these were symptoms of ecstatic love of Godhead. One day Lord Caitanya was visiting Srinivas Pandita's house with Lord Nityananda. As they were sitting Murari Gupta came and prostrated himself at the lotus feet of Lord Caitanya. Then getting up looking effulgent he again prostrated himself before Lord Nityananda.

Lord Caitanya was always pleased with Murari Gupta, so now he spoke frankly to Murari saying, "What you just now did by first offering obeisances to Me and then to Nityananda was a violation of Vaisnava etiquette. Why did you of all persons do this? You are supposed to teach others who are ignorant about these esoteric rules."

Murari replied, "How can I know about this my Lord? You are in full control of my heart. I have acted according to your desire."

The Lord then said, "alright Murari, go home now, tonight you will come to know everything and tomorrow we shall meet again."

Murari became grave, and smiling hesitantly he left for his home. That night, in a dream he saw Lord Nityananda dressed like a kingly wrestler walking ahead; great hoods of snakes were above His head and in His hands He held the pestle and plough. Lord Nityananda looked exactly like Lord Balaram. Behind Him walked Visvambhar smiled and spoke in his dream, "Now do you understand Murari, I am junior, consider this properly in your mind." Now both the Supreme brothers smiled at Murari and thus instructing him They disappeared.

Murari woke up immediately and began to shed tears; breathing heavily he kept repeating Lord Nityananda's name. His chaste wife became worried and prayed to Lord Krishna chanting His name loudly. Murari was now convinced that Lord Nityananda was the elder brother and with this thought he happily hurried to meet the Lord. He saw the lotus eyed Lord Visvambhar sitting with Lord Nityananda sitting on His right, a benign smile adoring His lips. Murari went first to Lord Nityananda and offered obeisances at His lotus feet and then fell at Lord Visvambhar's lotus feet.

The Lord smiled and enquired, "Murari, why did you act in this manner?" Murari replied, "My Lord I acted according to Your sweet will; like a dry blade of grass is blown in the breeze all living beings perform by Your irresistible power." Again the Lord said, "Murari, you are very dear to Me, hence I have disclosed the confidential truth about Myself to you." Gadadhara, the Lord's beloved associate was seated on His left, he prepared Tambula, pan for the Lord and gave it to Him. The Lord said, "Murari, you are a stalwart amongst my devotees," saying this He gave him some of the chewed pan from His lotus mouth. Murari received this on the open palms of his hands with eager respect and eating it he felt great ecstasy racing through his body and soul.

Lord Visvambhar addressed Murari, "Murari, go wash your hands now," but Murari wiped his palms on his head. The Lord exclaimed, "Now you have lost your caste, you foolish fellow, you have become contaminated by wiping your hands on your head that have taken My chewed remnants.

Suddenly the Lord's mood changed. He became angry, grinding His teeth loudly He began to manifest His true supreme identity. He said, "a sannyasi named Prakasananda, living in Benares has the audacity to try and inflict pain upon My person. He is a teacher of Vedanta philosophy but does not accept the existence of God, My, supreme form. I have punished him by making him contract leprosy, and yet he fails to understand. The entire unlimited creation is a manifestation of My energy still he impudently maintains that all this is false.

Murari, you are my trusted servitor so I am telling you the truth that those who do not respect My form, My personality they inevitably perish. Lord Brahma, Lord Siva, Lord Ananta and all the demigods serve the lotus feet of the Supreme Lord as their very dearest object, and by the mere touch of the Lord's body one can be cleansed of all contamination, such a Lord's form is denied by these shameless rascals. Truly, I declare to you that I, the Supreme Lord, My dear servitors and their servants are all manifestations of the Absolute Truth. My transcendental abode and activities are the absolute reality, anyone denying Their existence and veracity verily inflicts countless wounds upon My body.

Just by hearing the glories of the Supreme Lord all nescience is nullified yet that sinful Vedanta teacher says they are unreal. Lord Siva drinks the nectar of the glories of the

Lord with his ears and becomes so intoxicated. That he is unaware of the loss of his clothing. That great Personality Lord Ananta Sesa himself is forever engaged in singing the glories of the Lord. Sukadeva Goswami, Narada and other exalted personalities become maddened by the sweetness of the Lord's glories. The four Vedas are simply explaining the esoteric nature of the Lord's transcendental glories. And so Murari, anyone who disregards such super excellent activities and glories of the Lord can never appreciate the real purpose behind my advent."

Thus addressing Murari Gupta in this manner the Lord taught the entire world the cardinal truths about His Absolute nature; the Lord's form, devotees, pastimes and abode are all the absolute reality; the unfortunate nonbelievers will be annihilated.

After a while Lord Visvambhar came out of His trance and became His usual humble self. He lovingly embraced Murari calling him brother and spoke sweetly to him, "Murari, indeed you are My pure devotee and thus you have come to perceive the transcendental nature and position of Lord Nityananda. A person may claim to be My devotee but if he holds the slightest grudge against Lord Nityananda then I do not favor him. Now go home Murari, you have outright purchased Me." Hanuman was the only other devotee of the Lord who had received such causeless mercy as Murari. Murari Gupta, now fully immersed in an ocean of bliss, went home treasuring Lord Nityananda and Lord Visvambhar in the inner recesses of his heart. Murari was drinking the nectar from within and his behavior was inconsistent. He would say one thing but do quite something else, loudly chuckling to himself. Exuberantly he called out to his chaste wife to bring his food and she hurriedly brought his plate.

Murari Gupta, fully intoxicated with love of God mixed the rice with the ghee and calling out, "Krishna, come eat, eat" took the mixed rice in his hand brought it up as if to give to someone and began to strew the rice all over the floor. His chaste wife stood there watching and laughed and kept supplying fresh rice to her husband. She knew well that her husband was a very exalted devotee of the Lord; she called out Krishna's name reminding him to be careful.

Lord Caitanya, always attentive to His devotees wishes, accepted all the food offered to Him by Murari, keeping His word to Murari. The Lord then personally came to Murari's house early next morning. Murari was then constantly chanting Krishna's holy name and as soon as the Lord came he paid his obeisances and offered the Lord a seat with great love.

After the Lord had seated Himself comfortably Murari inquired, "What brings the Lord here?" Lord Caitanya replied, "I have come to be treated for indigestion." Murari asked, "What has caused this indigestion? what have You eaten yesterday?" The Lord said, "My dear fellow! how will you know? I have taken all that you offered me saying, "eat, eat" and threw the food on the ground. You have forgotten but your wife knows everything.

Since you offered it to Me how could I refuse. Now you can treat Me for eating your rice or My inability to digest it, but the fact is that I am suffering from indigestion because of eating your rice. I know that drinking sufficient water is a very good remedy so since I have eaten your rice and become sick, your water is my medicine, I am going to drink your water."

Saying this the Lord picked up Murari's glass and drank the water from it. The Lord expressed full satisfaction drinking as if the nectar of His devotees pure devotion. When Murari saw the Lord's infinite mercy he was so overwhelmed that he fell down unconscious. All of Murari's servants and relatives began to weep in divine exhilaration. Everything was so wonderful the Lord, the ecstatic devotional feelings, and the pure devotees of the Lord; all such devotional mellows could be manifest by Lord Caitanya's causeless mercy alone.

The mercy and blessings that Murari Gupta's servants received from the Lord was never seen or awarded to any of the so called Brahman scholars in Nadia. Material knowledge, wealth and distinction are futile, but by becoming a servant of the servant of the Lord one is rewarded with the greatest boon, loving devotion to the Lord. The servants of the Vaisnava devotees are not just anybody. The Vedic scriptures describe them as, "the most elevated souls" such were the extra-ordinary activities of Murari Gupta. The Lord showered His blessings on Murari constantly. Whosoever hears these transcendental activities of the pure devotee Murari will indeed experience divine love.

On another occasion Lord Caitanya was in Srivas Pandita's house. Suddenly the Lord manifest His real form as the Supreme Godhead with four arms holding the conchshell, disc, mace and lotus; He began to loudly call out, "Garuda, Garuda!" Just then Murari Gupta roaring loudly came running to Srivas' house in a devotional trance. His person became surcharged with the mood of Garuda and he said, "I am Garuda, that great devotee. "As the Lord called for Garuda again Murari Gupta replied, "I am here my Lord, your servant." The Lord said, "yes, you are my carrier" and Murari said, "yes, yes my Lord."

Murari Gupta continued, "Have you forgotten my Lord, I carried You to the heavenly abodes and brought down the Parijata tree. Another time I carried You to Vanapura where I tore to pieces Skandha's peacock. Here again are my shoulders I am at Your service kindly climb on and order me, which planet shall I go to?"

The Lord climbed onto Murari's back and everyone cried out in joy at Srivas' house resounded with the glorifications of the Lord and His devotees. As the Lord of the Goddess of Fortune sat astride Murari's shoulders. A blissful Murari went around Srivas' compound with great speed. The ladies made auspicious sounds by moving their tongues and all the devotees were lifted on waves of ecstatic joy. They chanted the names of God, and some remarked, "I pray that I may never forget this scene." Some of them clapped

their hands and thighs and others laughed heartily saying, "What a wonderful Supreme Lord we have." They all glorified the Lord saying, "All glory to Lord Visvambhar and His carrier Murari."

So many of these extraordinary pastimes were being exhibited in Navadvipa but persons too attached to sinful activities could not see these pastimes of Lord Caitanya. The Supreme Lord is out of reach for those intoxicated with wealth, luxury, power and position; Lord Caitanya becomes purchased only by unalloyed devotional service. Those fortunate and pious souls who have been worshiping the Lord for many births now watch all these transcendental activities as His associates and servitors. And those who saw these pastimes, being compassionate, then narrated to others, but the agnostics and sinful persons could not believe in these transcendental activities. In the Madhyakhanda of this book we find the narration of the Supreme Lord Visvambhar alighting on Murari Gupta's shoulders but Murari is an eternal servitor of the Lord and he is present as the Lord's servitor in every incarnation of the Lord. These pastimes have no beginning or end, according to the Vedas they are manifest and again they disappear.

Lord Gaurasundar came out of His trance and climbed down from Murari's shoulders; Murari also withdrew within himself Garuda's mood. These confidential pastimes are too esoteric to be comprehended by all. The Vaisnavas who were present and saw the causeless mercy received by Murari Gupta began to praise him. Blessed truly is Murari to be able to participate in the Lord's supramundane activities as His carrier, his devotion to the Supreme Lord has thus been crowned with success. These narrations on Murari's activities are fully spiritual and endless.

One day Murari Gupta was considering in his pure heart the activities of the different incarnations of the Supreme Lord. He thought, "I cannot understand the activities of the Lord, why He does certain things; sometimes He is protecting and at the same time He is annihilating. So now as long as the Lord is present with His associates and servitors I better think of a way for my own redress, for example the Lord destroyed Ravana and his entire dynasty and brought back His wife Sitadevi, and then again He rejected her; what logic can rule such an action? Then in another incarnation He saw the Yadu dynasty, who were His very dear relatives and friends, being destroyed, He saw and just let it happen. Therefore now, as the Lord is still present, I must make preparations to leave my body, the time is ripe; the Lord is still here."

Thus influenced by such whimsical thoughts Murari brought a very sharp shell-cutters saw and hid it in his house, telling himself, "Tonight I will get rid of this body with pleasure." In the meanwhile, Lord Visvambhar, who is the supersoul residing in everyone's heart, came to know about Murari Gupta's desire. He came immediately to Murari's house. Murari welcomed the Lord with great reverence, praying at His lotus feet, and offered Him a seat. The Lord sat and spoke at length about the transcendental activities of Lord Krishna. Murari gupta was pleased beyond words.

The Lord said, "Murari, will you keep a request of Mine." Gupta replied, "Lord, this body and soul belongs to you." The Lord asked, "Is this really true?" Murari replied, "indeed my Lord." The Lord then whispered into his ears, "give Me that saw; you brought it to end your life with it and kept hidden inside the house, bring it to me." Murari interjected in sheer dejection, "alas, alas! Who could have told you such a lie?" The Lord said, "Murari, I see that you are very naive, you are saying that someone else has informed Me about this. I know everything: I know who has made this saw and where it is hidden now."

Nothing is unknown to the omniscient Supreme Lord, He went inside the house and brought out the saw. The Lord said, "Murari, just note how you are behaving with Me! What is my fault that you want to leave Me and go away? If you should go then who will be a partner in my pastimes? Where did you pick up these ideas that you have now? I, therefore beg of you this, you must promise never to pursue such whims and ideas."

Lord Caitanya embraced Murari and taking his hand placed it on His head, and said, "it is better that you eat My head, finish My head, if again you desire to leave your body." Hastily Murari threw himself to the ground and with tears of love he washed the Lord's lotus feet. Murari held on tightly the Lord's feet but the Lord picked him up and taking him in His embrace He wept in love for His pure devotee.

It is impossible to calculate the extent of mercy that Murari received from the Lord, even Lakshmi-devi, Lord Brahma, Lord Ananta, Lord Siva and others are craving for it. These demigods are non-different from the Supreme Lord Caitanya; the Vedas are clear about this absolute oneness. Indeed Lord Caitanya expands Himself and becomes Lord Ananta Sesha to support this entire material nature. He again expands Himself as Lord Brahma to create this universe.

The work of annihilating this cosmic manifestation is done by another of His expansions, Lord Siva. As Lord Sesha, He glorifies His own unlimited pastimes. All these demigods are the manifestations of the Lord's potency hence are non-different from Him. They are all serving Lord Caitanya's lotus feet. Such is the potency of Lord Caitanya's name that even if a bird chants His holy name then he goes directly to the highest spiritual abode of Lord Caitanya. Whereas if a sannyasi, though having taken a vow of celibacy and renunciation does not accept Lord Caitanya then he will be born in total ignorance birth after birth. Such a sannyasi is factually a dacoit in a renunciate's garb, for his activities are of a degraded nature. The Vedas define him as "malicious."

For the scriptures condemn such a malicious mentality. In the Padma Purana it is said, "An easily identifiable and shameless sinner is in many respects better, because only he alone slides down to depths of depravity; whereas a sinful man posing to be a saint is worse because he drags himself as well as all his followers down to the darkest hell."

Again, "Dacoits capture their victims in lonely spots and loot them by threatening them with weapons and other forms of trickery, but the hypocrite holyman uses sweet words plucking at the sentiments of people and then confuses them, and gradually they usurp them of their wealth."

In the Srimad Bhagavatam it is stated, (SB 12:3:38), "(in kaliyuga) the sudras will make a living by putting on the renunciates clothes and thus receive charity. Those who are ill versed in the scriptures and spiritual knowledge will sit on the Vyasaasana and give instructions to people."

The people eagerly hear spiritual instructions from a man judging him by his appearance merely, but instead unknowingly they hear from the impostor offensive words directed against a real saintly person and due to this offense they plunge into hell.

The Vedas clearly describe that if one hears criticism of a Vaisnava devotee of the Lord then he loses all his accumulated piety and is cast into abominable conditions of life, birth after birth. The dacoit suffers but a lifetime of hell whereas the Vaisnava—offender goes through endless miseries, thus the dacoit is far better than one who is offensive to a Vaisnava hence to Lord Visnu Himself.

Everything, from the highest to the lowest living entities, is a manifestation of Lord Krishna's energy, hence Krishna cannot tolerate violence or offenses perpetrated against anyone. And if anyone offenselessly chants Krishna's name then Krishna will certainly very soon liberate him from material bondage.

A person may be well versed in all the four Vedas but still maintains an offensive attitude towards the Vaisnavas then he is eternally doomed to the worst kind of hell.

A person may study the Srimad Bhagavatam because of sense gratification, in this way becoming misguided he commits offenses at the holy feet of Lord Nityananda thus bringing about a great disaster for himself. Lord Caitanya mercifully revealed His transcendental pastimes in Navadvipa yet the offenders are not sufficiently fortunate to believe in them or understand them. As for those who are attracted to the lotus feet of Lord Caitanya, Their association is intensely desirable. And equally undesirable is the company of those yogis, master of all the eight mystic perfections, if they are averse to surrender to Lord Caitanya's lotus feet.

Lord Caitanya finally pacified and satisfied Murari Gupta and being thus pleased went home. In this way Murari Gupta was relishing the Lord's association and pastimes. So wonderful was Murari Gupta's experiences and fortune that I am unable to fully describe. It is by Lord Nityananda's mercy alone that I have heard and realized a little about the glories of a Vaisnava.

May Lord Nityananda be my eternal master, and it is by His grace that I am able to develop attachment for Lord Caitanya.

All glory to Lord Caitanya, the son of Jagannatha Misra; may your beloved Nityananda be enthroned as the crest jewel of my heart. My greatest hope is that Lord Visvambhar is most precious to my beloved Nityananda Prabhu.

Lord Sri Krishna Caitanya and Nityananda prabhu are my life and soul.

I, Vrndavana das, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 21

All glory to Lord Visvambhar, the life of Nityananda, the master of Gadadhara Pandita and the Lord of Advaita Acarya. He is the most endearing object of Srinivas and Haridas Thakura's love. The revered lord of Gangadas Pandit and Vasudeva.

May the Lord be glorified along with all His eternal servitors and associates.

One can easily attain pure devotion by properly hearing the wonderful pastimes of Lord Caitanya.

Navadvipa saw their Lord Visvambhar performing His endless pastimes with Gadadhara Pandita, Nityananda Prabhu and others.

One day the Lord was out walking with His associates. He decided to visit Maheswara Visharad who lived near the dam on the Ganga. Right next to this place was the residence of Devananda Pandit, an equipoised brahman scholar, who was aspiring after liberation. He was learned, renounced and from his birth unattached to material life. He was also a teacher of Srimad Bhagavatam but unfortunately devoid of any devotional fervor.

People praised him as a being well versed in the Srimad Bhagavatam, but factually he was acquainted with the real essence of the Bhagavatam due to the fact that the latent devotional feelings for the Lord had not stirred within his heart. He still had the eligibility to perceive the transcendental truth in the Bhagavatam. In spite of him reading the Bhagavatam he was not situated in devotional service; only Krishna knows what offenses caused such a mishap.

By some unknown coincidence the Lord with His associates were passing by Devananda's house while he was lecturing on the Srimad Bhagavatam. Lord Visvambhar, the supersoul in everyone's heart and the Absolute omniscient Supreme Lord, overheard his explanations which were devoid of references to the process of devotional service.

Enraged by this the Lord said, "What does this foolish man say? he is completely ignorant about the essential teachings of Srimad Bhagavatam. What right does he have to speak on the Bhagavatam.

Srimad Bhagavatam is the book incarnation of Lord Krishna. The ultimate goal of Srimad Bhagavatam is devotional service to the Supreme Lord; the Vedic scriptures have declared that the Bhagavatam unequivocally establishes the imperativeness of a loving relationship with the Supreme. The four Vedas are likened to the pot of yogurt, when churned it is converted to butter cream, which is the Srimad Bhagavatam. This yogurt was churned and served by Srila Sukadeva Goswami and was relished by Pariksit Maharaj.

Sukadeva Goswami is very dear to Me and he is fully conversant with the esoteric truths revealed in it, which is complete with descriptions about My absolute position and nature as the Supreme Personality of Godhead. Whosoever makes any differences between Me, My pure devotees, and the Srimad Bhagavatam are forever lost."

Although the Lord spoke these words angrily but the assembled Vaisnava devotees were greatly pleased to hear them. The Lord continued speaking, "This fool does not know anything about the Bhagavatam. He tirelessly toils explaining the Bhagavatam without mentioning devotional service. Today I will tear to shreds his book." An irate Lord Visvambhar is seen rushing off to carry out His resolve and the Vaisnavas collect around Him to dissuade Him.

The entire range of Vedic scriptures eulogize Srimad Bhagavatam as the most elevated theosophical literature: the esoteric truths contained in this great literature is unfathomable by mundane scholars and materialistic men. One who claims to "fully understand" the Srimad Bhagavatam completely misses the truth this book is expounding. But one who understands that the Srimad Bhagavatam speaks of the inconceivable Supreme truth automatically perceives its essence of devotional service to the Supreme Lord.

Devananda Pandita was a learned scholar to be equaled in erudition by only a handful. So all those who acknowledge such mundane scholars with no understanding of the Srimad Bhagavatam will also be punished by the God of death, Yamaraja. Even if one is a professor of the Srimad Bhagavatam teaching others he will become misled in spiritual understanding if he disrespects Lord Nityananda who is the ultimate shelter for the entire creation.

The Lord was fond of going about in Navadvipa accompanied by His associates. One day He came to the outer precincts of the town and happened to pass by a drinking place. As he smelled the alcohol He was reminded of Barum, a similar intoxicating drink made from honey that is such a favorite of Lord Balaram. the Lord immediately was overcome with the emotions of Lord Balaram. In a trance He loudly boomed to Srivas Pandita, "go

inside". When the Lord insisted Srivas fell to His feet and begged Him not to go inside.

The Lord said, "do I also have to be restricted by rules and regulations?" But Srivas Pandit continued to dissuade the Lord from His decision. Srivas Pandit explained, "You are the universal father and the perfect example, if you transgress the social laws then who is left to uphold them? And those who out of ignorance will criticize you will certainly have to suffer lifetimes of misery. You are the emblem of eternal religious principles, who will be able to reason out the pastimes such as You were about to display. And even after this if You insist on going to the drinking house then I shall drown myself in the Ganga."

The Lord never minimizes the promise of His devotees; now He benignly smiled hearing Srivas' words. The Lord said, "I do not want to act against your wish, I will not go inside." The Lord gradually withdrew within Himself the mood of Lord Balaram and continued on His way.

When the drunkards from inside the drinking house saw Nimai they became excited and called out loudly at Him, "Hari! Hari! One of them said, "Yes Nimai Pandit is a good and honorable person, I like His behavior and especially the way He sings and dances." A few of them stood up swaying, and clapping their hands started to hop around making an attempt to dance; they tried to go out and meet Nimai in the street. The drunks were now well worked up and they sang "Haribol, Haribol, Jai Narayana" and danced about in great joy.

The drinking place was the scene of loud joyous chanting of God's name, such reactions are understandable when anyone sees the Supreme Lord Visnu and His pure devotees the Vaisnavas. The Lord was pleased by the drunken efforts of the drunkards chanting the holy name and Srivas Pandit's heart melted in tears of happiness, seeing such transcendental display of the Lord's potency. The drunkards were very happy to see Lord Caitanya, but the envious people were finding faults and criticizing the Lord.

Those who become displeased when they hear the glories of the Supreme Lord will never know any joy in any birth. Therefore, I offer my obeisances to the one who beholds the Supreme Lord with faith, be he a drunkard. The Lord blessed the drunks with His glance and went away.

After walking some distance the Lord saw Devananda Pandita coming from the opposite direction. Upon seeing him the Lord felt rage rising within Him. It came back to Lord Gauracandra's memory that sometime ago Devananda Pandita had committed a grievous offense against Srivas Pandit. (At the time when this incident had taken place Lord Visvambhar had not yet revealed His sankirtan pastimes. The world was then too engrossed in materialistic pursuits to cultivate the eternal loving relationship with the Supreme Lord; all the devotees of the Lord felt despondent because of it.

Although some scholars were lecturing on the Srimad Bhagavatam and Bhagavad Gita but neither the lecturers nor the audience accepted or appreciated the devotional essence of these texts. Devananda Pandita was also lecturing on the Bhagavatam in those days. He was very erudite and gentle, people respected him. He lectured continuously on the Bhagavatam and maintained strict celibacy vows like a sannyasa.

One day while he was lecturing on the Bhagavatam to a group of students, Srivas pandita thirsting to hear the transcendental sound of the Bhagavatam came and sat in the audience. Every syllable of the Bhagavatam is steeped in the nectar of love of God; when they entered Srivas Pandit's ears his heart melted in loving ecstasy. He began to cry and sigh deeply the students around him were mundane, agnostic logicians who felt disturbed by Srivas Pandit, and they said, "this man is creating nuisance, we cannot study in this atmosphere, it is a waste of time for us." Srivas Pandit is very dear to Lord Gauracandra and a highly elevated Vaisnava who can deliver the entire world, he was unaware of others comments, and unchecked tears streamed out in ecstatic love.

The students then plotted amongst themselves and dragged Srivas Pandit out of the house. Devananda Pandita did not utter a word in protest; when the teacher is bereft of devotional understanding his students are also expected to be the same. When Srivas Pandit came out of his ecstatic trance he returned home, his feelings were hurt. The Supersoul, Lord Visvambhar in everyone's heart took note of every thought and deed of everyone.

Now as Lord Visvambhar saw Devananda Pandita approaching the entire episode raced through His mind. The Lord accosted him with angry words, "You there Devananda! I hear you give discourses to many on the Srimad Bhagavatam. One devotee by the name of Srivas Pandit went to listen one day to your lecture but was dragged outside the premises by your students. While he was engrossed in the pastimes of Krishna. What was his offense?

One who is moved by spiritual emotions to cry listening to the Bhagavatam appreciating the mellows of loving relationship with Krishna, should he be treated with such contempt and be dragged out? This same devotee who is so eagerly sought after by Gangadevi herself was maltreated in such an offensive manner by you and your agnostic students.

You may be a teacher of the Bhagavatam but you do not possess even an iota of piety required to understand the real purport of the Srimad Bhagavatam. When a person has eaten to his full satisfaction only then does he feel amicably disposed to the world around him. As for you, although you teach others about the Bhagavatam you yourself cannot relish it's divine nectar that can give one unlimited pleasure."

Devananda Pandita, who was indeed a learned brahman, heard every word feeling very ashamed but did not speak. Lord Visvambhar finished His chastisement and left,

Devananda Pandita also left for his home feeling broken and dejected. Although the Lord chastised Devananda he is still a very fortunate soul, because to be chastised by Lord Caitanya is a rare blessing. Even those demons who are killed by the Lord attain the spiritual world. One who faithfully and sincerely accepts the Lord's chastisement is soon blessed with pure devotional service unto Him, while others who do not care for the Lord's wrath will perish to eternal damnation.

Lord Krishna manifests Himself in four special forms such as the Srimad Bhagavatam, Tulasi, Ganga, and the pure Bhagavata devotee; Krishna is directly perceived in them in their original form. Whereas the deity form of the Lord has first to be installed with mantras whereby requesting the Lord to accept that deity form, only then do the deities become worshipable in the temple with the recommended rituals. The Vedas are clear on this point.

The pastimes of Lord Caitanya are causeless, without beginning or end; somehow I am trying to put them in some orderly sequence. I offer my obeisances to the feet of all the devotees of Lord Caitanya so that my offenses may be forgiven.

All these pastimes of the Lord as they manifest in the pages of the Madhya Khanda are showers of nectar that can sweeten the bitterness of agnosticism within the heart. May Lord Nityananda who is so dear to Lord Caitanya never take away the shelter of His lotus feet.

Lord Sri Krishna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavan das, humbly offer this song at Their lotus feet.

Madhya Lila

Chapter 22

All glory to Lord Gauracandra who is an ocean of mercy, He is the beautiful son of Mother Saci and Sri Jagannatha Misra. He is known as Sri Krishna Caitanya, He has rained down showers of benediction upon the living entities by distributing the holy name of "Krishna".

Navadvipa saw the endless transcendental pastimes of the Lord as He manifested Them with His associates like Nityananda Prabhu, Gadadhara Pandit and others. Now the Lord returned home after chastising Devananda Pandita. Devananda also returned home in a state of acute mental agony; the cause of all his suffering was that he was associating too closely with the mundane students and scholars. Although the others considered Devananda to be saintly he had to flee from Lord Caitanya's presence, he was not pure enough to remain in the Lord's presence.

The Supreme Lord Visvambhar is attained only through the grace of saintly Vaisnavas. One may chant the Lord's name and perform austerities but if such activities lack devotion then they are useless. A person may seem to be attracting the Lord's mercy in the eyes of the public by performing some devotional activities, but factually he is deprived from any spiritual ecstasy. These are not my words, I simply repeat what the Vedas declare, and Lord Caitanya Himself has given this verdict.

Mother Saci, in whose womb the Supreme Lord Gauracandra appeared, was guilty of some previous offenses committed against a saintly Vaisnava. The Lord personally exonerated His mother from this offense and instructed her in the science of loving devotional service to the Lord. Dear readers listen attentively to this wonderful narration and this will alleviate you from the sin of Vaisnava—aparadha.

One day Lord Caitanya sat on the throne of the deities. He picked up the Shaligram sila forms of the Lord upon His lap and manifested His Supreme absolute form. He said, "I am the Supreme Lord Narayana Krishna, who in Kaliyuga appears in the form of the holy

name; I bridged the ocean in My incarnation as Lord Ramachandra. I was resting on the milk ocean on My bed of Ananta Sesa when the roaring sounds of Advaita Acarya or Nada's calling Me down to earth awakened Me. The reason for My advent in this incarnation is to freely distribute love of Godhead. O Nada, and Srivas ask all you can I am here to give."

When Lord Nityananda saw this manifestation of the Lord He immediately held the opened umbrella above Lord Caitanya's head. Gadadhara Pandit was busy preparing betel for the Lord and the others began to whisk the yak-tails or camaras around the Lord

The Lord dispensed His causeless mercy to everyone and the devotees received it, each according to his hearts desire. Each devotee had a different reason for begging favor from the Lord. Someone said, "my father is mischievous if he can be rectified it will be a great relief to me." Some wanted blessings for his guru, or disciples or son or wife. Lord Visvambhar, who never disregards the sincere prayers of His devotees, fulfilled each of their desires with love of Godhead, smiling benignly upon them.

Srivas Pandit, that exalted personality then said, "my Lord, we greatly desire that you bless Saci Ma with love of Godhead." The Lord replied, "please do not make such a request, I cannot comply with it. She has committed an offense against a Vaisnava devotee therefore she is deprived of love of Godhead." Again Srivas Pandit said, "such words steal away our very life air, my Lord. She has borne You in her womb. You who are the Supreme Lord. I cannot fathom why she is refused Your favor. She is our very life and soul, the Universal mother. O Lord please discard Your deceiving and be merciful to her. You, my Lord, are her son and she is the mother of the entire existence, so how can a son consider the mother's action as offensive. And if she committed a mistake against a Vaisnava then absolve it and favor her."

The Lord replied, "I can instruct her properly, but I am unable to pardon her from Vaisnava-aparadha. She has to be forgiven by that person alone to whom she was offensive, no one else can do that. You know well how Durvasa Muni was forgiven for his offenses to King Ambarisa. She has committed an offense against Nada, Advaita; he can forgive her if he wants and make her the recipient of the Lord's sweet mercy. I can assure you that she will receive love of Godhead the very moment she takes the dust from Advaita Acarya's lotus feet and smears it on her head."

Immediately the devotees accompanied Mother Saci to meet Advaita Acarya, and explained everything to Him. When Advaita Acarya heard them he remembered Lord Visnu to avoid disaster and retorted to them, "you want to smash my head open, she is the mother of my Lord and master, she is my mother as well. It is her feet dust which must decorate my head; she is not an ordinary person that I can even fathom her position. She is the embodiment of devotional service, the Universal mother, how could you bring yourselves to say these words! If anyone takes her name even for some material reasons

then he is relieved of all suffering, Mother Saci or Ai is non-different from Gangadevi, she is the same personality as Mother Yasoda and Mother Devaki."

As Advaita was delineating the truth about Mother Saci he fell unconscious to the ground in spiritual ecstasy. Realizing that the opportune moment had arrived Mother Saci quickly came from the inner quarters and taking the dust from Advaita Acarya's feet she placed it on her head.

Mother Saci, a very exalted Vaisnava devotee endowed with perfect devotion, also fell down unconscious feeling divine bliss as she placed Advaita's feet dust on her head. All the devotees exclaimed joyously at being able to see such sublime spiritual reciprocations amongst exalted personalities.

The Lord watched the entire happening from His throne and was satisfied with His mother. He said, "Now that you are rid of your offenses to Advaita Acarya you are blessed with love of Godhead." The devotees responded jubilantly to the Lord's words.

The Supreme Lord acting as the instructing spiritual master warned everyone to avoid Vaisnava aparadha; He used His own mother as a vehicle to teach others. According to the Scriptures even the most powerful person is destroyed by Vaisnava aparadha. If one disregards the instructions of the scriptures and commits Vaisnava aparadha, he has to suffer hellish life of a sinner life after life. What to speak of others even the most powerful Lord Caitanya's own mother was taken to task for committing Vaisnava aparadha.

If one really analyses what was Sacidevi's Vaisnava aparadha then she will be found innocent, yet the Lord found her guilty. Why do people call Him "Advaita" which means non-dual; what prompted Mother Saci to call Him "Dvaita" or dual. This entire episode, which includes Visvarupa's transcendental pastimes.

Visvarupa was a very elevated personality, He was the Lord's elder brother. He possessed unsurpassing handsome looks, was radiant and powerful. Well versed in all branches of philosophy and scriptures, He was gentle and composed. He is non-different from Lord Nityananda. No one could fathom His analysis and explanations of the scriptures, and yet He was playing the role of a child with other children.

One day Sri Jagannatha Misra was invited to an assembly of brahman pandits. He took his son Visvarupa with him. All those attending were gray with erudition and tricky logic. They were stunned to see this young but beautiful and attractive child. His effulgent personality seemed to have stolen their gravity and cynicism. One of the panditas approached Him asking, "How far have you studied young lad?" Visvarupa replied, "A little of everything." The others did not mind his slightly insolent reply, but His father was embarrassed by it.

As they were returning home from the assembly Sri Jagannatha Misra slapped his son. Reprimanding Him he said, "Why did you not say clearly the names of the books you are studying, instead of talking in circles. You certainly made a fool of yourself in that learned assembly and also spoilt my reputation." They returned home but Jagannatha Misra was still in a fit of rage.

Visvarupa decided to go back to that assembly. He went alone, and said to the Brahmans, "None of you asked Me any questions when I replied to your question; My father was very angry with My reply and your silence. So now please ask Me any question so that I may back up My answer to your enquiry. The scholars laughed condescendingly at what they considered to be mere preciousness. One of them said, "Okay young lad! What did you study today?" Visvarupa explained to them a few aphorisms from logic and they appreciated and understood His presentation. They said, "You have explained the aphorisms well." Visvarupa replied, "It is a bluff. You have not understood anything."

All the logical conclusions He had established were again refuted by Him to the utter amazement of the scholars. He did this twice, each time presenting a new conclusion and then refuting them again. In a dazed state they acquiesced, "Yes You are most intelligent, but they were unable to know the truth about Him and His words by the influence of the Lord's illusory potency. Although Visvarupa was moving about in their midst they were ignorant about Him. The entire society is so drunk with material activities that they are incapable of glorifying and appreciating a Vaisnava's transcendental status. They are ready to spend handsomely for the mundane functions like their son's birthday or marriage but no one raises a finger to worship Krishna or follow a Krishna centered life. All the scholars and teachers prided themselves in their ability to argue based on logic and sophistry but not one of them endeavored to cultivate Krishna consciousness or devotion to God. And if a few amongst them taught the Bhagavad-Gita then instead of explaining its true essence, devotion to God, they spent time in dry speculations.

Visvarupa went from one assembly to another, one school to another but everywhere the subject of devotion to God was never discussed, throwing Him into depths of despondency.

Advaita Acarya was then lecturing on the book "Yoga Vasistha"; though the book presents the impersonal philosophy Advaita Acarya explained everything in the light of devotional service to Krishna. Who could comprehend Advaita's dissertation, hence he was accepted as the foremost amongst the Vaisnavas. For Visvarupa, Advaita Acarya's association was the only one that gave Him sublime satisfaction.

Visvarupa spent as much time as He could with Advaita, and Advaita enjoyed Visvarupa's company exchanging devotional mellows with Him.

Visvambhar was then a beautiful young boy, sprightly and radiant. One day Mother Saci sent Him to call Visvarupa, saying, "go run and call Your brother to come immediately." Visvambhar ran swiftly to Advaita Acarya's house. He found many exalted devotees, including Srivas Pandit, sitting around Advaita Acarya. Smiling sweetly Visvambhar said, "O brother, please come quickly and take Your lunch." The little boy Visvambhar was so attractive that everyone was bewitched by His extraordinary good looks, they forgot everything and drank into His beauty with their eyes. Everyday the little Visvambhar would come on the pretext of calling His elder brother.

Advaita Acarya seeing the boy began to consider in his heart, "This beautiful lad steals my heart away. This must be the Lord of my heart who bewilders my mind with His exquisite beauty, no one else can do this to me." Lord Visvambhar is the Supersoul within everyone's heart, so having understood Advaita's mind He quickly left.

Visvarupa began to spend more and more time in Advaita Acaryas company, relishing the transcendental moments with him free from all material encumbrances. Detailed narrations of Visvarupa's unlimited pastimes are mentioned earlier in the first volume. By the will of providence Visvarupa left home and took up the sannyasa order of a mendicant. His name now became Sankararanya. Visvarupa embracing the renounced order left an indelible mark of acute separation in Saci devi's tender and vulnerable heart.

When the throbbing pain of the first days of Visvarupa's departure had waned to a dull despondent ache, Mother Saci calmly considered the following thoughts, "Advaita, due to my son's close association with him, must have influenced Visvarupa to take up the renounced order." Mother Saci never spoke these thoughts aloud, careful not to commit Vaisnava aparadha, she silently suffered her fate. Then gradually she started finding solace in little Visvambhar, and He seeming to understand His mother's grief did much to give her joy, slowly filling up the emptiness Visvarupa left behind.

Then after sometime had passed and Visvambhar had grown up to a young man. He also started to spend more time in Advaita Acarya's company. He stayed little time at home with His young and patient Lakshmipriya but was for long hours in Advaita's house. The sad realizations dawned on Mother Saci that her son was hardly in the house and often to be seen in Advaita's house. She thought, "Advaita Acarya will also take this son away from me."

So out of desperation and anguish Mother Saci burst out saying, "to the world he may be known as "Advaita" or non-dual, but to me he is "Dvaita" or full of duplicity. He already drove out my moonlike effulgent son and now he does not have this young one in peace. I am a destitute mother, yet no one has any pity for me. This Advaita has deceived me." This was all that Mother Saci had said that is supposed to be so offensive that the Lord deemed her unfit to render devotional service to the Supreme Lord.

Some persons make the grave blunder for which they will soon have to suffer, trying to compare Vaisnavas, calling one a bigger Vaisnava than the other. Lord Caitanya made His own mother instrumental in teaching the whole world how to avoid and become free from Vaisnava–aparadha. And if someone does not pay heed to Lord Caitanya's warning and teachings on Vaisnava–aparadha then he will remain completely ignorant about the offenses and thus suffer the terrible consequences. In this context a few words can be said why Lord Caitanya revealed this pastime.

Lord Caitanya the Supreme Lord is the knower of past, present and future. He knew that in future some evil minded persons will try to exploit this situation to their own selfish advantage. They will wrongly proclaim Advaita Acarya to be the Supreme Lord Krishna thus violating the instructions of the pure Vaisnavas and committing a grievous offense. These miscreants will try to protect against those who rightly will declare that Advaita is a "pure Vaisnava devotee." Although they may claim to be the followers of Advaita Acarya still no one will rescue them from the jaws of imminent destruction, not even Advaita Acarya himself.

Lord Caitanya knew that this will happen soon in the future so He punished His own mother in the presence of exalted Vaisnavas like Advaita Acarya. The spiritual master even cannot protect his own disciples against the wrath of the Lord if his disciple commits Vaisnava–aparadha. In fact the Guru himself of such a disciple is hard pressed to protect himself from the reactions of Vaisnava–aparadha. And if the Guru is in a very elevated stage of devotion then he can protect himself alone, but if he is not so elevated then he along with the disciples sinks down into hell.

So, those who try to glorify Advaita Acarya as the Supreme Lord instead of respecting him as an exalted Vaisnava in fact ends up criticizing him and dishonoring him. What greater glorification embellishes one than to be known as the associate of the Supreme Lord Caitanya. Lord Caitanya has of course declared in no uncertain terms about Lord Nityananda that He is the Supreme Lord Himself. And one can know the Supreme Absolute position of Lord Caitanya only by Lord Nityananda's mercy.

And only by Lord Nityananda's mercy can one recognize a true Vaisnava and understand his transcendental position. Without Lord Nityananda's sweet grace there's no way to deliver one from the punishment of Vaisnava–aparadha, and it is by His mercy alone that one develops the mood of loving devotion to the Supreme Lord.

The true followers of Lord Nityananda are free from fault–finding, they engage their full time blissfully in glorifying Lord Caitanya. They are always careful to avoid all the pitfalls in devotional life. They have made Lord Caitanya their very life and soul.

No ordinary person with little piety can become a devotee of Lord Nityananda, because to them is revealed the supra–mundane activities of Lord Caitanya. One who reads or hears

this transcendental narration about Visvarupa becomes the servant of Lord Ananta and also very dear to Lord Nityananda.

Lord Nityananda and Visvarupa are one and the same personality. Mother Saci is well aware of this esoteric truth. This truth is also known to others who are fixed in mature Krishna consciousness.

All glory to Lord Nityananda who is always taking shelter of Lord Gauracandra.

You are the stalwart preacher of congregational chanting from Bengal. Who can take shelter of Lord Caitanya without first receiving Your grace?

If anyone falls from the favor and association of Lord Nityananda then he can never ever experience actual bliss. Will that day ever be mine when I shall see Lord Nityananda and Lord Caitanya together with all Their associates?

My greatest source of strength and security is that Lord Caitanya is the Lord of my dear Lord Nityananda. I also pray at the lotus feet of Advaita Acarya prabhu that may my natural attraction flow spontaneously to His lotus feet and to the feet of all His servitors.

Lord Sri Krishna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavan das, offer this humble song at Their lotus feet.

Madhya Lila

Chapter 23

All glory to Lord Caitanya who is an ocean of all transcendental excellences. All glory to Him who is also known as Visvambhar, who is the law giver of the entire material creation.

You are very dear to Lord Nityananda and the crest jewel of the brahminical race. All glory to Your dearmost devotees.

Lord Visvambhar continued His transcendental activities in Navadvipa but not all could see them. As Lord Visvambhar the Supreme hero descended from Vaikuntha, went about revealing His pastimes, the sublime joy of the devotees also increased. His dearmost associate and brother Lord Nityananda accompanied Him everywhere and relished the transcendental mellows with Him and His devotees.

The Lord was always intoxicated drinking the nectar of His own transcendental name. Every night He was submerged in the congregational chanting of the Lord's name with only His devotees; the non-devotees were disallowed in these kirtans. No one could fathom the Lord's potencies or activities. The envious persons, not being allowed to these kirtans, went around spreading bad rumors.

Someone said, "Who can be a real Vaisnava in Kali yuga? All those people are doing this simply for their food." Someone else said, "If we could tie their hands and feet and throw them into the pond then we might enjoy quiet and peace." Yet another said, "Know one thing for certain, friends: this Nimai Pandit will ruin this village."

These miscreants tried various means to enter the kirtan hall while the kirtan was in progress. They even reverted to threatening the devotees, but because their hearts were dried up of any piety they could not influence the devotees and so could not participate in the kirtans. Lord Caitanya performed these nocturnal kirtans, and purified the entire material existence. Many towns folk desired very much to see these kirtans but lamented

bitterly: ascribing the reason for not being able to see the kirtans to their great misfortune. Some of them would approach one of the devotees and pray to them to first deliver them from their sins and then secretly smuggle them inside the kirtan hall. But the devotees know that the Lord is the Omniscient Supersoul, He would immediately detect an unauthorized person's presence, so out of fear of inviting the Lord's wrath, the devotees refused to take anyone inside.

Once a brahmacari, a celibate student who was very peaceful, honest and faultless, practicing penances and living only on milk and fruits, not eating anything else, wanted to see the kirtans of the Lord. But the Lord personally shut the doors so that non-devotees may not enter. So this brahmacari would visit Srivas Pandit everyday and repeatedly request him to allow him inside the kirtan. He would say, "If you kindly take me inside your house during the kirtan then I can feast my eyes on the Pandits chanting and dancing, I will be ever grateful to you for this."

Finally one day Srivas Pandit replied, "I know you to be a good person, who spent a sinless life eating only fruits and milk, maintaining strict celibacy; I think you are eligible to see the Lord's kirtan and dancing. But you have to remain hidden inside the house since the Lord's orders are that no one is allowed inside. "He brought the brahmacari inside, who then carefully concealed himself.

The kirtan started and the Lord of the fourteen worlds, Visvambhar began to dance. Lord Nityananda and Gadadhara Pandit danced around the Lord. While Advaita went dancing hither and thither floating on waves of joy. Everyone was drowned in an ocean of ecstasy becoming oblivious of the external world as the Lord of Vaikuntha was lost in Himself, dancing to His devotees singing. The only sound that was heard were the Lord's names. And the Lord exhibited all the ecstatic symptoms in unlimited waves.

The omniscient Supreme Lord Visvambhar was fully aware of the brahmacari's presence. Though he was in concealment. After a short while the Lord commented, "Today I do not feel the usual ecstasy while dancing can any of you explain this; maybe someone is hiding inside the house, please tell me the truth." Srivas Pandit became very afraid, he said, "My Lord, I assure you there is no atheists or nonbeliever in this house, only a brahmacari, a fully qualified brahman who is sinless and drinks only milk and eats only fruits. He had a strong desire to see You dancing. You were very right my Lord, he is here now in hiding?"

This information enraged the Lord, and said, "Right now, this very moment take him out of this house. What spiritual sadhana does he possess to enable him to see My dancing. How can he develop devotion to Me by drinking milk." The Lord dramatically raised His arms and pointing His finger to make a point, He continued, "Just by drinking milk no one can attain Me. Even a low caste dog-eater can claim Me if he takes full shelter of Me, then I also accept him.

A person maybe a renunciate, a sannyasi without worldly attachments, but if he does not surrender to Me then I do not favor him. Tell me, how did Gajendra the elephant, or Hanuman the monkey, or the gopis, the simple milkmaids of Vraja attain Me? What great austerities did they perform. Even the demons perform severe penances and austerities, but they are slain because they do not surrender to Me. I will not have any milk drinker here polluting everything, I will destroy everything."

The brahmacari was by now trembling with fear. He came out of his concealment thinking, "It has been my great fortune to be able to see what I have seen, and I have also received the commensurate punishment for my misdeed. But what a wonderful dancing and singing I saw!" A devotee thinks and feels this way, he being the Lord's servitor is always willing to accept all chastisement from the Lord. The brahmacari started to walk out of the house with these thoughts in his mind, which of course were already known to the Lord.

The most merciful Lord then had the brahmacari brought back to the house. He placed His lotus feet on his head and blessed him, the blessed Lord said, "Do not try to gain strength by performing austerities and penances. Render loving devotional service to the Supreme Lord Visnu, Krishna for it is the highest of all other activities."

The brahmacari began to weep in joy thinking constantly about the Lord's causeless mercy upon him. The devotees became jubilant and offered their obeisances to the Lord. The Lord then continued to dance ecstatically. One who hears this wonderful narration will certainly unite with Lord Caitanya in devotional service. I offer my prostrated obeisances at the feet of the brahmacari who displayed such wonderful devotional understanding in accepting the Lord's chastisement.

Time passed and the Lord continued His nocturnal kirtan sessions with His intimate devotees, barring everyone else to enter the premises. The pious population of Navadvipa felt pained at being disallowed during these kirtan pastimes of the Lord and they blamed the atheists and miscreants for this. They complained, "We cannot see this wonderful kirtan which is like a grand celebration each evening because of these fault finding non-devotees.

They only know one activity and that is to criticize others and so they are being deprived of seeing such an extraordinary kirtan pastime of the Lord. And Nimai Pandit has thus shut the doors to keep out these mischief mongers but unfortunately even the good people are kept from coming.

Everyone knows that Nimai Pandit is a very exalted devotee of Krishna, His heart is pure and faultless. And if we have full faith and devotion in Him then we will indeed see His kirtan and dancing. One of the pious souls commented, "let us just go sit there and then we can feast our eyes with Nimai's dancing. Nimai Pandit has appeared in Navadvipa to

deliver the entire universe. I tell you that He will propagate the congregational chanting of the Holy Name of God in every house and in every town. In this way all the pious folks increased their good fortune and the impious ones multiplied their sufferings by criticizing the Lord.

With the approach of dawn all these devotees went to meet Nimai Pandit. Everyone brought some gifts for the Lord like, new articles, bananas, fruits, yogurt, clarified butter, flower garlands etc. As soon as they saw the Lord they fell to the ground and prostrated obeisances. The Lord blessed them saying, "May you be blessed by developing love for Krishna, do not waste time with gossip just chant Krishna's Holy Name."

The Lord then instructed them on the Holy Name, "Now listen from Me the Maha Mantra, 'Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.' Go and repeatedly chant this mantra a prescribed number of times. One can achieve all perfections from this chanting so go on repeating these names, for this chanting is not restricted by any rules. You can sit around together five or ten of You in your house and chant or sing this mantra accompanied by the clapping of hands or cymbals. When you are singing together then sing this, "Haraye namah Krishna Yadavaya namah Gopal Govinda Ram Sri Madhusudana. This congregational chanting should be joined by one and all, father, brother, wife, son all together.

Now that the devotees had directly received the mantra and the instructions to chant from the Lord they went back to their homes happily after offering their obeisances to the Lord. They followed strictly the Lord's instructions and all the time chanted Krishna's name, meditating on the Lord's lotus feet. And at the end of the day they assembled in their houses and loudly sang the holy names, gaily clapping their hands and cymbals in rhythm.

In this manner Lord Caitanya began inspiring everyone to take up the congregational chanting of the Holy Name; He went about embracing the devotees encouraging their devotional zeal, placing His own garlands around them. In a most humble manner He went about requesting all, "My dear brothers please serve Krishna."

Seeing the Lord in this mood, and emblem of humility the devotees become surcharged with spiritual sentiments and they began to weep and intensify their chanting. The whole town now became involved in congregational chanting. The devotees brought out their drums, conchshells and cymbals that they generally used to celebrate the worship of goddess Durga during a big festival, and began to play accompanying the kirtan with joyous sounds. The whole town was enveloped by the transcendental sound of the Lord's name. Sridhar, the leaf-plate seller, happened to be walking down that way loudly singing Krishna's name.

When he heard that loud kirtan he began to dance in ecstasy. When the other devotees saw this dear devotee of Lord Caitanya dancing they came and surrounded him and began to sing. Sridhara was overwhelmed with spiritual emotions and he fell to the ground rolling on the floor and kept chanting Krishna's Name. When the nondevotees saw this they started ridiculing him and laughing at him. They said, "Just see him! that fellow also has become a Vaisnava. He can't afford clothes nor does he have money to eat suddenly he is exhibiting all these ecstatic symptoms, this is all for show. They all live by begging but now they have started an untimely festival. The atheists continued to hurl such insulting remarks at the devotees but the pious devotees went on chanting Krishna's name undeterred.

One day the Muslim magistrate, the Kazi was passing that way. He heard the tumult of singing, of the Lord's name accompanied by drums, cymbals and conchshell. He tried to remember the instruction in his own scripture about practice of other religions. The Kazi cried out, "Catch all of them, let us see what your teacher Nimai Pandit does to stop me." All the devotees fled in fear of Muslim fanatics. The Kazi's men went about breaking the drums and beating up the devotees, spreading terror. He said, "It seems that there is sudden out burst of Hindu religious activities nowadays in Nadia, I will punish the culprits severely.

Since it is already late and getting dark I am letting you off but if I see this again I will convert all of you to Islam." The evil Kazi would send his men everyday patrolling the town looking for any kirtan. The devotees became despondent and they went into hiding fearing violent retaliation from the Kazi and his men.

The envious atheists were siding with the Kazi. They commented, "God's name should be chanted in the mind. Which scripture enjoins one to make a hue and cry in chanting God's name. This is a correct punishment they have received for transgressing the Vedic injunctions. They have no fear of flouting the social norms. That NImai Pandit who acts so proud will now be cowered by the Kazi. And that Nityananda who roams about everywhere will soon see the end of all the fun. They call us atheists for speaking out the truth, at long last Nadia will be rid of these charlatans."

The devotees did not protest against the Kazi ban out of fear. They went to the Lord and reported to Him, "We have stopped our kirtan out of fear for the Kazi, whose men in hundreds search the streets and houses. We will have to leave Navadvipa and settle elsewhere, we have come to tell You this." When Lord Caitanya heard that someone was trying to stop the sankirtan movement He became infuriated, He looked awesome, almost like Lord Siva at the time of the cosmic annihilation.

He roared loudly like the rumbling of thunder and the devotees afraid of this sudden change in the Lord held their ears as if begging forgiveness from the Lord for a mistake they had not committed. The Lord said, "Nityananda, be prepared, go immediately to all

the Vaisnavas, and assemble then on the streets. I shall bring out a kirtan party and take it all over Navadvipa. I will see what anyone can do to Me. You will see how I burn the Kazi's house down. Today I shall shower incessant rains of love of Godhead on everyone. Today the atheist's will face the final hour. So do not waste a moment My brothers go and deliver this message to everyone.

Tell them that if they are desirous of seeing Krishna's mystic potency in action then let them bring a flaming torch with them. I will smash the Kazi's palace and I will do kirtan all along. The entire creation is full of My devotees and when I am present there then what is there to fear! Go and put a stop to your anguish come and assemble in the afternoon after lunch."

The devotees dispersed right away, each going his way in great anticipation not caring about eating or anything. Excited talks filled every home that, "Nimai Pandit will take out a sankirtan and dance in the streets of Navadvipa." For the many thousands who were lamenting for so long that they could not see Nimai Pandit's dancing this news was cause of great rejoicing. So everyone prepared their own torch. Even if the father had made a torch the son made his own.

They competed with each other to make the biggest torch. Huge barrels of oil were kept in readiness. Navadvipa in those days was very thickly populated. The constant flow of people with torches poured out of the houses onto the streets. Who could count the millions of torches. The women, children, and old men were excited with great anticipation. Slowly the clusters of devotees moved towards Nimai Pandit's house.

When Lord Caitanya heard that all the Vaisnavas had assembled at His behest and were at His door steps. He went to meet them and began to organize them in groups. Advaita Acarya was to head up a group and was the chief dancer and he would be supported by a kirtan group. In another group Haridas was the dancer and he also was backed by a kirtan group. Yet another group was to be led by the main dancer Srivas Pandit. The Lord's eyes fell on Nityananda and immediately He said, "I will not leave Your side My Lord. My only duty is to always be near You. I can never leave Your lotus feet embedded in My heart. What power do I possess to dance independently away from You. My devotional service to You is that I am always with You." When Lord Caitanya saw the streams of ecstasy flowing from Nityananda's eyes He embraced Him and kept Him near Him. In this each had his desire fulfilled. Some went off with his group. Others stayed close to the Lord, dancing and singing.

Now please listen attentively to the description of this "nagar-kirtan" for this will cut asunder the bonds of karmic reactions. Here is the list of some of the main devotees who came:

Gadadhara Pandit, Vakresvara, Murari, Srivas Pandit, Gopinath, Jagadisa, Vipra Gangadas, Ramai, Govindanandana, Chandrasekhara, Vasudeva, Srigarbha, Mukunda, Sridhara, Govinda, Jagadananda, Nandan Acarya, Suklambara.

The devotees of Lord Caitanya are innumerable and I do not know all their names; Vedavyas will reveal all their names in the future in the Puranas. It is not humanly possible to describe how the Lord danced along with all His associates of different categories.

The sankirtan pastimes of the Lord is unique, never was such pastimes ever revealed before in any other incarnation. As the kirtan picked up gusto the Lord's joy also increased. The devotees were carried in waves of sublime joy. The Lord and husband of the goddess of fortune was dancing on Navadvipa streets and anyone who saw Him became free from all sorrows. Soon it was dusk but the devotees were totally engrossed in the kirtan oblivious of the material realm.

Millions of men, women, and children lined the streets standing in doorways seeing the moving mass of men and their tumultuous singing of the Lord's holy name echoed and filled the cosmos. And above this tumult rang out loud and clear the Lord's own thunderous voice. The devotees replied with equal gusto chanting Lord Hari's name. Then as if by previous arrangement all the torches were lit at the same time like magic.

Millions of flaming torches lit up the darkened sky matched by the millions of hearts kindled by the magic of sublime bliss. Words fail to describe the marvelous sight. One could be easily confused whether it was a full moon night or broad daylight or had Krishna Himself descended in the form of His Brahmajyoti.

The Lord again called out loud the name of Lord Hari and the devotees became attentive. They surrounded the Lord with the kirtan. All the devotees were decorated with flower garlands around their neck and their bodies were smeared with sandalwood paste and scented vermilion powder. Each one had some musical instrument or the other in their hands, looking more powerful than thousands of lions. The Lord looked around Him to see His devoted, servitors eagerly waiting to render Him any service. He began to dance lifting the devotees in soaring heights of ecstasy. Everyone began chanting loudly and whoever saw the Lord's moonlike beautiful face were released from searing pain of material existence.

The Lord's charming looks overshadowed the attractiveness of millions of cupids put together. I am at a loss to find the appropriate similes to describe the Lord's beauty yet I venture to do so only by His mercy alone otherwise who can dare to attempt such an impossible task. He glowed like a mountain of gold, His body being smeared with sandal paste sometimes looked like the rising full moon. His curly dark tresses were decorated with the fragrant Malati garlands; a sweet smile clung intimately to His lips that can win

the hearts of all the muses. The clear markings of sandalwood tilak with a red dot of Vermillion adorned His beautiful broad forehead.

He raised His arms up in the sky chanting the name of Hari and danced. The knee long flower garland around His neck swayed with each movement. His upraised arms glistened like fine tapering pillars of gold, His body became drenched with the incessant flow of ecstatic tears from His lotus petal eyes. As the ecstatic feelings increased the hairs of His body stood on end like the ever fresh Kadamba flower.

The moist reddish lips so exquisite and when parted revealed a symmetrical set of pearl like white teeth. The long arched eyebrows languished almost all the way up to the beginning of His ears. His strong shoulders shamed the king of elephants and His chest was broad and full. The brahman thread hung loosely across His chest. Laksmi devi and Tulasi devi are constantly praying for the shelter of His lotus feet.

That Supreme Lord wears His fine and clean clothes very artistically. The uptilted nose is aristocratic and the sinewy tendons of His neck gives the impression of being the neck of the king of the forest, strong and powerful, He towers over the others, His long body well formed and proportionate whining like a mountain of Mother gold. Everyone looking at Him commented on His divine and beautiful presence.

The millions who milled around for this momentous occasion were very fortunate in spite of their large number they all received the Lord's benedictions by being able to see the Lord's exquisite transcendental face. They simply stared at Him irresistibly drawn to His beauty and exclaimed out loud the Lord's name each time uncontrollable emotions welled within their hearts.

The citizens had nicely decorated their doorways with banana trees, water pots, mango leaves, and green coconuts. The ghee lamp flickered in every house and an offering plate sat on the altars with yogurt, grains, and Dhruva grass.

All this happened as if at the command of some unseen voice. Out on the street men, women children joined the congregation all intoxicated with sublime joy: oblivious to every other care. Seeing the carefree citizens leaving their house unguarded a thief thought to himself, "This is good opportunity for me to clean out the people's belongings."

But as time passed and the chanting entering his ears took affect, the thief got rid of his stealing tendencies and also joined in with the others joyously chanting Lord Hari's sweet transcendental name.

The streets were strewn with puffed rice and coins thrown by the citizens as they watched the chanting procession passing by and then later they themselves joined up with the

procession and so the marchers swelled in numbers. One should not consider these descriptions as exaggerations. Such happenings are common place when the Supreme Lord is present. When Lord Krishna was in Dvaraka, it is described in the Srimad Bhagavatam, that He made appear in a twinkling of an eye nine hundred thousand palaces all bedecked with jewels and marble.

Again in the Harivamsa it is described that when Lord Krishna was having water sports with the Yadus in the salt water ocean that surrounds Dvaraka the entire ocean in a moment turned nectarean sweet. And now that very same Supreme Lord is almost unconscious with sublime bliss dancing and chanting so naturally all auspicious happenings are occurring.

The ocean of people now surged forward in slow fluid motion like the Ganga's current that flowed besides them. They all danced and chanted surrounding the dancing golden form of the Lord. Advaita Acarya, Haridas Thakura, Srivas Pandita and other senior associates of the Lord led huge groups of dancing and chanting devotees, everyone exulting in the bliss of the Lord's presence. Those who could not sing were now singing with sweet melodious voices.

The Lord was surrounded by the best singers like Murari, Mukanda Datta, Ramai, Govinda, Vakreswar, Vasudeva and others. Lord Nityananda and Gadadhara Pandit danced on either side to the Lord submerged in divine bliss. And always the dancing and prancing form of the Lord brought wonderment and exhilaration in the hearts of all those who beheld His golden form.

This was a magnificent sight; the dancers moved forward in rhythmic motions and the millions of burning torches were also in motion, their licking flames animated in a passionate dance. It was night, but the dancing figure of the Lord was clearly visible as if bathed in autumn full moonlight. Sometimes His body was covered with shining dust particles and at other times He bathed His transcendental form in the cascading tears of ecstasy.

The different ecstatic symptoms appeared in His body, sometimes shivering, sometimes profuse perspiration, again at times horripilation, changing like the seasons. The sound of the Lord's name reverberated throughout the universe, "Hari Haraya nama Krishna Yadavaya namah, Gopal Govinda Ram Sri Madhusudana," "Hari Rama, Rama Hari." Some devotees danced on their own but there were many large groups of devotees dancing together keeping time with clapping hands. Another wonderful sight was that those devotees carrying torches and oil containers together.

Navadvipa was ringing with sounds of sublime jubilation, as if the Lord's spiritual abode Vaikuntha, had descended, and residents of Navadvipa acquired the same characteristics as the residents of Vaikuntha. They All manifested four-arms but because they were so

engrossed in the ecstasy of chanting and dancing that they did not even notice this divine transformation on their person, the ever increasing bliss of Vaikuntha was now here.

As they passed by the bank of The Ganga, Lord Caitanya dancing in the midst looked like Krishna, the son of Nanda Maharaj; a flute in His hand and the garland of wild flowers around His neck swayed.

The devotees had never experienced the ecstasy of such a massive congregational chanting. They forgot their bodily identity, their tribulation; they sang and danced and rolled on the ground. Many persons became emboldened and made their views heard to the public. One said, "Where did the rascal Kazi go? Now, if I just find him I will sever his head."

Others shouted out aloud the names of certain atheistic persons and beat the ground, as if sealing their fate with a stroke, some of them even ran helter skelter trying to locate them. There was no accounting the number of people singing, or how many were playing on the Mrdanga drums. Navadvipa was flooded with the nectarean showers of love of Godhead, so much so that even the eternal residents of Vaikuntha were hankering for this bliss. Even Lord Ananta, Lord Siva and Lord Brahma experience this kind of joy.

Sublime bliss had descended over the entire planet as the Lord danced with His associates and devotees, and there was no place for anything inauspicious or impure. This was the Lord's first major nagar sankirtan.

The procession moved on but no one knew where they were going. There was just one resounding thunder of the Lord's name piercing the coverings of the material world that was all pervading. The demigods accompanied by their associates came to see the Lord. When they saw Him they alike the humans also became overwhelmed with transcendental joy. They mingled in with the crowd dressed as humans to avoid detection and joined in with gusto singing and dancing.

All the demigods were present, Brahma, Siva, Varuna, Kuvera, Indra, Yamaraj, Soma the moon god, etc. They became aware that everyone present there was experiencing transcendental ecstasy so they went along with the devotees wanting more of the Lord's association. Thus the humans and the demigods were chanting the Lord's Holy Name together.

As the procession passed the uncountable houses all nicely decorated, the market places, the large squares one could understand that Navadvipa was a very well populated and an opulent town. It was impossible to count the people that lived there. It seemed that because the Supreme Lord was to advent here that He had arranged for many people to live here and participate in His sankirtan movement. Just the number of ladies who were chanting were so numerous that counting them would be futile.

Everyone who saw the Lord dancing and chanting like a golden flash could not contain their hearts and emotions. Even those with hearts of stone were moved to tears falling to the ground seeing how the Lord showered His causeless mercy and hearing the sighs and sobs of sublime ecstasy of the devotees. As the Lord danced repeating over and over again Lord Hari's name the garland of flowers swayed wildly.

His beauty was breath taking, the way the brahman thread hung carelessly over His shoulders, the dhoti nicely pleated and tucked in place neatly, His golden frame covered with fine glimmering dust. Tears flowed unrestrained from His lotus eyes like the languid flow of the Mandakini Ganga of his heavenly planets. Who would have liked to see the moon after having seen the blooming lotus face of the Lord. As some of the tear drops clung to the cleft of His fine nose they shone like a string of white pearls. His glossy black locks entwined with the garlands around His head made a fine sight.

The devotees prayed, "O Lord please grant us this one desire that we may hold within our hearts this pastime birth after birth." The devotees were asking in this manner for benedictions from the Lord as the Lord continued His extraordinary dancing pastime, surrounded by His intimate associates. The Lord knew how to inspire devotees to come and join and He danced always reciprocating the mood and movement of the devotees. the Lord of Vaikuntha danced as the devotees sang, "come and sing 'Hari, Hari' all of you, fear not for the Holy name even though not chanted purely will deliver you from death."

The author humbly describes in poetry the description of Lord Caitanya as He danced. Lord Visvambhar the Lord of the Universe danced along the bank of the Ganga. The devotees eagerly covered themselves with the earth having the impressions of His lotus feet. Wonderful ecstatic symptoms manifested on His person and tears like nectar cascaded from His eyes; with a voice like the rumble of thunder He chanted Lord Hari's name. Smiling sweetly He raised His arms and sang.

His golden form was much more enchanting than Cupid. Charmingly dressed His black curly hair was decorated with fresh and fragrant flower garlands; such beauty sent the mind reeling as if when a person is afflicted by the five amorous arrows of Cupid. In complete bliss Visvambhar moved about in a restless dance, He was intoxicated with the Holy Name. His body and limbs were perfectly shaped and beautiful being nicely smeared with sandal paste.

The garland around His neck matched His love agitated movements. The arch of His eyebrows were like Cupid's bow shooting arrows of enchantment. His teeth were white and glistening like pearls, His benign face was an ocean of mercy. How can I describe the many hundreds of ecstatic emotions that manifested in Him, sometimes tears, or shivering, or perspiration etc. At times He bent His body in three places just like Krishna and played flute on His finger.

He moved about like a maddened elephant, He was the cynosure of every eye. His brahman thread decorated His broad chest as if Ananta Sesa had taken that thin form to serve His Lord. Lord Nityananda and Gadadhara and all the other intimate devotees danced by His side and each time they looked at the Lord they saw the Lord smiling back at them.

Lord Siva by chanting the name of this Lord becomes mad and goes about naked, that same Lord is now going on the streets of Navadvipa performing congregational chanting, Laksmidevi, the goddess of fortune, is hankering always to touch and dress this Supreme Lord's black curly locks and is so attracted by His dress, that self same Supreme Lord is so engrossed in singing and dancing that He rolls in the dust in ecstasy. Following Him are His devotees carrying millions of flaming torches lighting up the world like the full moon and not a soul could refrain from chanting the Lord's Holy Name. This was such a marvel that Navadvipa had never witnessed, the residents looked at each other and chanted "Hari, Hari".

Lord Nityananda was always by the Lord's side knowing Visvambhar's every mood, so whenever the Lord swooned in ecstasy He held out His hands to hold Him. As He held Him this time visvambhar slowly sat down in a meditative pose and clapping His hand gleefully began to loudly chant "hari, Hari". Then He began to speak with childlike innocence, "I am the Supreme Lord Narayana, I killed that demon Kamsa and I deceived Bali Maharaj.

I constructed that bridge over the ocean to Sri Lanka and killed the demon Ravana, I am Lord Ramachandra." In this manner He revealed His real Supreme identity. Not everyone could understand this esoteric truth for it is inconceivable by human mind. And in the next moment to increase their confusion the Lord changed His mood completely and said with utmost humility and meekness, "O Lord please grant Me devotion at Your lotus feet."

Whichever way the Lord acted were all so mind robbing, even when He put His toe to His mouth. The Lord of Vaikuntha, Lord Visvambhar was dancing all over the Navadvipa town. This town is actually the Svetadvipa of the spiritual world which will be later explained in the Vedas. Amidst the mrdanga drum, conchshell, cymbals whose number is countless and the chanting of the Holy Name danced the Lord like the crest jewel in the crown.

All glory to the congregational chanting. All glory to Lord Visvambhar.
All glory to the devotees of the Lord. Whichever way I look I see Lord Visvambhar drowning everyone in the nectar ocean of love of Godhead.

The procession sometimes moved fast sometimes much slower depending on how long the Lord danced in one place. The chanting was jubilant and echoed in the spiritual abode

of Vaikuntha. The Lord, the cynosure of everyone, moved about like a mad lion intoxicated with the Holy Name. The procession passed many bathing places and proceeded towards Simulia. No one was tired, millions were singing and dancing and a million flaming torches made it difficult discern whether it was midday or night.

The people welcomed the procession with flowers and doorway decorations. As they passed each house; the demigods rained a confetti of fragrant flowers.

MOther Earth was thrilled with ecstasy as the LOrd walked and danced. She wanted the Lord to walk on a soft surface so she had as if collected the strewn flowers and the pathway looked like her delicate tongue.

Srivas, Advaita, Haridas were dancing in groups of their own going ahead of Lord Visvambhar. As in groups of their own going ahead of Lord Visvambhar. As the procession entered each new locality people left their homes and ran to see the Lord. They forgot all other duties and relatives they were all eager to see that beatific moonlike face of the Supreme soul of the entire creation. Without consciously realizing they were all being drawn into this congregational chanting.

Without being aware they were all becoming intoxicated with Holy Name of Krishna. They began manifesting symptoms of supramundane joy. Some rolled on the ground, some made sounds with their mouth as if playing a musical instrument. Others were embracing anyone they met. They had become so inebriated by the chanting and dancing that many were seen just offering prostrated obeisances falling to the ground like a rod, and there were others who were catching the devotees feet and simply crying in ecstasy.

One could hear many comments from different people. Someone said, "I am this NImai Pandit. I have been assigned to deliver the world." Another commented, "I am a Vaisnava from Svetadvipa." Yet another remarked, "I am an eternal resident of Vaikuntha." Again someone said, "Where is that rascal Kazi. I will crush his head if I could lay my hands on him."

Incited by such comments some ran to try to capture an atheist and climbed up a tree and then jumped down angrily shouting, "I am death to twelve atheists."

Another said, "Can you hear me O God of Death! Tell me where is your son, the Sun god?" The Lord of Vaikuntha appearing as Saci's son was now and here chanting and dancing. The floodgates of the Holy Name were flung open by Him.

The Holy Names which gave the God of Death Yamaraj the name Dharmaraj or the upholder of religious principles, and the Holy Name that saved the worst of sinners Ajamila from the jaws of doom, was now being freely distributed by the Lord Himself, and those who could not chant the name could at least hear it chanted and reap the

transcendental benefits.

Chitrugupta, the compiler of man's good and evil deeds in life has to be immediately informed that his records of evil deeds have to be thrown away. I cannot be blamed if I take stern action against him if he disobeys since now every living entity is delivered.

That Holy Name has converted Varanasi into one of the most important places of pilgrimage because Lord Siva is constantly chanting that Holy Name of Krishna.

This Holy Name is always chanted by the purest of devotees who are the eternal residents of the spiritual abode. Lord Siva has become worshipable by all the demigods and humans because he is relishing every moment the sweet nectar of the Holy Name.

This very name is now being heard by every living entity. So the devotees warned all the atheists that if they do not discard their evil ways and take up the chanting of the Holy Name and the worship of Lord Visvambhar than they will destroy them, the devotees loudly challenged the atheists to now come forward and desist their chanting of Krishna's name. They fisted the earth with great force as if beating to pulp a recalcitrant atheist. The effects of chanting the Holy Name had so divinely enmaddened them that they were not aware of what they did or said.

When the atheist saw that citizens of navadvipa had all become mad with ecstasy they were bathing inside with hate and envy. They got together and began conspiring. They said, "if the Kazi was to come right now then I would like to see where that NImai Pandit will run to. What will happen to all their fanfare dancing and singing. Where will they hide their banana trees, mango leaves and rest of the decorations. As soon as Kazi hears their great commotion and sees their lit torches he will immediately come and they will have to jump into the Ganges to escape his wrath."

One of them said, "Then I will place myself near to a group and in the stampede I will tie their necks together." Another said, "Then let us go and inform the Kazi." Someone objected to this saying, "I see no logic in doing that." Another made his point strongly, "I can see only one logical thing to do, that is let us go all together to those sentimentalists and loudly shout that "The Kazi and his men are here", then they will quickly disperse." This way the atheists were eating their jealous heart out while the devotees floated on clouds of ecstatic chanting and dancing.

The devotees were looking so effulgent. They were decorated with sandalwood paste and flower garlands. They were so fully engrossed in the Holy Name that they became oblivious to everything. The sankirtan proceeded towards Srimulia.

As the devotees chanted and danced the Lord also chanted and danced right in their midst. The activities of devotees increased the Lord's ecstasy. No one could imagine how

much water was contained in the Lord's lotus eyes.

Incessant tears cascaded in rivulets of pure nectarean water. Sometimes shivering overcame Him that He lay on the ground. Even Nityananda Prabhu was lamenting because He could not hold Him still. And when at the pinnacle of ecstasy He fell unconscious then no force of life was found in Him for a long time. This was the wonder of wonders.

Excited talks went around amongst the citizens. They said, "This person must be the Supreme Lord Narayan Himself." Another said, "He is so much like Narada or Prahlad or even Sukadeva Goswami." "Whoever He may be, He is certainly not an ordinary human being." The more critical and calculating ones said, "He is indeed a great devotee." Each one commented according to the level of one's understanding.

Lord Nimai was oblivious of anything. He was engrossed in the ecstasy of the Holy Name, and as He lifted His arms chanting "Hari, Hari!" everyone around, by hearing the Lord, felt irresistibly drawn to Him and they all echoed loudly after Him the Lord's name. Whichever direction the Lord chose the entire congregation moved that way. The Lord was now heading towards the Kazi's house. The sound of chanting and revelry became clearly audible to the inmates of Kazi's palace.

When Kazi heard the loud clamor of chanting he enquired, "Can you hear that sound of music and singing? is that a marriage party or is it some weird incarnations of strange beings. Have they disobeyed my orders and again started their Hindu practices out in the streets? Go quickly and find out all the details, after you return with information I shall personally go." Kazi's spy left immediately and arrived at the scene of the massive congregational kirtan. They were overawed at the sight of the huge mass of people shouting, "Kill the Kazi" and murmuring verses from the Koran for protection they fled in terror.

They came running to the Kazi and spoke rapidly in gulps, "What are we doing here, let us quickly escape. That Nimai Acarya is coming with thousands and thousands of men. They are carrying thousands and thousands of flaming torches all singing their Hindu God's name. The citizens have decorated their houses and doorways welcoming this immense and incredible procession. The roads are covered with flower petals and puffed rice. The sound of their singing is so loud that I felt that my eardrums will burst.

I have never seen such a sight. Even the coming of our royal monarch never draws such incredulous crowds. Nimai is their leader dancing in the middle and everyone is simply following Him. The singers we had attacked the other day are also there. They are all shouting, "Kill the Kazi." And Nimai is the gang leader who is stirring them up. I wonder why this brahmana fellow nImai weeps so much. The tears spout out like two rivers." The other spy replied, "I think He may have some relative somewhere. So He is crying

because He is missing him." The other replied, "I am afraid to even look at Him, He looks like He is coming to gobble you up." Kazi said, "Is that really NImai Pandit maybe He is going to get married. I cannot imagine that anyone will try to disregard my orders. If they do, then I will convert them to Muslim." As they were discussing, the sound of the kirtan came closer and closer.

The huge mass of congregation arrived in the locality of Kazi's palace. The crest jewel amongst them all, Lord Visvambhar led them up dancing. The sound of their chanting boomed through out the entire universe echoing in the vaults of heaven, earth and hell. The chanting became unbearably loud for the Kazi and his men, and they made haste to escape fearing the worst for them. Like a mouse running for his life from the snake's mouth. But in the commotion and bustle they were confused, and lost the way.

So many of the Kazi's men spread open their rolled up head cloth and hung it over their heads, so as not to be recognized, and joined in with the dancing, but with a thumping heart. The bearded compatriots of Kazi hung their heads down so that their give away beard remained unexposed. There were so many people that it would be impossible for one to know everyone by face and besides the people were so excited that they were not aware of even their own persons. Everyone was lost in dancing and singing.

Lord Visvambhar stood before Kazi's palace doors, His rising anger visible, with a voice like thunder He said, "Where is that mischief monger, Kazi, bring him right this minute to Me and cut his head off. I will obliterate the entire yavana race from the face of this earth, like I have previously done. Break open and smash everything. Break it! Break it!" These were the orders of the Supreme Lord. Who could disobey? The congregation was already exuberant and inebriated with the association of Lord Caitanya and the Holy Name, so such a command from the Lord was immediately put into action with great enthusiasm.

They ransacked the entire property. They went through the house and indiscriminantly broke anything that came their way. The garden lay limp and ravaged as if after a hurricane. Banana trees lay uprooted; broken branches hung from mango trees; the flower garden was stamped to the ground. Lakhs and lakhs of people overran the palace rooms and the grounds. Through out the entire operation the congregation was chanting, "Hari! Hari!" The Holy Name was their constant companion. They punctuated every move with Lord Hari's name.

Lord Visvambhar then said, "Now burn down everything. Put fire in the house, let the Kazi and all his men burn to death. I want to see what his king will do to Me. I also want to see who has the audacity to check Me. The God of death, time and death all are servants of my devoted servitors. They are created by my glance over material nature. I have advented mainly to propagate the congregational chanting of the Holy Name. If any one so much as tries to cause obstruction then I will annihilate him.

And even if the most lowly sinner participates in the chanting of the Lord's name then he shall be remembered by Me and saved. On the other hand even if, persons are performing austerity, renunciation, Vedic studies, yoga yet do not join the sankirtan movement they will certainly perish. So now do not fear, put fire to the house, I will bring about the total devastation of the entire race of Yavanas."

When they saw the Lord's wrath the devotees fell on their knees and raising their arms prayed to Him, "one of Your principle expansions is Lord Sankarsan, He never manifests His anger untimely; when the time is ready for the destruction of the material world then Rudra appears as Lord Sankarsana's incarnation and expansion. And after Rudra completes the work of annihilation or "pralaya" he again returns into Your transcendental body.

The work of annihilation is carried out by the expansion of Your expansion, so if you are angry then who can check Your wrath. The Vedas glorify You as "angerless and eternally blissful," our hearts cannot see You as minimize the Vedic injunction. Even Lord Brahma never attracts Your ire; creation, maintenance and annihilation of the material world are simply Your transcendental pastimes. Today You have sufficiently chastised that Kazi and if the next time he does anything again then You can destroy him. All glory to Lord Visvambhar, the Supreme Lord of all lords; all glory to Lord Gaurasundar the Lord of the Universe, the Lord of Lakshmidēvi, who rests on Lord Ananta Sesa.

Lord Caitanya smiled after listening to their choice prayers and then began to dance and chant with everyone. The Kazi was justly dealt with; the Lord was pacified that congregational chanting in public will continue. He now led the procession back towards the town. Chanting and dancing began again with previous jubilation and exuberance. Joy once more filled the atmosphere. The devotees were now free from any fear or inhibition. They could chant their beloved Lord Krishna's name anytime.

The atheists were subdued, their spirit broken and the devotees were victorious and jubilant. They again became submerged in the ecstasy of chanting and dancing. Now all the devotees went ahead dancing and chanting and the Lord came up from behind. Lord Brahma, Lord Siva, Lord Ananta and all the other demigods enjoyed themselves participating in the congregational chanting.

The procession entered the locality of traders who deal with conchshells and other connected items. All the residents came out in the best and welcomed the congregation with the necessary Vedic rituals known as "purnakumbha". The roads were strewn with flowers and lamps were lit up in the house. Then they went through the weaver's locality. A great sound of jubilation and chanting of the Lord's name greeted the approaching congregation. Everywhere they went people were mad with joy. They were relishing their well-earned victory over despotism. Lord Caitanya was very happy to see that all were chanting the Lord's Holy Name.

Lord Caitanya dancing in mad ecstasy went to Sridhara's house. Sridhara lived in a small broken hut. He had practically no possessions. A metal pot stood outside his door. The pot was dented and old. It was repaired so many times that even a thief would not think of stealing it. The Lord was dancing in front of Sridhara's house when He saw that the only visible metal pot was filled with water. The Supreme Lord Visvambhar, wanting to teach the human society how much He loved and cared for His devotees, picked up Sridhara's worn out water pot and proceeded to drink water from it with great pleasure, even if someone wanted to stop Him, who could do that. When Sridhara saw what Visvambhar was doing he came running, shouting, "O death, I am finished! I know You have come to my house to destroy me!"

So saying, Sridhara the most saintly personality, fainted on the ground out of great spiritual perturbation.

Lord Visvambhar with utmost satisfaction said, "My whole being has now become purified. Today, finally I have attained devotion to the lotus feet of Lord Krishna simply by drinking water from Sridhara's pot." Saying this the Lord shed tears of divine ecstasy.

The lesson the Lord taught everyone through this pastime is that by drinking water from a pure devotee's water pot one immediately develops attachment to the lotus feet of Lord Krishna.

In the Padma Purana Adikhanda 31/112 it is stated, "The wise devotee who is desirous of purifying himself completely of all sinful reactions should specifically approach a pure Vaisnava and beg from him his food remnants. If all this is not available then at least he should beg some of his water remnants, or drink the water that has washed his feet."

The devotees began to cry in great joy to see the Supreme Lord manifest such mercy and special affection towards His devotee. Nityananda, Gadadhara, Advaita, Srivas fell down to the ground and began to roll and cry. Haridas, Vakreswar, Chandrasekhara, Jagadananda and the numerous other close associates of the Lord, were unable to contain their spiritual emotions. They burst into tears of exultation. They cried out Krishna's sweet name. Sridhara's house became the blessed exhibition site for the highest form of spiritual ecstasy in love of Godhead. The whole universe exulted with the chanting of Krishna's Holy Name; Lord Gauracandra smiled benignly – His mission was accomplished.

Just behold the glory of this devotee's devotion, the Supreme Lord reciprocated his devotion with His full mercy. The Lord drank water with infinite pleasure from Sridhar's water pot made of a base metal. The pot was full of repairs and dents, a pot that was used for many purposes.

The Lord enjoyed drinking from this pot because He was drinking Sridhar's transcendental devotion to Him and so the common liquid water was immediately transformed into divine ambrosia. Thus the Lord taught that everything in relation to a pure devotee is transcendental.

The Supreme Lord, on the other hand, ignores the valuable gem–studded water pot of insolent materialists. He accepts any offering from His surrendered devotees, irrespective of any rules and regulations for offering. If His devotee has little and ordinary food then He forcibly takes it from him, as He has displayed this quality in Dvaraka with Sudam Vipra. It has been seen that the Lord sells Himself to His devotees.

When the Pandavas were banished to the forest, Lord Krishna relished a simple offering of leafy vegetables from Yudhisthira Maharaj. The pure devotees are Krishna's father, mother, wife, brother; Lord Krishna sees His surrendered devotees as His own kith and kin, but not otherwise. Lord Krishna manifests Himself to His devotees according to the desire and mellow of the devotees; Lord Krishna allows Himself to be sold or purchased by His unalloyed devotees.

All the scriptures have described this wonderful quality of Lord Krishna that He specially favors His pure devotees and is always protecting them personally from all calamities.

One should see the magnanimous position of a pure devotee and thus be inspired to develop spiritual attachment for Krishna. The position of Lord Krishna's servant is never to be viewed deprecatingly; Lord Krishna, the Supreme Godhead never accepts as His servant a person of little spiritual caliber.

After having performed his prescribed duties for many millions of lifetimes, leading a pious life of non–violence and humility, and praying constantly and sincerely to the Supreme Lord, a person is awarded the opportunity at his time of death. Ganga water to him and the chanting of Lord Narayana's Holy Name.

This will certainly afford him liberation from all material bondage, only then can he be blessed to become a servant of Lord Krishna. All the commentators of the Bhagavatam have clearly indicated that the liberated souls can render full devotional service to the Supreme Lord, the performer of transcendental pastimes. Therefore the devotee's position is almost equal to the Lord Himself, and the Lord always sees His devotees in a more exalted position than Himself even.

The innumerable eulogies that have been compiled since time immemorial about the divine excellences of a pure devotee are inadequate to describe him perfectly. Lord Siva, and Lord Brahma are very happy to be called Lord Krishna's servants, and Ananta Sesa is always hankering to serve Him. Although the pure devotees are almost equal to the Lord Himself, they are constantly wanting to serve Him in loving attachment.

Advaita Acarya is such an elevated devotee, many persons do not know his real mood and position and so they are discounted, when Advaita Acarya is glorified as a devotee of Lord Caitanya. Lord Krishna is greatly pleased when anyone calls Him a 'devotee' because who besides Lord Krishna knows perfectly well who is a pure devotee. The most abominable sinners proclaim themselves as 'God' only to ensure a full belly regularly.

Gathering around him a crowd of asinine disciples the impostor poses himself as the Lord of the Universe. Although the body of such a cheater, is only fit for the dogs' meals, he still becomes deluded by the external energy of Lord Visnu to think that he is the Supreme Controller. And now just behold the opulence of the Lord of all lords. Lord Gauracandra, simply by His desire, millions of people converged with millions of burning torches to begin an historic march against oppression; all the way they were greeted with decorated doorways and showers of floral confetti from the heavenly denizens.

It was difficult to understand the transformation that took place in the Lord after He drank water from Sridhar's water pot. All the devotees began to shed tears of joy seeing the special mercy that the Supreme Lord showered upon His pure devotee. Sridhar was thunderstruck and with tears brimming over in his eyes holding straw in the teeth in utter humility he knelt before the Lord chanting His Holy Name and said, "What have you done my Lord, what water have You drunk?" But Lord Visvambhar's bliss was uncheckable after having drunk water from His devotee's water vessel, He danced in ecstasy surrounded by all His associates who sang and danced along with Him. Nityananda Prabhu and Gadadhara Pandit were always like two jewels decorating the Lord's either side.

Kholareca Sridhar's fortune is indeed so great that even Lord Siva and Lord Brahma are moved to tears of joy and appreciation. The Supreme Lord Caitanya is unattainable by wealth, fame or erudition, but is captivated by unalloyed devotion. After the water drinking incident the Lord moved on from Sridhar's place towards the town. Navadvipa became the most hallowed place in the entire creation as Lord Caitanya and His associates danced and sang in ecstasy the Lord's Holy Name. Only the sound of the Lord's name echoed in the concave extremities of the universe.

The divine exultation that is experienced by Sukadeva Goswami, Narada Muni, Lord Siva, and others on hearing the Holy Name was now being experienced by the residents of Navadvipa as they passed through the different localities in Navadvipa. Although the kirtan was going on for a whole night one should not think that this was just one night – rather several yugas passed in that time unknown to anyone. Nothing is impossible for Lord Caitanya, the Supreme Lord to accomplish, a mere raising of His eyebrow annihilates the entire universe. Only the most fortunate and pious souls can comprehend such esoteric truths about the Absolute. A dry mental speculator is not eligible for such revelations.

The townspeople were enraptured beyond comprehension by Lord Caitanya's beautiful dancing, loud thunderous shouts of joy and the profuse flowing of divine nectar in the form of the chanting of the Holy Name. People thanked Mother Saci for carrying in her womb such a child as Lord Visvambhar. They blessed Jagannatha Misra for being a good father to the Lord. They were grateful for the good fortune that descended upon the residents of Navadvipa. They all wished that this night never ends as the Lord performed His pastimes for many yugas. These pastimes of the Lord have no beginning nor end. They appear and then after a certain time they disappear. The Lord manifests Himself to the devotee according to the desire and mood of the devotee.

In the Srimad Bhagavatam 3:9:11 it says, "O Supreme Lord who is glorified in choice verses! Out of compassion and love for Your dear devotees in whatever forms they meditate upon You in their spiritual bodies."

Lord Caitanya is even to this day performing His eternal pastimes, those who are pure in heart can see them. The Lord descends only to please His devotees. One may perform austerities and sacrifices for millions of lifetimes but without devotional service all his performances will be futile. And devotional service means to serve the pure devotee of the Lord, this is the verdict of all the scriptures.

I offer my obeisances to Lord Nityananda. All glory to Him, for only with His mercy can one glorify Lord Caitanya. Many persons see Lord Nityananda differently. Some say He is Balaram, or He is very dear to Lord Caitanya, or He is the expansion of the omnipotent Lord. Many say they do not know who He really is. Each one see Him according to his realization. Whoever He maybe, He is very special to Lord Caitanya and may His lotus feet be the only treasure of my heart. Let all the atheists who criticize Lord Nityananda be very careful lest they be kicked in the head. I offer my obeisances at the feet of this dearmost devotee of Lord Caitanya; may He be my Lord and master.

I can know Lord Nityananda only by Lord Caitanya's mercy and I can know Lord Caitanya only if Lord Nityananda shows me.

Lord Caitanya is Lord Rama and Nityananda is Laksmana, Lord Caitanya is Krishna and Nityananda is Sankarsana.

Lord Nityananda possesses the power to fully satisfy Lord Caitanya with His transcendental service. The intimate associates of Lord Caitanya are in full knowledge of Lord Nityananda's extraordinary position. But at times one may see a certain elevated devotee quarreling with other devotees. This is all transcendental and is happening by the desire of Lord Krishna.

No one should side with any party, because they are all most elevated Vaisnavas and in doing so one will certainly make offenses against the Vaisnava. One can become a true

Vaisnava by serving Lord Krishna and by not finding faults in others.

Now I offer my obeisances at the lotus feet of Advaita Acarya, may I remain attached to his dear servitors. All glory to Lord Caitanya along with all His associates. These narrations about His pastimes reward one with the highest devotional mood. If one sides with Advaita against Gadadhara Pandita then due to this imbecile act that person is never allowed shelter by Advaita Acarya as his devotee.

The transcendental pastimes of Lord Caitanya are the purest form of divine ambrosia, I pray that these unlimited pastimes increasingly appear in the minds of all living beings. One who desires joy from hearing these narrations will surely see the beautiful face of Lord Caitanya directly.

Lord Sri Krishna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavan Das, offer this song at Their lotus feet.

Antya Lila

Chapter 1

I worship the two brothers Lord Caitanya and Lord Nityananda. They are the most magnanimous Supreme Lords, transcendently situated and embodying inconceivable spiritual potency. These two Supreme controllers have now appeared on this earth in Their eternal forms.

O Lord, I offer my repeated obeisances at Your lotus feet. You are the Supreme Absolute Truth, omniscient of the past, present and future. You have now appeared as the son of Sri Jagannatha Misra.

I also offer my fallen obeisances at the feet of all Your devotee servitors, who are Your sons (goswamis in the renounced order of life or the congregational chanting of the holy name which You fathered and propagate), Your consorts (according to apparent analysis, Visnupriya, who is the Bhudevi potency, Laksmipriya who is the Sridevi potency and Navadvipa dhama, which is lila or nila or durga potency – according to the consideration of mellow – these spiritual potencies are represented by Gadadhara, Narahari, Ramananda, Jagadananda and so on.

All glories to Sri Krsna Caitanya, the beloved Lord of Laksmidevi, the goddess of fortune. Lord Nityananda is very dear to Him. All glory to the Lord of Vaikuntha and the best amongst all the sannyasis. All glory to His illustrious devotees. Lord Gauracandra is the friend of the fallen souls. Please place Your lotus feet on the throne of my heart.

Please hear attentively the topics described in the Antya-lila dealing with the Lord's activities after taking sannyasa and His traveling to Jagannatha Puri.

The night of His sannyasa initiation, Lord Caitanya remained in Katwa. Immediately after the completion of the sannyasa ceremonies, the Lord instructed Mukunda to sing. He stood up and began to dance vigorously. The devotees encircled Him and joined in the chorus. The Lord was immediately overcome with ecstasy. As He danced the Lord experienced heavy breathing, laughter, perspiration, shivering, horripilation and roaring. Then with a voice like thunder or the roaring of a thousand lions He crashed to the ground. The impact of His fall sent shock waves amongst the spectators. The kamandalu flew out of His hand to one side and the sannyasa staff went in another direction. The Lord became enraptured and maddened with love for Himself. Dancing and swirling, He

went to His guru and embraced Him with glowing pleasure.

In the Lord's merciful embrace Kesava Bharati was enlightened with love of God. He began to dance singing and pirouetting ecstatically. His kamandalu and danda flew from his grip. He became oblivious to the external world and intoxicated with divine love he rolled on the ground, unaware that his clothes no longer covered his body. The Lord was pleased to see Kesava Bharati in such ecstasy. They danced together, putting the devotees into fits of ecstasy. The devotees appreciated this rare sight with vociferous chanting of the holy name.

I offer my obeisances at the feet of Kesava Bharati, the most stalwart sannyasi, for he danced with the Supreme Lord who is difficult to meet even for the personified Vedas. He is the guru of the Lord of the entire endless creation. The night flitted by as the guru and his disciple danced together. At dawn the Lord begged leave of His guru saying "I will enter the forest, and there I will find the Lord of My heart Krsna candra.

His guru replied, "I will accompany You and relish with You the ecstasy of sankirtan."

The Lord benedicted His guru and allowed him to come with Him, requesting him to walk in front while He followed behind.

As the Lord was preparing to leave, He embraced Candrasekhara Acarya and began to cry loudly. Lord Caitanya said, "Please return home to all the Vaisnavas and tell them that I have left for the forest. Please go back without the slightest remorse, I am always imprisoned in your heart. You are My father and I your son. You are My eternal associate." The Lord then left. Candrasekhara Acarya was overpowered by strong emotions and fell unconscious. No one can understand the Lord's inconceivable potency, and therefore even the unbearable pain of separation can keep a person alive.

After some time when he regained consciousness, Candrasekhara Acarya left for Navadvipa. He informed everyone in Navadvipa that the Lord had entered the forest wearing His sannyasa robe. This news deeply pained all the devotees and they cried out in the excruciation of separation. The devastating effect of the news was widespread and intense. Advaita Acarya, numbed with grief cried, "I cannot live" and fell unconscious. The heart-rending cries of the devotees could have melted the most cruel heart. Sacidevi stood motionless like a wooden doll in stony silence, shocked by the news. The other ladies fell to the ground wailing piteously. Advaita Acarya, regaining consciousness exclaimed, "What further use do I have for this life now that my Lord has gone away. I will throw myself into the Ganga, and if you restrain me I shall do it in the darkness of night." The throbbing pain of separation rendered everyone restless and gloomy. They felt sick, uneasy and ready to finish their lives. Although most of them were grave and learned persons, now they were anxious, their minds in turmoil.

As the devotees were preparing to end their lives and their unbearable misery, suddenly a heavenly voice caught their attention – "O Advaita Acarya and all devotees, do not be sad, go worship Krsna happily. Your Lord and master will return in a few days and be amongst you again. Give up your resolve to take your own lives, because you can be with the Lord just as before." Hearing this heavenly message, the devotees forgot about giving up their lives and sat around Sacidevi singing the Lord's glories.

Lord Gauracandra, the best of sannyasis, now traveled with Nityananda, Gadadhara and Mukunda in a westerly direction, all the time chanting the holy name. In front of the Lord went Kesava Bharati and behind Him was Govinda. Walking like the king of the forest, the Lord was followed by thousands of wailing people. They were all around stamping the forest, but still they followed undeterred. Filled with compassion, the Lord turned to them and said, "All of you go home and chant Krsna's holy name. May you soon be blessed to have Krsna as your life's priceless gift.

May that devotional mellow which is desired by Siva, Brahma, Sukadeva Gosvami and others appear in your hearts." The devotees loudly voiced their appreciation and joy and returned home as if in trance.

The Lord walked into the district of Radha and blessed the entire tract of land. This district is pleasant, with asvathama trees everywhere. Cows were grazing peacefully in the beautiful natural setting, and the Lord upon seeing this scene began to dance blissfully. Devotees quickly gathered around Him singing and clapping. The Lord chanted "Hari, Hari" in a roaring voice that boomed across the universe, and whoever heard Him was purified of his material contamination. In this way He graced the residents of the Radha district dancing all the way.

The Lord said, "I want to stay in the forest where the Vakresvara Deity is.

It is quiet and lonely there." The Lord then continued on His way accompanied by His followers, dancing and singing ecstatically. The local residents ran out to see the Lord and His wonderful dancing. Although sankirtana had never been performed in that area before, and no one had even seen the effects of Krsna prema manifest in a devotee, now they were offering obeisances to the Lord as He danced and wept in ecstasy. This was a rare experience for them. Amongst them were a few fallen sinners who asked, "Why is He crying so much?" But even those fallen souls were affected by the scene, and by the Lord's mercy they began to roll on the ground crying. The entire universe was now echoing the Lord's name. Yet there remained a few who refused to chant. Anyone who is against the chanting of the Lord's name is indeed the worst kind of sinner. Finally at the day's end the Lord with all His followers came to a village and spent the night in a pious brahmana's house.

The Lord took His meal and went to sleep. The devotees slept all around the Lord. Just a few hours before dawn, Lord Caitanya stole away quietly from the rest of the devotees and left for an unknown destination. When the devotees awoke early next morning, they found the Lord missing. Again they were swept with waves of despair and melancholia and began to weep bitterly. They searched for Him everywhere inquiring from everyone in the village, but to no avail. They left the roads and paths and went into the fields.

The Lord was absorbed in the transcendental ecstasy of love of Godhead. He walked in the middle of the expansive meadows and wept and wailed loudly. He loudly called out, "O Krsna! My Lord! My father!" The Lord of Vaikuntha, the Supreme Lord of all living entities and the best of the sannyasis wept openly. He cried so loudly that He could be heard several miles away. The devotees searching for the Lord quite a distance from where He was heard this strange crying. They began to follow the sound and soon saw the Lord crying loudly. Seeing their beloved Lord weeping, the devotees also began to cry. Finally Mukunda started to sing. When the Lord heard kirtan He began to dance, and all the devotees surrounded their Lord and happily joined the kirtan. The Lord then continued His journey westward, dancing on the way, with the devotees following singing kirtan.

When they were only eight miles from Vakreswara, the Lord decided to change direction. He turned around and went east, still absorbed in the ecstasy of dancing. He was blissful and laughing to Himself. Finally He revealed the mystery behind His laughter and change of direction.

He said, "I am going to Nilacala, Puri, because Lord Jagannatha has instructed Me, 'You should come to Puri immediately.'" The devotees were relieved to learn of the Lord's plan. No one can know the workings of the Lord's mind save His intimate devotees, and then only by His mercy can they know His inner desires. Who can fathom why the Lord was first going to Vakresvara and then why finally He did not go? It seems that the Lord in a deceptive way was purifying the residents of the district of Radha by His presence. There was no other reason for Him going to Radha.

The Lord now journeyed towards the Ganga which lay at a distance. He was always engrossed in the ecstasy of love of Godhead, yet He saw that the residents of the tract of land through which He was passing were disinterested in devotional life. No one chanted Krsna's name; Krsna kirtana was alien to them. Pained, the Lord said, "Why did I come to such a country where they never chant Krsna's holy name? It was a grievous mistake for which I must relinquish my life."

Just then a group of little cowherd lads who were grazing their cows passed by. One of them was a very pious boy, and he suddenly began chanting Krsna's name. The Lord was extremely happy to hear the holy name from the mouth of this little boy. Joyfully He relished the moment and said, "The last few days I passed through many villages and

nowhere was Kṛṣṇa's name being chanted. Suddenly now out of the blue a young lad is chanting the holy name. Tell me what could be the reason?"

The Lord spoke again, "How far is the Ganga from here?" The devotees replied, "About an hour's walk." The Lord continued, "This is the greatness of Mother Ganga. Due to her influence one hears the chanting of Kṛṣṇa's name here. The breezes from the Ganga have purified this place." Glorifying Gangadevi in this manner, the Lord increased everyone's reverence towards her.

The Lord spoke again, "I will cleanse Myself completely in the Ganga today." and again He started on His journey.

The Lord walked with the pace and grace of a maddened lion. The devotees ran to catch up with Him. The Lord's eagerness to see Gangadevi quickened His steps and the devotees found it impossible to keep up with Him. Only Lord Nityananda, also walking like a lion, accompanied Him. They reached the banks of Gangadevi early in the evening. Lord Caitanya and Lord Nityananda entered her waters with relish and thoroughly washed Themselves, profusely praising the Ganga with selected verses. They drank her cooling waters and offered obeisances to her.

The Lord prayed, "O Gangadevi, your waters are the ambrosia of love of Godhead. Lord Siva is conversant with the truth about you. Such is your potency that the mere utterance of your name invokes devotional service to the Supreme Lord, and the result of drinking your water is miraculous. By your mercy the living entities acquire a taste for chanting Kṛṣṇa's holy name. Because of your influence, even the wild beasts and birds that live close to your waters become more fortunate than wealthy men who live far away from you.

No one is more potent than yourself in purifying sins. In fact, you have descended to this material plane only to alleviate the sins of the living entities."

As the Lord glorified Gangadevi in this manner, she became bashful. That Supreme Lord whose feet are the source of Gangadevi was now eulogizing her – how wonderful was the incarnation of the Supreme Godhead in the form of Lord Caitanya. One who hears these verses in praise of Gangadevi with faith will certainly develop attachment for Lord Caitanya.

That night, the Lord and Nityananda Prabhu stayed in a righteous brahmana's house. The next day, the rest of the devotees arrived and found Lord Caitanya. Together they again proceeded towards Nilacala, Puri. Lord Caitanya said to Nityananda Prabhu, "My dear magnanimous Prabhu Nityananda, You must immediately leave for Navadvipa. Srivasa Pandita and the other devotees are grievously afflicted due to My departure. You must alleviate their pain. Take this message from Me to them that on My way to Nilacala I will

be waiting for them in Santipura in the house of Advaita Acarya. You bring them there right away. I am going to Phulia to see Haridasa." Sending off Nityananda, Lord Caitanya headed for the village of Phulia.

Having received His orders from Lord Caitanya, Nityananda Prabhu journeyed toward Phulia in exultation. Lord Nityananda is always absorbed in the bliss of love of Godhead, His voice booming like thunder in ecstasy. Now He traveled almost like a maddened elephant, oblivious of everything around Him, no rules or taboos restricting His actions.

He stopped under a kadamba tree for a while standing like Krsna. His body bending in three places, He began to play the flute rapturously. When He saw cows grazing, He rolled on the earth, and moving like a calf, He sucked milk from cows. He would break out into a dance while walking, unaware of His surroundings, always submerged in bliss. At other times, He just sat down on the road and wept so bitterly that it would pain one to see Him in that condition. Sometimes He would suddenly stop and start shaking with peals of laughter.

Then again He would take the clothing covering His body and wrap it around His head leaving Him naked. At times He would feel in the mood of Ananta Sesa. Making serpent-like movements He would enter the waters of the Ganga and float and swim gracefully in the currents. Lord Nityananda's potencies are inconceivable, transcendental and mysterious. His limitless compassion is unmatched in all the three worlds.

Lord Nityananda swam in the Ganga all the way to Navadvipa. He got out onto the banks, withdrawing within Himself His inner mood, and went straight to the Lord's house. What He saw pained Him greatly. Sacidevi had been totally fasting for twelve days. Life remained in her only on the strength of her devotional service. But she was completely imbued with Mother Yasoda's mood of pining for her son, and tears rained down from her eyes. Whoever she met she would eagerly ask, "Are you from Mathura? What is the news of Krsna and Balarama?", and swoon in ecstatic spiritual bliss. Then gradually she would again start speaking, "There! I can hear Their flutes and horns. Is Akrura coming to get Them?" Submerged in this manner in the mood of intense separation, she forgot her physical cares.

Lord Nityananda fell at Sacidevi's feet, offering His obeisances. The devotees greeted Him enthusiastically, but His presence merely intensified their pining, and they began to weep. Mother Saci cried out, "My son! My darling boy!," and swooned. The devotees felt a surge of new emotions ripping through their hearts. They embraced Nityananda, and were bathed with His tears of ecstasy. He calmed them down and told them the good news. He said, "You must come immediately, the Lord is awaiting us in Advaita Acarya's house in Santipura. I have come here to take you there." The devotees, who had become lean and weak due to intensely missing their Lord, now received new life. They were jubilant and loudly chanted Krsna's name.

Sacidevi had not touched food or water from the day Nimai left her house to take sannyasa twelve days earlier. Only thoughts of Nimai could sustain her life. For Nityananda her condition was unbearable. He spoke soft reassuring words to her, "Nothing is unknown to you about the mysterious activities of Krsna. What knowledge can I give you about Krsna? Do not burden your heart with despair. Even the Vedas personified cannot receive the grace and good fortune already in your possession. that supreme object sought by the Vedas is your son.

He is the life and soul of every living entity. That same Supreme Personality has accepted all spiritual and material responsibilities concerning you. He made this promise with His hand on His chest. The Lord always knows what is best for everyone. You should simply surrender everything at His feet and live happily and peacefully. Now, mother, please go and cook for the satisfaction of all the devotees. This is devotional service to Krsna. Everyone is eager to taste your cooking. If you remain fasting then Krsna has to fast also. I am extremely desirous of relishing the offerings prepared for Krsna by you.

Nityananda's sweet words were like soothing balm to her afflicted heart. She got up and went to make necessary arrangements for the cooking. First she fed Nityananda Prabhu and then she fed all the Vaisnavas. She saw to it that everyone was fully satisfied and then she sat down to eat herself. The devotees were pleased that Sacidevi had broken her twelve day fast. Enlivened by the prasada, the Vaisnavas prepared to go to meet their beloved Lord with Nityananda Prabhu. The residents of Navadvipa were by now familiar with the details of Nimai's sannyasa ceremony. The Lord's wonderful sannyasa name, Krsna Caitanya, had a miraculous effect on them. They chanted out loud the Lord's name, and glorified Him.

When the people of Navadvipa came to know that the Lord was presently in Phulia village, they became elated and decided to go and see Him there. Old, young, men, women and children all hastened to Phulia chanting jubilantly, "Hari! Hari!" Those atheists and faultfinders who had previously been vituperative against the Lord were now eager to reach Phulia with their friends. They said, "He was born in Navadvipa, but His real identity remained a secret. Out of ignorance we maligned His work and spiritual mission. Now we must fall at His feet and beg forgiveness. Only then will all our offenses be exonerated."

Thousands of people flocked to the pier. The boatmen were in a dilemma. Everyone wanted to be the first and they could not risk crossing the river overloaded with people. Many found their own means to cross the river.

Some went in small dinghies, others tied themselves to upturned earthen water vessels which made them float easily. Someone used a raft made out of banana tree trunks which was also very handy. Even pregnant women dared the crowd and jostling. Breathing heavily from exertion, they simply chanted Lord Caitanya's name and made the journey.

For the blind ones and lame ones the way became suddenly broad and facile just by remembering Caitanya's name. A boat carrying hundreds found it impossible to make the other bank and capsized in midstream. This of course did not deter the people. They jubilantly chanted the Lord's name and floated upstream. The people's hearts were so infected with joy that it seemed they actually floated in an ocean of divine mirth.

Those who did not know how to swim seemed to have miraculously become buoyant. By the grace of the Lord, they also were able to cross the river without difficulty. The sky reverberated with ecstatic sounds of the holy name. The people had only one thought in their minds – to reach Phulia. Disregarding all comfort and bodily needs, they joined the mass chanting with careless happy abandon. Their loud cries of "Hari!" echoed in the vaults of the cosmic creation as they reached Phulia.

This wonderful sound of many people chanting reached the Lord. He came out to greet them. The people saw Him and held their breath. His exquisite appearance as a sannyasi and His extraordinarily beautiful face which eclipsed the beauty of millions of moons were a memorable vision for all. The Lord was continuously chanting the holy name as tears of ecstasy cascaded down His cheeks. Everyone was now falling to the ground to offer their obeisances. People fell on top of each other in their fervor to show respect to their Lord. They did not care if there were thorns on the ground. They were all boundlessly happy. They lifted their hands and prayed to the Lord for His protection and shelter, crying out, "Save us! Save us!" The village of Phulia was now teeming with millions of people who were captivated by the infinitely charming face of the Lord. The fields and roads were overflowing with people who had no intention of returning to their houses, for they had even for a moment beheld the lustrous benign face of the Lord.

The Lord blessed them all with His merciful glance and proceeded towards Santipura. When He arrived in Advaita Acarya's house, Advaita Prabhu fell at His beloved Lord's lotus feet. He began to weep, relieved of the miserable pain of separation. He remained supine, His arms curled around the Lord's lotus feet. He bathed them with His tears of love. At last Lord Caitanya bent down and lifted Advaita Acarya into His warm embrace. Advaita, now soaked by the ecstatic tears of the Lord, again fell to His lotus feet in spiritual perturbation. Calming Himself and Advaita, the Lord sat down. Advaita's house was vibrating with loud exultation.

Acyutananda was Advaita's son. He was a charming and effulgent little child endowed with extraordinary intelligence and supreme influence. Naked as usual for that age and covered in dust, Acyutananda came running to greet the Lord. His great fortune was that he was Advaita's son. He was blissful and smiling for he knew the identity of Lord Caitanya. He fell at the Lord's feet full of respect. The Lord lovingly took him into His arms in spite of the dust smeared on his small frame. The Lord said, "Acyuta, you know that Advaita Acarya is also my father, hence this makes us brothers. Little Acyuta replied, "You are the well-wishing friend of all living entities. The Vedas describe that You are

the original father of everyone."

This greatly pleased and amused the Lord, and He smiled knowingly. The Vaisnavas were amazed at his words. They said, "These words are not the babblings of a mere child, but actually carry deep import. Acyuta must be a great personality."

At this moment, Nityananda Prabhu arrived with all the devotees and intimate servitors of the Lord from Navadvipa. When the devotees saw their dear Lord, Srivasa Pandita and the others began loudly chanting and fell flat on the ground offering prayers and tears at the Lord's lotus feet. These devotees were as precious to the Lord as His very life. He lovingly embraced each one of them. The devotees cried out in the pain of ecstasy and separation. Their cries purified the entire earth. To hear pure devotees weeping in love of Godhead can cut asunder the bondage of birth and death of all living entities.

This wonderful opportunity was now made available to everyone by the mercy of Lord Caitanya. Even Lord Brahma rarely receives such favors.

Seeing His beloved associates from Navadvipa again after an absence, He began to dance rapturously saturated in ecstatic love of Himself, for He is the Supreme Lord. The devotees began to sing and the Lord encouraged them with loud exclamations of "Sing! Sing!" The Lord caught Nityananda Prabhu by the hand and spun around in ecstatic joy. Stealthily, Advaita Acarya came up from behind and touched the Lord's feet placing the dust on His head. The Lord's dancing postures were enchanting. Simultaneously He manifested the different symptoms of devotional perturbations of weeping, shivering, horripilation, mirth and so on. The movements and nuances of the limbs and different parts of His transcendental body were an expressive composition of some divine love poetry. His arms raised in exultation, and chanting "Hari! Hari!" He enchanted the devotees and submerged them in an ocean of ineffable bliss.

The devotees were just recently deprived of their Lord's presence and now to be again in His company by His mercy was certainly cause for extreme exhilaration and celebration. They surrounded their Lord and danced and pranced oblivious of everything else. They fell on each other, bumped against each other, and rolled on the ground smearing their bodies with the dust of everyone's feet. Someone pressed another devotee's feet against his chest and remained saturated in bliss, tears of joy flowing unrestrained from his eyes. The devotees could not contain their happiness having regained their beloved Lord and master. The Lord of Vaikuntha dancing free from all care with His associates is indeed an extraordinary sight.

Above the sounds of dancing, the singing of the Lord's name rang out loud and clear. Advaita Acarya's house resounded with sounds of mirth, of which only Nityananda Prabhu was fully aware. Lord Caitanya went around embracing His loving associates and infusing them with love of Godhead. Receiving the Lord's divine touch, the devotees

became mad with joy. In a loud voice that resembled the rumbling of thunder they expressed their boundless bliss. This further increased the pleasure of others. As the Lord danced with His associates, Mother Earth seemed to sway and tilt. Nityananda, Advaita and the others all were caught in a maelstrom of infinite ecstasy, and they freely allowed their limbs and body to express their ceaseless happiness. After awhile the Lord stopped dancing and entering a mood of divine Lordship He sat down upon the throne of Lord Visnu.

The devotees stood around Him in great awe and reverence with folded palms as the Lord began to reveal His real identity as the Supreme Lord. He said, "I am Kṛṣṇa, Rama, Narayana, and Matsya. I have assumed these incarnations and more. I am Kurma, Varaha, Vamana, Buddha, and will be Kalki. I am Prsnigarbha, Hayagriva, the Supreme Lord of lords. I am the moon of Nilacala, Lord Jagannatha. I am Kapila and Nṛsima. All living entities visible and invisible are My servitors.

The Vedas sing of My supramundane excellences, and I am served by the endless planetary systems. I am time, the destroyer of everything except My devotees. All dangers are easily eradicated simply by remembering Me. I rescued Draupadi from great public shame and insult. I also saved the Pandavas from the fire trap in the house of lac. I protected Siva by slaying the terrible demon Vṛkāsura. I liberated My servant, Gajendra the elephant, from excruciating death pains. I stood by Prahlaḍa in all his tortures. I protected the cowherd boys from all kinds of harm and attacks.

I churned the milk ocean to extract the nectar of immortality. I deprived the demons of that nectar and gave it to the demigods, thus aiding them to victory. I slew the obnoxious demon Kamsa, who was threatening My devotees. I finished the demon King Ravana, destroying his entire race. I lifted Govardhana Hill with My left hand, and I tamed the vicious snake–demon, Kaliya. I appeared in Satya–yuga to propagate the practice of austerity and meditation, and in Tretā–yuga to introduce the performance of sacrifices.

In Dvāpara yuga My purpose was to establish proper procedures of temple worship. Presently in Kali–yuga I have come to promulgate the congregational chanting of the holy names of God. Even the Vedas fail to enumerate all My incarnations. In Kali–yuga by participating in this sankīrtana movement every sincere soul will taste the nectar of love of Godhead. This is the reason for My appearance in this yuga. The entire Vedic literature instructs the searching soul to seek My shelter, but I am always to be found in the company of My surrendered devotees. They are everything to Me – father, mother, friend, son, brother.

Although I am absolutely independent, My nature is to be captivated by My devotees' pure love for Me. All of you are My eternal associates. All My incarnations are only for your pleasure and protection. Know for certain that I cannot remain even for a moment bereft of your association."

Out of His causeless mercy for His devotees and all the living entities, the Lord revealed the confidential knowledge of Himself. The devotees were jubilant. They fell flat on the ground offering obeisances. They were so devotionally perturbed that they were unable to do anything. They prayed and rolled on the ground, relishing the highest ambrosia of love of Godhead. The Lord's associates were now saturated, their previous heartaches due to separation from the Lord were now cured. The compassionate Lord is expert in alleviating everyone's grief, so why should suffering humanity not take shelter of the Lord. Lord Gauracandra is an ocean of mercy. He always discounts the wayward soul's faults and sees his goodness.

Thereafter, withdrawing His mood of supreme opulence and absolute autocracy, the Lord was back to His normal self, calm and composed. He led everyone down to the Ganga to bathe. He played and frolicked in the waters with the devotees. On returning, He watered the tulasi plant, indicating the others should follow, and circumambulated her. Then they all went to the temple room, offered obeisances to Lord Visnu, and circumambulated the Lord. Lord Gaurahari called everyone, and they sat down together to eat. The Lord sat down beside Lord Nityananda amidst happy and cheerful devotees.

The Lord was the cynosure of everyone, with His smiling face and golden body covered with sandalwood paste. The scene of the devotees sitting around the Lord with Nityananda Prabhu sitting beside Him was an exact replica of Krsna and Balarama sitting in the forest of Vrndavana surrounded by Their cowherd boyfriends having a picnic with Their packed lunches. Who can fully describe this wonderful happening?

As soon as the Lord had finished and left, the devotees jumped up and grabbed His remnants from His plate. Even the old men acted like little boys; such is the transformation that takes place due to contact with the Lord's divine potency. One who hears these pastimes of the Lord and His associates, of their reunions, sankirtana and eating together, will certainly attain Lord Caitanya's mercy and relish love of Godhead.

Sri Krsna Caitanya and Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Antya Lila

Chapter 2

All glories to Lord Gauracandra, the life and soul of every living being. He is terror personified for the miscreants and the protector of the devotees.

He is the Lord and master of Ananta Sesa, Laksmidevi, Brahma and Siva, and the friend of the poor. He is an ocean of benevolence and the best of all sannyasis.

All glory to the Lord and all His associates. May He shower benedictions upon me so my mind may remain in eternal meditation on His lotus feet.

The Lord passed that night in Advaita's house relishing unlimited spiritual bliss. He and His loving associates relished confidential talks about His transcendental activities. In the morning, after completing His daily morning duties, the Lord sat down with all the Vaisnavas. He said, "I am going to Nilacala, but you should not become despondent because of this.

After offering My obeisances to Lord Jagannatha, I will return to be amongst you again. Return to your houses and blissfully engage in performing kirtana, for you are My eternal associates and are more dear to Me than My own life."

The devotees replied, "As You wish, O Lord. No one can divert You from Your decision. Yet it must be mentioned that at the present time it is unsafe for travel to Orrisa. The kingdoms of Bengal and Orrisa are on the verge of war. The way is infested with dacoits. Please consider waiting until the situation improves." The Lord said, "Obstacles may be there, but I must go."

Advaita Acarya could understand the Lord's heart, He was bent on going to Nilacala. Advaita approached the Lord with folded hands and said truthfully to Him, "Who can obstruct Your path? All hindrances are Your slaves, so who has the power to stop You? Once You have made up Your mind to go to Nilacala then You can leave at Your own

sweet will." The Lord was pleased to hear the truth spoken so plainly from Advaita, and He acknowledged it by loudly chanting "Hari! Hari!"

The Lord set out towards Nilacala. His gait was that of a stalking maddened lion. The devotees ran after Him unable to control their emotions and tears. After a distance, the Lord turned to them and spoke sweet loving words, "Please do not be sad, I will never leave you. Go home now and take shelter of the holy name and I will return in a few days." He embraced everyone one by one and soaked them with His tears of love. It was a moving scene as the Lord and the devotees cried in each others' arms. Finally pacifying and reassuring everyone, the Lord traveled south. But the devotees were not to be consoled so easily. As the Lord disappeared from their sight they fell to the ground crying piteously.

Just as the gopis of Vrndavana had wept bitterly as if thrown into an ocean of endless woe when Krsna was journeying to Mathura leaving Vrndavana. The same mood of separation was now being experienced by the devotees of Lord Caitanya. The situation and mood then in Krsna's pastime is the same now in Lord Caitanya's pastime. Life and death are entirely controlled by Krsna. It is of no consequence if one consumes poison or the elixir of immortality, only what Krsna wants will happen. If He wants someone will die, if He wants someone will go on living.

The Lord was journeying happily towards Nilacala with Nityananda, Gadadhara, Mukunda, Govinda, Jagadananda, and Brahmananda. The Lord wanted to test His devotees. He inquired, "Please tell He frankly if anyone of you have brought any necessary things for the journey." They replied, "No one has the power to act independently, my Lord. Without Your permission we did not bring anything." The Lord was greatly pleased at their reply. The Lord now spoke, delineating the import of this seemingly simple question.

He said, "You have made He very happy by not bringing anything with you. Everyone is liable to enjoy only what is destined to him. Even if he is in the forest, that which is due to him through destiny will find him. If Providence wills that someone goes without food, then even if he is a prince he will have to fast. The prince's larder may be filled with food, but if the Lord so wills it, he cannot eat. He might suddenly get into a quarrel with someone and out of anger refuse to eat and remain sulking. He may also, without warning, be attacked by high fever, in which case there is no question of eating anything.

This is all happening in truth by the Lord's sweet will. The entire universe is Lord Krsna's storehouse filled with grains and foodstuff. If the Lord desires, we can get food anywhere and everywhere." The Lord was teaching everyone the proper attitude towards God. One who accepts to heart these instructions becomes perfectly happy in life. One may try very carefully to do something, but the result of that endeavor depends entirely on the Lord's will. Discussing in this manner, they arrived at the village of Atisara.

A very saintly personality named Ananta Pandita was living in Atisara. The Lord decided to sojourn to his residence. This shows how fortunate Ananta Pandita was. Ananta Pandita was overwhelmed with divine bliss to have the Lord of Vaikuntha personally come to his house as his guest. He joyfully busied himself to feed the Lord and all the devotees. The Lord sat down together with all the devotees and relished and honored prasada. He was instructing everyone how to lead the ideal mendicant life of a sannyasi by begging everything. That whole night He spent in discussing topics of Krsna's pastimes.

Next morning after blessing Ananta Pandita with His merciful glance, the Lord proceeded in His journey, Krsna's name constantly vibrating on His lips. When the villagers saw the Lord's compassionate moonlike face, which was a soothing balm to all tribulations, they spontaneously began to repeat the Lord's holy name. Yogis steeped in meditation find it practically impossible to attain His lotus feet in their hearts, yet now even ordinary persons could see Him as He went on His journey.

The Lord traveled along the banks of the Ganga and arrived at a place known as Catrabhoga. Here the Ganga was flowing in one hundred separate streams for the benediction and joy of the people. Also situated here is a bathing place known as Ambulinga-ghat. Lord Siva is present here in his linga form known as Ambulinga in water. I shall now relate the history behind this form of Lord Siva. In the long past, Bhagirath had worshiped Gangadevi praying to her to descend to the earth. The waters of Ganga were the only means to bring back to life his ancestors. When Gangadevi complied and started flowing on the earth, Lord Siva was pining for her association. Finally Lord Siva came to earth. Seeing her flow in Catrabhoga, he became overwhelmed with emotion and entered her waters, himself taking the form of water.

Gangadevi on seeing Lord Siva began to worship him with great devotion. Lord Siva knows the depth of Gangadevi's devotion and attachment for the Lord, and Gangadevi is also aware of Lord Siva's highly elevated position. By the touch of Ganga water Lord Siva became water, and Gangadevi offered him prayers with deep reverence.

From that time, the place became famous as Ambulinga ghat. Catrabhoga also became an important place of pilgrimage with both Gangadevi and Lord Siva present there. And now the transcendental significance of this pilgrimage site was further enhanced by the foot marks of Lord Caitanya. The Lord approached the pilgrimage spot with increasing ecstasy. He roared loudly the holy names and fell swooning only to be caught timely into Nityananda Prabhu's safe embrace. The devotees responded loudly taking the Lord's name. The Lord took everyone into the waters of the Ganga at the Ambulinga ghat and bathed. The Lord and the devotees enjoyed an exhilarating bath. All these descriptions will be compiled later in detail by Vedavyasa.

The Lord came out of the water feeling uncontrollable spiritual emotions storming in His heart. As He changed into fresh dry clothes, His clothes became soaked with tears of ecstasy. On the land Ganga was flowing in one hundred streams and the tears from the Lord's eyes also cascaded down in a hundred streams. The devotees were so amazed that they could only laugh at this extraordinary phenomenon.

The landlord of the village was Ramacandra Khan. Although he was a materialist, he was also a pious man. Otherwise how could he meet Lord Caitanya. The Lord by some divine arrangement came to his house. As soon as he saw the powerful and effulgent appearance of the Lord, Ramacandra Khan hurriedly got down from his swing in great awe. He prostrated himself before the Lord. The Lord was still absorbed in love of God, and oblivious to everything around Him. He was crying profusely and heaving deep sighs and falling to the ground. He kept chanting "O Jagannatha! O Jagannatha!"

Ramacandra Khan was extremely moved to see such an intense devotional mood. He thought, "There is no way to stop this piteous crying." And himself broke out in tears. Who in the three worlds could remain impassive to see these tearful entreaties? Even a stone-hearted person would melt. The Lord calmed Himself and inquired from Ramacandra, "Who are you?" Offering prostrated obeisances at the Lord's feet, he spoke with folded hands, "O Lord, I am the servant of Your servant." Then the local people spoke up, informing the Lord, "He is the landlord of this entire southern part of the state."

The Lord said, "It is nice that you are the chieftain here. Please tell Me how I can proceed to Nialcala tomorrow." As the Lord was speaking about Nilacala, He was once again overcome by divine ecstasy. Crying out Lord Jagannatha's name, He began to weep profusely and fell to the ground swooning. Ramacandra spoke in a concerned voice, "O Lord, whatever You order I consider my prime duty to fulfill. The roads are very dangerous. Traveling between the two countries has become practically impossible. The inimical kings have placed camouflaged spears along the border. And if the soldiers find even an innocent traveler, they capture him and torture him thinking him an enemy spy. The only way I can arrange is to send you in secret.

I place myself in great danger, but I do not care for this danger, I will certainly carry out your bidding. And my Lord if You kindly accept me as Your servitor then I pray that You and Your associates take food in my house. I will use everything I possess – money, influence, men – to bring You across the border tonight." The Lord was pleased with Ramacandra and blessed him with His merciful glance.

By that one glance, Ramacandra was purified of all material attachments. The Lord went to his residence. Ramacandra's house became sanctified and everyone in the house exulted, practically experiencing the results of their previous piety. The brahmana Ramacandra himself prepared the food with devotion and deference. The Lord nowadays ate very frugally. He had no spare moments away from His deep absorption within

Himself. He sat down to eat only for the satisfaction of His devotees. His real food is always the spiritual mellows. His eating habits had changed ever since He embarked on this journey to Jagannatha Puri.

All the way here the Lord had exhibited the mood of separation, imploring Lord Jagannatha. Day or night, land or water were just fading images of no consequence to Him. He was steeped in meditation within Himself tasting the bliss of love of God. The devotees were always by His side keeping watch over Him, and protecting Him from any external harm. The different ecstatic moods exhibited by the Lord are impossible for an ordinary mortal to describe. This is possible by Vedavyasa only.

Who can understand the character of the Supreme Lord? Who can predict how Kṛṣṇa will act next? Lord Nityananda knows fully well the object of Lord Caitanya's love, for whom He pines so imploringly. The Lord of Vaikuntha, Sri Kṛṣṇa Caitanya, is always engrossed in transcendental exchange of mellows where He Himself is the object of love. Yet He forgets Himself as the main actor of these pastimes. On one hand He thinks of Himself as Lord Jagannatha, and on the other He yearns for union with Lord Jagannatha, in this way bringing the devotees to His side with concern for Him. How can the living entities realize the Supreme if He Himself does not shower them with His causeless mercy?

The Lord sat with Nityananda Prabhu and the other devotees who were so dear to Him. He barely took a morsel of food and got up with a thunderous roar. With the after-lunch ablutions done with, He kept on asking, "How far is Jagannatha Puri? How far is Jagannatha Swami?" Mukunda quickly started to sing. The Lord began to dance. The residents of Catrabhoga being pious had a rare treat. They saw the Supreme Lord, the hero of Vaikuntha, dance before their very eyes. As He danced, one after another of the ecstatic symptoms began manifesting on His person. Crying, shivering, roaring, horripilation, perspiring profusely, becoming statue-like and so on. Who knows the many subtle spiritual transformations that reflected on Him as He spun round and round. Tears gushed out of His eyes like the rushing currents of the Ganga in a monsoon state drenching everyone. The incarnation of love of Godhead in the form of Lord Caitanya had descended, for who else but Lord Caitanya has the potency to exhibit such pastimes?

Time passed; the night was almost ending. The Lord calmed Himself and sat down. Although it was late night, the long hours seemed to have swiftly gone by like a few moments only. Everyone was delivered by the Lord's causeless mercy. Ramacandra Khan, waiting for this opportune moment, said, "My Lord, the boats are ready waiting for You." The Lord immediately got up and went to the river bank. He alighted the boat and cast His benedicting glance on everyone. The boat headed toward Jagannatha Puri, His own abode.

The Lord asked Mukunda to sing. He began to sing while the boat moved silently in the still night. The boatman was a simple and illiterate person. He said, "This singing is very

fearful. I will surely lose my life tonight. On land the tigers will maul us, and the water is infested with crocodiles. This part of the river is terrorized by bands of dacoits who if they catch us will forcibly take both our wealth and our lives. So please remain quiet until we reach Orissa."

The devotees were put into consternation, but the Lord's absorption in spiritual mellows continued uninterrupted. In a short while, the Lord sounded like thunder and said, "What do you fear? Who are you afraid of? The sudarsana cakra, the lethal spinning disk of the Supreme Lord that protects the Vaisnavas at all times from every danger is here. Just look around you. Assail your trepidations and continue the Krsna kirtana. The reassuring words from the Lord had a miraculous effect on the devotees and they began to sing with renewed gusto.

Utilizing this exigent situation the Lord gave instructions to the devotees, "The sudarsana cakra is always present to protect the devotees of the Lord. The sudarsana destroys any inimical and atheistic forces who try to harass the devotees. The devotees are having such an invincible protector as Lord Visnu's own weapon, so who can possibly harm the Vaisnavas?" Only those who have received the Lord's mercy can fathom the meaning of these confidential instructions. Soon the boat reached Orissa. The devotees had performed kirtan the entire way. The boat stopped at the river port called Prayaga ghat and Lord Caitanya got off the boat. The hearing of this narration of the Lord entering Orissa accelerates the process of reaching spiritual perfection. The Lord was extremely joyful having set His lotus feet on the soil of Orissa. He offered obeisances, and the devotees did the same.

In that area is a well known bathing place called Ganga ghat. The Lord took His bath there. He then went to offer obeisances to a Siva linga deity known as Mahesa. This deity was established right next to the bathing place by King Yudhistira of the Pandavas. The Lord brought the devotees to a temple and requesting them to wait there He went away to beg alms. The Lord went door to door with His cloth spread out to receive alms. As He stood before each house, the people were captivated by His magnanimous appearance and immediately offered Him something. Whatever was available in the household they gave it with great pleasure. Laksmidevi, the goddess of fortune, and the giver of all foodstuff and opulence is always praying to receive shelter at the Lord's lotus feet. That same Supreme Personality is now knocking on every door in the guise of a sannyasi begging alms only to benedict the conditioned souls.

The Lord returned to the devotees after collecting alms feeling content. The devotees began to laugh seeing what the Lord had begged and said, "The Lord can certainly maintain us." Jagadananda Pandita eagerly prepared the food. The Lord sat down with all the devotees and ate. They passed the night in that village performing Krsna kirtana. At dawn they were again on the road walking towards Puri.

After a few miles they were suddenly stopped by persons demanding tax, refusing right of way to the devotees unless they paid. But when the tax collectors saw the grave and imposing figure of the Lord, they were impressed. They inquired, "How many men are with You?" The Lord replied, "I do not have anyone in this world, and I do not belong to anyone. I am all alone. The entire world is mine." Saying this, the Lord began shedding incessant tears flowing out in streams. The tax man said, "O master, You may kindly leave, but I will not release the others until I have received full payment." The Lord left the group of devotees remembering Lord Kṛṣṇa and chanting His names. The devotees were plunged into an abyss of despondency, thinking the Lord had left them.

The devotees, after some consideration, began to laugh at how the Lord had displayed wonderful impartiality, but in the next moment they were again despairing worried that the Lord would leave them altogether. Nityananda Prabhu pacified them saying, "Do not worry. The Lord will not leave us behind." The tax man said, "you are not accompanying that sannyasi, so you must pay the proper charges." The Lord had gone just a short distance and sat down with His head hanging down, tears welling out of His eyes. Even a heart of stone would melt seeing the Lord weeping in such an entreating way. The tax man was filled with wonderment. He said, "He is certainly not an ordinary soul.

It is impossible for a human being to shed such an excessive amount of tears." Looking again carefully at everyone, he enquired from several devotees, "Tell me clearly who you are. Whose associates are you?" They replied, "That sannyasi is our master. You must have heard of Him. His name is Sri Kṛṣṇa Caitanya. We are His servitors." Saying this, the devotees broke down in tears of divine love for their Lord. The tax man was now dumbfounded. Being infused by their mood and purified by their association, he also began to cry, tears coursing down his cheeks.

The tax man now hastened toward the sitting figure of the Lord and threw himself down on the ground like a rod before the Lord's lotus feet. Very humbly he said, "The great fortune of seeing You has actually resulted from pious activities of many millions of lifetimes. Kindly forgive me for my offenses at Your feet, and I pray that You may arrive safely in Nilacala." Lord Caitanya blessed the tax man and continued His journey. The Supreme Lord has advented as Lord Caitanya to deliver all living entities. Only the atheistic sinners who are inimical towards the Vaisnavas and addicted to performing the most abominable activities will be deprived of the Lord's mercy. Lord Caitanya's name is so potent that even the demons have a change of heart by chanting His name and glories. Yet the devilish reprobates do not accept this mercy nor have faith in its powers.

The Lord of Vaikuntha showered His merciful glance on everyone as He went on His way to Nilacala. He was always absorbed in drinking deep into the endless nectarean ocean of loving mellows of Lord Kṛṣṇa.

One day He arrived on the banks of the river Subarnarekha. The Lord and the devotees found the water crystal clear and so took their baths in the river thus sanctifying it. Then they continued on towards their destination.

Somehow, Nityananda Prabhu and Jagadananda Pandita had fallen back a distance from the rest of the group. Lord Caitanya decided to sit down and wait for the two to catch up with them. Nityananda Prabhu was always engrossed in deep meditation on Lord Caitanya. This loving mellow made Him act intoxicated and mad. Sometimes He cried loudly almost wailing, then suddenly began roaring loudly in an earsplitting voice, then again abruptly starting to laugh. When He saw a river or stream He plunged into the water and swam for a long time. At times He covered His body with dust. He would sometimes fall swooning in ecstasy to the ground so hard that people were made to believe that all His bones were shattered. When He started dancing just on His own, it was difficult, or so it seemed, to keep the earth steady from tilting off balance. This sort of behavior and power are not unnatural for Lord Nityananda. Lord Ananta Sesa is His partial expansion and Lord Caitanya resides eternally in His heart.

Jagadananda Pandita wanted to go and beg food from the village, so he wanted to leave the Lord's danda behind. He was assigned by the Lord to carry His sannyasa danda, or staff, on the journey. He left Nityananda Saying, "Here, look after the Lord's danda very carefully while I am gone." and gave Him the danda. Nityananda Prabhu, who was always meditating on Lord Caitanya, took the danda and sat down. He started laughing, holding the danda in one hand and began to speak to the danda. He said, "O danda, where is the logic that you should be carried by that personality who I bear in my heart." Nityananda Prabhu, who is Lord Balarama, got up, and then smashed the danda to the ground with immense force breaking it in three places.

The Supreme Lord alone knows His own desires. How can I Know why Nityananda Balarama broke the danda? Nityananda Prabhu knows intimately Lord Caitanya's mind. Lord Caitanya also fully understand Lord Nityananda's mind. They are brothers eternally, and They appear together in every millennium. Rama and Laksmana knew each other's hearts deeply. They are the one and same Supreme Lord. They have separated only to teach and enhance the loving mellows of devotional service. I am able to know Lord Caitanya and His pastimes only by the mercy of Nityananda Prabhu. Who other than Lord Balarama Himself would have the power to smash the Lord's danda? Actually it is Lord Caitanya, the supreme teacher, who teaches through many subtle ways. One who understands this essential truth enjoys blissful devotional life.

When Jagadananda Pandita returned, he found Nityananda sitting with the three broken pieces of the danda lying next to Him. He was startled at first, but soon he began to worry. He inquired from Nityananda, "Who broke the danda?" Nityananda replied, "The one who took the danda in the first place. The Lord Himself has broken His own danda. Who else could do such a thing?" Jagadananda picked up the broken pieces of the danda

an without replying silently walked away.

Jagadananda went directly to where Lord Caitanya was seated. He threw the broken pieces of the danda in front of the Lord. The Lord looked up and asked, "How was the danda smashed like this? Did you get in a fight? Tell Me what happened." Jagadananda narrated everything as he had seen it. He said, "Nityananda, who is always rapt in meditation, has done this." Lord Caitanya turned to Nityananda and inquired, "What was Your reason for smashing My danda?" Nityananda Prabhu retorted, "They were just some bamboo sticks that I broke, and if You cannot forgive Me for this, then punish Me as You wish." The Lord replied, "A danda is the residence of all the demigods and You reduce its importance to some bamboo poles!"

Who can comprehend the esoteric pastimes of Lord Caitanya? What He considers in His mind He never speaks, but says something quite different. So if anyone falsely claims to know the Lord's mind, he is certainly ignorant and a cheat. If the Lord decides to destroy someone, on meeting him the Lord treats him affably. And to devotees who are as dear to Him as His very soul He shows Himself to be unbiasedly disposed. These are the various moods and pastimes the Lord reveals. They are inconceivable, hence only those who are graced by the Lord's mercy can perceive their true nature.

The danda was broken by the Lord's own desire, yet now He was showing His anger. The Lord said, "I had only My danda as a companion, but that also was broken by Kṛṣṇa's will. Now I am alone, so all of you go ahead and I will follow behind." No one dared to refute Lord Caitanya's decision. The devotees became concerned over this matter. Mukunda intervened and said, "You go ahead of us my Lord, for we must stay back for some work." With polite agreement the Lord left, walking away like a lithe, mad lion with a supple gait that is hard to describe.

The Lord soon arrived in Jalesvara village. He went directly to the temple of Lord Siva, the main deity in that village. The Siva linga deity was well looked after by the local brahmana priest. The floral decorations in the temple and on the deity were attractive, and the smell of incense permeated the air giving the place an exhilarating devotional mood. Devotees in the temple were singing, playing musical instruments and dancing. The Lord's anger subsided in that joyful atmosphere. He let the loving devotional feelings in His heart gradually flow and merge in with the music. Enlivened by His dear devotee's (Lord Siva's) opulence and influence in the temple, Lord Caitanya began to dance happily. Lord Caitanya knows Lord Siva's glorious character, for he is favorite amongst His devotees. If anyone disrespects Lord Siva, not following the example of Lord Caitanya, then he cannot be considered a Vaisnava, and all his spiritual advancement is annulled.

As the Lord danced, He made joyful sounds so loud that the very mountains seemed to tremble. Lord Siva's devotees were struck with amazement, and thought that Lord Siva

must have appeared in person. The musicians and singers again reached a crescendo, and the Lord became fully absorbed in dancing, losing all contact with the outside world. Meanwhile, His devotees arrived. Mukunda began to sing, joined by others. Seeing His beloved associates, the Lord experienced great joy, and danced more vigorously while the devotees danced circling Him. The whole scene was dynamically transformed.

Tears flowed out effusively in a hundred streams from the Lord's eyes. Who can describe all the happenings properly? This temple of Lord Siva was now sanctified by the Lord's presence and dancing. The real purpose for which the temple was built was now fulfilled.

After awhile the Lord became peaceful and embraced all His devotees with great love, giving them divine pleasure. Upon seeing Nityananda Prabhu, the Lord rushed to embrace Him. Holding Him firmly He said, "Your real business is to calm Me down and restrain Me and help Me maintain My sannyasa vows, but instead You are increasing My madness. If You continue in this way, soon You can have My head too. I am openly declaring that whatever You want of Me I will always do accordingly. This is the real truth." The Lord thus instructed everyone, "Always take great care about Nityananda Prabhu. His position is much more elevated than Mine. This is not spoken in an exaggerated manner, it is the simple truth. If anyone commits an offense at His lotus feet, but has not offended Me directly, still he is refused entry into the more confidential devotional service of the Lord. An offender against Nityananda may be situated in devotional service, hence is considered by some as a devotee, but I reject him." When Nityananda Prabhu heard His own praise, He bashfully hung His head.

All of the Lord's pastimes are so wonderful, and they bring much pleasure to the devotees.

Passing that night in Jalesvara the Lord started on His journey again at early dawn accompanied by all the devotees. He went towards Bansdaha, and on the way was stopped by a sakta sannyasi (one who worships the energy of the Lord in the position of the Lord Himself). The Lord knew that the stranger was a sakta, but spoke to him with sweet words. The Lord said, "Please tell Me My friend where you have been for so long that I am meeting you only now. Where are your other friends?" The sakta became captivated by the Lord and slowly he began revealing all information about himself and all the other saktas. Lord Caitanya smiled as He listened to him. The sakta invited the Lord to his so-called monastery, saying, "Please come now to my matha and we can all enjoy the bliss drink together," The sakta was referring to an alcoholic drink as "bliss" and this amused Lord Caitanya and Nityananda Prabhu. The Lord replied, "I will definitely come to enjoy your bliss drink. You should go ahead first to be sure everything is prepared for when we come." The sakta was very pleased to hear that his invitation was accepted and he left quickly, feeling elated. How fathomless is the Lord's character.

The Vedas declare that Lord Kṛṣṇa is the friend and deliverer of the poor and wretched. Hence the Lord spoke so amiably to the śakṭa sannyasi. People began to say, "This śakṭa has now been delivered, and by his contact other śakṭas will also become purified just like him." The Lord uses various means to liberate the conditioned souls.

The Lord arrived at Remuṇa village. In Remuṇa is the Deity of Lord Gopinātha.

Upon seeing Himself in the Deity form, the Lord began to dance ecstatically with all His devotees. Lost in love of Himself, He became oblivious to everything. He wept piteously in loving separation. Even the cruelest hearts melted hearing Him cry. After a few days, Lord Gaurasundara came to Jaipura village and stayed in a locality called Brahmanagara. There He visited the temple of Lord Aḍi Varaha. This Deity is unique and was self-manifested. By seeing this Deity, all material entanglements are severed. The temple was situated on the bank of the river Vaitarini. Just by seeing this river one is cleansed of all sins. This entire area is a very holy pilgrimage site.

Even if an animal crosses the river at this spot, the demigods have the vision to see him take a four-handed Vaikuntha form. Nilacala Puri is exactly eighty miles away from this spot known as Nabhiḡaya or Virajakṣetra. This entire area is dotted with many temples. It is impossible to tabulate all of them with details.

At first the Lord went with the devotees to take bath in the river by the bathing place named Dasasvamedha ghat. Then they went to offer worship to Lord Varaha. The Lord danced ecstatically in front of Aḍi Varaha deva, and the devotees sang, creating a wonderful devotionally saturated atmosphere.

The Lord was very happy to be in Jaipura. His happiness increased with time, and He danced more vigorously. Suddenly, without warning, Lord Caitanya left the devotees and disappeared. It is difficult to know the Lord's desire and the reason for His actions. When the devotees found Lord Caitanya missing from their company, they began to look around in the temple in desperation. Their search proved futile. They became very worried. Nityananda Prabhu, realizing the plight of the devotees, said, "Please calm yourselves. I am certain I know where the Lord has gone. He wants to visit all the temples and holy places in Jaipura alone. So we should also go out begging and return to this same spot. We will spend the night here, for the Lord is sure to return here tomorrow morning."

The devotees went out and collected food and returned. They cooked the food received as alms and ate together. Lord Caitanya in the meantime had visited the different temples and returned to the devotees. The devotees were jubilant, and greeted Him with loud chanting of "Hari! Hari!" In this way the Lord with His associates blessed Jaipura with His presence and then continued on the journey.

After a few days, the Lord arrived in Kataka city. From there He went to take a dip in the river Mahanadi. He then went to the temple of Saksi Gopala to offer worship. The charming, unsurpassable beauty of the Deity of Saksi Gopala greatly impressed Lord Caitanya, and feeling surging ecstasy, He began to roar with a thunderous voice. He offered many prayers, and exhibited wonderful devotional symptoms crying in ecstasy for the Lord. The authorized and recommended procedure to invoke life into the Deity is by chanting the maha mantra. This maha mantra was propagated by Lord Caitanya. And although He is the incarnation of the Supreme Personality of Godhead, yet He is always exhibiting the mood of servitorship to the Supreme Lord.

Lord Caitanya then came to Bhuvanesvara. This city is actually the hidden Kasi, the residence of Lord Siva. Lord Siva had collected waters from all the different holy places and brought them to Bhuvanesvara and formed the lake known as Bindusarovara. Lord Caitanya knew the significance of the lake and that it was Lord Siva's favorite. He took His bath in the lake and further increased its auspiciousness.

The linga form of Lord Siva that was being worshiped there was self manifest. He went to see the linga and mingled with the crowd of Siva devotees who were chanting loud praises of Lord Siva. The linga was surrounded by small lit ghee lamps set in rows offered by the visiting devotees. Lord Caitanya was pleased to see the opulence of His beloved devotee Lord Siva. The Lord's associates were also very happy in that devotional atmosphere. Lord Siva is always immersed in the meditation of the Supreme Lord, which makes him relish the nectar of devotion and cannot keep from dancing. That same Supreme Lord Gauracandra, his master, was dancing ecstatically in front of him. The Lord and His devotees spent the night there.

I will now describe from the Skanda Purana how Lord Siva found this place. Lord Siva and his consort, Parvatidevi, were living contentedly in Kasi for a very long time. Then they went to Kailasa and left Kasi to be ruled by kings. Soon a king named Kasiraja ascended the throne. He was an ardent worshiper of Lord Siva. Suddenly by the will of destiny he lost everything in a war. He was determined to destroy his victor in battle, Sri Krsna. With vengeance in his heart he sat down to perform the most terrible of austerities, meditating on Lord Siva.

Lord Siva, attracted to appear before him by the potency of his austerity, offered him to choose any boon. Kasiraja eagerly asked, "I pray only for this boon from you, my lord, that I may avenge my defeat and destroy Krsna in battle." Lord Siva is a magnanimous personality. No one can say how he will grace someone with his favor. He said to Kasiraja, "O King prepare for battle. My army of followers will be right behind you in the field. Let me see who is strong enough to defeat you as long as I am behind you with my weapon Pasupati."

Reassured by Siva's words, the foolish King Kasiraja went to battle against Krsna, smiling confidently. Lord Siva, accompanied by his associates and followers, followed the army of Kasiraja. His intention was to fight for the king. Krsna, the Supersoul situated within everyone's heart, could know immediately what was happening. He swiftly sent His disc weapon, Sudarsana, to destroy the enemy. The Lord's Sudarsana disc is invincible, so unchallenged it went straight to Kasiraja and severed his head from his body. Then Sudarsana started destroying the city of Varanasi, the capitol of Kasiraja. This enraged Lord Siva. Seeing that his abode was being plundered, he released his terrible Pasupati weapon. What can any other weapon, however powerful, do against Sudarsana? The Pasupati weapon quickly retreated in fear.

Sudarsana then went after Lord Siva himself. Lord Siva fled from the awesome weapon. The power and heat from the Sudarsana covered the whole world, and Siva had no place to hide. Lord Siva found himself in the same predicament as the sage Durvasa when he was being chased by the fearsome weapon.

Lord Siva finally understood that he was being preyed upon by the Sudarsana disc, and that only Lord Krsna could help him out of his dilemma. Then, making his decision, he remembered Lord Krsna, taking shelter at His lotus feet. He began to offer prayers to the Lord, "All glory to the Supreme Godhead, Krsna, the son of Mother Devaki. You are omnipresent and the shelter of all living entities. You give men both good intelligence and ill motivations. You are the creator, maintainer and protector. You never see the faults of others and You are an ocean of compassion. You are the only well-wishing friend of all those who are suffering. You are the forgiver of all offenses, so kindly forgive my offenses since I have taken shelter of You."

Lord Krsna, being appeased by Lord Siva's prayers, recalled His Sudarsana and appeared before him. Lord Siva saw Him faintly smiling, although His eyes were still stern. He was surrounded by His cowherd boyfriends and Vrndavana damsels. Krsna said, "O Siva, you are well-aware of My position and power, so what suddenly prompted you to act in this fashion? That degraded king, Kasiraja, is no better than a little insect, and siding with him you are fighting with Me.

Now you have seen the fearsome might of My Sudarsana disc which not even you could counter. All the most powerful weapons like Brahma astra and Pasupati astra put together are no match for Sudarsana. The unique feature of the Sudarsana disc is to prey after the one who sends counter weapons. Now I am feeling that there is no one in the entire creation who dislikes Me more than you." Hearing these somewhat angry words of chastisement, Lord Siva felt trepidation within.

Lord Siva threw himself down to the ground and caught hold of Lord Krsna's lotus feet. Surrendering himself to the Lord, Siva said, "O Lord, the entire creation is subservient to Your will. Who can claim to act independently? Just as dry straws are strewn by the

wind, so does the entire material nature bend to Your commands. Everyone executes Your wishes. There is no one who can disobey Your biddings. Somehow You have given this feeling of false pride, and blinded by this I was unable to see anything else but myself as big and powerful.

I am helpless, my Lord, since it is You only who made me think in this manner.

Your lotus feet were always my life and soul, and I stayed in the forest and meditated solely on Your lotus feet. Yet You churned this mood of arrogance within me. What can I do? I acted as You desired. In spite of everything, I have committed serious offenses at Your feet, so now kindly forgive me and bless me with Your mercy. And I pray for this boon that I may never again develop such evil intelligence. I have been rightly punished for my arrogance. Now kindly tell me where I can stay, for who else but You can I turn to with such problems."

Lord Kṛṣṇa smiled slightly and spoke kindly, "Listen, My dear Siva, I am giving you a very beautiful place. Live here with all your associates and followers. This place is known as Ekamraka-vana. In this idyllic surrounding you will appear and be worshiped as Kotitigesvara. This place is in every way as captivating as Varanasi. Besides, this place is also spiritually extremely elevated, but is not known to all. Today I will reveal to you the esoteric significance of this place which is so dear to Me.

On the shores of the ocean, covering a very large area is the place known as Nilacala. This is also known as Purusottama ksetra or the abode of the Supreme Person. It has a most pleasing and peaceful atmosphere. Even at the time of the cosmic annihilation, this place remains intact, unscathed. I reside eternally here, and daily receive opulent offerings of foodstuffs. Its area is spread over eighty square miles. All living entities living within this area are, by the influence of this place, possessing four handed forms, though visible only to the demigods and their equals. The demigods glorify this place as the most auspicious of all places of pilgrimage. The act of sleeping here is equivalent to deep meditation or samadhi.

Similarly, lying postures accrue the pious result of offering obeisances to the Deity. Simply walking around here is the same as circumambulation, pradikṣina, and all speeches are glorification. These are all enumerated in the Vedas. Such is the potency of this ksetra that even if one eats fish here it is the same as eating sacred vegetarian food or haviṣya. This place is very dear to Me, hence it is known by My name. All the residents here are My equals. It is outside the jurisdiction of Yamaraja, the guardian of death. I am the judge here who decides on the evil and pious deeds and their results.

The place I have designated as your residence lies north of My abode, Puri. Your place is, as I have described before, very beautiful and charming. Here one can very easily attain liberation and bliss. This place will be famous as Bhuvaneshvara.

The glories of Jagannatha Puri greatly impressed Lord Siva. He again embraced the Lord's lotus feet and began to speak, "O Lord of my life, I have one prayer. I am always so falsely proud, therefore if I remain far away from Your association, it is most detrimental for me. I am yearning in my heart to stay close to You, because I can never benefit from bad association. If You consider me Your servant, then kindly allow me a place in Your own abode. After hearing the wonderful glories of Your dham from Your lotus lips, I am feeling an uncontrollable urge to simply live there. Living very humbly, I want to render menial service to You. All I pray for is just a little space in Your dhama. His voice choked with emotion, and tears coursed down his cheeks.

The Lord was very pleased with Siva's words and He embraced him firmly saying, "Hear Me, O Siva. You are as precious to Me as My own body. One who is dear to you is even more dear to Me. I reside always within you, there is no doubt about this. I allow you to stay in all My abodes. In fact, you are the protector and maintainer of all the dhamas. And this place known as ekamra vana I am giving to you. Stay here and make it your home. This place is also My favorite. I will be pleased if you stay here always. One who claims to be My devotee but disregards you is only trying to pretend devotion to Me." This is how Lord Siva came to reside in this famous place, Bhuvanesavra. It is still existing.

In order to teach everyone that Lord Siva is very dear to Lord Krsna, Lord Caitanya danced in front of Lord Siva. He was now practically demonstrating all the instructions of Lord Krsna as they are found in the Puranas and other Vedic scriptures. Clapping His hands, Lord Caitanya danced and sang "Siva Rama Govinda." The Lord then offered worship to Lord Siva with all His devotees. The Supreme Lord is the supreme instructing spiritual master. One who does not follow His instructions suffers due to this grievous mistake.

The Lord took His disciples and went around Bhuvanesvara visiting different temples of Lord Siva. The Lord was particularly happy to see one Siva linga that was off the beaten track. When He left Bhuvanesvara, He was feeling very elated all the way to Kamalapura village. From Kamalapura the Lord looked in the direction of Puri and saw the fluttering flags in the distance atop the Jagannatha temple. His heart flooded with spiritual emotions, drowning Him in an ocean of ecstatic bliss. The Lord began to cry out rumbling like thunder. The transformation in mood was amazing. He began to shiver and went sluggish, unable to move. His eyes were fixed on the temple spires, and He stumbled on, reciting Sanskrit verses.

Take careful note of the verse – "Just see, the cowherd boy, Krsna, is shyly smiling from the top of the temple seeing Me, thus increasing the extraordinary beauty of His face." Such is the transcendental nature of the Supreme Lord's pastime that He kept repeating this verse, and at the same time stumbled and fell swooning with each step. And such was the force of His fall simultaneously exhibiting intense separation that even the expressive inner voice felt inadequate to describe everything.

The Lord moved forward offering full obeisances on the ground. Thus instead of walking He fell like a stick to the ground, and stood up each time at distances measuring the length of His body. He stood up, looked up at the temple spires, chanted the verse, and fell crashing to the ground. People all around stared agape in complete awe and amazement. No one else could have done this. It was possible for the Lord because He was the divine incarnation of supreme spiritual love. The whole way, He exhibited the apex of divine love for the Supreme Godhead. How fortunate were the souls that lined up the roads to see the Supreme Lord lost in ecstasy. They said about the Lord, "He certainly is the Supreme Lord, Narayana, Himself."

The devotees moved along with their Lord surrounding Him on all sides, their freely flowing tears of ecstasy soaking the earth. The distance from Kamalapura to Athara-nalla is a good hour and a half's walk. The Lord required six times more that time. When He came to Arthara-nalla He withdrew within Himself all the ecstatic moods and feelings. He equipoised Himself and sat down with all the devotees. He spoke entreatingly to the devotees saying, " You have been real well-wishing friends to Me, having brought Me to Lord Jagannatha. Now kindly tell Me whether I go after you, or I am allowed to go ahead of you alone." Mukunda replied, "You go ahead of us."

The Lord left their company and walked towards the temple of Lord Jagannatha. His gate was regal like the maddened king of the forest. With quickening steps He entered Jagannatha Puri temple. Whoever hears this narration of the Lord entering Nilacala Puri will be carried on waves of ecstatic bliss. By the will of the Supreme Lord, Sarvabhauma Bhattacharya also came at the same time to see and worship Lord Jagannatha in the temple.

As Lord Caitanya stood in front of the Deities Of Lord Jagannatha, Subhadra, and Sankarsana, Balarama, He began to roar loudly like the booming of the ocean waves. He was yearning to hold Lord Jagannatha in His embrace. He jumped and pranced as His spiritual emotions became ebullient His spouting tears being sprinkled all around. Suddenly He fell crashing to the ground swooning with uncontrollable bliss. How can one fathom such moods of the Supreme Lord.

The ignorant and foolish interior guards of the temple thinking the Lord was misbehaving immediately prepared to punish Him and beat Him. Just then, Sarvabhauma Bhattacharya rushed to the supine form of the Lord and stopped the guards from striking Him. He saw the unconscious body and thought to himself, "Studying all the symptoms, I think this person is not a human being. It is impossible for anyone to call out so loud, shedding such incessant tears. This is all very extraordinary. Maybe He is Krsna Caitanya." Such were the thoughts which flitted through the mind of the blessed Saravbhauma.

The temple guards were warded off by Sarvabhauma, and they stood now at a distance watching on with fear and reverence. Lord Caitanya still lay almost unconscious being

moved to such a state of ecstasy upon seeing His very own self on the altar. The Vedas are inadequate to describe such esoteric transformations of the Supreme Lord. Lord Gaurasundara, the Supreme Lord, is sitting on the altar in His caturvyuha expansions feeling content.

The selfsame Lord has now become the devotee rendering service to Himself. The Lord knows these transcendental mysteries about Himself. This is delineated in the Vedas and Bhagavat. The Vedas always describe the Lord's pastimes only with the good intentions of delivering the conditioned souls.

Sarvabhauma remained patiently waiting, protecting the Lord from any harm.

The Lord still remained deeply immersed in love of Godhead in the mood of a devotee, oblivious of the external world. Finally Sarvabhauma decided to take the Lord to his own house. He spoke to the sentries, "Please carry this jewel amongst saints and follow me." The sentries lifted the still unconscious form of the Lord on their shoulders and carried Him out. Sarvabhauma's arrival in the temple at the same time as the Lord's transcendental ecstasy was not a mere coincidence. The Lord's character is incomprehensible to humans. They don't know how events take place.

Once outside the temple, they carried the Lord amidst thunderous chanting.

The large crowd which had gathered was very jubilant. Just then, the rest of the devotees from the Lord's party arrived..., and met their Lord being carried out in front of the simhadvara. They became very joyful seeing their beloved Lord. Everyone in the crowd wanted a chance to carry the Lord, so the Lord was passed down from hand to hand like being transported by a swarm of ants, as the ants pass foodstuff down a long line. The devotees paid their obeisances to the Lord, and joined the flowing mass of jubilant people. So many people had come carrying the Lord that when they arrived at Sarvabhauma's house the doors had to be closed keeping the huge crowd outside.

Sarvabhauma was extremely pleased to see the associates of the Lord. He received them with proper respect and etiquette, seating them comfortably. By now his doubts about the Lord's identity were calmed. Sarvabhauma was feeling elated beyond words. How very fortunate he was. That Personality whom the Vedic literature so eloquently and repeatedly glorifies, in fact there are entire volumes fully devoted to glorifying Him, was now here in his house in person.

When he saw Nityananda, a radiant Personality, he fell to the ground, smearing his head with the dust from His lotus feet. Then he gathered some of his men and asked them to accompany the Lord's associates to the temple of Lord Jagannatha.

Their guides were at first hesitant, then thinking frankness a better proposition, began to earnestly request the devotees in the following manner. With folded hands they said, "Please be calm and composed when in front of the Deities of Lord Jagannatha. Do not act like your guru did some time ago. We do not know who you are, but only if you give your word to remain equipoised in the temple are we willing to accompany you. The way your guru acted, we are sure that it was only by God's will that Lord Jagannatha remained on His altar.

I think there is no need to elaborate further on the subject, because all of you saw how your guru crashed to the ground. If it were anyone else, he would have died on the spot. This is all very inconceivable to us. Therefore we request you to please remain composed. The devotees began to laugh, but they assured their guides that they had nothing to worry about due to them, that they would behave normally.

The devotees went inside the temple and beheld Lord Jagannatha, who is the source of the quadruple expansions of caturvyuha. He was the Lord of the universe, and He manifested Himself as the source of all bliss and is always with His devotees. The devotees exulted in His presence, shed tears of ecstasy, and circumambulated the Lord, all the time glorifying Him with Vedic prayers. The priests brought them the Lord's flower garlands, prasadamala, and placed them around their necks. The devotees were very happy, and begging permission from the priests to leave, they returned to Sarvabhauma's house.

Lord Caitanya was still in the same condition, deeply absorbed within Himself in the ecstasy of love of Godhead. Sarvabhauma sat at His feet, and the rest of the people were loudly chanting "Rama, Krsna." The Lord's activities are all inconceivable. He was in a state of unconsciousness for more than nine hours continuously. Then gradually the Lord began to stir. He was awake again, and the devotees greeted Him jubilantly chanting the Lord's name. Collecting Himself, the Lord inquired, "Please describe to Me exactly what transpired." The devotees were quiet.

Lord Nityananda at last spoke, "You had gone to see Lord Jagannatha in the temple, and as soon as You saw the Deity, You fell swooning in ecstasy. By the will of Providence, Sarvabhauma was there at that moment and he took care of You and brought You to his house. You have been totally absorbed in ecstasy for the past nine hours. Here is Sarvabhauma offering obeisances to You. "Lord Caitanya quickly got up and embraced Sarvabhauma.

The Lord spoke to Sarvabhauma, "Lord Jagannatha is very merciful; He has brought Me to Sarvabhauma's house. I was wondering how to contact you and have your association. Lord Krsna has easily fulfilled My desire." The Lord looked benignly at Sarvabhauma and smiled. The Lord continued to speak, "Kindly hear Me. I came to the temple and saw Lord Jagannatha. Upon seeing Him I felt the immense urge in My heart to go and

embrace Him and hold Him to My chest. Luckily, Sarvabhauma was about, and I was saved from a serious danger. Therefore, I firmly declare that from today I will see Lord Jagannatha from a distance, not entering into the inner sanctum. I will stand next to the pillar of Garuda and see the Lord. I am fortunate today that I did not embrace the Lord, thus avoiding a dangerous situation."

Nityananda Prabhu said, "You certainly averted a possible mishap. It is late. You should quickly bathe." Lord Caitanya replied, "Nityananda, You should always correct Me and steady Me. I have given this body of Mine in Your total care." After completing His bath and other rituals, and feeling refreshed, the Lord came and sat with the devotees, a sweet smile faintly playing on His lips. Sarvabhauma had arranged for a lot of mahaprasada, so he had it brought in and placed it before the Lord. The Lord offered His prayer of thanks to the Lord for the opulent mahaprasada, and sat down to partake of it with all the devotees.

The Lord said, "Give Me as much as you can of the latra preparation, and you can take all the pitha, cheese dumplings and other sweets. The Lord was very much relishing the transcendental taste of mahaprasada. He ate His latra with the greatest relish, and the devotees this simple, spiritually saturated pastime. They laughed with boyish joy. Sarvabhauma, who had arranged this feast, was certainly an eternal associate of the Lord, otherwise, no person could have this sort of rare gift and fortune. He brought rice for the Lord on a golden plate and gave it to him. The Lord immediately began eating it. The scene was so transcendently exhilarating that the details fail me and are therefore reserved to be later delineated by Vedavyasa.

After the meal, the devotees sat around their Lord. The meal was a treat for all in every respect. Anyone who hears these transcendental pastimes with devotion will indeed be blessed with Lord Caitanya's direct association. And anyone who hears the narration in Antya-lila of how Lord Caitanya came to Nialcala will swim in an ocean of devotional love.

Lord Sri Krsna Caitanya and Nityananda Prabhu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Antya Lila

Chapter 3

All glory to Sri Krsna Caitanya, the repository of all transcendental qualities. He is the life and soul of Nityananda Prabhu and Swarupa Damodara Prabhu. He is the supreme actor of Vaikuntha and an ocean of compassion. He is the crest jewel of all the sannyasis and the true friend of the destitutes.

Please hear attentively these narrations of Lord Caitanya's pastimes as recorded in the Antya-lila or final part. His pastimes are concentrated nectar derived from nectar, and Lord Siva and Lord Brahma are always hankering to relish it. Therefore these pastimes when heard with proper faith become the source of great spiritual pleasure for everyone except the sinful miscreants. Hearing these esoteric subjects will certainly bestow on one the lotus feet of Lord Krsna.

In this chapter, we find the Lord wishing to remain incognito, not revealing His real identity. And once the Supreme Lord decides not to assert Himself or to be recognized, then who can know Him?

One day the Lord sat with Sarvabhauma in a secluded place. The Lord said, "O respected sir, I want to open My heart to you. Although I have come to Puri to see Lord Jagannatha, My main concern was to meet you. Lord Jagannatha is not going to speak with Me, but you can sever the bonds of My material attachments. Lord Krsna has fully empowered you to distribute love of Godhead.

If you want, you can give it to Me also. Therefore, I am taking shelter of you, and you kindly do what is most beneficial for Me. What must I perform and how must I act in order to keep from falling into the deep dark well of material existence? Please advise and guide Me in every way, because I have surrendered Myself unto you." In this way the Lord spoke to Sarvabhauma, deluding him fully.

Sarvabhauma could not fathom the Lord's words and intentions. He began to explain to the Lord the religious duties of man. He said I appreciated everything you spoke. The lofty heights of devotional realizations you have revealed are to say the least wonderful. You have indeed been blessed by Kṛṣṇa's grace. Being such an intelligent person, what prompted You to take to the renounced order of life?

Please try to analyze and understand what is to be gained by taking sannyasa. The first thing that happens on taking sannyasa is that the person is immediately attacked by pride. By holding the sannyasa danda, he thinks that he is empowered with special knowledge, and never folds his hands or bows his head to anyone. And when he meets a very saintly soul, who is according to the Vedas to be worshiped by smearing the dust from his lotus feet on one's head, the sannyasi simply offers respect to him, not feeling any reason to be cautious. This sort of arrogance is not at all healthy. Try to understand this point from the verse of the Bhagavatam (11.29.16) "The Supreme Lord has entered every living entity as the soul, His part and parcel. Therefore, knowing this, he should offer his dandavat obeisances even to a dog eater, dog, cow, ass and all other beings." This is the proper standard for a Vaisnava. Only a charlatan devotee will act otherwise.

The only thing he gains by taking sannyasa is that he shaves off his sikha and receives respect and honor from many persons. This certainly is one big waste, and thus the next disaster is that he loses all good sense. The living entity is meant to worship and serve the Supreme Lord, but instead of that, the sannyasi calls himself Narayana, the Supreme Personality of Godhead. When the human soul in the form of a fetus is cramped up in the mother's womb, the Supreme Lord comes to his rescue, and by His grace gains the proper knowledge and intelligence. Lord Siva, Lord Brahma, Ananta Sesa, and Lakṣmidevi are all trying to serve that same Supreme Personality.

In fact, even after being engaged in His service, they hanker for more. The whole cosmic process of creation, maintenance and annihilation is undertaken by that same Supreme Person's servants, yet the sannyasi has no shame to call himself prabhu or lord. When lost in deep sleep, he does not even know who he is, still he shamelessly thinks he is Narayana, the Supreme Godhead.

The Vedic literature declares that Lord Kṛṣṇa is the supreme father of the entire creation. One who serves and obeys the father is a good son. In the Bhagavad-gita it states 9.17 I am the father of this universe, the mother, the support and the grandsire." Now listen to what the Supreme Lord, Narayana, Himself tells Arjuna about sannyasa in the Gita (6.1) One who is unattached to the fruits of his work and acts strictly according to scriptural injunctions is called a yogi or sannyasi, not he who lights no sanctified fire and performs no work."

Further in the Srimad-Bhagavatam it says (4.29.49-50) One should act only for the sole purpose of pleasing Lord Hari. One's education should be meant only to elevate him to

Krsna consciousness. Because the Supreme Lord, Hari, is the Supersoul and guide of all living entities who have accepted material bodies, He is the supreme controller and cause of this material world." After these scriptural evidences if you still insist on saying that Sankaracarya is not of the same opinion, then I will quote something that he himself has said which indicates his desire to serve the Lord. He said, "O Lord, although jiva and Brahman are nondifferent qualitatively, I (a jiva soul) am always under Your control, and my existence depends entirely upon You and not visa-versa. There is no qualitative difference between the ocean and its waves, but still the waves exist because of the ocean and not the other way around."

Therefore, the Supreme Lord, Krsna, is the father, and this cosmic manifestation belongs to Him. He is the maintainer of both the material and spiritual realms. One who does not worship and serve the father is to be ostracized. This is the essence of Sankaracarya's words. Without a sincere probe into the actual meaning of his words, what is the use of shaving one's head, because this will result in further distress. A sannyasi should utter the name of Narayana incessantly with loving devotion, but without this devotional attitude, there is no use becoming a renunciate.

Hence I ask you why you embarked on this idea of becoming a sannyasi. If you wanted to deliver the world by distributing the science of devotional service to Lord Krsna, then what compunction drove you to shave off your sikha and discard your brahmana thread? And if you argue that great spiritual stalwarts like Madhavendra Puri also became mendicants, shaving their hair and so on, then I will reply that you are not yet of age to accept the renounced order.

These stalwarts took sannyasa only after three quarters of their lives had passed and after they had relished enough of their social life. Whereas you have just entered the youth of life. how can you justify taking sannyasa? How can the renounced order help you advance in spiritual realization, considering the devotion you already possess, as I saw manifest in your person? All these ecstatic symptoms of love of Godhead are rarely achieved even by the great yogis, then why did you opt to be misled by illusion?"

Lord Caitanya was very pleased to hear the science of devotional service as explained by Sarvabhauma. The Lord said, "O respected Sarvabhauma, please do not consider Me to be a sannyasi. I have shaved My head and given up My brahmana's thread leaving home and family only because the pangs of separation from My beloved Krsna were becoming unbearable for Me. Therefore do not look upon Me as a sannyasi, rather, I pray to you to be merciful so that I can develop attachment for Krsna." The Supreme Lord had desired to put His own devotee into such illusion; how can this poor servitor know the truth? If the Lord Himself does not reveal Himself, then who is able to know Him as He is? Yet when His devotee speaks without proper knowledge, still this greatly pleases the Lord.

The Lord is always engaged in performing many pastimes with His devotee servitors. In fact, He advents only for the pleasure of His devotees. The Lord is always reciprocating the devotional mellows with His devotees. As the devotee surrenders unto Kṛṣṇa, the Lord is willing to give that much of Himself. He is always favoring His devotees; He is bhakta vatsala. Who can influence the Lord to act otherwise?

Lord Caitanya looked at Sarvabhauma and smiled, but Sarvabhauma was still very much under the spell of the Lord's illusory energy, and so he failed to fully comprehend His words. Sarvabhauma said, "Your status as a sannyasi is certainly more elevated than mine. According to scriptural injunctions, You are worshipable and I am the worshiper. It is not logical that You should praise me. This might make me an offender." The Lord replied, "Please do not deceive Me further in this manner. I have fully surrendered to you." In this way the Supreme Lord, Gaurasundara, played with His servitors. Who can fathom the transcendental pastimes of the Lord?

The Lord again spoke to Sarvabhauma, "I have a great yearning to hear explanations of the Srimad-Bhagavatam from you. All the doubts that assail Me can be allayed only by you." Sarvabhauma replied, "I am well aware that You have deep and mature understanding of all the scriptures. What purport from the Bhagavatam is unknown to You? Yet I realize that it is the nature of noble and cultured devotees to discuss amongst themselves about the science of devotional service. Now tell me please which portion of the Bhagavatam seems to create confusion in You. I will try my best to explain it." The Lord of Vaikuntha, Sri Kṛṣṇa Caitanya, smiled quietly and recited a verse from the Bhagvatam, (1.7.10) Those who are self-satisfied and unattracted by external material desires are on the other hand attracted to the loving service of Sri Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features."

By the Lord's grace, Sarvabhauma began his dissertation in the presence of Lord Gaurasundara who is the Lord of the goddess of learning and speech, Mother Sarasvatī. He explained, "The real meaning of this verse is as follows, The essential truth is loving devotional service at Kṛṣṇa's lotus feet. Those persons who are fully realized souls and are free from all hankerings and bindings surrender to the lotus feet of Kṛṣṇa. Such is the extraordinary potency of Lord Kṛṣṇa's transcendental qualities. Such liberated souls are constantly glorifying Lord Kṛṣṇa's pastimes and qualities. And those who disregard the Lord's transcendental nature are doomed to annihilation." Sarvabhauma was totally absorbed in the discourse he was giving. He offered thirteen different expositions on the same verse, and finally fell silent saying, "I am unable to go on further on this subject."

The Lord smiled again and said, "Each one of your delineations is correct. Now I will also give My explanations. Please judge if they are accurate or not." Sarvabhauma stared wonder struck at the Lord. "Any further elucidation on this subject is beyond human power." Yet the Lord's annotations were His original, and never before were they

explained. Sarvabhauma, still in a state of shock, thought, "These words must have emanated from the mouth of the Supreme Lord Himself."

After His explanations the Lord roared like thunder, and becoming absorbed in Himself He manifested His wonderful six-armed form. The Lord spoke, "Sarvabhauma, now what do you say. Do you think I am not qualified to be a sannyasi? Do you not consider Me a sannyasi in your heart? I have come here only to see you. Many lifetimes you have spent in My service with great devotion, so I have come personally to present Myself before you. I have incarnated specifically to initiate the sankirtan movement. Know for certain that I am that Supreme Lord who is the cause of the entire cosmic manifestation. And you have always been My unalloyed devotee, so I have specially come to see you. I have come to protect My devotees, the saintly souls, and to destroy the demoniac forces. Allay your fears now and glorify Me."

Sarvabhauma saw this most wonderful six-armed form more dazzling than a million suns and he fell swooning in uncontained ecstasy. The Supreme Lord, Gauracandra continued to roar loudly still exhibiting His six-armed form. The Lord was very pleased within with Sarvabhauma, and placing His hand on his head the Lord said, "Arise." The divine touch on his head awakened Sarvabhauma yet the feeling of extreme bliss had mummified him, he could not speak. The Lord, an ocean of munificence, placed His lotus feet on Sarvabhauma's heart. Sarvabhauma, finding the most precious treasure within easy reach, wrapped his arms around the Lord's lotus feet in a tight clasp. With pure joy gushing in his heart, Sarvabhauma said, "Today I have captured the thief that steals my heart." He broke down in tears crying like a child. He had found a treasure sought after even by the goddess of fortune, Ramadevi.

Words now poured out of Sarvabhauma's mouth, "O Lord Krsna Caitanya, You are the Lord of my life. Please look upon this worthless wretch with compassion. I am so sinful that I dared to try to teach You religious principles, not knowing that You are the transcendental cause of all causes. O Lord, who is there, even the most powerful mystic, who is not mesmerized by Your illusory potency? So what effort is required to put me into illusion? But now, my Lord, please grant me undeviating devotion at Your lotus feet.

All glories to Sri Krsna Caitanya, the Lord of my heart. He has appeared from the womb of the divine mother, Saci. He is the life and soul of everyone; and the protector of the Vedas, the brahmanas, the pious and religious principles.

He is the Supreme autocratic Lord of all the planetary systems including the spiritual planets of Vaikuntha. You possess an eternal form full of knowledge and bliss, and You are the invaluable crown which decorates the sannyasa order." The saintly Sarvabhauma, endowed with transcendental intelligence, glorified the Lord with choicest verses.

He continued eulogizing, "May my heart, like the bumble bee, be deeply attracted to the lotus feet of the Supreme Lord, who has manifested Himself in this present incarnation as Sri Krsna Caitanya only to rejuvenate the path of devotional service unto Himself, which due to the passage of time had become almost lost and neglected."

Again he sang, "I take complete shelter of the Supreme Absolute Lord who is unrivaled, is the cause of all causes, and is the most munificent personality.

He has advented as Sri Krsna Caitanya to teach humanity the science of renunciation, knowledge, and devotion to Himself." A hundred verses, like sublime incantations, cascaded out of Saravbhauma's lips as he held onto the Lord's lotus feet.

He continued, "My Lord, You have appeared simply to liberate the fallen souls, so kindly deliver this fallen wretch. I have been bound up by Your maya potency by the chains of material education, wealth and high birth. How then can I know You as You really are? Thus I beg You for one favor, O Lord of the universe, that my mind and heart become totally engrossed in You, without deviating even for a minute. All Your activities are inconceivable and transcendental, hence they are incomprehensible to all unless You personally reveal them to us. You have accepted the transcendental wooden form of Lord Jagannatha and You are sitting in Nilacala mercifully enjoying the foodstuffs offered by Your devotees.

Now You personally offer and also eat it Yourself, then distribute it to everyone as Your mercy. Then You cry in separation upon seeing Your own self, and become maddened with love attracted by Your own form. How can anyone then understand You at all. You alone know Your real self, and the others who are able to know You are those fortunate souls who have been graced by Your causeless mercy. Then who am I, an insignificant entity, to know You? Even Lord Siva, Lord Brahma and other demigods fall victim to Your powerful deluding potency, maya." In this way, Sarvabhauma offered many entreaties and praises, becoming suddenly eloquent by the Lord's blessing.

The Supreme Lord Gauracandra, still manifesting His six armed form, smiled benignly upon Sarvabhauma and said, "Dear Sarvabhauma, you are My eternal associate. Therefore, you were able to see My mystic opulences. I have come to this place only to meet you, because you have worshiped Me for a long time.

All your explanations on devotional service have greatly pleased Me. You have enunciated the absolute knowledge, and naturally so, for why should anything inferior come from your lips? The one hundred verses which you just composed in My glorification when heard or read by anyone will certainly help develop undeviating devotion unto Me. These verses will be famous as the Sarvabhauma sataka, or Sarvabhauma's one hundred verses.

Whatever you have seen of Me now should remain a secret, not to be discussed amongst others. At least as long as I am present on this earth, I forbid you to reveal it to anyone. Nityananda is very close to Me, in fact He is My second body. Serve His lotus feet with deep devotion. His character and identity are also extremely esoteric subjects, only when I disclose the truth can anyone know about them." After confiding in Sarvabhauma, the Lord withdrew within Himself His mystic manifestation. Sarvabhauma became submerged in ecstasy with the truth about his Lord dawning upon him.

Anyone who hears these supramundane pastimes of the Lord and His qualities is immediately liberated from the entanglement of the material mesh, and finally attains Lord Caitanya's personal abode. These are very confidential pastimes on Lord Kṛṣṇa's pastimes, hence one is assured the shelter of the Lord if one sincerely hears them. In this way Lord Caitanya liberated Sarvabhauma and continued His sankīrtana in Nīlacala. He performed nonstop kīrtana and dancing. Days and nights became submerged in a deluge of devotional nectar. The residents of Nīlacala were offered a rare transcendental treat of this sankīrtana mood, and they responded jubilantly singing, "Hari! Hari!"

The people saw Lord Gaurācandra and said, "Here is our moving Lord Jagannātha." The Lord's looks mesmerized the people; they forgot whatever they were doing. Wherever He went, He was always greeted with resounding chanting of "Hari! Hari!" People threw themselves to the ground to bathe in the dust that bore the impression of His lotus feet. And only the most pious and fortunate could avail themselves of this transcendental opportunity. Their bliss is impossible to describe.

Who could resist such perfect beauty? The Lord's exquisite form stole everyone's heart. His eyes were always decorated with cascades of tears of loving separation and bliss, His lips forever vibrating the Hare Kṛṣṇa name. His golden body embellished with sandalwood paste and flower garlands moved with a lissome gait that makes the movements of a mad elephant look awkward. Lord Caitanya, the Supreme Lord, although He walked about in the streets was always deeply saturated in the sublime nectar of love of Godhead and was oblivious to this world.

One day Śrī Paramāṇanda Puri returned after a long tour of all the holy places of pilgrimage. Lord Caitanya saw him approaching from a distance and got up hastily with great deference. The Supreme Lord Gaurācandra was extremely happy to see His devotee, and lifting His hands in the air, He began to dance. Relishing this delectable moment of meeting His devotee after a long period of separation, He exclaimed, "Hari! Hari! My eyes have seen Śrī Paramāṇanda Puri!"

How fortunate is My birth; how blessed is My vision! In all respects My religious practices have now become fruitful. Today My acceptance of the sannyāsa order has become a success. Śrīpāda Mādhavendra Puri has appeared before Me." He rushed to embrace His beloved devotee, and holding Paramāṇanda Puri to His bosom, the Lord

bathed him with tears of divine ecstasy.

Paramananda Puri, looking at his dear Lord's moonlike beatific face, came into a state of indescribable bliss, benumbing him, making him forget himself.

After awhile they offered obeisances to each other. Indeed, Paramananda Puri is the object of Lord Caitanya's love. The Lord was pleased to find back His eternal servitor, and kept him beside Him as His associate.

Paramananda Puri, having again found his dear Lord, served His lotus feet with increasing ecstasy. Sri Paramananda Puri is a very close and dear disciple of Sripada Madhavendra Puri, and a devote who relishes the different loving devotional mellows.

A few days later, Svarupa Damodara came and joined them. Svarupa Damodara was so intimate with Lord Gaurasundara that they would spend many days and nights always in close spiritual intimacy. Damodara is also a very versatile musician. His singing invariably inspired Lord Caitanya to dance. In fact, this final portion of this book will deal a lot with the activities of Paramananda Puri and Svarupa Damodara.

Gradually all the associates and servitors of the Lord began to come to Nilacala. Those associates who were born in Utkala or modern Orissa also came one by one to join the Lord. Elevated souls like Pradyumna Misra, who was always absorbed in love of God, and Paramananda and Ramananda came and joined the others. Damodara Pandita and Sri Sankara Pandita came shortly after. Pradyumna Brahmachari also came. He was a pure servant of Lord Nrsimhadeva. It is described that Lord Nrsimha manifested Himself in his body and that while he performed kirtan he looked like Lord Nrsimha as a sannyasi. Bhagavan Acarya, who, like a lotus, could remain unpolluted even in the midst of mundane discussions and association , also came to meet the Lord.

Once they saw their beloved Lord, the devotees became immediately free from all distress and joined their Lord in singing and dancing. The Lord of Vaikuntha, now a sannyasi, danced with His associates in divine ecstasy. Lord Nityananda was always submerged in the loving mellows of Lord Caitanya, and this made Him restless and caused Him to act according to His own sweet will. Once He rushed toward the Deity of Lord Jagannatha wanting to embrace Him. Even the temple sentries could not keep Him in check.

Then one day He jumped up on the golden altar and entwined His arms around the Deity of Lord Balarama. The sentry on duty, seeing this, came rushing at Him to bring Him down from the altar. But as soon as his hand tried to arrest Nityananda, he went flying at least seven paces. Unperturbed, Nityananda Prabhu lifted the flower garland from around Lord Balarama's neck and slipped it on His own neck. He got down and walked away majestically like the king of the elephants.

The sentry, still bewildered, quickly got up. He thought, "This sannyasi is certainly endowed with superhuman powers, because no one can get away unpunished after touching Lord Balarama. I have the strength to keep a mad elephant in check, and a human being cannot escape my grip. I definitely had Him in a strong grip, and yet the very next moment I found myself as if blown away like dry grass." The next time he saw Lord Nityananda, he approached Him with utmost humility. Lord Nityananda's character is like that of a innocent child. He immediately forgave him and embraced him.

A few days later, Lord Gauracandra, the husband of Laksmidevi, the goddess of fortune, went to live near the ocean. The beach and surrounding area were pleasant and idyllic. This was pleasing to the Lord. The moon had set the night aglow with her soft aura, the southern breeze caressed the Lord as He sat on the seashore. His body and beatific face were exquisitely decorated with sandalwood paste.

He was continuously chanting the Hare Krsna maha mantra. The flower garland hanging loosely around His neck covered a large portion of His chest. He was a picture of perfect beauty. The devotees sitting around Him relished His every movement. The waves were like swiftly approaching white lines foaming as they crested one after another. The Lord smiled, looking at the endless swells of churning water. The benedictions Gangadevi and Yamunadevi had already received from the Supreme Lord were now being showered upon the ocean.

The Lord spent the whole night performing kirtan in divine bliss, He was immersed in the nectarean ocean of His own loving mellows, and danced vigorously, drowning His devotees in the flood of ecstasy. The different ecstatic symptoms like horripilation, crying, shivering, roaring and perspiring sometimes came in waves one after the other, and at other times all at once. All the different devotional ecstasies bloomed like the various seasonal flowers on the Lord's body. This was only possible because of the Lord's inconceivable potency. The devotees gathered around the Lord as He danced, saturated in the mood of a Vaisnava. The Lord felt happy in the company of His devotees, and forgot the pangs of loving separation.

The Supreme Lord utilizes but a small fraction from His resources of unlimited potency to carry out His pastimes, and even that is impossible for any other person to imitate. The Vedic scriptures in describing the Lord unequivocally state that no task is too difficult for the Lord to do. The ecstatic devotional symptoms of love of Godhead exhibited by Lord Caitanya cannot be repeated by anyone. There is no end in describing Lord Caitanya's glories. Only those who are graced with Lord Caitanya's grace are able to comprehend Him with all His potencies. Therefore all the knots of material entanglement can be easily severed by taking full shelter of the Supreme Lord.

That Supreme Personality who is constantly meditated on by the most perfected beings like Lord Siva, Lord Brahma and so on is now dancing freely with His devotees lost in

the currents of His own devotional ecstasy. I fall at the feet of those devotees who performed sankirtana with the Lord.

All night kirtans on the seashore became more frequent, and the Lord participated with ecstatic dancing. It was around this time that Gadadhara Pandita began to spend practically all his time with the Lord. They ate together, slept together, went on walks together. Gadadhara Pandita served Lord Caitanya continuously. When he read aloud to the Lord from the Srimad Bhagavatam, the Lord entered a state of blissful trance. Gadadhara Pandita's voice always made Him happy, and he would accompany the Lord to visit different Vaisnavas.

One day the Lord went to Sri Paramananda Puri's matha and sat close to him. Sri Paramananda Puri is very dear to the Lord, just as Arjuna was very dear to Kṛṣṇa. They became totally absorbed in discussing Lord Kṛṣṇa's pastimes very confidentially. They spent a long time together. There was a well in that matha, and the water was not clean and drinkable. Lord Caitanya, as the Supersoul knew all the details regarding this well. So He inquired from Puri Gosvami, "Please tell Me how you find the well water." Puri Gosvami replied, "This is a very unfortunate well; its water is very muddy." The Lord showed immediate concern, lamenting over this inconvenience to Puri Gosvami. He said, "It seems that Lord Jagannatha is being very miserly. Actually, whoever touches the water of this well will be cleansed of all sins.

Therefore, by Lord Jagannatha's mystic potency, the waters turned muddy so no one can drink or touch it."

The Lord stood up, and lifting His hands in the air He began to speak, "O Lord Jagannatha, I beg this benediction from You that Mother Ganga may enter this well. Please instruct Gangadevi, now flowing in the nether regions, to appear in this well." The devotees became extremely jubilant chanting "Hari!

Hari!" The Lord returned home that night with all His devotees. While the devotees slept, Gangadevi, feeling honored to carry out the Lord's order, appeared in that well. In the morning everyone saw the miracle. The well water had turned crystal clear. The devotees marveled and chanted the Lord's holy name, and Sri Puri Gosvami became almost unconscious with joy.

The devotees understood that the Ganga had entered the well. When Mahāprabhu heard the news, He came and upon seeing the fresh clean water became very content. He spoke to the devotees saying, "Listen all devotees, whoever drinks this water or bathes in it I say truly that he will experience unalloyed devotion to Lord Kṛṣṇa." The devotees responded jubilantly to the Lord's words. The Lord then bathed in and drank the water from the well with great exhilaration. He said, "I remain in this world only because I am bound by Sri Puri Gosvami's love. I am his property. If he wants to sell Me, then he can do so. Anyone

who simply sees Puri Gosvami becomes the receptacle of Lord Kṛṣṇa's love." Describing the extraordinary qualities of Śrī Puri Gosvami, and blessing the well, the Lord left for His residence.

The Supreme Lord takes pleasure in lauding the transcendental qualities of His devotees. Who is so mean and despicable that he will not worship such a Supreme Lord? The Lord always advents to protect His devotees and to perform wonderful pastimes in their association. He even does things for His devotees which in general opinion are considered wrong, as He did when Lord Rāma killed Vali in support of Sugriva, His devotee. The Lord gladly serves His servitors, thus Lord Caitanya won the hearts of His devotees.

The Lord liked to perform sankīrtana on the ocean shores. He built His residence near the beach, and stayed swimming in the ocean of devotional bliss. The ocean experienced indescribable ecstasy having the Lord's close association, hence Rāma, Lakṣmidevī, was born out of the ocean. Whatever sins the residents of Nīlacala may commit become completely cleansed simply by bathing in the ocean. Gangādevī, calculating the value of this golden opportunity, swiftly flowed to merge into the ocean. Śrī Kṛṣṇa Caitanya's presence blessed the ocean and purified its waters.

When Lord Caitanya had come to Nīlacala, King Prataparudra was away waging war against the southern kingdom of Vijayanagara. Meanwhile, Lord Caitanya, after a long sojourn in Nīlacala went back to Bengal. The Lord felt especially merciful towards Gangādevī, so He came to Bengal. Śrī Vidyā Vacaspati was Sarvabhauma's brother. He was gentle, charitable, and very saintly. One day Lord Caitanya arrived at his residence with all His servitors without prior notification. Śrī Vidyā Vacaspati, seeing that his guest was none other than the Lord of Vaikuntha, Lord Gaurasundara, fell like a rod at His lotus feet. The brahmana host was so confused with extreme joy that he did not know what was the proper thing to do next. The Lord, also happy to see the saintly brahmana, embraced him and said, "I have a request. My heart is bent on going to Mathura, Vṛndāvana.

I want to spend a few days here to bathe in the Ganga. But please find Me a quiet bathing spot where I will not be disturbed by crowds. Thereafter, I want you to help Me start My journey to Vraja. If you want Me to remain here, then you must make these arrangements."

Śrī Vidyā Vacaspati attentively heard everything the Lord said. He replied with great humility, "O how fortunate now is my entire family and race simply by receiving the dust from Your lotus feet by Your coming to my house. My house and everything belong to You my Lord. Kindly remain here comfortably. I will see that no one knows You are here." The Lord was content to hear his humble and sincere words, so He stayed there for a few days. But how can one hide the sun? So also the Lord's arrival was immediately

known. Word spread like wildfire everywhere that Lord Caitanya, the shining jewel of the sannyasa order was residing in Sri Vidya Vacaspati's house. The people experienced great exhilaration. They felt that they were in Vaikuntha even though they were in their earthly bodies. They became jubilant and chanted "Hari!" Hari!" forgetting their sons, wife, wealth, home and everything else.

People became very excited and began to talk animatedly amongst themselves saying, "Let us go and be blessed by the sight of His lotus feet." They made preparations to go to see the Lord and so almost forgot all etiquette in their enthusiasm. A milling crowd moved toward Vidya Vacaspati's house, all loudly chanting "Hari! Hari!" All the regular paths and roads were full. People went off in all directions, stamping on plants and bushes. I shall continue to describe this wonderful phenomenon of Lord Caitanya's extraordinary influence by which He will liberate all living entities. Please listen attentively.

People came unchecked, undeterred by thorny bushes they happily went to see the Lord. Areas which were woody and wild were cleared up by the moving mass of people and made into makeshift pathways. All of them had one word on their tongues – the holy names of God. People were expectant, and some talked amongst themselves. One said, "I will fall at His feet begging Him to give me just this benediction that all my material entanglements be severed." Another said, "If I could just see Him once with these eyes, then I consider I have received everything obtainable, then why should I ask anything more from Him?"

Yet another said, "I was hopelessly ignorant about His real position and potencies, therefore for so long I have only criticized Him in a very offensive manner. Now I will clasp His lotus feet to my heart and beg Him to tell me how I can get rid of all my offenses." A fatherly man said, "My son is a compulsive gambler, and so I will beg the Lord to make him stop." Someone else said, "The only boon I want is that I may always remain fixed at His lotus feet with my body, mind and words and never leave that shelter." Someone else said, "What a wonderful opportunity, I only pray that I may never forget my dear Lord Gaurasundara." Talking in this manner, they kept moving in a massive column, all of them feeling indescribable bliss.

The milling masses converged on the ferry port, all wanting to be the first to cross the river. The boatmen were put into extreme anxiety as they saw the uncontrollable crowd piling into the larger boats. Hundreds tried to pack into one boat. Finally the boats began to cave in under the enormous weight.

The people then handed over their clothes to the boatmen as some compensation for their loss, and with unconstrained joy continued their endeavors to cross over. They became innovative in the absence of boats, and used any available means. Some tied upturned earthen water pots around their chests to float across. Others made rafts out of banana tree

trunks and drifted across. The swimmers had great fun swimming in the currents. The whole atmosphere reverberated with such tumultuous sounds of chanting, Hari! Hari!, that it replicated and pierced the outer covering of the material cosmos.

Vidya Vacaspati came running in search of large boats and collected many. But the impatient crowd had not the time to wait; they just crossed over anyhow. Only the Supreme Personality can attract the minds of people in the way Lord Caitanya was now doing. The people, having passed over the Ganga, came directly to Vidya Vacaspati and fell at his feet. They said, "You are very saintly and fortunate because the Supreme Lord Caitanya is a guest in your house. Your good luck cannot be described, so now you kindly save us. We are the most sinful persons, fallen into the dark well of material existence. Kindly lead us and show us His lotus feet so that our wretched and bad lives may become successful."

Sri Vidya Vacaspati was extremely moved to see the sincerity of the people, and he began to weep with joy. Thousands of people were gathered there and Sri Vacaspati led them all to his residence. The only words vibrated in the atmosphere were the chanting of the Lord's name. Lord Gaurasundara is an ocean of compassion, and He had incarnated specifically to liberate all living entities. When He heard the tumultuous chanting of the holy names of God, He came out of the house to bless the huge mass of fortunate souls and increase their pleasure.

An enchanting figure appeared before them whose beauty was unparalleled. His effulgent face was always decorated with a gentle smile, and His eyes were effusive with transcendental joy. His golden form was ornamented with sandalwood paste tilaka markings, and a flower garland hung loosely on His chest. With a gait as graceful as an elephant He walked and raised His long exquisite knee length arms and chanted "Hari! Hari!" with a sound which resembled a thunderbolt.

When the people saw Lord Gaurasundara they jumped and danced in great exultation chanting loudly and then fell to the ground like sticks offering obeisances. Getting up like the ocean waves, they raised their arms to the sky and prayed, "O Lord, please save us sinners." The Lord smiled benevolently and blessed them saying, "May you develop love for Lord Krsna. Chant Krsna's name, worship Him and hear about His pastimes. Make Lord Krsna the greatest treasure of your lives."

The people were happy beyond words to receive such benedictions. They repeatedly praised the Lord and pleaded, "Your advent in this world is a secret. You appeared in the womb of Mother Saci in Navadvipa only to liberate the whole universe. But we are so sinful that we could not recognize You and remained in the deep dark well of ignorance spoiling our human lives. You are an ocean of mercy. O Lord, the benefactor of all living entities, benedict us that we may never forget You." All this was happening by the potency of Lord Gauracandra, that these ordinary people were speaking eloquently.

The whole village began to become excessively crowded. There was no empty space. People climbed to treetops and roofs. Their eagerness to see Him increased with every passing moment. The extraordinary phenomenon was that although the trees and roofs were overcrowded, no houses collapsed or trees fell crashing down. This all happened by the transcendental potency of the Lord. Endlessly their eyes remained fixed on His perfect and beautiful face. Once having seen Him, they had not the desire to return home. They chanted jubilantly and drank in the captivating beauty of the Lord with their immovable glances.

The Supreme Lord Gaurasundara is the master of all mystic potencies, hence He could leave Sri Vidya Vacaspati's residence without his knowledge and went to Kulia village. The people also did not see Him leave. Only Nityananda and a few other associates accompanied Him. Meanwhile, Sri Vacaspati began to frantically look everywhere for the Lord. Not finding Him anywhere, he came to the conclusion that the Lord must have left. He was grief stricken. Lifting his face to the heavens, he began to weep bitterly. The people outside, noticing the Lord's absence, were convinced, "The Lord must have gone inside to avoid this commotion." Thus the entire mass of thousands began to chant loudly echoing in the vaults of all the three worlds.

Sri Vidya Vacaspati's mind was still paralyzed with grief. He came out amongst the thronging mass and broke the sad news of the Lord's departure to them. He said, "I could not even know at what time in the night He left and where He went, The crest jewel of the sannyasa order, our beloved Lord, has deluded us, a most sinful lot, and gone. My dear brothers, I say truthfully I do not know His destination." Sri Vacaspati tried with many words to convince them of the truth, but he could not invoke their trust in him. They continued to think that the Lord was hiding in seclusion to avoid the madding crowd, and so they waited in expectation.

People came up to Sri Vacaspati and requested him, "Please take me inside to see the Lord. I promise you I am alone." They started catching his feet and entreating him, "We want to see Him just once with these eyes, then we can return home happily. Please place this prayer before the Lord. So that sinners like us may also see Him, He will not refuse you." Vacaspati patiently tried to tell them the truth, but failed to convince them of his sincerity. As time went by, people realized that the Lord was not coming, and they became impatient and frustrated. They spoke cutting words to Vacaspati.

Someone said, "Vacaspati has hidden that rarest gem amongst sannyasis, our Lord Caitanya, and then he is coming and telling us lies. Why should he feel sorry if we are liberated? What joy is there in saving oneself alone?" Another person complained, "A good person's nature is that he is satisfied when others are liberated. An ordinary soul simply thinks selfishly of his own betterment, but a saintly soul sees first to the salvation of others even before he considers himself." Yet another person said, "Even in ordinary social dealings, if one buys sweets and instead of sharing them with others just eats them

himself, it is considered an offense." Again someone said, "This brahmana is somewhat crooked in his behavior, he is not inclined to help others." On one hand Vacaspati was greatly afflicted by the Lord's departure, and now such blame being hurled at him at random caused him extreme distress. He had no means of relief from this dilemma.

At this very moment, a brahmana came and spoke softly into Vacaspati's ear, "Lord Caitanya has gone to Kulia village. Now do what you want to immediately with this information." The clouds of gloom cleared away, and Vacaspati was happy again. He embraced the brahmana warmly. Vacaspati rushed out to the crowd and told them the news. He said, "All of you have been falsely blaming me not knowing the actual facts, thinking I have hidden the Lord in my house. I just received the information from a brahmana that the Lord is in Kulia village. Let us go and find out if this information is correct. If it is true then you must agree that I am an honest upright brahmana."

The people responded with appreciation chanting "Hari! Hari!" and left together right then for Kulia with bubbling joy in their hearts. The word spread speedily that the most exalted of sannyasis, Lord Caitanya, was in Kulia. Meanwhile, the crowd had multiplied itself several times over. It seemed that Kulia had much more magnetism than Vacaspati's village. The crowd had swelled to millions. Only Ananta Sesa could describe this extraordinary phenomenon. No one could say from where this endless stream of people had magically appeared.

It was difficult to tabulate the number of boats that capsized yet there was no loss of life and everyone could cross the Ganga. The miraculous happening was that each time a boat was on the verge of drowning, land appeared below and prevented the calamity. All this was happening only by Lord Caitanya's desire. Whoever sings the glories of such a Supreme Personality can easily cross over this material ocean as if it were as small as the hoof print of a calf. And it is not surprising that those who were eager to see the Lord could cross Gangadevi without untoward incidents.

Countless thousands crossed the river on their own, drowning in an ocean of joy. Once on the other side, they embraced each other chanting loudly the Lord's holy name. It was a big day for making money; no one could calculate how much the boatmen earned. Makeshift markets selling a variety of wares suddenly appeared everywhere and did bustling business. Gradually every space was being filled up, and the whole town became an ocean of fluid mass of people. Far above the humdrum of activities was the loud and clear sound of chanting God's name – it was the all-pervasive word that was comprehensible. Yet in spite of this tumult, the Lord remained in seclusion.

When Sri Vidya Vacaspati arrived in Kulia, he began searching for the Lord. But the Lord had refused to show himself in public, hence it became difficult to locate His whereabouts. After a frantic search, Sri Vacaspati discovered the Lord. As soon as he saw the Lord, he fell to the ground like a stick and offered Him obeisances. Vacaspati began

reciting verses repeatedly describing the Lord's present incarnation and pastimes. He prayed, "O Lord, You have appeared as Caitanya Mahaprabhu just to liberate the whole universe. You have already liberated those who have fallen into this deep dark well of material existence.

Your mercy is as vast as the unlimited ocean, so kindly let this mercy touch my heart eternally. Seeing the entire creation steeped in mundane activities, You have showered Your causeless mercy on them, giving them love of Godhead. May You, the most magnanimous Supreme Personality, always reside in the core of my heart."

Glorifying Lord Gaurasundara in this manner, he fell again at His feet. I offer my humble respects at the feet of Visarada, the father of the illustrious Sarvabhauma Bhattacharya and Vidya Vacaspati. Vacaspati looked up at his dear Lord, and exhilarated by the shower of His merciful glances, he began to speak again. He stood up and with folded hands he prayed, "O merciful Lord, I have one prayer. You are the supreme autocrat, acting according to Your own sweet will, fully independent of anything. Others can know Your mind only as much as You reveal it to them.

You are not bound by rules and regulations imposed by anyone. All the people outside do not understand this simple truth about You, and so in their minds they are angry and blame me saying I have hidden You inside my house. They are not aware of the actual facts and so they are angry at me. Therefore, my Lord, kindly step outside for a moment and show Yourself, then they will once again accept me as a truthful person, a brahmana that I am."

The Lord smiled hearing his words, and was immediately ready to comply with the brahmana's request. As soon as the Lord stepped outside, the people became drowned in an ocean of bliss. People everywhere threw themselves to the ground offering their obeisances. Each according to his knowledge and capacity began reciting verses eulogizing the Lord. Their joy gradually increased, and hundreds of kirtan groups sprouted up from everywhere and began to sing sweetly. The holy name of Kṛṣṇa resounded with melodious clarity and filled and vibrated in the concave vaults of the Earth. This could happen only by the extraordinary potency of Lord Caitanya.

The Supreme Lord, now dressed as a sannyasi, initiated the congregational chanting of the holy name of Kṛṣṇa. That name is so sublime that it gives one the taste of divine nectar. The higher planets like Brahmaloṇa and Sivaloṇa are free from all distress simply by experiencing a mere fraction of that nectar. The great mystic yogis and sages are mad after a drop of that nectar. Anyone who out of gross illusion refutes the existence of such a Supreme Personality, who is endowed with all potencies and opulences, loses all good qualities and status in society and is shunned by everyone. Therefore simply worship the lotus feet of Lord Caitanya. Ignorance is destroyed by hearing His pastimes. By remembering Him and His transcendental activities all sins are extirpated.

The Lord became ecstatic seeing kirtan being held everywhere. Tears cascaded down His cheeks as if Gangadevi had manifested in His eyes and began to flow freely everywhere. The Lord became immediately absorbed in the congregational chanting; everything else fading out into insignificance. Whichever kirtan group appeared in front, the Lord joined with them in dancing with sublime joy. This multiplied the enthusiasm and bliss of that group, and they considered themselves most fortunate to be graced by the Lord in this way. Lord Nityananda, who is the foremost amongst the devotees who are mad with love for God, sometimes caught Lord Caitanya and made Him dance. Sometimes He danced along with the Lord, lost in the ecstasy of spiritual love.

Lord Caitanya now danced with full abandon, roaring loudly with ecstasy. Such is the potency of this sound that all despondency is dissipated on hearing it. Lord Siva becomes so intoxicated when he dances meditating on Lord Gauranga that he is not even aware of his nakedness. Now this same Supreme Lord, Gauranga, is dancing in the view of mortals.

The whole cosmic manifestation is created by His potency, and all the demigods are always eager to have the direct sight of the Lord. His advent has liberated the entire universe, and has now sent the whole mass of people into waves of divine bliss. Yet the Lord was unaware of the crowd that swelled and poured in from all directions to see Him. He was totally absorbed in love of Godhead and danced ecstatically.

Everyone in the town of Kulia was liberated by the Lord's presence. From the most elevated soul to the most fallen soul, all received the Lord's mercy.

And whosoever hears this narration will also become free from the shackles of karmic reactions. The compassionate Lord stayed outside long enough for everyone to see Him and bring up their consciousness to a state of intense joy. He then went inside accompanied by His associates and sat down feeling very much their presence. Just then a brahmana came and clasped the Lord's feet tightly. He said, "O Lord, I have one prayer. If You can spare a little time, I may tell You. Without understanding the essence of the devotional path, I have committed a grievous offense by criticizing a Vaisnava. I would repeatedly shout and taunt, 'Who is a Vaisnava in Kali yuga, and what is kirtan?' In this way I have condemned myself. Now when I remember these incidents, my mind begins to burn up. O Lord, You have the potency to liberate anyone, so kindly tell me how I can mitigate my sins."

Lord Caitanya smiled benignly on hearing the brahmana's straightforward and honest confession. He said, "Please listen, O brahmana, if one who has taken poison is administered nectar or the drink of immortality, then gradually the effects of poison weaken and the body becomes immortal. So now I will reply to your question and tell you how this nectar works. All the criticisms you made although unwittingly are equivalent to having drunk poison. So now you must drink the nectar of Krsna's name and

pastimes with that same mouth. Use the tongue that offended Vaisnavas from now on to glorify them. Above all other activities, constantly glorify the Vaisnavas through songs, poems or any other way.

The ambrosia of Kṛṣṇa's pastimes is transcendently blissful, and can facilely dissolve all poisonous effects of Vaisnava criticism. I am telling you truly that this is the method of purification for one who criticizes a Vaisnava unknowingly. If one give up such malpractices and offensive behavior and constantly glorifies the Supreme Lord and His unalloyed devotees, then one can totally destroy all sins. Otherwise, millions of pious activities and penances cannot counteract the offenses committed against a Vaisnava. So go now and practice glorifying the devotees of the Lord, and you will become free from all sins."

The devotees became very happy when they heard these wonderful instructions and they responded by chanting, "Hari! "Hari!" The Lord nicely explained the method of exoneration from the offense of Vaisnava criticism. One who disregards these instructions of Lord Caitanya and criticizes a saintly person must drown in the ocean of grief. And those who accept the instructions of Lord Caitanya as the Vedic truth can smilingly cross the ocean of nescience.

The next visitor was Devananda Pandita. When Lord Caitanya was still in family life in Navadvipa, where He performed many transcendental pastimes, Devananda Pandita had not the desire then to come and meet the Lord. He did not possess sufficient faith in the Lord so he avoided coming in contact with Him. Yet although having the required piety to see Him again, why did he not come across the Lord earlier? All such arrangements are actually in Kṛṣṇa's hands. So when Lord Caitanya had accepted the sannyasa order and left home, Devananda Pandita had the good fortune to closely associate with Vakresvara Pandita.

Vakresvara Pandita was very dear to Lord Caitanya. He was such an elevated soul that he could purify the entire universe. He was always totally absorbed in relishing devotional mellows with Lord Kṛṣṇa. When he danced, both the demigods and the demons were captivated. In fact, as soon as he would begin to dance, by Lord Caitanya's mercy all the ecstatic symptoms like crying, shivering, perspiring, laughing, horripilation, roaring, and swooning in divine bliss would all appear on his person.

It is impossible to describe all the devotional symptoms in Vakresvara Pandita. By some providential arrangement Vakresvara Pandita came to stay in Devananda Pandita's house, attracted by his devotional qualities.

Devananda Pandita was very pleased and impressed with Vakresvara Pandita's radiant appearance and his unalloyed devotion to the Supreme Lord. He began to serve Vakresvara Pandita with sincere devotion. When Vakresvara Pandita would dance, he

would walk around him with a cane keeping the crowd away from disturbing him. And when on occasion Vakresvara would fall swooning in ecstasy Devananda Pandita rushed to catch him in his arms. He would take the dust from Vakresvara's body and feet and smear it all over his own body with much humility and devotion. In this way, serving him and seeing his elevated devotional characteristics, there developed a strong faith in devananda Pandita for Lord Caitanya.

From this incident one can understand the words from the Puranas where it states that devotion to the Supreme Lord is developed only through serving the pure devotees of the Lord. Devananda Pandita was a very pious and noble person. From his childhood he was studying the Srimad Bhagvatam. He was calm and peaceful, in control of his senses, unattached to material things, and had so many other good qualities. In spite of these qualities he could not develop attraction to Lord Caitanya's lotus feet. But by Vakresvara's grace, his perverted intelligence became rectified. Therefore we find in Srimad Bhagavatam that service to a pure devotee is even higher than service to the Supreme Lord Himself. Thus in the Bhagavatam it is stated, "There may exist some doubt about the success in attaining perfection by serving the Supreme personality of Godhead, but there is absolutely no doubt whatsoever in achieving perfection by serving the pure devotee of the Supreme Lord."

Therefore it is clear that to gain the mercy of Lord Krsna one must serve His unalloyed and surrendered devotee. Devananda Pandita developed the right devotional attachment for Lord Gauranga due to his intimate association with Vakresvara Pandita. Now he lay supine, hugging the Lord's lotus feet in great awe and humility. The Lord was very pleased to see Devananda Pandita's mood of devotion and humility. He reached out to him and made him sit. In this way He forgave all his previous offenses and blessed him.

The Lord said, "Because you have served Vakresvara Pandita so well, I am able to see you here today. Vakresvara is a manifestation and embodiment of Krsna's transcendental potency, hence whosoever serves him well immediately attains the lotus feet of Krsna. Lord Krsna's favorite residence is the heart of Vakresvara Pandita. When Vakresvara dances, Krsna Himself is induced to dance. Vakresvara Pandita's presence converts any place into a place of holy pilgrimage – into the spiritual abode of Krsna, Vaikuntha."

The brahmana, Devananda Pandita, folded his hands and began to pray to the Lord, "O Lord, out of Your infinite compassion You have appeared in Navadvipa solely for the purpose of delivering the entire humanity. I am so sinful that at that time due to my bad karma I could not even see You, nor could I experience the divine bliss of Your association. Your nature is to shower benedictions on every living soul, hence I pray that I may develop attachment to Your lotus feet. I have one special favor to ask of You; I need Your divine guidance. I am completely without knowledge, yet I am trying to teach from a book full of knowledge. The Bhagavatam is meant to be taught only by realized souls. O Lord, please instruct me what to teach and how to explain the Bhagavat."

The Lord began to explain the essence of the Srimad–Bhagavatam, "Listen, O learned brahmana, Interpret the Bhagavatam only in the light of bhakti or devotion. Do not enter any other process. The beginning, middle and end – throughout the Bhagavatam establishes that devotional service to the Supreme Lord is eternal, absolute and infallible. Devotional service is the only reality, the absolute truth. Even at the time of total dissolution of this cosmic creation when everything else is annihilated, only this reality remains unaffected, perfect. The Supreme Lord Krsna does not give devotional service to everyone. He easily offers liberation to an aspirant while hiding the science of unalloyed devotion. Only through His grace does He elevate someone to the path of bhakti.

The philosophical conclusions on the path of bhakti available in the Srimad Bhagavatam have no parallel in any other scripture. Just as all the incarnations of the Lord, like Matsya, Kurma and so on are self manifest and appear and disappear at will similarly, the Srimad Bhagavatam is not a text composed by ordinary mortals. It is transcendental, hence it also appears and disappears by God's will. The Bhagavatam having disappeared has once again appeared on the tongue of Srila Vedavyasa by the causeless mercy of Lord Krsna. The esoteric truth about the Supreme Lord is inconceivable as is the Srimad Bhagavatam. This is the verdict of all the scriptures.

If one claims to know and understand the Srimad–Bhagavatam, then he is certainly ignorant about its real conclusions. On the other hand, if one is submissive and admits his lack of understanding, then the essence of the Bhagavatam will indeed be revealed to him. The Bhagavatam is saturated with divine love of Godhead. It is in fact the body of Lord Krsna. It contains the confidential pastimes of Lord Krsna. Srila Vedavyasa, after having compiled the many different Puranas and Vedas was still feeling a vacuum in himself, but when he finally spoke the Bhagavatam, he became completely satisfied in his heart. But sometimes someone might even find himself in a dilemma by reading this great scripture, so be very careful.

The only way you must explain the entire Bhaagvatam is through bhakti. In this way you can clear away your offenses and you will experience sublime bliss in your heart. All scriptures conclude that devotion to Lord Krsna is the ultimate destination. Especially the Bhagavatam is imbued with the supramundane exchanges of mellows with Krsna. Now return and study the Bhagavatam well and explain to everyone that devotional service to Krsna is the highest ambrosia."

Devananda Pandita fell flat on the ground at the Lord's lotus feet thinking himself the most fortunate soul. Surrendering his body, mind and words to the Lord, and offering repeated obeisances, he returned to his home. Lord Gaurasundara instructed everyone about the actual position of the Srimad Bhagavatam. The Bhagavatam teaches nothing but bhakti, so if one does not explain the path of devotional service while teaching the Bhaagvatam, then he uselessly wastes energy and words and he also earns the fruits of offenses.

One who understands that the Srimad Bhagavatam is a treatise dedicated fully to the science of devotional service becomes a recipient of Lord Krsna's special grace. The presence of the Bhagavatam in any house makes the house sanctified and free from all inauspiciousness. Worshiping the Bhagavatam is equivalent to worshiping Lord Krsna. Hearing and reading the Bhagavatam is unalloyed devotional service. There are two meanings of the word Bhagavat – one is the book Srimad Bhagavatam and the other is the person Bhaagvat who is the personification of Lord Krsna's mercy. By daily worshiping, studying and hearing the Srimad Bhagavatam, one is actually elevated to become a person Bhagavat.

On the other hand, if Srimad–Bhagavatam is read by a sinful person without the proper attitude, then due to lack of proper understanding he will criticize Lord Nityananda. Lord Nityananda is the embodiment of the essence and divine mellows of the Srimad Bhagavatam. One who understands this is truly an intelligent and fortunate soul. Lord Nityananda is continuously explaining the purports of the Bhagavatam with His thousand mouths even now. Although Lord Nityananda is unlimited, He is not able to fully complete His dissertation on the Bhagavatam. Such an unlimited scripture is Srimad Bhagavatam. It is transcendental and it contains the conclusion of the path of bhakti.

The Lord taught everyone the real essence of Srimad–Bhaagvatam using His discussion with Devananda Pandita as a means. And those who came with spiritual questions, the Lord answered them all to their full satisfaction. By coming to Kulia, Lord Sri Krsna Caitanya blessed everyone. Everyone there was full satiated by looking at the Lord. Their vision remained glued on the Lord. This way the Lord fulfilled everyone's desire and dissolved all their distress and despondency. One who hears these pastimes with pleasure will certainly associate with the Lord directly. A person may be born in family or caste – all is good if he hears about the transcendental pastimes of Lord Krsna's pastimes.

Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Chapter 4

All glory to Lord Gauracandra, who is an ocean of mercy, and whose lotus feet are all auspicious. I offer my obeisances to Sri Kṛṣṇa Caitanya, the pride of the sannyasa order, and His devotees.

After delivering everyone in Kulia, the Lord proceeded towards Mathura accompanied by His associates. He traveled along the banks of Gangadevi, often drinking her waters or bathing in them, thus fulfilling her long-standing wishes. On the banks of the Ganga and near to the city of Gaura lay Ramakeli, a township with a large community of brahmanas. Here the Lord remained incognito for a few days. But soon everyone came to know that Lord Caitanya had arrived, just as it is an exercise in futility to try to hide the sun. So men and women of all kinds and ages poured in from every direction, feeling excited and flushed with pleasure.

The Lord was as usual totally absorbed in divine ecstasy, nothing interfered with it. One after another the different ecstatic symptoms manifested on His person, and He fell swooning again and again. The devotees were also wrapped in the Lord's blissful mood, and they performed continuous kīrtan, leaving aside all other business. When sometimes the Lord cried out in a spiritual mood, this sound would be carried far and heard by travelers a couple of miles away. Although most of the people were simple rustic folk, ignorant about the intricacies of devotional service and mellows, yet by seeing the Lord in all His variegated splendor they became very happy.

The people remained watching the Lord from a distance, and offered their prostrated obeisances, resounding the holy name of "Hari! Hari!" When the Lord's name entered Lord Caitanya's ears, His bliss increased severalfold. He lifted His arms and encouraged them saying, "Go on – chant, chant, chant!" The Lord blessed these people with such a feeling of overwhelming joy that even the Muslims joined in chanting "Hari! Hari!" – what to say of others. The Lord was emanating so much compassion that even the Muslims offered prostrated obeisances from a distance to the Lord. And the Lord had no

other thought in His mind than kirtana and dancing.

The crowd began to swell and grow. They watched entranced. No one had any desire to leave. The people were jubilant, and their chanting made a tumultuous sound that rose upwards and rent the atmosphere for miles around. The only sound was "Hari! Hari!" Close by, within earshot, was the ruling Muslim king's assembly house, yet this did not cower their spirits. They fearlessly chanted loudly, forgetting all attachments to home and family. But in the meantime, the police inspector had gone to the king's palace and reported the arrival of a sannyasi in Ramakeli. He also reported that this sannyasi's continuous chanting of some ghostly mantra of the faithless had attracted a huge gathering. To this news the king replied, "Tell me, how is this sannyasi? What does He eat? What is His name? Describe His appearance."

The inspector said, "Listen, your majesty, I have never seen anything so marvelous. His beauty far excels the beauty of Cupid. His complexion overshadows the brilliance of gold. His tall, majestic appearance, long arms extending to His knees, and slender concave abdomen are most charming.

His lion's neck, elephant's shoulders, lotus eyes, and exquisite face more effulgent than a million moons are incomparable. With red coral lips, a perfect set of pearly teeth, and arched brows like Cupid's bow, a full broad chest decorated with sandalwood pulp, generous hips covered by cloth with the color of the rising sun, completely capture the mind. His feet are like two blooming pink lotuses, His ten toenails are like ten shining mirrors. I think He must be a prince out traveling in a sannyasi's dress.

The most remarkable thing about Him is that His body, which is as soft as fresh churned butter, keeps falling to the ground with great force. He crashes down at least a hundred times in an hour, yet His body remains unhurt, unscathed. The hairs of His body are always standing on end like a jack fruit.

At times He shivers so violently that hundreds of people cannot keep Him calm.

His eyes emit tears like two effusive rivers flowing endlessly, and sometimes He laughs out so long and loud that for a couple of hours He does not stop. Then suddenly He falls swooning to the ground, overcome by the kirtana and remains lying unconscious, to the petrification of the onlookers. When He danced, it was a treat for he eyes how He raised His hands and incessantly chanted, "Hari! Hari!" He seemed to forget every other activity.

People who converged on that spot from all directions had no desire to leave. I myself have come across many sannyasis, mystics and wisemen in my lifetime, but this sannyasi is certainly extraordinary. I repeat, your majesty, this sannyasi's arrival in your land is indeed a great blessing. He does not eat or sleep; He is all the time enrapt in dancing and

kirtana." The king, although grossly materialistic, heard everything, and he marveled at the dissertations of the sannyasi.

The king called for Kesava Khan and inquired from him still in disbelief, "Kesava Khan, I want your opinion on this matter. Tell me what you think about this person everyone calls Sri Krsna Caitanya. Let me know in detail about this powerful guru and sannyasi's character. People are running from everywhere to see Him. What brings Him here?" Kesava Khan, a noble upright gentleman became wary. He answered, "Who says He is a gosani, or famous guru? He is a mendicant sannyasi, a poor foreigner. He just travels living under trees."

The king replied, "Do not refer to Him as poor. It is offensive even to hear such things. This sannyasi is not an ordinary mortal. He is that Person whom the Hindus call Krsna and the Muslims call Khoda. This kingdom of mine runs under my direction, but His orders control the entire universe. And even in my own kingdom there are so many who are inimical to me, whereas, if He were not the Supreme Godhead, why should one and all everywhere worship Him with full surrender? If I stop my staff's salary for six months, they will have so many complaints against me, but in His case, I see that people are maintaining themselves at their own expense and then going eagerly to serve Him. Therefore, please understand that this sannyasi is God. Do not say that He is some poverty stricken mendicant."

After a thoughtful pause the king continued to speak, "Now hear my orders concerning this sannyasi. I do not want anyone to disturb Him. He is free to go anywhere and preach anything He wants from His scriptures. Let Him perform kirtana with the people and be satisfied and stay wherever He desires.

If anyone tries to stop Him for anything, be he the Kazi, police inspector, or anyone, I will punish him with death." With these words, the king inside his inner quarters. Such are the wonderful ways of Lord Caitanya that this was the same King Hussain Shah who was responsible for desecrating and destroying hundreds of temples in Orissa.

Although Hussain Shah was such a fanatic and despotic Muslim ruler, even he accepted Lord Gauracandra as the Supreme Lord, but the spiritually blind cannot see Him as the Supreme Personality. They shave their heads and become sannyasis, but when they hear the Lord's eulogies, they burn within with envy.

The whole universe resounds with the Lord's panegyrics and ignorance is dissipated by hearing His glories. Ananta Sesa, Laksmidevi, Lord Brahma and Lord Siva are all intoxicated and mad after relishing the superexcellent pastimes of the Lord.

The Vedas sing laudatory hymns in His praise, describing His supreme lordship over everything. So if anyone feels irked hearing the transcendental qualities of Lord Krsna

Caitanya, then even if he is endowed with all good characteristics, they become malefic and cause him distress. On the other hand, if a person bereft of all good qualities remembers the Lord's lotus feet, he is immediately elevated to the spiritual abode of Vaikuntha. The concluding portion, or Antya-lila of this book reveals the transcendental activities of the Lord performing sankirtana.

The King's wise words created new confidence in him amongst the pious circles. They secretly assembled in a house and began discussing this news. They said, "Our king's character is terribly tyrannical. He is always influenced by the mode of ignorance. He has caused widespread devastation, demolishing thousands of temples in Orissa. Suddenly by some divine arrangement he is now being prompted by the mode of goodness. His words strongly indicate this change. But now again if someone influential comes along and sways the King with ill advice against Lord Caitanya, then the King might have Him brought in his presence and then anything could happen. So we must immediately send a message to the Lord suggesting that this place, being always under the surveillance of the Muslim king, is unsafe, and so He must proceed to the next village. A secret message was dispatched to Lord Caitanya through a reliable and honest brahmana.

The Lord was then totally submerged in divine ecstasy relishing the bliss within Himself, and was continuously roaring like the rumbling of thunder. Millions of people chanted "Hari! Hari!" and Lord Caitanya danced in ecstasy.

No unnecessary words or other activities distracted Him from dancing, singing and encouraging the others to sing. The messenger brahmana stood there amazed at the sight, failing to find the right opportunity to speak to Him. What to speak about others trying to talk to Him, the Lord even refused to converse with His own associates. The Lord was swimming in the tides of ecstatic bliss. He was tasting the nectar of His sweet devotion unto Himself forgetting every other activity.

The messenger did not find the occasion to speak to the Lord, so he approached His devotees. The brahmana said, "You are all followers of the Lord, so please approach Him timely and give Him a message from the pious section of our village. It says, 'What is the necessity of staying so close to the King's palace?' The brahmana offered his repeated dandavats to the Lord from a distance and left. The Lord's associates were worried by the implications of the message. Yet they could not deliver the message to Him because the Lord was oblivious to everything else and simply engrossed in dancing. Raising both His arms He sang, "Sing, sing the name of Hari!" And the millions who now swayed to the music joined in with clapping hands and singing "Hari! Hari!"

Simply by remembering the Lord's devotees, all obstacles are removed, and the noose of material entanglement falls away. The living entities are able to perform their slightest activity only by the help of His energy. He is glorified in the Vedas as the Supreme Brahman, Absolute Truth, eternal and pure. His illusory potency, Maya, puts the living

entity into illusion whereby he forgets his constitutional position and becomes shackled by the chains of material life. This very same Supreme Lord has appeared only to liberate the conditioned soul by bringing down with Him and distributing the nectar of love of Godhead amongst all.

Which king can cause fear in the Lord? The Vedas declare that Yamaraja, the lord of death, and death personified are the Lord's menial servants. Lord Gauracandra, the son of Mother Saci, is the Lord of both the material and spiritual planets. Now He continued kirtana with unbounded joy, unconcerned about anything else. The Lord had ignited the hearts of the teeming millions who came to see Him with such transcendental happiness that even they were unafraid of the King's close proximity, what to speak of the Lord Himself becoming intimidated by the King. Although the spectators were mostly very ignorant, when they saw Lord Caitanya they became fearless of even death, then why should the thought of a mere king invoke trepidation in them? The atmosphere resounded with jubilant chanting of "Hari! Hari!" as the crowd appreciated the presence of the Lord of Vaikuntha mingling with them singing and dancing freely.

Suddenly the devotees began to worry, and this was immediately felt by the Lord, who is the Supreme Soul within everyone's heart. The Lord smiled and returned to His normal behavior. He then spoke, cutting asunder the anxiety of His devotees. He said, "I know you are very concerned and afraid, but why should the King call for Me? It is natural for Me to meet someone who wants to see Me, but it is not possible that everyone would like to meet Me. So why be worried? If the King wants to see Me, then I will see him. And how can the King order Me to come to him? What power does he have to do so? Only on My prompting can the King say these words. What is his ability to see Me when others more powerful search the Vedas to seek My grace and sight? Kings, sages, demigods and perfected yogis fail to see Me even after a long arduous search.

I have advented to propagate the congregational chanting of the holy names of God, and with this I will deliver this sinful material world. Those demons and evil forces who never accepted My authority and lordship will weep in joy in this age by chanting My names. I will vigorously distribute in this age such extraordinary devotional service, which is sought after even by demigods, sages and perfected beings, that even the most abominable sinners, dogeaters, untouchables and women will receive it. But those who, becoming intoxicated with education, wealth, family background and knowledge, criticize and offend My devotees I deprive of everything, and they can never know My true identity.

I declare truly that My name will be preached in every town and village of this earth. I have appeared in this universe, so I want that people seek after Me, yet nobody is doing so. Therefore it is highly improbable that the King would want to see Me." The Lord finished His talk giving the devotees hope and joy. The Lord stayed in that village for another few days performing kirtana and dancing, without the shadow of fear hanging

over the people. Who can understand the Lord's mind? The Lord went back to Bengal instead of proceeding to Mathura.

Lord Caitanya told the devotees, "I am going to see the Lord of Nilacala." The supremely independent Lord, the source of the highest spiritual bliss, traveled southward, singing and dancing on the way. He stayed close to the Ganga all the way, and in a few days He arrived at Advaita Acarya's house. Advaita Acarya's days were fully taken up blissfully absorbed in watching the wondrous activities of His son, neglecting all other work. Now I will describe these wondrous activities of the son that had so captivated the whole attention of the father, Advaita Acarya.

Advaita Acarya's son's name was Acyutananda. He was certainly the fit son of an able father. One day an elevated sannyasi visited their house and met with Advaita Acarya. The sannyasi was at first hesitant, then Advaita Acarya offered His respects and seated him. Advaita inquired, "How can I serve you, master?" The sannyasi replied, "There is one thing I want to beg from You. I have a few questions I want You to answer." Advaita Acarya replied, "Kindly eat first and we can talk later." But the sannyasi insisted, "I want to first know the answers to my queries." Advaita Acarya relented and said, "All right, please ask your questions."

The sannyasi said, "Please tell what is Kesava Bharati's relationship with Lord Caitanya?" Advaita Acarya considered the question in His mind and thought, "There are two concepts, social norms and spirituality. Although the Supreme Lord does not have parents, still we say Krsna, the son of Mother Devaki. In a spiritual sense the Supreme Lord does not need a guru, yet we find that the Lord is having a guru and we glorify these activities of His. Therefore, why should I talk about the spiritual aspect first? Better I speak about the social norms first."

After thinking in this manner, Advaita Acarya said to the sannyasi, "Sri Kesava Bharati is Lord Caitanya's guru. You already know that, yet why do you ask?" As Advaita Acarya was speaking these words, Acyutananda came running into the room. Acyutananda was five, without any clothes, his chubby and charming form was covered with dust. He was as beautiful and attractive as Kartikeya. At this age he was already very knowledgeable, devoted, and an extremely potent personality. When he heard his father's words saying that Lord Caitanya has a guru, he became very upset and angry. But when he spoke he smiled and said, "Father, what did You say? Can You please repeat it. You really think that Lord Caitanya has a guru? I cannot understand how You can dare to say such a thing. If such words have emanated from Your mouth, then surely we find ourselves in Kali yuga now. Or maybe it is because the illusory potency of Lord Caitanya is insurmountable. Even Lord Brahma and Lord Siva are deluded by it. I can understand that You have been affected by Lord Caitanya's deluding potency. It must be under the influence of the Lord's illusory potency that You have uttered such a statement as, "Lord Caitanya has a guru."

"By Lord Caitanya's desire the entire cosmic manifestation enters into the pores of His transcendental body as He lies in the waters of the causal ocean. Many wise and powerful sages, proud of their status, find themselves confused and lost. Just as when Lord Brahma came out of the lotus that grew out of Lord Caitanya's navel by Lord Caitanya's desire to participate in this pastime. Lord Brahma was lost and could not see or understand anything. Finally Lord Brahma began meditating on the lotus feet of the Lord. The Lord being satisfied then gave him transcendental knowledge. With this knowledge, Lord Brahma began to create this material universe. This knowledge was then passed down to the great sage, Sanaka, and others. Very mercifully they propagated this knowledge to others. Gradually, by disciplic succession the knowledge has come down. Then how is it possible that You say that that very same Supreme Personality, Lord Caitanya, has a guru? You are my father and my instructing spiritual master, so I am to learn from You. Why then are You giving wrong instructions?"

Acyutananda became silent. Advaita Acarya felt rising pride mixed with unbounded joy within Himself. He cried out, "Dear son, dear son!" and picked Acyutananda up in His arms, drenching him with tears of ecstasy. He said to His son, "as a matter of fact, you are My father and I am your son. You have come to Me as My son to give Me spiritual instructions. I have certainly offended you, so please forgive Me. I promise never to say such things any more." Acyutananda became immediately shy hearing his own praises, and he kept his head down. The visiting sannyasi was overwhelmed hearing Acyutananda's words, and he fell down to the ground like a stick offering his obeisances. He said, "He is truly a worthy son of Advaita Acarya. Like father, like son. All this is very wonderful to me. Right here is proof of the Lord's inconceivable potency. Otherwise how could such words emanate from a mere child's mouth? I have chosen an auspicious moment to come and see Advaita Acarya and I saw the most amazing miracle." He offered repeated obeisances to Advaita Acarya and his son, and feeling content and blissful, the sannyasi left, chanting Lord Hari's holy name.

Acyutananda was indeed a worthy son of Advaita Acarya because he had taken complete shelter of Lord Caitanya's lotus feet. If someone worships Advaita Acarya but disregards Lord Caitanya, even if he is Advaita Acarya's son, he will be doomed. Advaita Acarya was so impressed with His son that He forgot all other duties. He took him in His arms and wept in great satisfaction. He smeared the dust from His son's body all over His own body. He began to dance happily saying, "Lord Caitanya's associate has appeared in My home." Who can know the extent of Advaita Acarya's devotion as He danced with His son in His arms.

Lord Caitanya found Advaita Acarya engrossed in dancing when He arrived at His house with all His associates. When Advaita Acarya saw that the dear Lord of His heart had arrived, He fell to the ground and offered His obeisances chanting "Hari! Hari!" He immediately went into a state of intense ecstasy oblivious to His body and home. The ladies of the house chanted loudly, praising the Lord. Advaita Acarya's house echoed

with jubilant sounds. Lord Caitanya firmly took Advaita Acarya in His embrace and showered Him with tears of immense joy. Advaita Acarya fell to the ground and placed the Lord's lotus feet on His chest weeping profusely. The devotees were amazed to see such wonderful loving exchanges between the Lord and His dear associate, so they also were unable to contain their tears of happiness.

Advaita Acarya Prabhu composed Himself, and with utmost humility He offered Lord Caitanya a seat. The Lord sat down on the elevated seat, and His associates sat surrounding Him. Meanwhile, Advaita Prabhu and Nityananda Prabhu grasped each other in a warm embrace reading each other's hearts effervescent with joy. All the devotees offered obeisances to Advaita Acarya, who in turn clasped everyone in a loving embrace. Only Vedavyasa is able to fully describe the transcendental joy that descended in Advaita Acarya's house that day.

Suddenly, Advaita Acarya's son Acyutananda, appeared in that assembly and fell at Lord Caitanya's lotus feet. The Lord quickly picked him up in His lap and bathed him in tears of love. The Lord kept him lovingly, not letting him go, and Acyutananda clung to the Lord not wanting to get down. The devotees were moved to tears of joy seeing the Lord's extraordinary mercy upon this small boy. Acyutananda was dearly loved by everyone, and all the Lord's associates were very much loved and respected by Acyutananda. Lord Nityananda and Swarupa Damodara loved him dearly. He was amongst the foremost of Gadadhara Pandita's disciples. For these reasons, Acyutananda was considered by everyone to be the worthy son of an equally worthy father. Thus the Lord was experiencing divine bliss to be amongst His old and dear associates once again. He remained for a few days in Advaita Prabhu's house immersed in the ecstasy of kirtana. Advaita Acarya's joy at having His dear Lord in His house was ever increasing.

After the initial excitement, Advaita Acarya gave more thought to other matters. He sent a messenger to Navadvipa to inform Mother Saci of the Lord's arrival in Santipura. The messenger was transported in a palanquin for speed. He requested Mother Saci to immediately accompany him back to Advaita Acarya's house. Since Lord Caitanya had left home, Mother Saci had gradually become more and more immersed in an ocean of spiritual bliss of love of Godhead. She was unaware of external situations. She spoke things that had no immediate relevance, or seemed to be listening to someone unseen.

When Mother Saci met anyone, she would ask, "Please tell me the news from Mathura, Vrndavana. How are Krsna and Balarama faring in Mathura? And how well is that sinful demon, Kamsa, continuing his tyrannical activities? What about that thief, Akrura, who stole my Rama and Krsna? In fact, I heard that that demon, Kamsa, died and Ugrasena was crowned the new king." Sometimes Mother Saci cried out loud, "Rama! Krsna! Quickly go and milk the cows. I will go and sell the milk in the market." Sometimes she was seen running absorbed in deep thought with her hands stretched out in front saying, "Hold Him! Hold Him! There runs the butter thief. Let me see how You escape today. I

will catch You and bind You." At other times she would say, "Come, let us go to the Yamuna for a bath." Many times she waited piteously, her eyes releasing endless gushing streams of tears in such a manner that even stone hearts melted.

Lord Krsna would sometimes appear in her meditation then she laughed out in loud peals in the same manner for hours, exuding inexplicable joy. Then suddenly she would fall into an ecstatic swoon lasting several hours, where the external world stopped existing for her. Another amazing symptom was when she began to tremble it was as if someone were repeatedly lifting her up in the air and hurling her down to the ground. No one other than Mother Saci could exhibit such ecstatic feelings of love of Godhead.

Lord Caitanya is certainly the unlimited reservoir of love of Godhead, Krsna. He has also infused into Mother Saci that same spiritual loving potency. Therefore who can fully describe the various ecstatic transformations of Mother Saci? Day and night she is immersed in an ocean of devotional bliss. And from time to time, when her consciousness focuses on the immediate present, then also it is only to perform worship to the Deities of the Supreme Lord. All her activities are devotional service to Krsna. The messenger from Santipura arrived at a time when Mother Saci was engaged in remembering Krsna.

The messenger said, "Lord Gaurasundara has come to Santipura. Come, Mother Saci, let us go right away to see Him." This news deeply moved mother Saci into a state of overwhelming placid bliss. She was indescribably content. The other devotees of the Lord were jubilant. Gadadhara Pandita, Murari Gupta and other beloved devotees of the Lord immediately accompanied Mother Saci to Santipura. When Mother Saci and the devotees arrived in Santipura, the news was quickly brought to Lord Caitanya.

The Lord rushed to meet His mother. When He but saw her from a distance, He fell to the ground like a rod and offered obeisances. He circumambulated her on and on chanting many verses and offering repeated dandavats. He prayed, "You are the universal mother, the embodiment of pure devotion, transcendental to all material inebriety. By your gentle glance upon the living entities alone, the jivas can develop love and attachment for the Supreme Lord Krsna. You are personified devotional service to the Supreme Lord. You have the potency to fulfill everyone's desire. You are in fact Gangadevi, Mother Devaki, Yasoda, Devahuti, Prsni, Anasuya, Kausalya and Aditi. They have all emanated from you and will finally merge in you. Who can describe your transcendental glories? You dwell in everyone's heart." The Lord chanted eulogies in this manner, and He fell to the ground in joy, offering obeisances.

Who other than Krsna Himself can exhibit such extraordinary heights of devotion to father, mother, guru, or to any superiors. As He offered obeisances and chanted prayers, His whole body was bathed in ecstatic tears. And when Mother Saci saw her son for the first time after such a long interval, she became inert with ecstatic bliss. All the while the Lord sang verses of praise, she remained stiff in spiritual shock like a wooden doll. The

Lord continued exuberantly, "Whatever devotion I have for Krsna is only due to your grace. And all the millions of servitors of the Lord who have the slightest relationship with you are extremely near to My heart. Anyone who simply remembers you will become free from all material bondage. Gangadevi and Tulasidevi are famous for purifying everything by their mere touch, but even they are highly privileged to have your association.

You have put so much time, energy, and love to raise Me from birth. I have been always cushioned by your affection at every step of My life. I will never be able to repay this incalculable debt of love to you. Here again, only your wonderful qualities can counteract this burden of debt." It gave the Lord a special satisfaction to glorify His mother. The devotees also experienced transcendental joy hearing the Lord. Mother Saci, or Ai as she is more popularly known, knew that her son was Narayana, the Supreme Lord, incarnated on Earth, and so could say anything at any time.

Mother Saci then spoke up saying, "Who can understand Your words? Logs in an ocean are tossed about and drawn away by waves not having any control of direction. Similarly, the living entities are in this material ocean being swept away without volition by the waves of Your illusory potency. This is all I am able to say. The rest is You know what is best to be done. I see You are praising me and offering obeisances to me, but my understanding of all this is that You are independent, hence You can act as You wish." The devotees greeted Mother Saci's words with spontaneous appreciation. Who can really glorify the extent of Mother Ai's devotion to the Supreme Lord? It was in her glorious womb that the Supreme Personality of Godhead, Lord Gaurasundara appeared. Even if someone speaks the name Ai without understanding its spiritual significance, still by the transcendental potency of the word he is alleviated from all suffering.

Mother Saci's heart was filled with immense satisfaction seeing her son. The devotees were swept away by tides of trembling ecstasy. It is impossible for a puny mortal to fully describe the joy that permeated there. Even Lord Nityananda was overwhelmed with happiness seeing Mother Saci's satisfaction. Advaita Acarya was reciting prayers to Devakidevi and offered repeated obeisances to Mother Saci. All the devotees like Haridasa, Murari, Srigarbha, Narayana, Jagadisa, Gopinatha and others were very blissfully affected by her joys. Whosoever reads and hears these ecstatic narrations is enriched with the jewel of love of Krsna.

Advaita Acarya came to the Lord and gained permission for the fortunate Mother Saci to cook for Him. Mother Ai went to the kitchen with bubbling joy thinking, "I am cooking for my Gauracandra, who is the Supreme Lord Narayana."

Innumerable items of food appeared as if by magic. Many of the preparations she cooked were unknown to me and so I have no name to describe them. Mother Saci knows that the Lord loves to eat sak or spinach, so she turned out twenty varieties of sak. In fact, each

vegetable was prepared in ten to twenty different ways. After cooking, she brought all the dishes and placed them neatly in the dining hall and put some tulasi buds on each item. In the middle of the room she spread a very nice sitting mat for the Lord.

The Lord came with all His associates to eat. When He saw the elaborate arrangements with the countless dishes He fell down and offered dandavats. The Lord exclaimed, "Leave aside partaking of these foodstuffs. Just by seeing this transcendental food one becomes free from all material entanglement. And how can I sufficiently glorify the quality of cooking? In fact, simply by smelling the food one develops pure devotion to Lord Krsna. Now I can understand that Lord Krsna Himself along with His associates must have already tasted this delectable food."

The Lord then circumambulated the bhoga and sat down to eat. Taking permission from the Lord, the devotees also sat down to see Him eat. As the Lord of the Vaikuntha planets ate, the fortunate Mother Ai feasted her eyes on Him. He tasted every single item that was there with childish relish. But amongst all the dishes, the Lord preferred the different types of sak spinach. He ate that again and again. Thus sak gained the special favor of the Lord. The devotees were thoroughly enjoying this scene as the Lord always went back to eat the sak. The Lord then began to explain the esoteric efficacy of eating sak.

The Lord smiled and said, "This sak here is known as acyuta. By relishing this sak one quickly develops a special attachment for Krsna. And the result of eating patal, bastuka and kal saks is that one attains the association of pure Vaisnavas birth after birth. By eating salinca and helanca sak, one is not only free from diseases, but achieves the platform of pure devotion to Lord Krsna." The Lord ate, and in between spoke out the transcendental qualities of eating different kinds of sak. Everyone experienced such spiritual ecstasy that day while the Lord took prasada that only Lord Ananta Sesa knows these facts in detail and is constantly describing them with His thousand tongues. In Kali yuga that same Lord Ananta Sesa has appeared Lord Nityananda, the Avadhuta. Everything that I write are simply pointers and are only by His grace. They are all explained by Srila Vyasadeva in detail. Anyone who reads and hears these descriptions becomes free from the darkness of ignorance.

After this pleasurable experience of eating, the Lord got up and washed Himself. As soon as He left the seat to wash and again sat down to relax, the devotees pounced on the Lord's remnants and began to eat. Someone said, "Why should a brahmana take these remnants? I am a sudra; only I have the right to eat this." The other replied, "I am not a brahmana." Many just slipped in through the crowd and taking a handful of prasada ran away. Someone said, "The sudras are not eligible to eat remnants. Try to understand this by analysis. It is already stated in the scriptures." Another said, "I do not want any remnant food. I just want the food vessels." Yet another devotee said, "It has always been my duty to throw away the Lord's leaf plate, but now you are forcibly taking the remnants, simply showing your bossy nature." In this way the devotee used all cunning to

steal some of the nectarean remnants touched by the lotus mouth of the Lord. And considering that the food was cooked by Mother Ai and then taken by the Supreme Lord, it was natural that everyone became so greedy for it. Happily licking their fingers after eating, they washed and came and sat in front of the Lord.

The Lord looked at the devotees sitting around Him and spotted Murari Gupta. The Lord smiled and said to him, "Murari, I heard that you have composed something about Lord Raghava in eight verses. Please read it." Murari began to read the verses in Sanskrit as if in a trance of ecstasy. The meanings of which are, "I constantly serve the lotus feet of Lord Ramacandra, the spiritual master of the three worlds, whose brother, Laksmana, is Lord Ananta. Laksmana is dressed in opulent kingly attire, with a bright golden complexion, always meditating on serving His older brother, Lord Rama, and who is a most expert archer and is always walking in front of the Lord.

"I constantly serve the lotus feet of Lord Ramacandra, the spiritual master of the three worlds, who with His family slew Khara, Trisira and Kabandha, thus clearing the idyllic forest of Dandaka of mischievous demons, who killed King Bali and made friends with Sugriva." Like this, Murari Gupta recited all the eight verses. Then on the Lord's instructions he began to explain the meanings of those verses.

Murari explained, "With a complexion like that of fresh durba grass, He is seated on a gem-studded majestic throne smiling benignly. Sri Janakidevi, Sita, is on His left. He is the supreme archer, teaching everyone the art of archery. He is the desire tree who more than fulfills all the yearning of His devotees. His younger brother, Laksmana is Lord Ananta Sesa.

He is constantly absorbed in serving His elder brother. Walking everywhere ahead of His elder brother, Laksmana is an extraordinary archer. Lustrous with a golden complexion, He dons a stately golden robe. Lord Ramacandra, the pride of the Raghu dynasty, is the supreme teacher of everyone. I worship His lotus feet birth after birth. Bharata and Satrugna fan Him with whisks, and Hanuman and his army of monkeys kneel with folded hands singing of their Lord's glorious activities.

I pray that birth after birth I may sing of His transcendental activities, for it is He who befriended and graced Guha, who belonged to the lower caste of dog eaters. The Lord willingly renounced the kingdom and crown on the instructions of His guru to live in the forest and perform divine deeds. He killed King Vali, and mercifully offering His friendship to Sugriva, He made him king. Everyone should take shelter of His lotus feet for He is the Lord of all the three worlds and He kindly liberated Ahaya. Worship the lotus feet of the Supreme Lord who built a bridge across the ocean with the help of the monkey army and Laksmana and later killed the demon, King Ravana, who was powerful enough to defeat even Indra, the king of the heavens.

Worship the lotus feet of the best of the Raghu kings. By His mercy, the devout Bibhisana became the king of Lanka although he was not in the least interested in the position. Such are the Lord's wondrous activities that even the Yavanas or Muslims are eager to hear His pastimes. He is always carrying His bow only to suppress the miscreants. He cares for His subjects in the kingdom just like His own children. By His mercy alone all the residents of Ayodhya were transported to the spiritual sky in their selfsame form and became permanent residents of Vaikuntha. Just worship the lotus feet of the Supreme Lord Raghavendra, who is eulogized in the Vedas as the Supreme Brahman, the Lord of the universe. Mahesvara, Lord Siva, looses his clothes intoxicated by the nectar of chanting His holy name, and Laksmidevi is eternally engaged in massaging His lotus feet."

Thus Murari Gupta recited and explained all the eight nectarean verses in praise of Lord Ramacandra composed by himself. Lord Caitanya was very satisfied with Murari Gupta, and He placed His lotus feet on Murari's head in blessing. The Lord said, "Listen, dear Gupta, I am blessing you that you can eternally serve the lotus feet of Lord Ramacandra. Whoever takes your shelter and association for a single moment will easily attain Lord Rama's lotus feet." The devotees resounded their loud approval hearing Lord shower His blessings upon Murari Gupta. In this way the magnanimous Lord dispensed boons to the devotees, always surrounded by the bee-like associates who are eternally attracted to the lotus feet of the Lord.

Suddenly a leper appeared in that assembly and came before the Lord. He threw himself down on the ground like a stick groaning in pain. Then getting up he lifted his arms high and began to wail loudly. He said, "O merciful Lord, You have risen like the sun on this Earth only to dissipate the sufferings of this material life. Your compassionate nature is always moved by the distress of others, and so I have come to You. I am burning in the pain of leprosy. Kindly tell me how I can be relieved of this." When the leper had finished speaking, the Lord addressed him angrily with a thundering voice. He said, "Go! Go away from here! Just seeing you incurs sin. Even if a very pious man sees your face, the day will bring him only woe.

You are a wretched sinner and a Vaisnava offender. Much more suffering is in store for you. You cannot even tolerate this pain, you contemptuous reprobate. How are you going to live through the sufferings in Kumbhapa hell.

"A Vaisnava is so pure that just uttering his name can cleanse the entire universe. Lord Brahma takes pleasure in singing panegyrics to the Vaisnava. One easily attains the inconceivable association of the Supreme Lord Krsna simply by serving a Vaisnava. In fact nothing is superior to the worship of a Vaisnava. The Srimad-Bhagavatam unequivocally explains that a Vaisnava is more dear to Lord Krsna than even elevated personalities like Lord Ananta Sesa, Laksmidevi, Lord Brahma or Lord Siva. In Srimad-Bhagavatam (11.14.15) it says "O Uddhava, you, My devotees are more dear to

Me than anyone else. Although Brahma is My son, Siva My partial expansion, Sankarsana My brother, and Laksmidevi My wife, they are not so dear as you are. What to speak of others, even I in My Deity form am not so dear.

"So anyone who offends a Vaisnava and criticizes him has to suffer terrible consequences life after life. A person's piety, education and austerity are rendered useless by criticizing a Vaisnava. Lord Krsna even refuses to accept worship from a Vaisnava offender. Mother Earth feels blessed when the Vaisnava dances on her, whose very sight destroys nescience and sin in every direction, who when dancing if he lifts his arms to the sky waives away all ill fortune in the heavenly abodes. Such an elevated devotee is Srivasa Pandita, and you are so demoniac that you have offended him. Your leprosy is just a mere reminder of your offenses. The actual punishment is yet to come, to be meted out by Yamaraja, the god of death. Therefore I do not even want to see you, and I am not he one to deliver you."

The leper quietly heard the Lord's chastisement, then with utmost humility and meekness, holding straw in his teeth he began to speak. He prayed, "In my ignorance I have destroyed myself. Delirious with the material disease, I have grievously criticized and offended a Vaisnava. For this heinous act I have rightly deserved my painful due. Now my Lord, pray think of my deliverance. It is the nature of saintly personalities to heal the suffering of the wretched and forgive the blasphemers. Therefore I have taken shelter of You, but if You turn me away, who will save me? You know the penances for the different sinful activities, so as a kind father to all please tell me what penances will condone my offenses. As I have sown by Vaisnava aparadha, so I have painfully harvested my grief."

The Lord replied, "Leprosy for an offender is just his first punishment. It is only the beginning. The worst is yet to come. Yamaraja has eight lakhs forty thousand types of excruciating punishments waiting for the offenders. You should go right away to Srivasa Pandita and throw yourself at his feet. It was Srivasa Pandita you offended, and so you can be excused by his mercy alone. If a thorn is stuck in the throat, then it has to be pulled out by another thorn, not that when a thorn gets stuck in the feet the shoulders have to be treated. This is the only means for your reprieve. Srivasa Pandita is very elevated and intelligent. If you beg him then he will surely forgive you."

The devotees expressed their loud approval of the Lord's perfect and honest instructions. The leper paid his obeisances to the Lord and the devotees and hurried off to see Srivasa Pandita. Srivasa Pandita, out of his causeless mercy exonerated the leper from all offenses and saved him from the worst fate. The Lord had clearly described the horrific results of offending a Vaisnava. In spite of hearing this, if a person is still so foolish to indulge in criticism and blasphemy of Vaisnavas, then Lord Caitanya will personally mete out the due punishments.

If one sees two Vaisnavas quarreling, then one should never think that something is amiss, or that there is enmity and malice between them. Such quarreling is in fact pleasing to the Lord and is transcendental. The arguments and abuses exchanged between Rukminidevi and Satyabhamadevi although sounding like serious fights, are factually not so, because they are forever united in their service to their common Lord and master. There is no enmity between Vaisnavas. The Supreme Lord Himself induces these fights due to His frolicsome nature. But if anyone foolishly sides with one Vaisnava against another, then he is doomed due to offending a Vaisnava.

The Vaisnavas are the extensions of the Lord's limbs, so how can one benefit by serving Him with one hand and inflicting pain on Him with the other? One who has developed such vision becomes steady in devotional service. One who understands that Lord Kṛṣṇa and His devotees, the Vaisnavas, are nondifferent, and with this knowledge serves the Lord, can easily cross the ocean of nescience. One who glorifies, hears and understands these transcendental subject matters can always avoid Vaisnava aparādha.

The Lord remained a few days more in Santipura enjoying His stay in Advaita Acarya's house. Soon it was time to celebrate the auspicious occasion of Śrīla Madhavendra Puri's appearance day. Although there is no difference between Madhavendra Puri and Advaita Acarya, yet Advaita Acarya considered Himself to be Madhavendra Puri's disciple. It is certain that Lord Gaurasundara is eternally present in Madhavendra Puri's body. His devotion to the Supreme Lord is unparalleled. By Lord Kṛṣṇa's grace, the Lord's transcendental potencies were fully manifest in Madhavendra Puri. Kindly hear attentively how Advaita Acarya became a disciple of Śrī Madhavendra Puri.

Before the advent of Lord Śrī Caitanya in this world, the entire planet was bereft of any devotional feelings towards the Supreme Lord. Even then, Śrīla Madhavendra Puri, by the special mercy of Lord Caitanya was constantly experiencing devotional ecstasy. All the ecstatic symptoms would manifest on his person. He was so totally saturated in meditating on the Supreme Lord Kṛṣṇa that he was not aware of what he was doing. While walking on the streets suddenly he would start to dance very gracefully and chant the holy name. Sometimes due to intense devotional feelings, he would go into a spiritual coma lasting several hours. Again at times experiencing acute love in separation, he would cry shedding torrential tears gushing out like the River Ganga in spate. Then there were instances where he would break out in loud peals of laughter and intoxicated by the nectar of love of Godhead, he became unaware that he had lost the clothes he had on.

Śrīla Madhavendra Puri spent his days happily relishing his sublime relationship with Lord Kṛṣṇa. Only the absence of devotion amongst the general populace disturbed him and made him morose. He gave much thought to how to alleviate this suffering of the people. He arrived at the conclusion that the Supreme Lord Kṛṣṇa must appear. The society then had no interest in nor understood the purpose of celebrating festivals of Lord Kṛṣṇa's pastimes or holding night-long kīrtans glorifying Kṛṣṇa. People's understanding

of a perfect religious activity was to stay up nights listening to songs about the demigoddess Mangal Candi. The only gods they knew were demigods like Sasti and Visahari, and they worshiped these demigods with much fanfare and ostentation.

Many persons simply desired to increase their wealth and dynasty. To reach this end, they worshiped demons and ghosts with offerings of animal flesh and wine. Their fondest enjoyment was to listen to banal songs of equally mundane songsters. It was truly a sign of great piety if someone uttered the names of God, "Govinda or Pundiraksa" once, at the time of the morning bath. People were so steeped in the mode of ignorance and deluded by Lord Krsna's maya that they had no concept of who a Vaisnava is, what is Krsna kirtana, why do devotees dance and even weep in ecstasy during kirtana.

Srila Madhavendra Puri was deeply pained by the godlessness of the people, yet he found no one to speak to. Thinking that sannyasis would be sympathetic to his concern because of their renounced order, he approached them, but to his dismay he found that they were polluted by the desire to become one with God. So he gave up further attempts to talk to them. He felt forlorn, he had no place to turn to where he could discuss topics of Lord Krsna's pastimes. Learned scholars, yogis, hermits and even sannyasis were never heard speaking any instructions guiding the people to serve the Supreme Lord. All of them were only interested in exhibiting their learning by presenting logic and argument. In fact they had become agnostics refusing to accept and revere the Deity forms of the Supreme Lord. Seeing these negative conditions and himself all alone, Srila Madhavendra Puri decided to live away from society in a forest.

Srila Madhavendra Puri observed, "Why am I roaming amongst people searching for a Vaisnava? How can I meet one amongst them if they themselves have no appreciation for a Vaisnava? Therefore let me just go to the forest and live there. There at least I will not have to associate with a nondevotee." About the time he made up his mind to withdraw from society, by divine arrangement he met Advaita Acarya. Sri Advaita was also greatly afflicted for the same reason. He felt despondent seeing the lives of people were empty and meaningless without devotion to the Supreme Lord.

Sri Advaita Acarya in the meanwhile in spite of such reverse conditions had continued to preach about devotional service to Lord Krsna by the Lord's mercy alone. His discourses on the Gita and Bhagavatam always stressed devotional service to Lord Krsna, which is in fact the essential truth in these books. So when Sri Madhavendra Puri came to Sri Advaita's house it was a wonderful meeting of two highly elevated Vaisnavas. When Sri Advaita saw Srila Madhavendra Puri, recognizing all the signs of saintliness in him, he immediately fell to the ground offering his obeisances. Srila Madhavendra Puri picked up Sri Advaita and embraced him warmly, drenching him with tears of spiritual ecstasy.

They sat down and entered the unlimited ocean of nectar of Lord Krsna's pastimes. They forgot about themselves and everything else talking to each other about Krsna. Srila

Madhavendra Puri was such an elevated devotee and lover of Lord Krsna that just by seeing a blackish cloud he would become unconscious due to uncontrollable spiritual agitation. Hearing Lord Krsna's name brings him immediate ecstasy, and roaring loudly he would manifest various symptoms of divine love. Sri Advaita could see all these Vaisnava qualities in Srila Madhavendra Puri. He was extremely pleased to meet him and so he wanted to hear spiritual instructions from him. This was how the two spiritual stalwarts met.

Sri Advaita Acarya since their meeting always celebrated Srila Madhavendra Puri's appearance day with great festivity leaving all other work. So now he applied himself fully to commemorate this special occasion. Lord Caitanya and His associates were also very happy to join in the festivity, especially seeing how vigorously Sri Advaita went about decorating and making endless preparations for the celebration. Necessary requirements began pouring in from different people, just a clear indication to show how so many persons were attracted to the saintly qualities of Srila Madhavendra Puri. The devotees distributed different duties amongst themselves according to their capabilities to help in the preparations.

Mother Saci accepted the responsibility for all the cooking. The housewives gathered around her and began to get things ready. Lord Nityananda, who was always self-satisfied, wanted to serve and worship the Vaisnava. One devotee expressed his desire, "I want to make all the sandalwood paste." Another said, "I will make the flower garlands." "I will fetch water." said another. "Then give me the duty to wash and clean the floors," said yet another. Another devotee said, "All right then let me wash the feet of all the Vaisnavas." Everywhere devotees were very busy. Some were spreading the multicolored cloth awning overhead and tying the corners to the nails. Others hurried to bring vegetables, oils and so on to the kitchen. Many devotees began kirtan and dancing, and some joined in playing the gong and blowing conchshells. Devotees were jubilant, loudly chanting "Hari! Hari!" while they enthusiastically performed their various services. The festive mood had everyone in a grip. Happy tumult echoed everywhere. The loud chanting of the holy name, the blowing of conches, and the sounds of cymbal, gong and drums transformed Sri Advaita's house into Vaikuntha.

The Lord was very satisfied with all the elaborate arrangements. He went around the house looking at everything. A couple of rooms were packed with bags of rice. The fire wood was stacked like high mountains. Several rooms were being used for cooking with innumerable pots strewn everywhere. A few rooms were filled with lentil dahl; about seven rooms were packed with clothes. Room after room had just flat rice, puffed rice and leaf plated. It was impossible to count the number of bananas, coconuts, and big lumps of gur, molasses lying around. Then came the many, many rooms filled with an array of all sorts of vegetables like patal, aubergine, banana tree stem, potatoes, spinaches and so on. Another spectacle that met His eyes was the rows and rows of large containers filled with milk, yogurt and cream. Piled high were the sugar canes, and next to them

were large vessels of oil, ghee and salt. This miraculous display which appeared as if from nowhere is indescribable in its variety and volume.

The Lord was filled with wonder for He knew that all this was not humanly possible to accomplish at such short notice for one person. The Lord said, "Such manifestation of opulence cannot be the work of an ordinary mortal. Sri Advaita must be Mahesa, Siva, this is what I strongly feel. This miracle is possible only for Mahadeva, Lord Siva. Advaita Acarya must be the incarnation of Lord Siva." The Lord smiled and kept repeating these words. And in this manner, through insinuations the Lord revealed the actual spiritual identity of Advaita Acarya. One who is pious will accept these statements of Lord Caitanya with great spiritual joy. And those nonbelievers who have no faith in the Lord's words, will be confronted by Advaita Acarya Himself as a horrendous consuming conflagration. Although Sri Advaita is inherently very compassionate, His shelter is as cooling as the embalming rays of millions of moons, He transforms Himself into the terrible form of all-devouring death to those who have no faith in Lord Caitanya.

The Srimad-Bhagavatam clearly declares that if anyone utters Lord Siva's name even without the proper understanding of the esoteric truth about him, still he is absolved of all sins immediately. And if there is such a wretched person who denounces Lord Siva's name, and who feels depressed upon hearing his name, he is certainly thrown into an ocean of dark despondency. (SB 4.4.14): If anyone utters the name, Siva, consisting of two syllables, just once even without any faith then all his sins are purified. Lord Siva's orders cannot be disobeyed. He is famous as being completely pure-hearted and you are trying to be inimical to such an exalted personality. Fie on you! You embody misfortune." Lord Krsna Himself says that how can any person worship Him and not worship Siva? How can one develop love for Lord Krsna if he disregards Lord Siva who is so dear to Lord Krsna.

In the Srimad-Bhagavatam it says, "How can anyone render devotional service to Me (Lord Krsna) without worshiping My dear devotee Siva in the proper devotional mood. A person who does not respect Siva is envious of the Vaisnavas and is a sinful reprobate." Again, in the Skanda Purana it says, "First one should worship Lord Krsna, the cause of all causes, and then worship the best of the demigods, Lord Siva. Then all the other demigods should be worshiped with great faith and devotion." Sri Advaita Acarya is accepted by the saintly personalities as Siva himself. This is so because Lord Caitanya gave sufficient indications to establish this truth. Naturally, less intelligent persons raise clamorous objections against such truths. This is because they cannot gauge Sri Advaita Acarya's transcendental potencies.

Thus the Lord went around taking note of all the profuse arrangements, although it is impossible for me as the author to note it down in detail, such was the elaborate array. The Lord was very pleased and He began to glorify Sri Advaita to everyone. The Lord again came back to the place of kirtana. His presence immediately accelerated the

enthusiasm of the kirtana, and drowned the devotees in a deluge of divine nectar. Devotees danced in every direction, singing and clapping, their uncontained joy increasing with every passing moment. Far above all sound was the clearly discernible singing of the holy names of God. The devotees were now shining with greater effulgence, their bodies decorated with sandalwood paste and flower garlands. The Lord's associates were all very near and dear to Him, and their joyous singing of the holy name spread everywhere purifying the entire universe.

Lord Nityananda, with His tall impressive stature like that of a wrestler, danced and pranced about like a little boy chuckling with pure innocent glee. Sri Advaita Acarya was totally absorbed in dancing unaware of the passage of time. Haridasa Thakura and all the other devotees danced and sang jubilantly. And at last Lord Caitanya joined the dancing after inspiring everyone else to dance first. He danced together with all the devotees. The devotees circled Him and danced keeping Him in the center. The whole day passed in the ecstasy of dancing and kirtan, and finally the Lord sat down with all the devotees. Sri Advaita begged permission from the Lord to prepare for eating, and busied Himself making the necessary arrangements for all the Vaisnavas' prasada.

The Lord sat down to eat with His entire group of devotees. As usual the devotees sat around Him everyone wanting Him to be in the center. Like the many shining luminaries in the dark purple sky were the devotees, and the Lord arose on the horizon looking more iridescent than a million moons. Mother Saci had prepared a delicious feast in honor of Sri Madhavendra Puri with an incredible variety of rice preparations, vegetables and sweets. The Lord relished the transcendental delicacies and spoke about the glories of Srila Madhavendra Puri between mouthfuls. It was difficult to say which mouthful He relished more. The Lord said, "If one is fortunate enough to taste this wonderful prasada in honor of Srila Madhavendra Puri's appearance day, then one is immediately showered with loving devotion to Lord Krsna."

The Lord then got up from prasada and after washing Himself He sat down. Sri Advaita brought many flower garlands and sandalwood paste and placed them before the Lord. First the Lord garlanded and smeared sandalwood paste on Lord Nityananda and Swarupa Damodara Prabhu with great affection. Then one by one the Lord garlanded and smeared sandalwood paste on all the Vaisnavas with His own hands. The devotees were extremely happy to have received these directly from the Lord. They all cried out loudly the Lord's holy name making a joyous clamor that is impossible to describe. There was no way to gauge the pinnacles of ecstasy Sri Advaita climbed, because above everything He had the Lord of Vaikuntha Himself as His guest.

How is it humanly possible to fully describe all these transcendental pastimes of the Lord? The different activities the Lord performs within the span of a day cannot be recorded by anyone even if allowed a period of a million years to complete it in. Like a bird flying in the vast vault of the sky is unable to find its limits. Similarly, the pastimes

of the Lord are unlimited, and one is able to know as much as He empowers one to see and understand. The wooden doll is completely controlled by the puppeteer, so also I can say as much as the Lord prompts me to say. I do not know the chronological order of these pastimes. Somehow I am writing the glories of the Lord.

I beg humbly at the feet of all the Vaisnavas to forgive me for my offenses in this effort of writing. One who listens to these transcendental topics will certainly attain loving devotion to Lord Krsna.

Lord Sri Caitanya Mahaprabhu and Lord Nityananda are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Antya Lila

Chapter 5

All glory to Lord Gaurasundara, the spiritual preceptor of the entire universe. You are the desire tree of all the surrendered devotees. All glory to You, who are the most brilliant gem of the sannyasa order, the Lord of Vaikuntha. Please bless the living entities with Your merciful glance. All glory to the Supreme Lord Gauranga along with all His devotees and associates, for You are the most munificent Lord, an ocean of divine compassion.

Please hear attentively the topics narrated about the Lord in this concluding portion of this book. The Lord stayed another few days in Sri Advaita's house, and then went to Kumarahatta to Srivasa Pandita's house. Srivasa Pandita at this time was immersed in meditation on Lord Krsna, so when Lord Gaurasundara, the Lord of his life, appeared in person before him, it was like the object of his meditation was suddenly there in his presence, and as if the result of deep and sincere meditation was answered.

Srivasa Pandita threw himself to the ground like a stick and paid his respects to the Lord. He clasped the Lord's lotus feet to his chest, and heaving long sighs of love he wept profusely. The Lord picked up Srivasa Pandita and embraced him, drenching him with tears of divine love.

Srivasa's Pandita's entire family was truly blessed by the Lord's causeless mercy. They all crowded to see the Lord, and raising their arms in a gesture of overwhelming joy, they began to weep. Srivasa Pandita was beside himself with happiness. He could not fathom the exhilaration he experienced in the presence of the Lord of Vaikuntha in person as his guest in his house. He picked up the best seat on his head and brought it to the Lord. The lotus eyed Gauranga sat down. The devotees sat surrounding Him and began kirtana. The ladies of the house all made auspicious sounds of welcome to the Lord. Srivasa Pandita's house resounded with joy.

The news spread quickly of the Lord arrival in Srivasa Pandita's house. Acarya Purandara came immediately to meet the Lord. The Lord embraced him with warm affection and reverence, considering him to be His father. Acarya Purandara was overwhelmed with spiritual emotion and could not hold back his tears of extreme joy as he embraced the Lord. Sri Vasudeva Datta was very dear to the Lord. He knew all the esoteric conclusions by the Lord's grace. Sri Vasudeva was always meditating on how to properly benefit the living entities. Compassionate to everyone, he was perpetually absorbed in thoughts of Lord Caitanya.

He never looked for faults in others, but always praised their good qualities. He had great attraction and love for the Supreme Lord and His service, and he was always respectful to the Vaisnavas and rendered humble service to them. When the Lord saw Sri Vasudeva Datta He was very pleased and He embraced him and wept profusely in ecstasy. Sri Vasudeva fell down to the ground and clasped the Lord's lotus feet and began to cry out loudly. He cried so piteously that what to speak of men, even the stones could be moved to tears. Sri Vasudeva was endowed with such wonderful qualities that he alone could exemplify himself.

The Lord loved Sri Vasudeva so dearly that He said, "It is indeed true that I belong to Vasudeva." Repeatedly the Lord said, "My body is Vasudeva's property. He can sell Me anywhere he wants. This is true and not meaning anything else. A moment's association with Sri Vasudeva can bless anyone with Lord Kṛṣṇa's protection from all dangers. O Vaisnava devotees, please hear Me. I say truly that Sri Vasudeva owns me completely." The devotees became jubilant hearing the Lord shower such causeless mercy on Sri Vasudeva, and loudly chanted the holy name. Lord Gaurasundara is expert in praising His devotees and increasing their glories. Just as the devotees are always eulogizing the Lord's transcendental qualities, the Lord also does so in the same manner.

The Lord stayed for some time in Srivasa Pandita's house performing exhilarating pastimes. Srivasa Pandita and his brother Ramai Pandita were always engaged in singing the glories of the Lord, and the Lord feeling spiritually animated by their singing danced in ecstasy. Both the brothers, Srivasa Pandita and Ramai Pandita are very beloved of the Lord. They are like the two bodies of the Lord. Srivasa Pandita pleased the Lord in many ways by performing kirtana, discussing from the Srimad-Bhagavatam and maintaining proper standards of Vaisnava etiquette. It was in Srivasa Pandita's house that the Lord performed some of His most wonderful pastimes.

One day the Lord called Srivasa Pandita aside and asked him confidentially about some family matters. The Lord said, "I see you never go anywhere. How will you manage to make ends meet in the family and how are you doing it presently?" Srivasa Pandita replied, "My Lord, I have not the heart to go anywhere." The Lord gently prodded the subject further, "You have a large family to maintain, how then will you look after them?" Srivasa Pandita said, "Whatever comes because of my fate will certainly come as

a provision." The Lord then said, "Then Srivasa, take sannyasa!" Srivasa replied, "That is not possible for me."

The Lord said, "On one hand you refuse to accept sannyasa, and on the other hand you do not go to beg alms. How do you plan to maintain your family? I am unable to understand you. Nowadays if one does not make the effort of going hither and thither then nothing comes of its own. Under the circumstances please tell Me what do you propose to do?" Srivasa Pandita said clapping his hands thrice, "Here is my explanation – one, two, three." The Lord insisted, "Please explain properly why you clapped thrice and what does 'One, two, three' imply?" Srivasa Pandita replied calmly, "I have taken a solemn vow that if after fasting for three meals I do not get any food then I will surely tie a stone around my neck and drown myself in the Ganga."

As soon as the Lord heard these words He roared like thunder and said, "What did you say, Srivasa Pandita? You will be fasting because of lack of food? Even if Laksmidevi by some rare chance has to go begging, your family will never experience poverty. Srivasa Pandita, you have already forgotten what I have said in the Bhagavad-gita (9.22) 'Those who worship Me with devotion meditating on My transcendental form, to them I carry what they lack and preserve what they have.' One who is fixed in undeviating meditation on Me has never to beg at anyone's steps. All the mystic potencies automatically manifest in him. My devotees are fully protected by My Sudarsana disc at all times, and even at the time of total annihilation of this material universe, they remain transcendental and unaffected."

The Lord continued, "One who simply remembers My devotee, I take responsibility of maintaining him. The servitor of My servitor is dear to Me, and he certainly attains My shelter. My servitors need not have any concern about their maintenance since I am taking their responsibility on My shoulders. So Srivasa Pandita you just remain happily in your house and every requirement will automatically come to you. I am blessing you and Sri Advaita with the boon that none of you will ever be affected by old age, debility, or senility."

The Lord then called for Ramai Pandita and told him, "Listen, Ramai Pandita, I instruct you to always serve your elder brother, as if he were the Supreme Lord. Know also that you are as dear to Me as My very life, so I want that you never deviate from this service to Srivasa Pandita." Both Srivasa Pandita and Ramai Pandita were overwhelmed with divine bliss. The blessed Lord had filled their hearts with indescribable joy. By Lord Caitanya's causeless mercy, even now, in some pastime, all requirements are coming on their own to Srivasa Pandita's doorsteps.

The Lord remained a few days more in Srivasa Pandita's house enjoying His stay in the company of His associates and the affectionate family members of Srivasa Pandita. From there He went to Sri Raghava Pandita's house in Panihati. Sri Raghava Pandita was

always busy in serving Lord Krsna. So when the Lord arrived, Sri Raghava Pandita was overwhelmed to see his beloved Lord face to face. He fell to the ground offering obeisances, and clasped His lotus feet, the very same lotus feet that are the source of Laksmidevi's constant joy. He began to weep in jubilation. The Lord was also extremely happy to see His dear devotee, and He picked him up and embraced him, while unrestrained tears of joy bathed Raghava Pandita. Sri Raghava Pandita did not know what to do or how to receive the Lord such was his effusive bliss. The Lord of Vaikuntha, Sri Caitanya, was very pleased with Srila Raghava Pandita's devotion, and He showered His mercy upon him.

The Lord said, by coming to Raghava Pandita's house and seeing him, all My gloom has been dispelled. Coming to his house has resulted in the same purification, and hence satisfaction, as bathing in the holy Ganga." Then smiling benignly at Srila Raghava Pandita, the Lord said to him, "Dear Raghava Pandita, please go immediately and prepare food for Lord Krsna's satisfaction." Raghava Pandita immediately went off swimming in ecstasy to execute the Lord's order. His heart inundated with divine love, he cooked as his heart dictated, a plentiful variety.

The Lord came to eat accompanied by Nityananda Prabhu and all the associates. The Lord relished Srila Raghava Pandita's cooking and praised each and every preparation. The Lord said to Raghava Pandita, "Raghava Pandita has cooked everything so excellently well. Especially I have never tasted such a delectable preparation of spinach, sak, ever before. Raghava Pandita already knew that the Lord was very fond of sak, so He made it a point to prepare it in many delicious ways. The Lord, finishing His food, washed and came and sat down.

Meanwhile, word had spread that the Lord was staying in Srila Raghava Pandita's house. Sri Gadadhara dasa heard the news and came hastily to meet the Lord. Srila Gadadhara das was very near and dear to the Lord. He epitomized pure devotion to the Lord.

The Lord was extremely pleased to see Gadadhara dasa and out of great love for him He placed His lotus feet on his head. Sri Purandara Pandita and Srila Paramesvari dasa also came rushing to see the Lord. Paramesvari dasa was so surrendered to the Lord that the Lord reciprocated and manifest Himself in person in his Deity. Both these saintly devotees were in great ecstasy to see the Lord, and they cried tears of divine love. Srila Raghunatha Vaidya, that very exalted Vaisnava, also came to meet the Lord. In this way, an endless stream of devotees came to see the Lord. Panihati village experienced an extraordinary spiritual event by the Lord's advent and stay there. The Lord inundated the whole village with divine ecstasy by His personal presence.

Once, the Lord called Srila Raghava Pandita aside and spoke to him alone. He said, "Raghava, I want to reveal to you confidentially that Nityananda Prabhu is nondifferent from myself. You must understand that whatever Nityananda wants of Me I do it.

Without sophistry I say that everything I do is through Nityananda. We are one and the same. That which is rarely attained by great mystics steeped in meditation is easily obtained from Lord Nityananda. Therefore, engage yourself with sincerity and deference in Nityananda's service, knowing Him to be the Supreme Lord." Before leaving the fortunate village of Panihati, the Lord instructed Makardhavaja, "Serve Raghava Pandita nicely. Know that the loving attachment you have developed for him is highly appreciated by Me."

The Lord then came to a place called Varaha-nagara. He visited the residence of an exalted and saintly brahmana. The brahmana was well-versed in the Srimad Bhagavatam, and upon having the Lord's audience, he began to recite the verses. As the Lord heard the verses from Srimad-Bhagavatam read by him with sublime devotion, He went into an ecstatic trance. With a voice resembling the roll of thunder, He cried out "Read on! Read on!" The pious brahmana was blissfully submerged in the text reading aloud and the Lord began to dance in divine exultation, oblivious to everything around Him. Verse after verse described the transcendental glory of loving devotional surrender, and the Lord swooned again and again falling like a rod on the ground with tremendous force. Such was the Lord's spiritual ecstasy that the people were amazed and afraid to see Him fall with such intensity. This pastime lasted late into the night. The brahmana read and the Lord danced.

Gradually the Lord came out of His ecstatic trance and He calmly sat down. He was extremely happy with the brahmana, and so He embraced him. The Lord said to him, "I have never heard anyone reciting the Srimad-Bhagavatam so sweetly, therefore I name you Bhagavat acarya or the spiritual preceptor of the Bhagavatam. You need not engage in any other activity; just go on reciting the Bhagavatam." Everyone was jubilant with the brahmana's new and deserving title. They appreciated it with loud chanting of the Lord's name. Blessing the residents of that place, the Lord traveled along the banks of the Ganga visiting many houses of devotees. He satisfied all the devotees, fulfilling their hearts' yearning to see Him. Finally He returned to Nilacala, Puri. One who hears these descriptions of the Lord's return to Bengal becomes immediately free from all distresses.

Great crowds of people greeted the Lord as He entered Jagannatha Puri with jubilant sounds saying, "The moving Lord Jagannatha has come back to Nilacala." The news flashed with the speed of lightening everywhere.

Sri Sarvabhauma Bhattacharya and the other Oriyan associates of the Lord came running to see Him. The devotees were morose because of feelings of separation since the Lord was away, and now on His return they were exulting and welcomed Him with loud kirtana. The Lord, the reservoir of divine love, embraced them, reciprocating their spiritual affections, and bathed everyone with His effusive tears. Once in Nilacala, He began to reside in Kasi Misra's house.

Here in Puri, the Lord spent all His time dancing in ecstasy and performing sweet, sublime kirtanas everywhere. Often He danced before Lord Jagannatha losing Himself in the ecstatic graceful movements, sometimes within the closed precincts of Kasi Misra's residence, and at other times He simply ran out to the ocean shores and danced to the rhythmic crashing of the waves on the sand.

Blissfully oblivious of every other activity, the Lord now engaged in this wonderful pastime. He was up early with the first blowing of the conchshell from the temple, and as the doors to Lord Jagannatha opened He was there bowing before the Lord. So wonderful was His love for Lord Jagannatha that tears cascaded from His eyes and flowed like the river Ganga. All the people stared, transfixed in amazement, their worries and sorrows long forgotten. Crowds followed Him wherever He went. They were moved and inspired. Loudly they chanted "Hari! Hari!" as they went behind the Lord's dancing form.

The King of Orissa, Maharaja Prataparudra, also heard the news of the Lord's return to Nilacala. He immediately left the capitol, Cuttaca, and hurried to Nilacala, Puri. The King was very keen to see the Lord and meet Him, and had been trying since long without success. He had requested many of the Lord's associates, including Sri Sarvabhauma Bhattacharya, to approach the Lord on his behalf, but all of them were afraid to approach Him on this matter. So thinking, he said exasperated to Sri Sarvabhauma, "If you are so afraid to speak to Him about me, then at least point Him out to me without Him seeing me." Appreciating the King's intense desire to see the Lord, the devotees decided to help him. They conferred and said, "The Lord becomes totally absorbed while dancing, and the external world fades into oblivion from His consciousness. At that time the King, who is so deeply religious, can see the Lord from his place of hiding."

The devotees explained their plan to the King, and the King eagerly responded saying, "I just want to see Him once by any means." So one day the King was informed that the Lord was dancing, and he hurried to the spot. He quickly found a vantage point that was well hidden. From there he saw the most wonderful sight of his life. The Lord's eyes were like two river sources spouting unlimited tears like waterfalls, and all the ecstatic symptoms manifested on His person at different times. He sometimes fell to the ground with such terrible force that people gasped in horrified alarm. When the Lord began His roaring like thunderclaps, the King had to hold his hands over his ears. Then suddenly the Lord would be overcome with the mood of intense separation from Krsna and break down in heartbreaking tears. So many subtle spiritual moods played on the Lord's person that it is impossible for anyone to describe.

Dancing constantly with His long arms up in the air, and chanting "Hari! Hari!," the Lord was fully saturated in ecstasy. Finally, when He became aware of His immediate surroundings, He came and sat down amongst the devotees.

The King after seeing the Lord's dancing till the end, stealthily slipped away, his heart full with effervescent joy, his inner eye still viewing the graceful movements of the Lord. Though the King was fully satisfied, his mind was stuck with a gnawing doubt, which later turned out to be a blessing in disguise.

When the Lord was submerged in dancing, tears cascaded down from His eyes, and saliva drooled out of His mouth and nose in the acme of divine ecstatic. His body was smeared all over with drool and dust, and the King could not comprehend that these were symptoms of spiritual love for the Supreme Lord Kṛṣṇa. Doubt crept into his mind, but without revealing this to anyone he went away feeling happy and content. On returning home, he went to rest for the night. The King had failed to understand even after the day's experience that his worshipable Lord Jagannātha had appeared dancing before him incarnated as Lord Caitanya, the topmost sannyasi, so the Lord Himself set about to communicate this truth to the King.

That night, the pious King Prataparudra saw Lord Jagannātha appear in his dreams. He saw that Lord Jagannātha's body was covered with dust. His eyes like torrential springs gushed out incessant tears. Drool was dropping out of His mouth and nose wetting His body and making it gleam. In the dream, the King thought to himself, "What kind of pastime is this? All these activities of Lord Jagannātha are incomprehensible to me." The King approached his beloved Lord to touch His lotus feet, and Lord Jagannātha said, "No, no, this is not proper. When I am smeared with camphor, musk, sandalwood paste, vermillion and other perfumed oils, then I am the most desirable and clean, but see now My body is covered with dust and drool and I am not fit to be touched by you. Today you came to see Me dancing and when I was covered in dust and drool you found Me repulsive. Now that I am in that same dirty condition, how can you think that now I am clean enough to be touched by one who is a great monarch with an illustrious ancestry?" Speaking in this manner, Lord Jagannātha, the most merciful Lord, smiled at His servitor.

The next moment, the King saw, still in the dream, that Lord Jagannātha was no longer seated on the throne. The new occupant of the throne was Lord Caitanya.

His body was covered with dust, and smilingly He spoke to the King, "How can this be possible. Today you went away having found Me repugnant, then why do you want to touch Me now?" After the Lord finished speaking, He continued to smile benignly upon the King, thus showering unlimited mercy on him. On awakening after awhile, the King began to weep bitterly and condemned himself for his act.

He repented, "I am the most sinful wretch alive. I could not recognize that Lord Caitanya was the Supreme Lord. Of course, how much intelligence does a human possess to understand the infinite truth on his own. Even Lord Brahma is deluded by His illusory, *māyā*. Therefore my Lord, be gracious on me, forgive me for my offensive behavior. Accept me, a lowly person, as Your servant and bless me. Then the King realized that his

worshipable Deity, Lord Jagannatha. was in fact Lord Caitanya. With this realization his yearning to meet the Lord increased manifold. Yet none of the Lord's associates could arrange a rendezvous with the Lord.

Soon after this incident one day the Lord was sitting in a garden surrounded by all His devotees. Mustering up courage, alone he approached the group and fell flat at the Lord's lotus feet. Immediately the King was heaved high on waves of ecstasy. Shivering, weeping, and horripilation all manifested on his person. The Lord, seeing that the King was indeed imbued with the spiritual sentiments of a Vaisnava placed His hands on him and said, "Rise, O King." The touch of the supreme master's hand on him brought him out of his ecstatic trance and he clasped his hands around the Lord's feet and began to cry.

The King began to pray to the Lord, "Save me, O Lord! Save me! You are an ocean of mercy and the Lord of all living entities. Please look upon me favorably and forgive a fallen sinner like me. You are the fully independent Supreme Lord, most munificent. O Lord Caitanya, You are the friend of the poor and meek. Please protect me, for You are eulogized with chosen verses by all the most powerful demigods. You are the husband of the goddess of fortune, Laksmidevi. You are the only shelter and Lord of all the surrendered souls. Your form is absolutely transcendental to all material inebriety. You are the initiator of congregational chanting, fearlessly propagating it, for You are the conqueror of the terrible demon, Mura. Your transcendental qualities and names are all unfathomable, and You are the repository of all supramundane excellences. Your lotus feet are constantly worshiped and glorified by Lord Siva, Lord Brahma, Lord Sesa, Sridevi and others. You are also the priceless gem amongst all the sannyasis. O Lord gaurasundara, I bow humbly before You with this prayer that You may never reject me and deprive me of Your sublime shelter."

Lord Caitanya was very satisfied with King Prataparudra's prayers. He blessed him saying, "May you develop an unalloyed taste for serving Lord Krsna. Do not engage in any other activity except to render devotional service to Lord Krsna. Go and perform continuous chanting of the holy name, and you will always be protected by the Lord's Sudarsana disc. My reason for coming to Nilacala was to meet the three of you, you, Sarvabhauma Bhattacarya and Ramananda Raya. There is just one request of Mine I want you to keep, that is not to broadcast about Me. If you do so then I will leave right away." Saying this, He lifted the flower garland adorning His neck and placed it around the King. The Lord bade him farewell, feeling very satisfied with him.

Offering repeated dandavts to the Lord, the King left, taking seriously to heart the Lord's instructions to him. The King's mission was complete. He had seen and met the Lord. From then on he was always engrossed in meditation on the Lord's lotus feet. One who hears this narration of how King Prataparudra met Lord Gaurasundara is guaranteed to receive divine love of Godhead. The Lord's pastimes in Nilacala are numerous, and He enjoyed His own activities.

The Lord's eternal associates who appeared in Nilacala all spontaneously recognized Lord Caitanya as the Lord of their heart. Sri Prasyumna Misra is an ocean of love for Krsna. Lord Caitanya personally gave him shelter at His lotus feet. Then there is Sri Paramananda Mahapatra, who is an embodiment of nectarean love for Lord Caitanya. Sri Kasi Misra was always in a state of divine ecstasy relishing the sublime nectar of Krsna prema. The Lord stayed in his house. The Lord spent most of His time in congregational chanting in the company of these servitors.

Most of the Lord's followers who had developed disinterest to continue in family life, all came to stay in Nilacala. Lord Nityananda spent a long time in Nilacala. He was always enthusiastic, jubilant, and roamed everywhere in Nilacala like the noon sun. He was perennially saturated and intoxicated with divine love. I am incapable of writing fully about His unlimited ecstatic love. He is always chanting just one name, Sri Krsna Caitanya; no other name escaped His lips even in a dream. Just like Sri Laksmana was completely devoted to Lord Ramacandra, so is Nitai fully surrendered to His love for Lord Caitanya. The reason for the whole world glorifying Lord Caitanya even today is solely due to Lord Nityananda's mercy. In this way, the two brothers, Lord Caitanya and Nityananda Prabhu passed Their days in Nilacala.

One day Lord Gaurasundara, the Supreme Personality of Godhead now appeared in human form, was sitting in a secluded place conversing with Lord Nityananda. The Lord said to Nityananda Prabhu, "O exalted one, dear Nityananda, please listen. You must return to Navadvipa immediately. In My own words I have promised, "I will drown every ignorant, wretched and fallen soul in the deluge of Krsna prema. But now if You also take to the life of a hermit discarding Your indomitable enthusiasm, then who will deliver these fallen souls? You are the storehouse of devotional mellows, distributing divine love to everyone. Now if You withdraw within Yourself from these activities, then what was the necessity of Your appearance on this planet? If You want My opinion, then I think You should go immediately to Bengal and relieve the sufferings of the conditioned souls by showering them with a mood of devotional service."

On receiving these instructions from the Lord, Nityananda Prabhu started for Bengal with all His devote associates. These elevated souls were, Ramadasa, Gadadhara dasa, Raghunatha Vaidya, Krsnadasa Pandita, Paramesvari dasa, and Purandara Pandita. On the way, Lord Nityananda was the first to be overcome with spiritual ecstasy. This spiritual mood infected all the other associates.

They were filled with wonderment seeing Lord Nityananda. Soon they were also experiencing unlimited divine bliss. Ramadasa, a stalwart amongst the Vaisnavas, was imbued with the spiritual mood of the Supreme Lord Krsna Himself. Right in the middle of the road he stood like Gopala, bent in three places for almost an hour, oblivious of his surroundings.

Gadadhara dasa was overcome with the mood of Srimati Radharani. Laughing in sweet peals he said, "Who wants to buy yogurt?" Raghunatha Vaidya was draped in the sublime personality of Mother Revati. Paramisvara dasa and Krsnadasa were both experiencing the mood of Gopala and the cowherd boys. They began to make sounds with their mouths when herding the cows. Purandara Pandita had climbed up a tree. Shouting he said, "I am Angada," and jumped down in a leap from the branch. Lord Nityananda had infused in everyone's heart the ecstatic experiences of exhilarating spiritual moods. They traveled like this for a few miles sometimes going to the left and sometimes to the right without any direction.

After awhile they asked the local people, "Please tell us how we can reach the Ganga." They replied, "O goodness, you have already come too far. You must go back a distance of two hours." They changed direction according to the direction of the locals, and traveled for awhile in the right direction, but again after some distance they got aimlessly lost in their mood of ecstasy. They had to stop someone and ask again for proper direction.

Again one of them pointed out, "You have to travel another twenty miles to the left." Realizing their confusion, they laughed looking at each other and embarked once more on their journey. They had forgotten the existence of their own bodies, what to speak about remembering the right direction. Unconcerned about the needs of the body like thirst, hunger, fear and suffering, they were always experiencing great joy. Who can describe the transcendental activities of Lord Nityananda as He traveled, because they are inexhaustible.

Finally they arrived at Panihati village on the banks of the River Ganga. Lord Nityananda went first to Sri Raghava Pandita's house, and put up there with all His devotees. Both Raghava Pandita and Sri Makardhavaja Kan and their families were very happy to receive their most exalted guests. The guests remained there for a few days. In that wonderful atmosphere Lord Nityananda and His devotees felt always spiritually exhilarated. Every once in awhile Lord Nityananda would roar out His appreciation. Once He felt strongly within Himself the spiritual urge to dance. Suddenly all the singers began appearing there. Sri Madhava Ghosa, the famous kirtana singer came. His kirtana singing was the best in the whole world. He was known as the singer from Vrndavana because he was especially expert because he was especially expert in singing about the Lord's pastimes in Vrndavana, which were Lord Nityananda's favorite kirtanas.

Lord Nityananda danced with such ecstatic abandon that the earth reeled under His weight. Roaring sounds like thunder incessantly issued from His mouth, and when He fell crashing to the ground people stood back in amazement. When His merciful glance fell on any person, he was instantaneously infused with divine love of Godhead, and by the power of that love the recipient also fell to the ground swooning. Lord Nityananda is the embodiment of the highest spiritual love, and He has advented simply to alleviate the

suffering due to ignorance in this world. While dancing, He manifested all the different ecstatic symptoms of divine love. Finally He sat down on Lord Visnu's throne and acquiesced to a request to be bathed by the devotees.

Sri Raghava Pandita and His other eternal associates immediately made preparations for the abhiseka or bathing ceremony. They carried in hundreds of pots filled with Ganga water and perfumed it with delicate aromas. The devotees one by one poured water over His head with a gladdened heart, and all the while chanted the Lord's holy name. The devotees chanted appropriate mantras for the abhiseka and felt divine exhilaration surge through their person. After the abhiseka they clothed Him in fresh new clothes, decorated Him with sandalwood paste, and covered His full broad chest with garlands of fragrant wild flowers and tulasi leaves. Then they made Him sit on the ornate Visnu throne of shining gold draped with flower garlands and leaves. When Lord Nityananda sat down, Sri Raghava Pandita went behind the throne and held an open umbrella over His head.

The whole house now began to reverberate with jubilant sounds of human voices chanting the holy name mingled with the melody of musical instruments. Lifting their arms and begging the Lord to protect them, the devotees forgot all their cares and worries and even their own bodies. Lord Nityananda, now totally steeped in the ecstasy of His own divine self, glanced all around, emanating love of Godhead from His eyes, and also showered them with merciful drops of tears.

He called Raghava Pandita and ordered, "Dear Raghava Pandita, go and bring Me right this moment a garland of kadamba flowers. I am very fond of kadamba flowers. In fact I am always attracted to stay in the kadamba forest." With folded hands Sri Raghava Pandita replied, "But my Lord, this is not the season for kadambas." The Lord gently pressed, "Go and look carefully in the garden. Maybe a few can be seen blooming somewhere." Sri Raghava Pandita went inside the house to the garden and was very astonished to see what met his eyes. Fresh and lovely kadamba flowers were blooming gleefully in his lemon tree. The flowers were a beautiful hue and gave out sweet fragrance. In fact, these extraordinary flowers could destroy all the material attachments of anyone looking at them. Sri Raghava Pandita was beside himself with joy as he beheld this supramundane phenomenon.

He quickly gathered the kadamba flowers and began to deftly string them into a garland, and then brought it before Lord Nityananda. Lord Nityananda was greatly pleased to see the kadamba garland, and He placed it around His neck. The Vaisnavas were intoxicated with the heady aroma of the flowers and were fascinated by the miracle. But soon another miracle took place. Suddenly the whole room was fragrant with a new scent. The delectable fragrance of Dona flower filled the air captivating everyone's mind. Laughing aloud, Lord Nityananda teased saying, Tell Me which flower smells like that." The devotees replied with folded hands, "The air carries the delightful scent of dona.

Letting everyone speak first, Lord Nityananda finally revealed to them a great secret. He said with overflowing compassion, "Pay good attention to this very mysterious happening. Lord Caitanya has come from Nilacala and is present here and now to hear your kirtana. He is laden with dona flower garlands He is wearing around His neck, and He has entered the form of a tree. The scent from these divine garlands has now permeated everywhere. He has come personally from Puri to hear your kirtana and witness your dancing. Therefore, all of you leave everything else aside and just constantly chant the holy names of Krsna.

Let the nectar of the wonderful activities of Lord Sri Krsna Caitanya infuse love of Godhead in you."

Revealing thus this transcendental happening, Lord Nityananda began to roar loudly, chanting, "Hari! Hari!" He glanced at everyone, His vision emanating sublime love of Godhead. The devotees, touched by the Lord's infinitely tender glance, were instantaneously transported to a region transcending the mundane plane of physical awareness. Dear readers, please try to comprehend the extraordinary potency of Lord Nityananda, how He inundated the entire planet with the knowledge and taste of devotional service to the Supreme Lord. That superexcellent mood of devotional surrender of the damsels of Vrndavana as is described in the Srimad-Bhagavatam was facilely made available by the mercy of Lord Nityananda to the whole world.

Lord Nityananda was sitting on the throne, and all the devotees sang and danced in front of Him. Some of the devotees, unable to contain their surging glee, climbed up a tree and began to move on tender branches and twigs, but miraculously did not fall. Others roared thunderously and jumped down from the tree. There were others who circled their arms around a tree trunk and uprooted the whole tree all the while loudly chanting "Hari! Hari!" Some became surcharged with such immense spiritual strength that they ran to the nearby rows of betel nut trees and putting their arms around a few of them uprooted them all at once like a bunch of grass.

Lord Nityananda's extraordinary potency to infuse the devotees with blissful love of Godhead was so dynamic that their bodies began manifesting all the ecstatic symptoms of love of Godhead as described in the Srimad-Bhagavatam like crying, shivering, being paralyzed, perspiring profusely, horipilation, roaring, hoarseness, turning pale, and so on.

Wherever Lord Nityananda glanced, He saw everyone being showered by the nectarean rain of devotional ecstasy. As His transcendental glance rested on any devotee, he was instantaneously injected with divine love, and swooning, that devotee fell to the ground unaware of the loss of his clothing. Magnetically drawn to the Lord's divine person, the devotees stretched out in an attempt to reach Him. The Lord, a perfect picture of complacency, remained seated on His throne smiling benignly. All His main associates became imbued with extraordinary spiritual potency and mystic opulences. They became

omniscient. Their every word became true. Their features flowered into Cupid's beautiful attractiveness. Whoever they touched became electrified with spiritual current thus making them lose any affiliations towards the mundane, even their own bodies.

Lord Nityananda spent three months in Panihati performing transcendental pastimes with His associates. The three months passed quickly, carrying the devotees in the waves of divine ecstasy. Unconcerned about their physical needs, they sang and danced. Only the Vedas will try to fully describe in detail the activities that went on in Panihati. What Lord Nityananda did in the span of an hour is practically impossible for anyone to narrate exhaustively. Sometimes He danced in a stately manner surrounded by the devotees, and then suddenly He decided to sit on the throne and ordered the devotees to dance before Him one by one.

During each of the devotees' dance performance, many incidents occurred. The dancing inspired transcendental loving emotions amongst the devotees, drowning them in a deluge of love of Godhead. All the spectator devotees fell swooning in a moment when the ecstasy reached an apex. It looked like a cluster of banana trees being uprooted in a storm. The devotees did as directed by Lord Nityananda. They constantly chanted Lord Caitanya's glories led by Lord Nityananda. The whole atmosphere was spiritually highly volatile. Whoever came even to simply watch the happening would be so infected with this spiritual mood that they would also become totally involved, oblivious of everything else. Whatever the devotees desired was immediately fulfilled. Thus the three months seemed to fly by without anyone noticing.

One day during these three months, Lord Nityananda felt the desire to decorate Himself with ornaments and fine dresses. No sooner He felt the urge and fineries were being brought by different people without prior information.

All these gifts were very precious and of the best quality. The finest silks, exquisite gold jewelry studded with brilliant gems. The people came with their gifts and offered them to the Lord with great reverence. The Lord tried on all the different ornaments. There was such a wide variety of all shapes and designs of jewelry that one had never seen before. Gold ornaments studded with pearls, emeralds, rubies, the gold intricately worked upon to give exquisite designs.

He wore beautiful rings on all His ten fingers. Many brilliant necklaces of priceless gems decorated His neck and chest. Then showing special favor to Lord Siva, He slipped two Rudraksa necklaces around His neck. As He moved, the light set afire the gems set into His golden earrings. The silver anklets around His lotus feet tinkled pleasingly. White, cream, blue and yellow silks draped Him in flowing grace. An enchanting sight it was indeed. Devotees had lovingly made beautiful garlands of fragrant flowers like malati, malika, yuthi, and campaka and now put them over His head to sit delicately on His chest with the rest of the shimmering gems. But with each motion they swayed. The fragrance

of these garlands mingled with the aroma of fresh sandalwood paste that were applied on His body filled the air with a heavy sweet scent.

Soft shining silks of different hues were tied around His head to make a multicolored turban. Bright flower garlands were also neatly placed on the turban to make a unique headgear. His happy face exuded irresistible glowing charm enough to overshadow the brilliance of a million moons. Smiling, He constantly chanted the Lord's name. His lotus-eyed glance roved the room and released in every heart the floodgate of love of Godhead. Two iron rods that shone like silver stood on either side of His throne. He held one in His hand as Lord Balarama holds His plough. His associates, who were actually the expansions of the cowherd boys of Vraja, took up different ornaments and instruments that decorate them as they go grazing the cows. They dressed themselves with armlets, belts, anklets, necklaces; tied horns, flutes and reeds to their belts; and looped the rope for tying cows around their shoulders.

Then Lord Nityananda went out with all His associates as if going to graze the cows. They visited the houses of all the Vaisnavas residing on both banks of the Ganga. Himself immersed in an ocean of ecstasy that was within Himself, the Lord blessed everyone with His association. The people were helplessly drawn to Him on sight, captivated by His power and beauty. He is the embodiment of all transcendental mellows, representing both the holy name and the Supreme Godhead Himself. Even the atheists and agnostics upon seeing Him began to offer prayers to Him feeling an urge in their melted hearts to offer everything to Him. The most munificent Lord showers causeless mercy upon all.

Wherever He went, whatever He did, Lord Nityananda was constantly absorbed in sankirtana. And when He began dancing and singing kirtan, He sent everyone reeling in spirals of divine exultation. Even the young children exhibited wonderful powers in His presence. Children from ordinary households manifested such strength that they uprooted big trees roaring loudly like thunderbolts. They said, "I am a cowherd boy," and ran about. Hundreds tried to hold these children but failed to do so. This was such an extraordinary feat for a mere child. The children chanted jubilantly, "Sri Krsna Caitanya, Jaya Nityananda!"

A more wonderful phenomenon then came to light. The children had gone without food for an entire month. Everyone was amazed, so before they lost their minds, they prayed to Lord Nityananda and took shelter of Him. The Lord looked after the children like a father. He fed them, actually putting food in their mouths. Sometimes He bound them, making them sit next to Him. He would even beat them as a disciplinarian, and enjoying Himself, He would laugh out loudly.

One day Lord Nityananda came to the house of Gadadhara dasa feeling great affection for him. Sri Gadadhara dasa was always submerged in the ecstatic mood of the gopis of Vraja. Lifting a water pot filled with Ganga water on his head, he would go around

vending, "Who wants to buy cow's milk?" Such was his absorption in the mood of Vraja. In his house he worshiped a beautiful Deity of Lord Bala Gopala, Krsna. When Lord Nityananda came inside the house and saw the charming Bala Gopala Deity, He immediately picked Him up and held Him to His chest. All the devotees began to chant Krsna's name loudly, and Lord Nityananda, roaring like a lion began to dance.

Sri Madhava Ghosa started singing. He was specially gifted with a very sweet voice, and so when his song described Krsna's pastimes of levying taxes on the gopis, Lord Nityananda was overwhelmed with a surge of divine emotions. Thus the Lord was engaged in ecstatic pastimes with the most fortunate Gadadhara dasa who never forgot for a moment that he was a gopi.

The Lord continued to dance so gracefully that it is impossible to describe His lissome movements. He manifested all the ecstatic symptoms and the transformations of ecstatic emotion of love of Godhead. His movements were like flashes of lightening, yet charming and delicate. The expressions with His eyes and eyebrows were subtle, and He always kept a mild smile playing on His lips. The movements of His head were expertly done like a seasoned classical dancer, knowing the correct nuances to express the various transcendental moods. Then bringing His exquisite feet together, He began to jump with ease and flowing movements. He was the all-merciful Lord, so wherever He looked all the men and women felt drawn into an ocean of indescribable bliss. Such was the impact of His benign glance that everyone lost all sense of time, body and matter, and experienced only an overwhelming joy.

The divine devotional bliss that Lord Nityananda showered on everyone without discrimination by His causeless mercy was the object of great value for very elevated yogis and sages. By His mercy, other miracles also came to be manifest. When a grownup man as strong as an elephant has to fast for three days, he becomes weak. The children were fasting for a month, but now when they danced they seemed to have more energy and stamina than a lion. And although Lord Nityananda manifested such miraculous powers, no one could understand how everything was happening due to the illusory potency of the Lord, Sri Krsna Caitanya. Lord Nityananda spent a few days in Gadadhara dasa's house drowning everyone in an ocean of transcendental bliss. Gadadhara dasa felt divine exhilaration. Forgetting the mundane surrounding, he constantly chanted and made everyone also chant encouraging them tirelessly.

In that same village lived a very tyrannical Muslim priest, or Kazi. He was strongly opposed to the congregational chanting of the holy names. Intoxicated with spiritual ecstasy, Gadadhara dasa one night made his way to the Kazi's house. Everyone was mortally fearful of the Kazi, but Gadadhara dasa this night strode fearlessly to his residence. Never once did he stop chanting as he entered the house. The Kazi's friends and family members stared speechless in disbelief at Gadadhara dasa. Gadadhara dasa said, "Where is that rascal Kazi? He had better chant Krsna's name or I will sever his head."

The Kazi came charging in, fuming with rage, but seeing Gadadhara dasa he calmed himself.

The Kazi inquired, "Why have you come here, Gadadhara dasa?" Gadadhara dasa replied, "I have some things to discuss with you. Lord Caitanya and Lord Nityananda have incarnated in this age and have inspired the entire world to chant Krsna's holy name. Only you remain to chant, so I have come to urge you to chant Lord Hari's name. The Lord's holy name is all auspicious and supremely beneficial, and I take responsibility for saving you from all sinful reactions if you simply chant." Although the Kazi was known to be very cruel, now he was speechless and stupefied. Then smiling wanly, the Kazi said, "Listen, Gadadhara dasa, tomorrow I will certainly comply with your request to chant 'Hari! Hari!' but tonight please go home." As soon as Gadadhara dasa heard Lord Hari's name from the Kazi's mouth, he became jubilant. He said, "Why wait for tomorrow? Just now you have taken the Lord's name, and now you are completely free from all sins and inauspiciousness."

Saying this to the Kazi, Sri Gadadhara dasa began to dance like a madman clapping his hands. Then suddenly he turned around and left, leaving a surprised Kazi still staring after him. Gadadhara dasa returned to his residence. Gadadhara dasa was always absorbed in meditating on Lord Nityananda. He is counted among the foremost of Lord Caitanya's associates. This Kazi was considered so evil that no saintly persons would come near him. In fact, they said his close proximity would contaminate anyone. Yet Gadadhara dasa showed his mercy even to such a demoniac person as he was. Gadadhara dasa was able to make him temporarily forget his malicious ways and inspire him to take Krsna's holy name once.

The truth is that one who is imbued with love of Krsna can never be attacked by snakes, tigers or any wild beasts, or be burned by fire. The devotional surrender to Krsna Lord Brahma strives for, and the intimate loving exchanges of the gopis of Vrndavana with Krsna were all manifest in the persons of Lord Nityananda's associates solely by the causeless mercy of Lord Nityananda. Therefore, all of you, my brothers, please serve the lotus feet of Lord Nityananda. By His infinite grace one can attain the eternal shelter of Lord Caitanya.

A few days passed, and one day Lord Nityananda had the urge to see Mother Saci. So He left the next day journeying towards Navadvipa with His associates. On the way He came to a village called Khardaha. He went to the house of Purandara Pandita. The Lord felt such great ecstasy that He began to dance jubilantly. It is impossible to pin down His graceful and lithe movements. Purandara Pandita was also a great devotee who was already mad with love of Godhead. He climbed up a tree and began to roar loudly like a lion. Another devotee named Caitanya dasa had become so surcharged with spiritual ecstasy that he was oblivious of everything around him. He ran into the forest chasing away the wild beasts with his rumbling roars. Once he saw a tiger and jumped on his

back. The tiger was helpless, unable to do anything. Such is the potency of Lord Krsna's mercy. He then picked up a huge python and placed it on his lap and began to play with it fearlessly as he had earlier played with the tiger. All these miracles were taking place by Lord Nityananda's mercy.

Lord Nityananda is especially inclined and affectionate to His devotees. He makes them very subtly taste the highest devotional mellows that even Lord Brahma is hankering after. Sri Caitanya dasa was deep in ecstasy, totally forgetting himself. He continuously spoke his intimate thoughts. He remained in the water for several days without a trace of discomfiture. All his movements in this moment were practically unnoticeable, almost like an inert being. His devotional ecstasies were too numerous and subtle to be described. Sri Caitanya dasa was truly a very surrendered devotee, just like the great Murari Pandita. Even if the breeze that has touched his body touches someone, he can immediately feel growing attachment for Lord Krsna.

There are some who call themselves Caitanya das, or servant of Lord Caitanya, but even in their dreams they never glorify the Lord. Lord Caitanya is the heart and soul of Advaita Acarya, and by the Lord's mercy and Advaita Acarya's loving devotion to the Lord, that Advaita Acarya is always situated in transcendence. All glory to Advaita Acarya whose devotion to the Lord is exemplary and He is supremely powerful due to the Lord's grace. The real devotees consider that this relationship between Lord Caitanya and Advaita Acarya as His servitor has made Advaita Acarya great, whereas the pretender devotees think that such descriptions of Advaita Acarya wane His glory. How can such reprobates keep names like "servant of Lord Caitanya" and take shelter of Advaita Acarya. As for those who refer to these sinful reprobates as Advaita Acarya's followers, they also do not actually know the Acarya's heart. Their keeping names like Caitanya dasa is the same as when the demons keep names like punyajana or pious person.

Lord Nityananda stayed on in Kardaha for a few days and then left with His followers to the village of Saptagrama. In this village, the famous seven sages (sapta rsis) performed severe austerities sitting on the bank of the Ganga, and finally attained the lotus feet of Krsna, Govinda. This place is known throughout the universe as Triveni ghat. The three most holy rivers – Ganga, Yamuna and Sarasvati confluence at this spot. The mere act of seeing this place purifies one of all sins. Lord Nityananda and His associates bathed there feeling sublime joy. From there they went to Uddharana Datta's house, also situated on the banks of the Ganga and sojourned for a few days.

Sri Uddharana datta received the Lord with great love and reverence and worshiped Him with all his heart, body and words. In this way, Sri Uddharana datta inherited the transcendental fortune to serve Lord Nityananda, who is the Supreme Lord eternally for His servitor Sri Uddharana datta. And because of Sri Uddharana Datta, the entire community of traders became purified, of this there is no doubt. It was as if Lord Nityananda had advented specifically to deliver this community and elevate them to

receive loving devotional service of the Supreme Lord.

Lord Nityananda spent all His time going from one trader's house to another performing congregational chanting of the holy name. The traders' families surrendered fully at the Lord's feet, taking His shelter. It was a rare and amazing sight to see how this inherently pound, shilling and pence community responded so spontaneously to the process of pure devotional service to Lord Krsna. This clearly indicates the unlimited potency of Lord Nityananda that He could imbue in this materialistic and ignorant community the urge for self realization. The Lord tirelessly kept up an enthusiastic sankirtana with His associates as long as He stayed in Saptagrama. His sankirtana pastimes here will take more than a thousand years to fully describe.

The blissful feelings that one experienced in sankirtana here in Saptagram reminded everyone of their ecstasy in Navadvipa sankirtana. People and devotees were so surcharged with the holy names that they ignored eating and sleeping. The whole village resounded with the holy name. Lord Nityananda led the sankirtana to every home through all the streets and localities of Saptagrama. And when the people beheld the Lord's dancing form, it was impossible for anyone to check himself from swooning in joy. What to speak of others, even a meat eating Muslim, who generally do not believe in Lord Visnu, Krsna, was moved to tears of ecstasy, so much so that a brahmana derided himself for not being able to match his devotion. All glory to Lord Nityananda, whose mercy can make the impossible possible. The days in Saptagram passed amidst such miracles and ecstasy, and Lord Nityananda was its main actor.

Lord Nityananda then traveled for a few days and came to Santipura and went directly to His beloved compatriot, Advaita Acarya's, house. Sri Advaita Acarya felt an indescribable pleasure spreading through His heart upon seeing Lord Nityananda. Roaring loudly "Hari! Hari!" Sri Advaita offered repeated obeisances and circumambulated Him. He encircled His arms around the Lord in a loving embrace and bathed Him in His cascading tears of joy. Both of Them were almost unconscious with overwhelming spiritual emotions as loving exchanges welled up in their hearts. They rolled in the courtyard, tight in each other's embrace, and then both tried to touch the other's feet. Each of them roared continuously like a thousand lions, unable to contain Their madness. Finally, after a long time, they sat down quieting themselves.

Advaita Acarya then folded His hands and began to pray to the Lord in sublime pleasure. He said, "Your transcendental form is saturated with eternal joy, hence You are named Nityananda. You are the embodiment of Lord Caitanya's transcendental qualities. You are the cause of liberation of the conditioned souls. You are also the firm pillar of religion unswayed by the destructive forces of total dissolution, the only shelter. You teach the science of love of Godhead, devotional service to Lord Caitanya. You are truly the solid main trunk of the tree of Lord Caitanya's family, possessing full spiritual potency. You are the supreme teacher of all devotees of the Lord like Lord Brahma, Lord Siva, Narada

Muni and so on.

Although everyone can attain the platform of devotional service to the Supreme Lord only through Your grace, yet You are not affected by pride in spite of this most elevated position. You are the deliverer of the most fallen souls never scrutinizing anyone's faults, thus only those who are endowed with volumes of piety are able to know You. You are personified supramundane knowledge. Anyone can extirpate nescience simply by remembering You. No one can know You as You are unless You personally reveal Yourself. Transcendental qualities like freedom from anger and ever blissfulness decorate Your personality. You are the Supreme Personality of Godhead, the support and mainstay of Ananta Sesa and the other demigods.

You are Sri Laksmana, the slayer of demons, and in Vrndavana You are Lord Haladhara or Baladeva, the son of a gopi. You have appeared in this material world simply to deliver the wretched conditioned souls. The pure devotion that is so intensely desired by great mystic yogis and philosophers is readily given by You to anyone."

Speaking eloquently in the Lord's praise, Sri Advaita felt an upsurge of great spiritual emotions, and He went into an ecstatic trance. Sri Advaita is one of the few who are fully aware of Lord Nityananda's real personality, for this knowledge is accessible to the meager few who possess sufficient spiritual insight.

The arguments and verbal fights that are sometimes seen between Lord Nityananda and Sri Advaita Acarya are actually just mock, done in a spirit of deep comaradic affection for each other and not fathomable by all. Very few can comprehend the essence of Sri Advaita's words. He is nondifferent from the Supreme Lord. But now they spent intimate moments together discussing topics of Lord Krsna's pastimes. This increased their attachment and respect for each other. Lord Nityananda finally begged permission from Sri Advaita to leave, and proceeded to Navadvipa.

On reaching Navadvipa, Lord Nityananda first went to meet Mother Saci. He offered obeisances at her feet. Mother Saci was excessively happy to see Lord Nityananda. She said, "My dear, You are truly the Supersoul who knows everything. I was yearning to see You, and immediately You appear from nowhere. Who can know Your true self? Now please stay in Navadvipa for sometime so I can see You once in every ten days or so. I am miserable and I wanted to see You. You have come miraculously to wipe away my tears." Lord Nityananda smiled gently as He listened to Mother Saci's words.

Lord Nityananda was not confused about Sacimata's spiritual potency and position. He said, "Listen, Ai, you are the universal mother. The purpose of My coming to Navadvipa is to see you. I also have a strong desire for your transcendental association, and so now I will remain in Navadvipa in accordance with your instructions." Thus presenting Himself to Mother Saci and addressing her in a befitting manner, the Lord went about Navadvipa

doing His business.

Lord Nityananda gathered His associates and went to every house in Navadvipa performing congregational chanting. He was in constant ecstasy as He did incessant sankirtana. The Lord dressed in a special and very attractive way that was a pleasurable sight. He wrapped many colored silk clothes around His head like a maharaja, and on top of this turban were strand after strand of flower garlands. His chest was covered with innumerable glittering necklaces of gold, pearls and many studded gems. From His ears gently dangled golden earrings set with shiny white pearls. Bejeweled armlets and bracelets graced His hands and arms. His whole body was covered with countless jewelry of priceless value. Different parts of His body were exquisitely decorated with designs of sandalwood paste. Often He acted like Bala Gopala, Krsna, as a small fat toddler of Vrndavana.

Sometimes He picked up an iron rod overcome with ecstatic emotions and held it with both hands, all His fingers decorated with golden rings. Multicolored silks draped all over Him. Cane, flute and horn were stuck in His belt with leisurely carelessness. His very sight captured the minds of the people. His gait was that of the royal elephant. With every step the silver ankle bells jangled musically. The Lord's transcendental glances immediately invoked spiritual love of Godhead wherever they rested. Lord Nityananda moved about in the town of Lord Caitanya's birth with great pleasure, dressed in this wonderful fashion to give joy in the hearts of everyone.

Navadvipa was like the capitol city of Mathura, teeming with people. Many pious people lived there. They were so religious that wretched sinners could become free from their sins just by seeing them. So also there were such abominable reprobates that if their shadow touched anyone he would become bereft of all his piety. All these people, whoever they were, were inspired on the path of pure Krsna consciousness by the mercy of Lord Nityananda. Lord Caitanya had earlier liberated so many of these people, and now Lord Nityananda was purifying many others. He saved the thieves, rogues, derelicts and wretches.

Listen to the wonderful story of how Lord Nityananda saved the most fallen. In Navadvipa lived a young brahmana who was the biggest rogue and dacoit. Although born in a brahmana family, he was an arsenal of all depraved habits and was the leader of the dacoits. He was brutally malicious and killed without feeling. He was always in the company of rogues. Once this dacoit leader saw Lord Nityananda bedecked with all the fineries and priceless jewels and gloated after this treasure wanting to steal it all. So pretending to be a member of the Lord's sankirtana party, the dacoit went along with the chanting party wherever they went. He was biding time for the right opportunity to steal everything. Lord Nityananda immediately knew his wicked intentions.

The Lord, learning of this, left His party and went quietly to live in Hiranya Pandita's house. Hiranya Pandita was a very pious brahmana and lived frugally, becoming of a true brahmana. In the meanwhile, the dacoit leader called his men and chalked out a plan. He said, "My brothers, why should we worry any longer? Our protector, Goddess Candi has arranged for all the wealth to be in one place. This avadhuta has on His person gold, gems and jewelry worth lakhs of rupees. He is right now hiding in Hiranya Pandita's house which is in a secluded and lonely part of town. Collect your swords and shields and we shall meet tonight and raid that house and loot everything." They dispersed quickly and quietly eagerly waiting for night to descend when they could carry out their nefarious crime.

That night the dacoits with their weapons collected near the house where the Lord was residing. They sent a spy to get proper information. The Lord was then enjoying a sumptuous meal with all His associates sitting around Him and chanting loudly. The devotees were all submerged in the bliss of chanting Lord Krsna's holy name. Some roared jubilantly like thunderclaps, others wailed loudly in insatiable joy, and still others clapped their hands and laughed in peals. All around, the devotees were crying out loudly to express their child-like unrestrained glee. They were all wide awake. The spy returned to his gang informing them, "The avadhuta is eating, and everyone else is wide awake and jubilant." So the dacoits decided that, "Let them eat and go to sleep, then we will attack the house."

They made themselves comfortable under a tree and settled down to wait. They started talking amongst themselves, dreaming of their future fortunes. Someone said, "I want the gold bracelets." Another said, "I will take the pearl necklace." Another fancied, "The earrings are for me." Yet another dreamed, "I'll have the gold chains and necklaces." Someone else said, "But leave the silver ankle bells for me." And they went on daydreaming of enormous riches. Just then, by Lord Nityananda's desire, slumber overcame the whole dacoit gang.

Right there under the tree the dacoits went into a deep sleep. Such was the workings of the Lord's divine potency that they slept through the night undisturbed and almost in a state of unconsciousness.

The crows' harsh cawing woke them up early next morning. They became disheartened and frustrated to find that the night had passed. They collected their weapons, and keeping them in safe hiding they went to the Ganga for their baths. After the bath they began to blame each other. One of them accused the other, "You were the first to fall asleep," and he retorted, "So you were the one who stayed awake the whole night." Someone tried to pacify them saying, "Why do you have to fight like this? Be thankful that Goddess Candi has saved us from total shame." The young brahmana dacoit leader said, "Of what use are these arguments? Whatever has happened is due to Goddess Candi's desire. The passing of one day is not the end of everything. I can understand that

because we did not worship Mother Candi before, she has deluded us all. Today let us perform a grand Candi worship with a lot of meat and wine."

They eagerly collected the required ingredients and meat and wine and worshiped Goddess Candi that night. The next day the dacoits sharpened and cleaned their weapons. In the night they came to Lord Nityananda's residence dressed in dark blue clothes. The residents of the house were already in deep slumber. Hiding near the house, the dacoits saw that it was guarded by many sentries. The sentries were all well armed and were all loudly and continuously chanting the holy name as they walked about guarding the house. All of the sentries were giant-sized, able-bodied men. They carried many different weapons. The dacoits could easily make out that any one of the sentries could take on a hundred of them alone.

These sentries were not ordinary guards. They wore tilaka marks on their foreheads and bodies, and wore tulasi beads around their necks. They constantly chanted Lord Kṛṣṇa's holy name while Lord Nityananda slept inside the house. The dacoits were taken by complete surprise. They slowly slouched to a distance away from the house and sat down. They wondered dejectedly, "From where did these sentries come suddenly?" One of them said, "The avadhuta must have somehow known of our coming and He brought these sentries from somewhere." His friend replied, "This avadhuta person is very knowledgeable and is a seer. I have heard this from many people. He can certainly protect Himself. The sentries that are on guard are all more formidable than normal sentries. They are almost superhuman. I suppose this is another display of His divine potency. No wonder they call Him Goswami." Another interjected, "I think you are quite ignorant, for one who eats and wears such fancy ornaments, how can He be called a goswami, controller of the senses?"

Finally the dacoit leader, the young brahmana, spoke up saying, "I have calmly considered all the factors. I see that many powerful and influential people come to meet the avadhuta. These sentries must be the best soldiers of some powerful king come here to guard Him. And these sentries by His influence have become attracted to spiritual elevation, hence they also chant "Hari! Hari!" So as long as these sentries are here, we should stay away. I think after about ten days we can expect them gone, and then we can return, but now let us disperse quietly and go back to our houses." The dacoits stealthily left that place and were gone. Lord Nityananda inside the house continued to perform His pastimes unperturbed.

Anyone can easily overcome all reverses just by remembering those souls who have taken full shelter of Lord Nityananda's lotus feet. Who can harm such an omnipotent Supreme Lord when simply by remembering His servitors one can surmount the insurmountable ocean of nescience? Lord Gaṇeśh, the remover of all adverses, along with his associates, are Lord Nityananda's servants. The Lord's partial expansion, Rudra, Lord Śiva, is the destroyer of the entire material world. Another of the Lord's partial

expansions, Lord Ananta, holds the cosmic manifestation on one of His hoods. If by chance He moves, there are terrible earthquakes. Who can make such a supremely powerful Lord fearful of anything or anyone?

The Lord is moving about in Navadvipa freely performing ecstatic kirtanas wherever He goes. Undisturbed, He eats, sleeps and enacts His pastimes, His entire body still decorated with priceless gems and jewelry. He is Lord Baladeva, the son of Rohinidevi. Chewing pan mixed with camphor, He smiles enchanting the whole world. Fearless and with endless exuberance, the Lord, accompanied by His associates, roams everywhere. His devotees too were unassailed by any kind of anxiety.

The dacoits made another attempt to lay siege to Lord Nityananda's residence. That night, by divine arrangement, the sky was overcast with black, billowing clouds that plunged the earth in pitch darkness. The streets were deserted. The dacoits held their weapons close to their bodies feeling insecure in this sudden terrible gloom. As they came close to the house, they were suddenly struck by blindness. They stumbled forward, groping as if in a dark abyss, their minds paralyzed, their intelligence unable to function. Some of them plunged into the moat surrounding the house and were immediately attacked by leeches, insects and giant mosquito. Some of them lost their way into the refuse garbage pit and fell in.

The insects and scorpions were unsparing and vicious. Some others walked straight into a bush of thorns and became completely entangled and bruised by the big cruel thorns. Afraid to move in the dark and be further punctured, they remained like prisoners, unmoving. Others had veered far from the house, and in the darkness falling inside the canal near the house and lay moaning and groaning in pain with fractured legs and hands. Many dacoits began to feel suddenly very feverish. They began to slowly consider their plight.

Just at this moment, Lord Indra with great pleasure sent down sheets of rain accompanied by raging storms and ominous lightening. Already the dacoits were being ravaged by leeches, scorpions and insects, and now they were being further inflicted by the merciless downpour. Then came the large pieces of hail pounding them endlessly. Although the dacoits did not die, they were tossed about in an ocean of excruciating pain and misery. Blinded and drenched, they began to shiver with the clammy coldness, standing helpless against the fury of nature. Lord Indra knowing that the dacoits had come to harm Lord Nityananda, became angry and punished them specially hard.

After taking the punishment for awhile, the dacoit leader, the young brahmana, was suddenly struck by a thought. He reasoned in his mind, "This Nityananda is not a mortal. He is certainly the Supreme Lord. The first time, He put us in deep slumber, and I did not understand by His illusory potency. The next time, it was these very strange and almost superhuman sentries, but even then I could not realize the truth.

Hence I deserve this misery because I am such a sinful reprobate that I wanted to steal from the Lord His wealth. Yet now faced with this insurmountable danger, who can save me except Lord Nityananda Himself." Thinking in this manner he began to meditate on Lord Nityananda's lotus feet taking full shelter in Him. The result of taking shelter and remembering the Lord's lotus feet is that such a person, even though the lowest of sinners is immediately saved.

The young brahmana prayed, "You are the Supreme Lord, Bala Gopala, please save me, please protect me. You are the maintainer of all living entities. O Lord, a person who falls to the earth, his only shelter is Mother Earth herself. Similarly one who commits offenses at Your lotus feet can seek the only shelter, Your lotus feet, by which all miseries are mitigated. And You are so merciful that You forgive all the offenses of the most wretched living entities. I am the black sheep and destroyer of the brahmana society, a slayer of cows. There is no one more degraded than myself. Yet it is also true that even if the most sinful person prays for Your shelter, then he can become free from this material imprisonment. O Lord, You sustain all the living entities throughout their lives, and at the end only You are there to protect them. So Lord, please save me today from this predicament, and if I remain alive, then I have certainly learned my lesson. I only desire that I can have You birth after birth as my Lord and master, and I Your eternal slave."

Lord Nityananda is the most munificent Supreme Lord. When He heard the piteous prayers of the dacoit leader, He immediately alleviated their misery. Suddenly, the dacoits found themselves able to see again. By the Lord's divine powers, the storm and gail did not afflict them further. Gradually they began to move and walk as if they had risen from their graves. They returned to their individual houses, and right away bathed in the purifying waters of the Ganga. The dacoit leader had different feelings; he began to weep incessantly. He did not go anywhere, but went inside the house wanting to meet and throw himself at the Lord's feet.

Inside, the Lord of the universe, Lord Nityananda, was sitting and glancing benignly at all the miserable conditioned souls. The devotees all around Him were chanting loudly, and the Lord Himself roared like thunder with divine bliss. At this moment the dacoit leader entered in the Lord's presence. He threw his arms in the sky, and crying out "Save me!" he threw himself down before the Lord. His whole body quivered, and the hair on his body stood on end as tears flowed out in streams. Totally absorbed in sublime ecstasy, he became oblivious of everything around him, and he roared like a lion, unable to stop the surge of divine emotions.

Such was the spiritual influence of Lord Nityananda that the brahmana began to suddenly dance with his arms raised high chuckling in irrepressible glee. He sang continuously, "O Lord Nityananda, savior of the fallen souls, You are my only master." The devotees and the other people assembled there were astounded at this sight. They exclaimed, "What a miraculous transformation; from a deadly dacoit to this condition." The more cautious

ones said, "Maybe this is just a trick. Suddenly he will start his real business of looting." Others said, "Our Lord Nityananda is the savior of the most abominable sinners. By His mercy this reprobate has been transformed."

Lord Nityananda, seeing this display of extreme spiritual emotions, smiled and said, "O brahmana, please explain the reason for your present behavior. I have noticed some wonderful expressions in you. What have you seen or heard relating to Lord Krsna that has prompted you to act in this manner. Tell us everything without being constrained." The fortunate brahmana remained dumbfounded for some time hearing the Lord's words, only unrestricted tears flowed freely from his eyes. He then rolled on the ground and sometimes cried loudly, sometimes laughed out loudly, then suddenly springing up he began to dance and sing. All his actions were spontaneous and natural.

The brahmana calmed himself after a while and began to speak in the Lord's presence. He said, "O Lord, I am a resident of Navadvipa and a brahmana in name only. Actually my demeanor is that of the lowest caste of candalas or dog-eaters. My nature is as vicious as a hunter's. From my early days I have always been in the company of thieves and dacoits, hence I know only violence, hate and murder. The residents of Navadvipa shake in fear at my sight and there is not a sin left that I have not committed. When I saw Your beautiful ornaments I wanted to steal them. So one night I gathered my dacoit gang and came to loot those jewelrys' from Your transcendental body. But that night You put everyone of us into deep slumber, yet by Your illusory potency I could not understand Your hand behind this extraordinary phenomenon.

A few days later we made another attempt. This time we had properly worshiped Goddess Candi and then came with well-oiled and sharpened weapons. Yet another miraculous spectacle awaited us. We saw Your house surrounded by tall and stout guards marching about, chanting the holy name loudly. All of them were wearing long garlands reaching down to the knees. You were safe and unperturbed sleeping inside the house. We are so wretched that even then we could not recognize Your divine status. Disgruntled we muttered, "Who knows where these sentries have come from," and then shuffled away to our houses.

Before our third attempt we waited for quite a few days then yesterday we came, and instantly upon arrival we lost our vision. We stumbled into the compound of this house unable to properly see and fell into ditches and thorny bushes. The storm, hail and rains mercilessly tortured us but we were helpless against them. After we had gone through hellish punishment and pain, everyone gradually became enlightened about the boundless mercy of the Lord. By Your grace we began to remember Your lotus feet. Our sight returned, and we were able to see in the true sense. Such is Your causeless mercy, hence You are the savior of the most fallen souls. You are so magnanimous that simply by thinking of You I was let free from the hellish distress. Anyone can facially enter the spiritual world extirpating the nescience within just meditating on You." Speaking in this

manner, the brahmana began to cry and dance with raised flaying hands. Such are the superexcellent pastimes of the Supreme Lord Nityananda.

The assembled devotees were astounded hearing the brahmana speak, and they felt great regard for him and offered him respect. The brahmana began speaking once more, "O Lord, now I beg permission to leave. I have no desire to maintain this body any further. As I have nurtured malicious intent in my heart towards You, I must repent. I will cast this useless body into the Ganga and finish my life." The Lord and the devotees were moved by the brahmana's sincerity. The Lord then replied, "O brahmana, you are truly a very fortunate soul. You are an elevated servitor of Lord Krsna.

How is it otherwise possible for you to witness this miracle? Because you are the recipient of the Lord's mercy and His beloved servant. The Supreme Lord Caitanya has advented to save the most fallen souls, of this there is no doubt. Now listen carefully, O brahmana, From this moment if you give up your ghastly sinful activities then I am willing to take responsibility for all your previous misdeeds. No more aggression, violence, looting or murder; forever get rid of them. Practice religious life and chant the holy names of the Supreme Lord. Then later you can also save others. Go and meet other dacoits and murderers and bring them to the path of pure religious living."

The Lord then took the garland from His neck and placed it over the brahmana's head being very pleased with him. The air was resounding with the devotee's jubilant cheers of the holy name. The shackles of material nescience broke away from the brahmana. The brahmana threw himself at the Lord's feet and grasping tightly he began calling out His name again and again, tears streaked down his cheeks. He cried out, "O Lord Nityananda, You are the savior of lost souls. Please allow this wretch a little place at Your lotus feet. I was so abominable that I was malicious to You, and so there is no place for me to go."

Lord Nityananda is an ocean of compassion. He placed His lotus feet on the brahmana's head. The brahmana became instantly purified of all offenses. Later this converted dacoit brought many others to take shelter of Lord Caitanya by chanting and leading a pure life. All of them discarded their old bad ways of looting and murder and began to behave gently. They were chanting lakhs of holy names, and soon became experienced and fixed in devotional service to the Supreme Lord.

They absorbed themselves all the time in singing the pastimes of Lord Krsna with divine love. Such is the magnanimity of Lord Nityananda. In none of the previous incarnations was the Supreme Lord so compassionate as Lord Nityananda. Lord Nityananda gives liberation and love of God instantly to the conditioned souls. Hence if anyone, even an elevated brahmana, disregards Lord Nityananda, then such a person is degraded to the level of dacoits and murderers.

The ecstatic symptoms of love of Godhead which are so intensely desired by the master yogis who want to experience crying, shivering, horripilation and other such spiritual emotions is now made easily available to rogues and thieves by the wonderful divine potency of Lord Nityananda. Therefore all of you please worship such a merciful Lord Nityananda. By His grace one can attain the shelter of Lord Gauracandra. One who hears Lord Nityananda's pastimes will indeed reach Lord Caitanya. And one who hears properly this story of the deliverance of the dacoits is assured to see face to face both Lord Nityananda and Lord Caitanya. In this way Lord Nityananda performs His pastimes undisturbed and with great pleasure.

Lord Nityananda went daily on congregational chanting to different villages all over Nadia with His associates. He visited Khancanda, Badagaci, Dogacia, and sometimes they crossed to the other side of the Ganga to Kulia village. Badagaci village folk were especially fortunate because of their piety. Lord Nityananda spent a lot of time there. One cannot gauge the amount of blessings the residents of Badagaci received.

Lord Nityananda's associates were always in very blissful spirits. They had no other business than chanting and dancing and accompanying the Lord as He went everywhere. Steadily the mood of Vrndavana cowherd boys increased in them. They were now always dressed as cowherd boys with cow horns, flutes, and strings for tying the calves, wearing garlands of Gunja flowers around the neck, a metal bangal on the wrist, and small foot bells around the ankles.

They constantly exhibited sublime ecstasy, sometimes crying, sometimes shivering, and again at times horripilating in love of Lord Krsna. Each one's beauty blossomed to match Cupid's good looks as they joined in the congregational chanting.

With an inspiring and fearless master like Lord Nityananda always leading them, the devotees were submerged in divine exhilaration. The transcendental excellences of the Lord's associates are so limitless that even in a thousand years I will be unsuccessful in fully describing them. Yet I must still mention the names of as many associates as I can remember and try to describe their glories. Just by recollecting the names of Lord Nityananda's associates, a person can transcend this material existence. All these associates are incarnations of the family members of Nanda Maharaja of Vraja. They are cowherd boys and damsels from Lord Krsna's pastimes in Vrndavana. Lord Nityananda has specifically instructed His associates not to mention their previous names and identities.

Sri Ramadasa Mahasaya is a very great devotee of Lord Nityananda. He spoke from a transcendental level as if the Supreme Lord were Himself speaking. Nobody could fathom his words. He carried Lord Nityananda always in his heart.

Sri Ramadasa was considered amongst the associates as the most feeling devotee submerged in ecstatic thoughts. Lord Krsna on a particular occasion entered his body for three months.

Murari Gupta is famous as Lord Caitanya's intimate servitor. He was so fearless that he actually played with a tiger and a snake. Sri Raghunatha Upadhyaya, an Ayurvedic doctor, was a pure devotee, and by his mere glance he invoked devotional attraction for Lord Krsna in others. Sri Gadadhara dasa was always tasting the transcendental nectar of divine mellows. The very sight of him cleansed others of all sinful reactions. Sri Sundarananda was like an ocean of devotional ambrosia. He was one of the foremost of the Lord's associates. Sri Kamalakanta Pandita was at every moment exuberant in devotional service. Lord Nityananda gave him the village of Saptagrama.

Sri Gauridasa Pandita is a most fortunate soul. He served Lord Nityananda with his body, mind and words. Indeed the Lord was his very life. Sri Purandara Pandita was extremely peaceful and grave, always experiencing divine ecstasy in the Lord's association. Lord Nityananda is also the life and soul of Sri Paramesvari Thakura. The Lord being especially inclined towards him is always present in his body. Sri Dhananjaya Pandita was a stalwart preacher of bhagavat dharma and so Lord Nityananda made His permanent residence in his heart. Sri Balarama dasa was always absorbed in loving devotional service. Anyone in his presence became free from all sinful reactions.

Sri Yadunatha Kavicandra was incessantly swimming in a nectarean ocean of love of Godhead. His constant guide and shelter was Lord Nityananda. Sri Jagadisa Pandita emanated spiritual brilliance everywhere he went. Lord Nityananda was his prime source of divine inspiration. Sri Purusottama Pandita appeared in Navadvipa. He was fully surrendered at the lotus feet of Lord Nityananda. In His earliest pastimes, Lord Nityananda stayed in his house. By his mercy one is drawn to the divine lotus feet of Lord Nityananda. Sri Dvija Krsnadasa appeared in the Radha district in Bengal, as did Lord Nityananda. He is amongst the foremost of the Lord's eternal associates. Sri Kaliya Krsnadasa is famous in all the three worlds. Simply by remembering him one attains the association of Lord Caitanya.

Sri Sadasiva Kaviraja was also a very blessed personality. The glorious Purusottama dasa was his son. Sri Purusottama dasa was always in deep meditation, oblivious to his own body and surroundings. Lord Nityananda is forever situated within his heart. Sri Uddharana Datta was a very magnanimous Vaisnava who was especially qualified to render direct service to Lord Nityananda. Sri Mahesa Pandita and Paramananda Upadhyaya are stalwart Vaisnava devotees of the Lord, grave and compassionate. Sri Gangadasa, son of Caturbhuja Pandita, also received the Lord's special mercy because the Lord stayed in his house. Acarya Vaisnavanda was a very magnanimous soul. Previously he was famous by the name of Sri Raghunatha Puri.

Sri Paramanda Gupta was a very eminent person. Lord Nityananda also spent a long time staying in his house. The pious Sri Krsnadasa, who lived in Badagaci was another very fortunate soul, because Lord Nityananda also stayed with him.

Sri Krsnadasa, Sri Devananda, and the spiritual instructor Acarya Candra, were all very elevated and pure Vaisnavas, whose only attraction was the lotus feet of Lord Nityananda. The two brothers, Sri Madhavananda Ghosa and Sri Vasudeva Ghosa, were famous for their nectarean singing. They constantly relished spiritual mellows. Sri Jiva Pandita was the recipient of the Lord's special mercy. The Lord had stayed in his house. Then there were the four who were very dear to Lord Nityananda. They were Sri Manohara, Sri Narayana, Sri Krsnadasa and Sri Devananda.

In a thousand years I would not be able to enumerate the names of all the servitors and associates of Lord Nityananda. The hundreds and thousands of devotees were all heart and soul surrendered to Lord Caitanya and Lord Nityananda. By receiving lord Nityananda's mercy His associates are all spiritual guides for the whole world. They constantly meditated on Lord Caitanya. I have but mentioned only a few who I know personally. Later Vedavyasa will reveal more divine personalities.

The last of Lord Nityananda's servitors is Vrndavana dasa (the author). He was conceived in the womb of Srimati Narayani, who had received the remnants of Lord Caitanya's foodstuff. Even today the Vaisnavas glorify her as the one who ate Lord Caitanya's remnants, which was recognized as a rare blessing.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their divine lotus feet.

Antya Lila

Chapter 6

All glory, all glory to Lord Gauracandra and Lord Nityananda.

All glory to all the Lord's associates.

Lord Nityananda continued His congregational chanting pastimes and experienced great joy in the association of all His eternal associates and servitors. Lord Nityananda performed His pastimes here in Navadvipa just like He had done in His previous incarnation in Vrndavana. He attracted every living entity with amazing simplicity to surrender at the lotus feet of Lord Caitanya.

Lord Nityananda was like the brilliant sun surrounded by His inspired and enthusiastic devotees as they roamed all over Navadvipa performing kirtana. His divine body was covered with ornaments and flower garlands. His lips were ruby red from chewing betel and camphor. Seeing the activities of Lord Nityananda, some experienced divine exhilaration, but there were others who became suspicious.

A certain brahmana residing in Navadvipa and who had studied together with Lord Caitanya became suspicious of Lord Nityananda's behavior. The brahmana was very attached to his devotion to Lord Caitanya, but unfortunately he was unaware of Lord Nityananda's transcendental potencies. One day the brahmana decided to go to Nilacala, Puri, and stayed there immersed in sublime joy. Every day, he visited Lord Caitanya and felt a gradual increase in attraction for the Lord. On one of his daily visits he suddenly felt the urge to ask the Lord some questions in confidence.

The brahmana inquired, "O Lord, I have a request. If you allow me then I can present it before You. If You consider me as one of Your servants, then I would like to hear Your views on certain points. Lord Nityananda, the avadhuta, is now in Navadvipa. I cannot understand His behavior. People say He is in the renounced order of life, namely sannyasa, yet I see Him chewing betel and camphor all the time. A sannyasi is not

supposed to even touch certain things like gold, silver, precious gems and so on, but I see Him decorating His body all over with ornaments made from these substances. Instead of a saffron loin cloth He is putting on flowing silk robes and using sandalwood and flower garlands.

Another of the Lord's quaintness is that He does not carry the sannyasa staff but an iron rod. He is always seen in the company of sudras, persons coming from lower castes. I could not see Lord Nityananda always acting strictly according to the instructions of the scriptures, hence I am assailed with doubts about Him. Many persons hail Him as a great personality, yet why does He not act in a way befitting His position as a sannyasi? O Lord, please remember that I am just Your menial servant. Please tell me what all this actually means."

The pious brahmana thus inquired submissively at an opportune moment from Lord Caitanya, and the Lord revealed to him the esoteric meanings of everything without reservations. The Lord smiled gently at the brahmana's words and spoke the following. He said, "Listen carefully, O brahmana. One who is very elevated and a realized soul is free from all faults.

In the Srimad-Bhagavatam (11.20.36) it is stated, 'Those who are free from unwanted desires such as attachment for things unconnected to Lord Krsna, Those who have transcended the mundane vision of seeing only the material covering of the soul, namely this gross body, and have risen to the platform of perceiving the spiritual spark in every living entity, thus having attained equal vision, those who have become elevated to the spiritual platform of seeing face to face the Supreme Lord who is beyond the three modes of material nature, these great souls, who are dedicated to Me, the Supreme Personality of Godhead, do not have to enjoy or suffer the results of either pious or impious activities nor do they have to act according to rules and regulations."

Lord Nityananda is absolutely pure. He is in this material world like the lotus which is untouched by the water it stands in. O brahmana, know for certain that Lord Krsna is eternally within Him. If any person tries to imitate Lord Nityananda, then he will suffer terrible consequences and incur heavy sinful reactions. If anyone other than Lord Siva tries to drink deadly poison, then he will surely die. The scriptures carry sufficient examples to substantiate this fact. In the Srimad-Bhagavatam (10.33.29-30) "No one should try to act in this manner, not even in the mind. Just as if a person other than Lord Siva tries to drink the deadly the deadly poison that came out of the ocean will certainly die, similarly if due to foolishness someone tries to imitate the pastimes of the Supreme Lord he will surely be destroyed.'

'O King, the fire is all-consuming, yet it remains unaffected and uncontaminated by any sin or dirt, similarly a very powerful and potent personality should not be condemned for transgressing religious laws or staring lustily at a woman.'

Therefore if anyone criticizes Lord Nityananda's activities, then he will have to suffer for his own mistakes severe reactions life after life. Even if a very elevated soul acts in a derogatory manner, if he is criticized, nay even ridiculed, then he is surely doomed.

All these conclusions one can learn from the Srimad-Bhagavatam, but only if it is explained by a pure Vaisnava. Listen attentively what the Srimad Bhagavatam has to say about the person who laughed and ridiculed a great personality.

Lord Krsna and Lord Balarama were staying and studying in the house of Their guru. After completing Their education They wanted to return home, so They inquired from the guru what They could offer him as a daksina or donation. The guru consulted his wife and said to Them that he and his wife would like to have their dead son brought back to life. Lord Krsna and Lord Balarama immediately went to see Yamaraja, the lord of death. On request from Them all the formalities were concluded and the son was brought back alive to Their guru.

When Mother Devaki heard about this wonderful happening, she also wanted her dead sons back. So one day she approached Lord Krsna and Lord Balarama and begged them saying, 'O please listen to me, Krsna, Balarama. You are the Lords of the mystics. You are both the original Lords, eternal and absolutely pure. You are the father of this universe. I know You are the cause of all causes. Creation, maintenance and annihilation of this universe are carried out by the partial expansion of Your expansions.

Yet in spite of these potencies, You both have appeared in this world as my sons only to alleviate the suffering of this world.

'Just as You have brought back Your guru's son from the abode of Yamaraja as a parting donation to Your guru and his wife, similarly I also yearn to see all my six sons the mean Kamsa mercilessly murdered. The guru's son had long been dead, and yet You brought him back to life by Your mystical potencies. Then kindly satiate my thirst to see my sons and bring them back to life.'

As soon as they heard their mother's wish, They immediately preceded to Bali Maharaja's palace. When Bali Maharaja saw that the visitors were his most worshipable Lordships, Lord Krsna and Lord Balarama, he felt a surge of spiritual bliss in his heart. He surrendered all he possessed, his wealth, wife and children, and himself at their Lordship's lotus feet. The ecstasy of love of Godhead was building up inside him. Horripilation appeared all over his body and he began to shed tears of divine bliss. He fell at Their feet, and clutching them to his heart, he offered prayers to Them.

Bali Maharaja prayed, 'All glories to Lord Ananta, who has appeared as Lord Sankarsana, and all glory to Lord Krsna, the crest jewel of Gokula. O Lord Balarama, Haladhara, You are the best friend and leader of all the young cowherd boys. And Lord

Krsna is the most precious treasure of His surrendered devotees. O Lord, both of You are rarely to be seen even by great purified sages who are on the transcendental platform. Yet, my Lord, You are so magnanimous that You have appeared before me, a demon steeped in dark ignorance. Therefore, as is described in the Vedic literature, You have no friends or enemies, and this I am witnessing at this very moment. The one who came to murder You by making You suck her poisoned breast got liberation to the Vaikuntha planets after being killed by You. Hence it is difficult to understand Your heart. Even the Vedas and the great mystic yogis have failed to do so.

Your illusory potency is so unfathomable that masters of mysticism fail to grapple with it. Then how can a sinful demon ever understand it? O Lord of the universe, my only prayer is that You do not cast me down to the dark well of material existence. I fall at Your lotus feet. Please just let me live under a tree and pass my days in peace. Kindly count me amongst Your servitors and give me their association, that I may never desire for anything else.' Bali Maharaja prayed in this manner at Lord Krsna's and Lord Balarama's lotus feet.

Gangadevi or Bhagirathi springing from Lord Narayana's lotus feet purifies the abodes of Lord Siva, Lord Brahma and so on as she flows through them. Now Bali Maharaja and his family having washed Their Lordships lotus feet were drinking and sprinkling over their heads that same sacred water of Ganga.

Bali Maharaja then worshiped Their Lordships offering Them incense, perfumed oils, flowers, camphor and ghee lamps, clothing and beautiful ornaments. He then prayed to the Lords, 'O Lord, kindly instruct me if You consider me Your servant. Whoever follows Your instructions easily transcends all rules and regulations.' Bali Maharaja's words pleased Their Lordships and now They attended to the business at hand.

The Lord said, 'Dear Sir Bali, please hear Our reason for coming here. My mother's six sons were murdered by the wicked Kamsa. Later he was killed as a reaction to this grievous sin.

Mother Devaki is greatly afflicted by this calamity and whenever she remembers this she cries piteously. You have these six boys with you, so I have come to take them to please my mother. All six of them were Brahma's grandsons and they were perfected beings. I will relate to you how they landed themselves in this distressful situation. Previously they were Lord Brahma's son, Marici's, six sons.

Once very surprisingly Brahma was struck by Cupid's arrow. Blinded with lust he chased his own daughter. The six young boys began to smirk and laugh seeing this scene, and this caused them to fall down instantly from their godly positions. Because they had ridiculed a great personality, they had to take birth in the family of the vicious demon, Hiranyakasipu, who had avowed to live by the sword and put everyone into subjugation.

During the fight between the demigods and the demons, Indra vanquished these six with his powerful thunderbolt weapon. They died after much torment. Yogamaya then arranged for them one by one to be born as Mother Devaki's sons. In this life they also suffered greatly from birth. Even while mere infants they were murdered by their own maternal uncle, Kamsa. Mother Devaki, of course, is unaware of these hidden facts. She considers them to be her sons. I want to return them to my mother, Devaki, hence My presence here. When they drink Mother Devaki's breast milk, they will be instantaneously acquitted of all their previous sins.

‘Take heed, O Bali Maharaja, The consequences of ridiculing a devotee of the Lord are very severe. Even perfected yogis suffer heavily if they disrespect a Vaisnava, what to mention about lesser humans. A Vaisnava offender has to pay a heavy price life after life. I am delving on this subject for your benefit so you may learn from this and never insult a Vaisnava. If a person worships Me and chants My name, but offends a Vaisnava, he has to suffer severe setbacks in his devotional life. And as for those who love and respect My devotees, I make Myself easily available to them.’

In the scriptures it says, ‘There may exist some doubt about the success in attaining perfection by serving the SUPreme Personality of Godhead, but there is no doubt whatsoever in achieving perfection by serving the pure devotees of the Supreme Lord’(Varaha Purana). Further, in another place (Haribhakti suddhodaya 13.76) it states, ‘Those who only worship Lord Govinda, Krsna, but do not worship and serve the Lord's devotees, are highly insolent. They never receive the Lord's blessings.’ Dear Bali, you are dear to Me and you are My servitor, hence I have revealed these esoteric meanings of the scriptures to you.”

Bali Maharaja felt divine exhilaration from hearing the Lord's instructions. He acted on that moment and brought the six sons and offered them as gifts to the Lord. Lord Balarama and Lord Krsna escorted the six boys to Their mother, Devaki. Mother Devaki was overwhelmed with joy and love seeing her six dead sons now before her. Her breast milk flowed out of affection and she suckled the six sons. When these six boys sucked Mother Devaki's breast milk, they were in fact taking the remnants of the Supreme Lord. This gave them instant realization of the truth. They fell flat on the ground like sticks offering obeisances to the Supreme Lord and everyone else.

The Lord looked kindly upon them and started instructing them. He said, ‘Now you may return to the heavenly abodes of the demigods, your actual residence. But remember never to ridicule or laugh at a great spiritual personality. Lord Brahma is an expansion of the Supreme Lord, hence is to receive equal respect as the Supreme Lord. He is not to be condemned even if found doing wrong. You have already suffered severe consequences by deriding him, so in the future beware of such mistakes. Now you must go and beg forgiveness from Lord Brahma, then only will you feel cleansed and blissful.’

So. my dear brahmana, I have related to you these topics from the Srimad Bhagavatam so that you may give up your suspicions about Lord Nityananda. Lord Nityananda is in the highest transcendence. Persons with little knowledge and piety cannot comprehend His position. And if any person becomes attracted to Him because of the miracles He performs from time to time, then also he will attain liberation. Lord Nityananda has advented only to liberate the fallen conditioned souls. They will be actually liberated because of His causeless mercy.

Lord Nityananda's behavior is beyond the jurisdiction of any rules and regulations. Who has the capacity to understand His mind? Without properly gauging His extraordinary and supramundane character, if anyone criticizes Him though he may be serving the Supreme Lord still he will lose all his devotion. So you must immediately leave for Navadvipa and make everyone there understand these esoteric facts about Lord Nityananda. If by any chance someone criticizes Him, then no one can save him from his imminent doom. On the other hand, whosoever loves and respects Him is true in his devotion to Me. This I confirm firmly. If Lord Nityananda marries a Muslim girl or enters the drinking house, His lotus feet are still most worshipable, even for Lord Brahma."

Lord Caitanya's potent words acted effectively in the brahmana's heart. He became blissful and his faith and love for Lord Nityananda increased tremendously. The brahmana came to Navadvipa. The first thing on arrival he went to meet Lord Nityananda. The brahmana honestly admitted his offenses to the Lord.

The Lord in turn heard him patiently and then graced him with His causeless mercy.

Lord Nityananda's activities and character are the most confidential topics in the Vedas. They are inscrutable by human norms. He is the supreme mystic who is also known as the original Supreme Lord, Ananta, holding up the entire material creation on one of His thousand hoods. His body is absolute and transcendental. Without Lord Caitanya's mercy it is impossible to fully understand Him.

Different people know Lord Nityananda in different ways. Some say He is exactly like Lord Balarama. Another says He is the foremost and dearest of Lord Caitanya's devotees. Again someone says He is supremely potent, an expansion of the omnipotent Lord. Many persons honestly admit that they cannot fathom His character. In this manner people freely air their opinions about the Lord.

Whatever the people might say about Lord Caitanya or Lord Nityananda, may Their lotus feet be permanently imprinted in my heart. I pray at everyone's feet to invoke their blessings that birth after birth I can remain the Lord's servant and He my eternal master. This is my only desire.

After hearing all this about Lord Nityananda,s boundless mercy, if anyone is so degraded and sinful as to still criticize the lord, then I firmly kick him on his head.

Lord Caitanya is the Lord of my Lord and master, Lord Nityananda. This fact gives me great hope and strength.

Will I ever be bless to see my Lord Nityananda and Lord Caitanya sitting on a throne surrounded by all Their servitor associates?

All glory to Lord Caitanya.

O Lord Gauranga, kindly bless me so that I may have Lord Nityananda's shelter.

Along with this plea I further pray that even after gaining Lord Nityananda's association I may never forget Your lotus feet.

Wherever You and Lord Nityananda appear as incarnations, there I want to be eligible to be Your eternal servitor.

Lord Sri Krsna Caitanya and Lord Nityananda Prabu are my life and soul.

I, Vrndavana dasa, humbly offer this song at Their lotus feet.

Sri Namamrta: The Nectar of The Holy Name



Preface

On June 7, 1977, about four months before Srila Prabhupada left this world, I wrote him a long letter. Although I had been his disciple already for a number of years, I had written to him only once before, because I felt very timid about taking his time unnecessarily. At this point, however, I felt an urgent need to write to him, because I wanted to propose an idea that had occurred to me while contemplating the possibility that he might leave us before too long. As Srila Prabhupada's health was very poor at that time, I, like so many of my Godbrothers and Godsisters, felt compelled to deepen my understanding of my relationship with my spiritual master with reference to his anticipated absence. The obvious and compelling question was, "In what form will my relationship with Srila Prabhupada continue after his physical departure?" Taking shelter of sastra, I found this statement in Srila Prabhupada's commentary to Srimad-Bhagavatam 4.28.47:

... The disciple and spiritual master are never separated, because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vani (words). Physical presence is called vapuh. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

I could understand, therefore, that if I were to always very seriously attend to his instructions, I would always be able to feel enlivened by Srila Prabhupada's transcendental presence within my heart. This understanding was confirmed when I glanced at Srila Prabhupada's expression of dedication to his spiritual master in the first volume of the Bhagavatam, where he writes, "To Srila Prabhupada Bhaktisiddhanta Sarasvati Gosvami Maharaja, my spiritual master... He lives forever by his divine instructions and the follower lives with him."

Now, where are those instructions? Those instructions are enshrined primarily within his books. As Srila Prabhupada stated upon his return to Vrndavana from London, shortly before his physical departure, "There is nothing new to be said. Whatever I had to say I have already said in my books. Now you must all try to understand it and continue with

your endeavors..." He also stated at around the same time, "If I depart, there is no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way."

It is clear from these instructions, then, that Srila Prabhupada lives on, in full transcendental manifestation in his divine instructions, and that we can contact him and receive his mercy by understanding and by executing those instructions. Anyone who makes even a humble endeavor to research any particular philosophical point within Srila Prabhupada's books will discover a cornucopia of transcendental knowledge and insight. The thought occurred to me, however, that other than attending temple classes on *Srimad-Bhagavatam* and *Bhagavad-gita*, few of us, for whatever reasons, undertake a systematic and comprehensive study of Srila Prabhupada's books, even if we have the opportunity to do so. I began, therefore, to reflect on how Srila Prabhupada's disciples and future followers might be provided some system for drawing out instructions on specific subjects from his books in an easy and convenient manner. With this concern in mind, I wrote Srila Prabhupada a letter in which I proposed that some sort of comprehensive, systematic compilation of all of his instructions from his books be executed. I offered to accept that difficult task, even though I felt personally unqualified to do so. Later that month,

I received the following reply from Tamala Krsna Goswami, who was then acting as Srila Prabhupada's secretary:

My dear Subhananda Prabhu, Please accept my humble obeisances. I have been instructed by His Divine Grace Srila Prabhupada to reply your letter dated June 7th, 1977.

His Divine Grace was very pleased to hear your proposal for systematically amassing a subject by subject encyclopedic compilation of all of Srila Prabhupada's teachings and instructions as found in his books. Srila Prabhupada said that he knows that you are a scholarly devotee and are just fit for doing this job. He said, "It is a very welcome suggestion."

Although most often preoccupied with other projects since receiving this order from my spiritual master, I have often meditated on how best to fulfill this instruction and have, at different times, discussed the concept of this project with senior Vaisnavas. The basic

conclusion of such meditations and discussions has been that the encyclopedia itself should not be merely a quantitative compilation of all of Srila Prabhupada's words on every subject (which would be extremely voluminous), but that it should follow the traditional encyclopedia format. Since the publication of *Preaching Is the Essence* and *The Spiritual Master and the Disciple*, however, many devotees have urged me to produce comprehensive compilations of Srila Prabhupada's instructions on at least the most important subjects of Krsna consciousness, two of which have already been covered in these two publications.

It therefore seemed natural that the next compilation (I hope to produce one every year or so) should be on the chanting of the maha–mantra, because this is the foundation of the practice of Krsna consciousness. I therefore now humbly offer this book, *Sri Namamrta: The Nectar of the Holy Name*, to all of Srila Prabhupada's disciples and granddisciples. All of us should absorb our minds in these nectarean instructions with rapt attention and conscientiously apply their conclusions in our practical spiritual life. By studying Srila Prabhupada's instructions on this most important of subjects, we will become fully convinced of the central importance of offenseless chanting of the holy name of Krsna in our endeavor for spiritual advancement.

Sri Namamrta is divided into five principal parts: Part One reveals the chanting of the holy name, the Hare Krsna maha–mantra, as the yuga–dharma, the principal and universal religion for this age of Kali. Part Two delineates the wonderful, transcendental attributes and effects of the holy name. Part Three offers a wide variety of practical instructions on the practice of the chanting of the holy name, and Part Four deals with the necessity for propagating the holy name throughout human society. Finally, Part Five presents a variety of important instructions on the holy name not included in the other four sections.

With few exceptions, I have not included general references to sankirtana that do not make specific reference to nama–sankirtana, the chanting of the holy name. I have also decided not to include in this book the numerous descriptive narrations of chanting of the holy name in caitanya–lila (as found in *Sri Caitanya–caritamrta*). Such descriptions can be found easily enough through the indexes to the various volumes of *Sri Caitanya–caritamrta*. I have decided, thus, to restrict this compilation to specific instructions about the holy name, as such.

At the end of the book, one will find two helpful appendixes: The first is a collection of songs written by Srila Bhaktivinoda thakura, Srila Narottama dasa thakura, and Locana dasa thakura on the glories of the holy name. The second appendix lists over sixty of the most important verses from Vedic and Vaisnava literature glorifying the holy name.

A few words of explanation concerning the system of compilation and organization used in this book, as well as about some innovations, are in order here: (1) In going systematically through Srila Prabhupada's books, whenever I come across a purport dealing with the subject at hand, I have the relevant passage typed on an index card, and then I title it. Generally, I include only one central topic per index-card entry. (2) If, within any purport, distinctly different points are made about the subject, separate index-card entries are made, and each is appropriately titled and categorized. (3) In cases where two different but related points are presented in one interwoven discussion, or where one point applies equally to two or more different topic categories, identical entries are prepared and placed within appropriate categories. There is, in other words, a small degree of unavoidable duplication of entries. (In some cases, such duplicate entries will be titled differently, appropriate to their respective categories.) (4) Within any particular subsection, where two or more entries are very similar in content, rather than duplicating exact or near-exact entry titles, I have allowed one entry title to suffice for the consecutive entries. (5) Rather than including Sanskrit or Bengali verse transliterations for every verse cited, transliterations are given only for the most important verses (those included in Appendix II). The transliterations for any other verses can be found in Srila Prabhupada's books. (6) When I have cited verses that appear, in their original textual context, in conversational form, I have indicated who the speaker and hearer are whenever possible. Further, as is often the case in Sri Caitanya-caritamṛta, when a traditional scriptural verse is cited in conversation (as, for instance, between Lord Caitanya and Rupa Gosvami), only the original speaker and hearer are given.

In closing, let me say that it is my humble and fervent hope that by carefully studying, absorbing, and implementing the nectarean instructions found within this volume, many, many sincere souls will feel renewed inspiration to take the holy name of Sri Kṛṣṇa as their life and soul.

—Subhananda dasa

Introduction

"I do not know how much nectar the two syllables 'Krs-na' have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

These lines, conceived in a state of religious ecstasy, flowed from the pen of Srila Rupa Gosvami, the great Vaisnava theologian and mystic, as he wrote his famous devotional drama *Vidagdha-madhava* in early sixteenth-century India. His equally famous brother, Srila Sanatana Gosvami, exults in his *Brhad-bhagavatamrta*,

All glories to the all-blissful holy name of Sri Krsna, which causes the devotees to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Krsna is the highest nectar. It is my very life and my only treasure.

To the uninitiated, these expressions of enthusiasm for the practice of contemplative recitation of the name of God may appear odd. For how can repeated recitation of mere sounds—linguistic formulations—transform consciousness and invoke ecstasy? Modern secular students of religion, especially those of a reductionistic temperament, seek often to divest such spiritual experiences of their unique metaphysical properties, attributing them to quantifiable psychological (or other) causes. Some even view them as pathological. But mere psychological reductionism can do little to shed light upon the profound religious experiences of those who "taste," in devotional ecstasy, "the nectar of the name." Nor can it explain the profound influence this practice has had on the religious adepts of many different spiritual traditions, most prominently the Vaisnava religious tradition of India, within which the theology and practice of the holy name have reached their highest development.

According to historically reliable literary accounts, medieval India witnessed a massive religious renaissance centered largely on the popular mysticism of the congregational chanting and singing of the names of God. This litany often took the form of the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The great sixteenth-century saint Sri Caitanya, Himself worshiped as an incarnation of Lord Krsna, first turned this public congregational chanting (sankirtana) into a mass movement in Bengal and then spread it to other parts of north India, and later to the south of India, where, according to His biographers, He traveled on foot for six years and converted millions to the religion of the holy name. The chanting of the divine name was no longer to be confined to the retreats of solitary mystics and hermits, but to spread itself widely and assume a central role in the spiritual lives of the common people. Exuberant chanting processions, accompanied by drums and cymbals, swept through the streets of the cities, towns, and villages, inundating countless people in a tidal wave of ecstatic emotion. Not only the common people but some of the most prominent religious intellectuals of the day, having first been inspired by the brilliance and clarity of His teachings, succumbed to the devotional ecstasy of Sri Caitanya's revivalist movement. Not meant to remain confined even to India, Caitanya-style sankirtana has in recent decades appeared on Western shores, where members of the Hare Krsna movement, modern followers of Sri Caitanya, publicly chant in the streets of major cities.

Why the profound effect on human consciousness? How is this process of meditation performed? What are its effects? Why its universal appeal, which appears to transcend all historical and cultural bounds? To gain a deep understanding of these matters, we will need to explore the theological and mystical literature of the Vaisnava tradition. In preparation, because we are dealing with a subject that is not quantitative and empiric but experiential, we will need to suspend our limiting ethnocentric and ideological prejudices and attempt to understand these apparent mysteries with an open and inquisitive mind. To do so, let us assume the reverential attitude of the sincere pilgrim, for this will give us a chance to penetrate the mystery. Now, let us proceed.

The Divine Attributes of the Holy Name

According to Vaisnava wisdom, the holy name of Krsna has extraordinary spiritual potency because the name of God is nondifferent from God Himself. In the material sense, name is different from form. Language is merely representative, symbolic; it does not itself embody the reality it seeks to represent. Recitation of the sound water does not

quench our thirst, nor does calling the name of our beloved invoke the full presence of the beloved. In the divine realm, however, symbol embodies reality. Kṛṣṇa self–manifests within His "sound incarnation," His holy name. In the only literary work ascribed to Śrī Caitanya, the eight–verse Siksastaka, Śrī Caitanya prays, "My Lord, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names." That the name of God, being nondifferent from God, manifests all transcendental potencies and attributes is explained in this verse from Padma Purāṇa:

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā* [illusion]. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

The great seventeenth–century Vaisṇava poet Nārottama dāsa thākura writes, *golokera prema–dhana, hari–nama–sankīrtana*: the transcendental sound of the holy name of the Lord has its origin in the spiritual world.

Being the sound incarnation of the Lord, therefore, the holy name is not an ordinary material sound; it is divine, transcendental. But the divine nature of the holy name remains forever a mystery to those whose approach is merely empiric or intellectual. In discussing the theology of the holy name with an assembly of scholars, Śrīla Haridāsa thākura, the great teacher of the name, asserted, "One cannot understand the glories of the holy name merely by logic and argument." The holy name is understood and experienced only by those who have renounced all conceit and pretension and directly embraced the process of chanting with humility, faith, and devotion. As sound transmitted from afar can be heard when received by an appropriate electronic device, so transcendent, spiritual sound can be properly heard and assimilated by one equipped with the proper means to receive it: *bhagavat–prema*, love of God.

The Practice of Chanting the Holy Name

Since the holy name is spiritual, it must be received from spiritual sources. The holy name—and, ultimately, all spiritual wisdom—is preserved and transmitted by generation after generation of realized souls comprising a disciplic succession of spiritual teachers. The mantra, the holy name, which is the seed of spiritual devotion, is planted within the

heart of the sincere disciple by the spiritual master at the time of formal spiritual initiation. When uttered in devotion by a fully realized guru, the holy name has great efficacy upon the hearer, who achieves immediate benefit. Having received the holy name from the lips of a spiritual master, the student embarks upon the path of daily chanting, being careful to pronounce the mantra clearly and distinctly and to chant loudly enough to hear himself. The chanter must absorb his consciousness deeply within the divine sound of the mantra, vigilantly protecting the mind from the distraction of trivial or directionless thought.

The chanting of the holy name is not, however, a mechanical process depending merely upon contemplative prowess. It is a devotional art, a form of prayer, and thus one must chant with reverence and devotion. The Hare Kṛṣṇa mantra is a prayer for protection and deliverance, a prayer to the Lord for His divine presence and for the opportunity to serve Him. Chanting is compared to the helpless cry of a child for its mother. It is a prayer from the core of the repentant heart. It is chanted, therefore, in humility. Once, in a state of devotional ecstasy while in the company of two close followers (Svarupa Damodara Gosvami and Ramananda Raya), Sri Caitanya described the quintessential importance of chanting with the mood of humility. He said, "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord." Commenting upon this famous verse, Kṛṣṇadāsa Kavirāja Gosvami, author of *Sri Caitanya-caritamṛta*, declares, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance. One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply does so, certainly he will achieve the ultimate goal of life, the lotus feet of Sri Kṛṣṇa."

When and where is chanting appropriate? There is no restriction as to the appropriate time or place for chanting the holy name. The devotee is advised to chant always and everywhere. The process of God realization is not a mere liturgical or social formality to be restricted to circumscribed times and places. It is a quest that should underlie and pervade all one's activities. In *Bhagavad-gītā*, Kṛṣṇa describes that great souls (mahatmas) constantly chant His glories (satatam kīrtayanto mam [Bg. 9.14]). The final line of Sri Caitanya's prayers mentioned above recommends that one chant the holy name continuously (kīrtaniyah sada hariḥ [Cc. adi 17.31]). Śrīla Haridāsa ṭhākura says, *nirantara nama lao*: "Chant the holy name without stopping."

To experience the full effects of the holy name, one must attain the stage of offenseless chanting. According to Vaisnava scripture, there are three progressive stages in the development of chanting: the offensive stage (nama-aparadha), the stage of lessening offenses (namabhasa), and the offenseless, pure stage. A neophyte commits offenses against the holy name. According to *Padma Purāṇa*, there are ten offenses, involving misuse of or mundane misconceptions about the holy name and the scriptures and saints

who embody and teach the holy name. One who remains at the offensive stage does not attain the ultimate goal of chanting, love of God. Says Krsnadasa Kaviraja, "If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout." In fact, without giving up the offenses in chanting, one does not develop a spontaneous attachment for chanting. Taking the role of a conditioned soul, Sri Caitanya prays, "My dear Lord, although You bestow mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

How can one overcome offenses and develop pure chanting? By more chanting. In his commentary on *Srimad-Bhagavatam* (*Bhagavata-Purana*), Srila Visvanatha Cakravarti thakura quotes a verse from *Padma Purana* stating that even if in the beginning one chants the Hare Krsna mantra with offenses, one can become free from such offenses by repeated chanting. By the immense purificatory power of the holy name, constant chanting frees one from offenses to the holy name and gradually elevates one to the transcendental platform of pure chanting, by which one can attain pure love of God.

Elsewhere it is recommended that one can also overcome offenses by realizing that the holy name is nondifferent from the Lord, by chanting in humility, and by developing an attitude of service to the Lord.

After the offensive stage, as one's offenses cease, one approaches the platform of pure chanting. Finally, with offenseless chanting, one becomes completely enlightened and liberated, and one's dormant love of God fully awakens. In that stage, one actually enters the kingdom of God, although physically he may apparently be within the material world.

The Transcendental Effects of the Holy Name

The holy name exerts the deepest and most profound influence upon those who invoke it in a mood of reverential devotion.

Freedom from the Reactions to Sin

First, the holy name eradicates the results of sins committed both in the present and in prior lifetimes. According to the law of karma, a human being is responsible for the sinful

acts he performs and must suffer for them ("As ye sow, so shall ye reap"). Deeply enmeshed in a complex web of material actions and their reactions, one must suffer the duality of pleasure and pain, lifetime after lifetime. The holy name, however, eradicates all reactions to past sins, both those manifesting themselves at present and those destined to manifest themselves in the future. Simply by chanting the holy name, one attracts the attention of the Supreme Lord, who therefore considers, "Because this person has chanted My holy name, My duty is to give him protection." The power of the holy name to absolve sins is declared emphatically in the scriptures. The Garuḍa Purāṇa tells us, "If one chants the holy name of the Lord, even in helplessness or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars all the small animals flee in fear." Says the Brhad-viṣṇu Purāṇa, "Simply by chanting the name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." In the Viṣṇu-dharmottara we read, "This word kṛṣṇa is so auspicious that anyone who chants this holy name rids himself immediately of the reactions of sinful activities from many, many births." But for the chanting of the holy name to exert such a powerful purifying effect, the devotee must chant the holy name in purity, without offense. Having ceased to indulge in sinful actions, he must live a pure and holy life.

Freedom from Desire Due to Illusion

How can one escape the will to sin? By escaping the illusion that supports it—the illusion that the material body is the self. When the embodied soul erroneously identifies himself with the gross material body and its subtle mind, intellect, and false ego, he seeks pleasure in the comfort and gratification of the body. As he wanders throughout the material creation, lifetime after lifetime, trying to dominate and enjoy the resources of the phenomenal world, he goes through myriad temporary, fleeting sensory experiences, which create myriad impressions of the phenomenal world upon his heart and consciousness. In this way, his original, pure consciousness becomes covered by layer after layer of material contamination. Because the self is purely spiritual, no variety or amount of physical or mental gratification can give him real satisfaction. Under the illusion of bodily identification, therefore, he perpetually suffers the unnatural and frustrating condition of material existence.

This illusion and its painful effects, which have haunted and tormented the embodied soul since time immemorial, are destroyed by the transcendental effects of the holy name. Because the divine name and the Lord Himself are identical, when one regularly chants the holy name he develops attraction toward the Lord Himself. That divine, spontaneous attraction cleanses his heart of all desires for lesser, material pleasures. Lord Kṛṣṇa personally aids in that progressive purification, as the great devotee Suta Gosvāmī

explained to the sages assembled at Naimisaranya Forest: "Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." When the heart is fully purified by chanting the holy name, the devotee loses interest in everything unspiritual. He views the entire creation as the Lord's energy and thus gives up the desire to exploit and consume matter. As chanting cleanses the mirror of the heart (ceto–darpana–marjanam [Cc. Antya 20.12]), one fully awakens to spiritual reality.

Enlightenment

All knowledge, both spiritual and material, is contained within the ancient writings called the Vedas. The knowledge of the Vedas is said to be eternal and of divine origin; it is not a creation of historical, imperfect human speculation. Long before the Vedic literature was compiled (by Śrīla Vyāsadeva, the "literary incarnation of God," according to orthodox Vedic historiography), that Vedic knowledge existed in the form of pure, transcendental sound (śabda–brahma). In the Bhagavad–gītā, Lord Kṛṣṇa, the speaker of the Gītā, identifies Himself as the summum bonum of Vedic knowledge: "By all the Vedas, I am to be known" (vedaiś ca sarvair aham eva vedyah [Bg. 15.15]). The holy name of Lord Kṛṣṇa, being nondifferent from the Lord Himself, is the quintessence of the Vedas, and therefore of all knowledge. Chanting the holy name thus enlightens the soul with complete knowledge—knowledge of his own existential identity, of the material and spiritual worlds, of God, of the soul's eternal relationship with God, and of the means to revive that transcendental relationship. The maha–mantra embodies all knowledge, all wisdom.

Those who worship the Lord by chanting His holy name invoke the mercy of the Lord, who acts as the indwelling teacher (caitya–guru) and supreme friend of the conditioned soul by enlightening the soul from within: "To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me. Out of compassion, I, dwelling within their hearts, destroy with the lamp of knowledge the darkness born of ignorance." Rupa Gosvami compares the holy name to the sun, "for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart because of greatly sinful activities performed in previous lives."

Liberation

When through purification and knowledge one no longer identifies himself with the material body and the material world, he ceases to engage in material actions, and thus he is freed from material reactions. Thus freed, he no longer has to take birth again. He is free from samsara, the cycle of repeated birth and death. This is the meaning of moksa, liberation. Spiritual sound (sabda–brahma) has the power to liberate. The Vedanta–sutra speaks of anavrttih sabdat, "liberation by sound."

The ease with which one attains liberation through chanting is affirmed in the Skanda Purana: "By once chanting the holy name of the Lord, which consists of the two syllables ha–ri, one guarantees his path to liberation." As stated in Srimad–Bhagavatam, even unconscious chanting brings results: "Living beings entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna." "Even the faintest rays of the effulgence of the Lord's holy name," says Haridasa thakura, "can grant one liberation."

God Consciousness

Ultimately, the chanting of the holy name produces God consciousness, which culminates in ecstatic devotion to Krsna (krsna–bhakti). Liberation (moksa) is not the ultimate in spiritual perfection. It simply indicates freedom from, or a negation of, material existence. Once liberated from material contamination, the soul must return to its original, constitutional position as a loving servant of the Lord.

As one progresses on the path of bhakti, divine love of God, the chanting of the holy name brings one into closer and closer contact with the Lord. On that path, the holy name invokes remembrance of the Lord, association with the Lord (via His form as sound), attraction to the Lord, the transcendental ("beatific") vision (darsana) of the Lord, and finally divine love of God, wherein the devotee experiences various and intense spiritual ecstasies.

One should note that the efficacy of the process of chanting presupposes the Lord's direct intervention in the devotional life of the spiritual adept. There is, in other words, nothing automatic or mechanical about the process of chanting. Revival of the soul's dormant God consciousness depends not on any ritualized litany but on the causeless mercy of the Lord, who responds to the sincere efforts of His devotee to glorify Him in devotion.

Since the holy name is Krsna Himself, the chanting of the holy name invokes remembrance of and association with Krsna Himself. Recollection, absorption, meditation, constant remembrance, and trance (samadhi) are the five stages in progressive remembrance of Krsna (krsna–smarana). In conscious remembrance, the devotee feels the presence of the Lord as a transcendental, mystical fact. When the devotee chants the holy

name, all the Lord's transcendental opulences—His divine form, activities, qualities, and so on—become manifest within the devotee's heart. Indeed, Krsna Himself appears. "My dear Narada, I do not actually reside in My abode, Vaikuntha, nor within the hearts of the yogis. I reside where My pure devotees chant My holy name and discuss My form, pastimes, and qualities." (Padma Purana) Thus, the devotee's consciousness becomes attracted to Lord Krsna. Along with remembrance, association, and attraction, the devotee's attitude of service to the Lord develops, and in an advanced stage the devotee engages directly in the service of the Lord in the spiritual realm, even while situated within the material body. Thus, through pure, devotional chanting of the holy name, the devotee directly realizes the presence of the Lord and enters the deepest mysteries of God consciousness.

Ecstatic Love of God

Absorption in God consciousness culminates in prema—bhakti, pure love of God. Writes Krsnadasa Kaviraja Gosvami, "The holy name of Krsna is so attractive that anyone who chants it ... becomes imbued with love of Krsna. This is the effect of chanting the Hare Krsna mantra." Sri Caitanya similarly instructs Sanatana Gosvami, "Of the nine processes of devotional service, the most important is to chant the holy name of the Lord always. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Pure love for Krsna elicits the most sublime and lofty emotions of the soul. Liberation or spiritual perfection implies not the absence of cognition or emotion, but their ultimate perfection. Within the soul are profound transcendental emotions, which lie dormant as long as the soul sleeps in maya, material illusion. But such sublime emotions awaken with the awakening of pure, spiritual consciousness. The entire range of emotions experienced by a conditioned soul (such as happiness and misery, love and hate, compassion and envy) are merely dim and perverted reflections of their spiritual counterparts, which exist in absolute purity and are experienced by fully realized souls in their eternal relationship with the Lord. When the soul has awakened to pure love of Krsna, he tastes the infinitely sweet flavors of a wide variety of transcendental emotions, emotions that are variegated manifestations of spiritual ecstasy. Such transcendental, ecstatic emotions within the heart and mind of the pure devotee are so powerful that they erupt and spill over into the realm of the physical. In pursuance of the order of His spiritual master, Sri Caitanya entered upon the path of constant chanting of the holy name of Krsna. When such chanting invoked intense spiritual ecstasy, He wondered whether He had lost His sanity. He approached His guru, Isvara Puri, who then explained,

It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet

of the Lord. When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants, and sometimes runs here and there just like a madman. Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy, and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Krsna mantra.

Of course, such states of spiritual ecstasy are very rarely achieved. They are experienced only by those who have entered the most intimate, confidential relationship with Lord Krsna. Such experiences are unavailable even to those who worship the Lord in awe and veneration, viewing the Lord merely in His aspect of greatness, power, and majesty. The divine flavors of such ecstasy are relished by those who, by the grace of the Lord, gaze beyond His majestic feature and deal with Him in spontaneous, intimate affection. As stated in Caitanya-caritamṛta, the pure devotional chanting of Lord Krsna's personal names ushers the devotee into the Lord's personal presence and into the highest bliss: "Dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealing with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

Beyond Death

By chanting the holy name in purity and devotion throughout his life, the devotee returns to Krsna at the time of death. Lord Krsna explains in Bhagavad-gīta,

Whoever, at the time of death, quits his body remembering Me alone at once attains My nature. Of this there is no doubt. Whatever state of being one remembers when he quits his body, that state he will attain without fail... He who meditates on Me, the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path,... is sure to reach Me.

Thus by chanting at the time of leaving the material body, the devotee who has practiced kṛṣṇa-smāraṇa, remembrance of Krsna, by chanting Krsna's holy names throughout his life can escape the painful cycle of birth and death and return to Krsna in the spiritual realm (Vaikuntha) to render Him intimate, ecstatic, loving service.

The Divine Dispensation

Apart from the holy name's importance as a means toward individual spiritual perfection, a reading of Vaisnava literature reveals the holy name to possess the broadest historical

and universal significance as well. Chanting of the holy name is in fact described as the universal and supreme religion in the current epoch, an epoch referred to in traditional Indian texts as Kali-yuga, "the age of Kali," the great Iron Age, an age of materialism, hypocrisy, and quarrel. Kali-yuga is the last of the four Great Ages, each progressively worse than its predecessor, four vast epochs that cycle perpetually. The age of Kali is the age wherein human society degrades from human to subhuman, in which the people of the world forget their souls, identify with their gross bodies, and become mad competitors for the world's stock of material goods and pleasures. As stated in Srimad-Bhagavatam, the unfortunate inhabitants of the Kali age are "quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed."

Because such unfortunate persons have little or no inclination toward spiritual advancement, there is a compelling need for a simple method by which they can wake up from their deathly slumber and receive the opportunity for spiritual emancipation. That Great Dispensation is the holy name. Declares Krsnadasa Kaviraja Gosvami, "In the age of Kali, Lord Krsna has descended in the form of the holy name." The holy name is the one true glory, the one saving grace of this condemned age, as Sukadeva Gosvami tells King Pariksit: "Although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the holy name of Krsna one can become free from material bondage and be promoted to the transcendental kingdom." Various means of spiritual advancement practiced in the previous eras are rendered virtually ineffectual in Kali by the degradation of human beings, individually and collectively. The chanting of the holy name now supersedes all other forms of spiritual discipline: "Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the holy name of the Lord." (Srimad-Bhagavatam 12.3.52) The primacy and exclusivity of the practice of the holy name is emphatically declared in this oft-cited verse from the Brhan-naradiya Purana: "In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy name, the holy name of the Lord." Thus the chanting of the holy name of the Lord is the yuga-dharma, the universal and supreme religion of the age, meant to unite all faiths in common, joyful glorification of the one Supreme Lord.

Although the chanting of the holy name has played a role in India's religious history for millennia, it was specifically propagated and popularized as the yuga-dharma by the great Caitanya, whose effulgent presence and fervid ecstasies drew millions into nama-dharma, the Religion of the Name. As the great popularizer of the holy name, Sri Caitanya was regarded and worshiped as the Kali-yuga avatara, the prime avatara (incarnation) for the age of Kali. Further, He was worshiped as the greatest incarnation of the Lord because He liberally bestowed pure krsna-bhakti, ecstatic love of God, upon all persons. The maha-mantra, the chant popularized by Sri Caitanya, is specifically mentioned in the Kalisantarana Upanisad as the exclusive means for escaping the debilitating conditions of the Kali age: "Hare Krsna, Hare Krsna, Krsna Krsna, Hare

Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Not only does the holy name bestow the highest benefits upon human beings both individually and collectively, but it purifies even lower species of life. Any living being fortunate enough to hear the divine, transcendental sound incarnation of the Lord receives immense spiritual benefit.

Sri Caitanya did not intend the holy name to remain confined to India, but predicted that the holy name would reach "every town and village." Four centuries later, this missionary ideal, based upon a compelling vision of the universality of the holy name, gained momentum through the efforts of Srila Bhaktivinoda thakura, a great follower and ninth-generation disciplic representative of Sri Caitanya. Writing in his religious journal Sajjana-tosani in 1885, he declared prophetically,

Lord Caitanya did not advent Himself to liberate only a few men in India. Rather, His main objective was to emancipate all living entities of all countries throughout the entire universe and preach the Eternal Religion... There is no doubt that this unquestionable order will come to pass... Very soon the unparalleled path of hari-nama-sankirtana will be propagated all over the world... Oh, for that day when the fortunate English, French, Russian, German, and American people will take up banners, mrdangas, and karatalas and raise kirtana through their streets and towns! When will that day come? ... That day will witness the holy transcendental ecstasy of the Vaisnava dharma to be the only dharma, and all the sects and religions will flow like rivers into the ocean of Vaisnava dharma. When will that day come?

Eighty years later, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, a disciple of Bhaktivinoda's son (Bhaktisiddhanta Sarasvati Gosvami), left India and traveled to the United States to transform Bhaktivinoda's dream into reality. In 1966 he founded the International Society for Krishna Consciousness, which, for its active propagation of the maha-mantra, came to be popularly known as "the Hare Krsna movement." The chanting and propagation of the holy name are the stated basis and goal of the movement. The Society's founder, Srila Prabhupada, writes, "Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing [the holy name] one becomes purified. Therefore our Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world." "The Krsna consciousness movement," he says, "is based on this principle: chant the Hare Krsna mantra at every moment, as much as possible, both inside and outside of the temple." This movement "is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Krsna mantra." The public chanting of the holy name performed by Srila Prabhupada's followers, clad in traditional Indian dhotis and saris, is now a familiar sight on the streets of most major cities of the world.

The holy name of Krsna, for so long concealed within India, locked away from Western view, has now entered the mainstream of Western society. It has become, so to speak, a "household mantra," available to everyone. But although it is in open, public view, the holy name is not an ordinary commodity one can find and purchase in the market. It is a hidden treasure. One must develop the eyes to see it or, rather, the ears to hear it. If one simply approaches the holy name with reverence and allows the holy name to enter through his ears into his heart, and especially if he accepts the divine name as his very life and soul, he can enter the deepest, most profound, most sublime of all spiritual mysteries.

Hare Krsna, Hare Krsna
Krsna Krsna, Hare Hare
Hare Rama, Hare Rama
Rama Rama, Hare Hare

Part One

The Holy Name: The Universal and Supreme Religion for this Age

1.

The Prime Religious Practice for the Kali–yuga Is the Chanting of the Holy name The chanting of the holy name is the most sublime religion for the Kali–yuga:

The Hare Krsna mantra is specifically mentioned in many Upanisads, such as the Kali–santarana Upanisad, where it is said:

hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

itisodasakam namnam
kali –kalmasa–nasanam
natah parataropayah
sarva–vedesu drsyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Krsna."

–Sri Caitanya–caritamṛta Adi–lila 3.40

In Kali–yuga, simply by chanting the holy name one can attain the goal of life:

[Karabhajana Rsi to Maharaja Nimi]:

" 'Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali–yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Krsna maha–mantra, one can advance in spiritual knowledge and attain life's goal.' "

This is a quotation from Srimad–Bhagavatam (11.5.36) spoken by the great sage Karabhajana Rsi, one of the nine Yogendras. The sage was informing Maharaja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

–Sri Caitanya–caritamṛta Madhya–lila 20.347

In Kali–yuga, one can attain liberation and return to the spiritual kingdom by chanting the holy name:

[Sukadeva Gosvami to Maharaja Parikṣit]:

" 'My dear King, although Kali–yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna maha–mantra, one can become free from material bondage and be promoted to the transcendental kingdom.' "

–Srimad–Bhagavatam 12.3.5

– [cited: Sri Caitanya–caritamṛta Madhya–lila 20.344]

Sankirtana is the present yuga–dharma:

[Lord Caitanya to Sanatana Gosvami]:

"...In the Kali–yuga the occupational duty of the people is to chant congregationally the holy name of Krsna."

In Kali–yuga one worships Lord Krsna by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

–Sri Caitanya–caritamṛta Madhya–lila 20.339

The only religious principle in the age of Kali is the chanting of the holy name:

[Isvara Puri to Lord Caitanya]:

" 'In this age of Kali there is no other religious principle than the chanting of the holy name,

which is the essence of all Vedic hymns. This is the purport of all scriptures.' "

~Sri Caitanya-caritamṛta Ādi-līla 7.74

In Kali-yuga, chanting of the holy name is the most feasible means of salvation:

In great jubilation, Sri Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmananda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali."

~Sri Caitanya-caritamṛta Āntya-līla 20.8

The universal religious practice for the Kali-yuga is the chanting of the holy name:

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

In this age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvacārya in his commentary on the Mundaka Upaniṣad. He quotes this verse from the Nārāyaṇa-saṁhita:

dvāpariyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nama-matrena
pujyate bhagavan hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pañcarātra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead."

~Sri Caitanya-caritamṛta Ādi-līla 3.40

The Śrīmad-Bhāgavatam advocates nama-saṅkīrtana as the essence of religion in the age of Kali:

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Kṛṣṇa.

~Sri Caitanya-caritamṛta Ādi-līla 3.50

Rather than inventing one's own religious process, one should accept the approved method of religion for this age—hari-nama-saṅkīrtana:

[Sarvabhauma Bhāṭṭācārya to King Pratāparudra]:

Sarvabhauma Bhattacharya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-sankirtana, congregational chanting in love of Godhead. In this age of Kali, Sri Caitanya Mahaprabhu has descended to preach the religion of Krsna consciousness. Therefore the chanting of the holy names of Lord Krsna is the religious principle for this age. Anyone who worships Lord Caitanya Mahaprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence."

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Krsna nama-mantra... Dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord... Dharma refers to the science of bhakti-yoga, which begins by the novice's chanting the holy name of the Lord (tan-nama-grahanadibhih).

In this age of Kali it is recommended in Caitanya-caritamrta, kali-kale dharma-krsna-nama-sankirtana. In the age of Kali the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures.

~Sri Caitanya-caritamrta Madhya-lila 11.97-99

Chanting the holy name is the sum and substance of sanatana-dharma:

In this age of Kali, there are no genuine religious principles. There are only the Vaisnava devotees and the Vaisnava devotional scriptures. This is the sum and substance of everything.

In this age a person should not envy Sri Caitanya Mahaprabhu's movement but should chant the holy names of Hari and Krsna, the maha-mantra. That is the sum and substance of eternal religion, known as sanatana-dharma.

~Sri Caitanya-caritamrta Madhya-lila 9.362

In Kali-yuga Krsna has incarnated as the holy name in order to deliver the sinful, who are suffering greatly:

As the Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srijamy aham

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

In the present age, Kali–yuga, people are very much sinful and are consequently suffering greatly. Therefore Krsna has incarnated in the form of His name, as found in the maha–mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

–Teachings of Queen Kunti

Because Kali–yuga is such a degraded and miserable age, Lord Caitanya advises everyone simply to chant Hare Krsna:

According to the Vedic conception, there must be men in society who are factually brahmanas, capable of expounding the real truth. If everyone becomes a sudra, the Absolute Truth cannot be understood. It is said that at the present moment in Kali–yuga everyone is a sudra (kalau sudra–sambhavah), and it is very difficult in this age to find qualified brahmanas, for they are very rare. There is practically not a single qualified brahmana in this age.

prayenalpayusah sabhya
kalav asmin yuge janah
mandah sumanda–matayo
manda–bhagya hy upadrutah

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed."

(S.B. 1.1.10) The people in this age are very short–lived and slow in understanding spiritual life. Actually, human life is meant for understanding spiritual values, but because everyone in this age is a sudra, no one is interested. People have forgotten life's real purpose. The word manda means both slow and bad, and everyone in this age is either bad or slow or a combination of both. People are unfortunate and disturbed by so many things. According to Srimad–Bhagavatam there will eventually be no rain and consequently a scarcity of food. The governments will also levy very heavy taxes. The characteristics of this age predicted by Srimad–Bhagavatam are already being experienced to some degree. Since Kali–yuga is a very miserable age, Caitanya Mahaprabhu, who is Sri Krsna Himself, advises everyone simply to chant Hare Krsna.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva

nasty eva gatiṁ anyatha

[Adi 17.21]

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord."

(Bṛhan-nāradya Purāṇa)

This process is not Caitanya Mahāprabhu's invention, but is advised by the śāstras, the Purāṇas. The process for this Kali-yuga is very simple. One need only chant the Hare Kṛṣṇa mahā-mantra.

~Teachings of Lord Kāpiḷa, the Son of Devahūti

Although God has given us all facilities to live peacefully on this earth, cultivate Kṛṣṇa consciousness, and finally to come to Him, in this age we're unfortunate. We are short-lived, and there are so many people without food, shelter, married life or defense from the onslaughts of nature. This is due to the influence of this age of Kali. Therefore Lord Caitanya Mahāprabhu, seeing the dreadful situation in this age, emphasized the absolute necessity for cultivating spiritual life. And how should we do it? Caitanya Mahāprabhu gives the formula:

harer nama harer nama

harer namaiva kevalam

kalau nasty eva nasty eva

nasty eva gatiṁ anyatha

[Adi 17.21]

"Just always chant Hare Kṛṣṇa." Never mind whether you are in a factory or in hell, in a shack or in a skyscraper—it doesn't matter. Just go on chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expense, there is no impediment, there is no caste, there is no creed, there is no color—anyone can do it. Just chant and hear.

~On the Way to Kṛṣṇa

Everywhere in this age of iron everything is degraded, degraded in this sense: prayanāpayusāḥ sabhya kalav asmin yuge janāḥ [S.B. 1.1.10]. In this age of Kali the duration of life is diminished, and men are not moved to understand self-realization, and if they are, they are invariably misled by so many deceitful leaders. The age is very corrupt. Therefore Caitanya Mahāprabhu's process of chanting Hare Kṛṣṇa is the best and the simplest method.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gati anyatha
[Adi 17.21]

"In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name, and that is the injunction of all the revealed scriptures. There is no other way, there is no other way, there is no other way."

This verse appears in the Brhan-naradiya Purana. Harer nama harer nama harer namaiva kevalam. Simply chant Hare Krsna. There is no other alternative. Kalau nasty eva nasty eva nasty eva gati anyatha. In this age of Kali, there is no other alternative for self-realization. So we have to accept it.

There is another similar verse in the Srimad-Bhagavatam. In the Twelfth Canto, Third Chapter (12.3.51), Pariksit Maharaja was informed by Sukadeva Gosvami of the faults of this age, and now all the symptoms of the age of Kali are apparent. In the conclusive portion, however, Sukadeva Gosvami said, *kaler dosa-nidhe rajann asti hy eko mahan gunah*: "My dear king, this age, Kali, is full of faulty things, but there is one good opportunity." What is that? *Kirtanad eva krsnasya mukta-sangah param vrajet*: "Simply by chanting this Hare Krsna mantra one can become liberated and go back to Godhead."

~The Science of Self-Realization

The lack of religious principles in Kali-yuga is more than compensated by the process of chanting the holy name:

It is said that this age of Kali is three-fourths devoid of religious principles. Hardly one-fourth of the principles of religion are still observed in this age. But by the mercy of Lord Krsna, this vacancy of Kali-yuga has not only been completely filled, but the religious process has been made so easy that simply by rendering transcendental loving service unto Lord Krsna by chanting His holy names, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one can achieve the highest result of religion, namely, being transferred to the highest planet within the spiritual world, Goloka Vrndavana.

~Krsna, the Supreme Personality of Godhead

Chanting of the holy names of the Lord is the common platform for the universal religion of mankind in the Kali-yuga:

In this present age quarrels take place even over trifles, and therefore the sastras have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods. At such meetings everyone, the learned and the foolish, the rich and the poor, the Hindus and the Muslims, the Englishmen and the Indians, and the candalas and the brahmanas, can all hear the transcendental sounds and thus cleanse the dust of material association from the mirror of the heart. To confirm the Lord's mission, all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind.

~Srimad-Bhagavatam 1, Intro.

In the age of logic, argument and disagreement, the chanting of Hare Krsna is the only means of self-realization:

In three out of the four millenniums (namely Satya-yuga, Treta-yuga and Dvapara-yuga) people had the honor to be able to understand transcendence through the path of disciplic succession. However, in the present age, people have no interest in the disciplic succession. Instead, they have invented many paths of logic and argument. This individual attempt to understand the supreme transcendence (called the ascending process) is not approved by the Vedas. The Absolute Truth must descend from the absolute platform. He is not to be understood by the ascending process. The holy name of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is a transcendental vibration because it comes from the transcendental platform, the supreme abode of Krsna. Because there is no difference between Krsna and His name, the holy name of Krsna is as pure, perfect and liberated as Krsna Himself. Academic scholars have no entrance by means of logic and other argument into the understanding of the transcendental nature of the holy name of God. The single path in understanding the transcendental nature of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the chanting of these names with faith and adherence. Such chanting will release one from designated conditions arising from the gross and subtle bodies.

In this age of logic, argument and disagreement, the chanting of Hare Krsna is the only means for self-realization.

~Teachings of Lord Caitanya

The Hare Krsna mantra is especially suited to deliver us from the dangers of the Kali-yuga: Only the dvijas (the brahmanas) and the devas (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is

spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (manah sasthanindriyani prakrti-sthani karsati [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gayatri mantra. Therefore, after purification, when one is qualified to become a brahmana (dvija), he is offered the Gayatri mantra. Simply by chanting the Gayatri mantra, one can be delivered. This mantra, however, is suitable only for the brahmanas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Krsna mantra... In His Siksastaka, Lord Caitanya says, param vijayate sri-krsna-sankirtanam: "All glories to the chanting of sri-krsna-sankirtana!" The maha-mantra-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence... Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Sri Caitanya Mahaprabhu. By chanting this Hare Krsna mantra, we shall be delivered from all the difficulties of this material world. —Srimad-Bhagavatam 8.6.15

2.

In the Kali-yuga, Lord Krsna Is Worshiped by Chanting of the Holy Name
In the Kali-yuga, one can satisfy and worship the Lord simply by chanting His holy name:

Sri Madhvacarya has brought our attention to this quotation from the Narayana-samhita:

dvapariyair janair visnuh
pancaratrais tu kevalaih
kalau tu nama-matrena
pujyate bhagavan harih

"In the Dvapara–yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pañcarātrikī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name."

~Sri Caitanya–caritamṛta Antya–līla 7.12

In this age of Kali, real religious propaṇḍa should induce people to chant the Hare Kṛṣṇa mahā–mantra... Śrīla Bhaktisiddhānta Sarasvatī thākura comments in this regard in his Anubhāṣya, wherein he quotes a verse from Nārāyaṇa–saṁhitā:

dvapariyair janair viṣṇuḥ
pañcarātraiḥ tu kevalaiḥ
kalau tu nama–matrena
pujyate bhagavan hariḥ

"In Dvapara–yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of pañcarātrikā. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names."

~Sri Caitanya–caritamṛta Madhya–līla 25.9

Learned scholars in the age of Kali worship Lord Kṛṣṇa through nama–sankīrtana:

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa..."

~Stava–māla of Rūpa Gosvāmī

~[cited: Sri Caitanya–caritamṛta Ādi–līla 3.58]

In Kali–yuga, the process of worshiping Kṛṣṇa is the sacrifice of chanting the holy name:

[Lord Caitanya to Svarūpa Damodara and Rāmananda Rāya]:

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa."

~Sri Caitanya–caritamṛta Antya–līla 20.9

3.

The Yuga–dharma Is Personally Introduced by Lord Krsna in His Incarnation as Lord Caitanya

Krsna personally inaugurates the religion of the age–nama–sankirtana–as Lord Caitanya:

[Lord Krsna, thinking to Himself]:

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

~Sri Caitanya–caritamrta Adi–lila 3.19

The Kali–yuga dharma, chanting the holy name, is introduced by Lord Caitanya:

[Karabhajana Rsi to Maharaja Nimi]:

"Accompanied by His personal devotees, Lord Krsna, assuming a golden color, introduces the hari–nama–sankirtana, the chanting of the Hare Krsna mantra, in the age of Kali. By this process, He delivers love for Krsna to the general populace. Lord Krsna, the son of Nanda Maharaja, personally introduces the occupational duty of the age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally."

~Sri Caitanya–caritamrta Madhya–lila 20.340–41

Krsna came again as Lord Caitanya to teach us the path by which to cross the ocean of Kali–yuga:

Just before the beginning of Kali–yuga–or, in other words, at the end of Dvapara–yuga–Lord Sri Krsna appeared and left His instructions in the form of Bhagavad–gita, in which He asked all living entities to surrender unto Him. Since the beginning of Kali–yuga, however, people have practically been unable to surrender to the lotus feet of Krsna, and therefore, after some five thousand years, Krsna came again as Sri Caitanya Mahaprabhu just to teach the entire world how to surrender unto Him, unto Sri Krsna, and thus be purified...

Kali–yuga is full of contamination. This is described in the Srimad–Bhagavatam (12.3.51):

kaler dosa–nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta–sangah param vrajet

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (dosa–nidhi). But there is one chance, one opportunity. Kirtanad eva kṛsnasya mukta–sangah param vrajet: simply by chanting the Hare Kṛṣṇa mantra, one can be freed from the contamination of Kali–yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali–yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Sri Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali–yuga. That is the path of the Hare Kṛṣṇa movement. When Sri Caitanya Mahāprabhu appeared, He ushered in the era for the sankīrtana movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the sankīrtana movement and chanting the Hare Kṛṣṇa maha–mantra, the fallen souls of this Kali–yuga will be delivered. After the Battle of Kurukṣetra, at which Bhagavad–gītā was spoken, Kali–yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the sankīrtana movement inaugurated by Sri Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali–yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa maha–mantra and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa maha–mantra is potent always, but it is especially potent in this age of Kali. Therefore Sukadeva Gosvāmī, while instructing Maharaja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa mantra.

kaler dosa–nidhe rajann
asti hy eko mahan gunah
kirtanad eva kṛsnasya
mukta–sangah param vrajet

"My dear King, although Kali–yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa maha–mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

Those who have accepted the task of spreading the Hare Kṛṣṇa maha–mantra in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Sri Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.
~Srimad–Bhagavatam 8.5.23

The chanting of the holy name is Lord Caitanya's special concession to the animallike human beings of this age:

Love of Krsna is not an easy thing to obtain, because by this love one can purchase Krsna, but Caitanya Mahaprabhu distributed this love of Krsna to anyone and everyone, even to the two drunkards Jagai and Madhai. Narottama dasa thakura has therefore sung:

dina–hina yata chilo hari–name uddharilo,
ta'ra saksi jagai–madhai

"Caitanya Mahaprabhu is so magnanimous that He delivered all kinds of sinful men simply by allowing them to chant the Hare Krsna mantra. The evidence of this is Jagai and Madhai."

At that time, of course, there were two Jagais and Madhais, but at the present moment, by the grace of Caitanya Mahaprabhu and His process of teaching, so many Jagais and Madhais are being delivered. If Caitanya Mahaprabhu is pleased, He can give krsna–prema, love of Krsna, to anyone, regardless of that person's qualification. If a person is giving charity, he can select anyone to take it.

Without the mercy of Caitanya Mahaprabhu, understanding Krsna is very, very difficult. Manusyanam sahasresu kascid yatati siddhaye (Bg. 7.3): out of many millions of people, hardly one tries to make his life spiritually successful. People simply work like animals, not knowing how to make a success of human life. One's human life is successful when one understands Krsna; otherwise one remains an animal. Anyone who is not Krsna conscious, who does not know who Krsna is, is no better than an animal. But Caitanya Mahaprabhu gave this concession to the fallen souls of this age: "Simply chant the Hare Krsna maha–mantra and you will be delivered." This is Caitanya Mahaprabhu's special concession (kirtanad eva krsnasya mukta–sangah param vrajet, S.B. 12.3.51).

~Teachings of Queen Kunti

Lord Sri Krsna personally came as Lord Caitanya in order to distribute the process of chanting–the easiest means, in this age, to the highest perfection of life:

Out of many thousands of persons who are in self–knowledge as to what and who they are, only one or two may be actually liberated. And out of many thousands who are liberated, only one or two may understand what and who Krsna is. So understanding Krsna is not

such an easy job. Thus in this age of Kali, an age characterized by ignorance and chaos, liberation is out of the reach of practically everyone. One has to go through the whole ordeal of becoming civilized, then religious, and then one has to perform charities and sacrifices and come to the platform of knowledge, then to the stage of liberation, and finally, after liberation, to the understanding of what Kṛṣṇa is... Practically speaking, this process is not very easy in this age of Kali. In Srimad-Bhagavatam a description is given of the people of this age. Their duration of life is said to be very short, they tend to be phlegmatic and slow and to sleep a great deal, and when they're not sleeping, they are busy earning money. At the most they only have two hours a day for spiritual activities, so what is the hope for spiritual understanding? It is also stated that even if one is anxious to make spiritual progress, there are many pseudospiritual societies to take advantage of him. People are also characterized in this age as being unfortunate. They have a great deal of difficulty meeting the primary demands of life—eating, defending, mating, and sleeping—necessities which are met even by the animals. Even if people are meeting these necessities in this age, they are always anxious about war, either defending themselves from aggressors or having to go to war themselves. In addition to this, there are always disturbing diseases and economic problems in Kali-yuga. Therefore Lord Śrī Kṛṣṇa considered that in this age it is impossible for people to come to the perfectional stage of liberation by following the prescribed rules and regulations.

Thus out of His causeless mercy, Śrī Kṛṣṇa came as Lord Caitanya Mahāprabhu and distributed the means to the highest perfection of life and spiritual ecstasy by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process of chanting is most practical, and it does not depend on whether one is liberated or not, or whether one's condition is conducive to spiritual life or not—whoever takes to this process becomes immediately purified. Therefore it is called pavitram (pure). Furthermore, for one who takes to this Kṛṣṇa consciousness process, the seeds of latent reactions to his sinful actions are all nullified. Just as a fire turns whatever we put into it to ashes, this process turns to ashes all the sinful reactions of our past lives.

~Raja-vidya: The King of Knowledge

4.

In the Kali-yuga, Chanting Yields the Results of Other Religious Practices Performed in Previous Ages

By chanting the holy name in the Kali-yuga, one can obtain the results of various spiritual activities performed in the previous three ages:

[Sukadeva Gosvami to Maharaja Parikṣit]:

"Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by seeing the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra."

~Srimad-Bhagavatam 12.3.52

~ [cited: Sri Caitanya-caritamrta Madhya-lila 20.345]

"Whatever is achieved by meditation in Satya-yuga, by the performance of yajna in Treta-yuga or by the worship of Krsna's lotus feet in Dvapara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Kesava." Visnu Purana 6.2.17,

~Padma Purana (Uttara-khanda 72.25),

~and Brhan-naradiya Purana 38.97

~ [cited: Sri Caitanya-caritamrta Madhya-lila 20.346]

[Lord Caitanya to Sanatana Gosvami]:

"In the other three yugas-Satya, Treta and Dvapara-people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Krsna maha-mantra."

~Sri Caitanya-caritamrta Madhya-lila 20.343

In this age, hari-kirtana is the only practical means of self-realization: If one actually wants to solve the problems of life in this age, then he has to take to this process of kirtana. That is the recommended process.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]

In this age, Kali-yuga, one cannot execute any process of self-realization or perfection of life other than kirtana. Kirtana is essential in this age.

In all Vedic literatures it is confirmed that one must meditate on the Supreme Absolute Truth, Visnu, not on anything else. But there are different processes of meditation recommended for different ages. The process of mystic yogic meditation was possible in Satya-yuga, when men lived for many thousands of years. Now people will not believe this, but in a previous age there were people who lived for one hundred thousand years. That age was called Satya-yuga, and the meditation of mystic yoga was possible at that time. In that age the great yogi Valmiki Muni meditated for sixty thousand years. So that is a long-term process, which is not possible to execute in this age. If one wishes to conduct a farce, that is another matter. But if one actually wants to practice such meditation, it takes an extremely long time to perfect. In the next age, Treta-yuga, the process of realization was to perform the various ritualistic sacrifices recommended in the Vedas. In the next age,

Dvapara–yuga, the process was temple worship. In this present age the same result can be achieved by the process of hari–kirtana, glorification of Hari, Krsna, the Supreme Personality of Godhead.

~The Science of Self–Realization

In the age of quarrel, chanting of the holy name is the only recommended means of self–realization:

The yoga system, as it was recommended in the Satya–yuga, the Golden Age, was to always meditate on Visnu. In the Treta–yuga one could practice yoga by performing great sacrifices, and in the next age, Dvapara–yuga, one could achieve perfection by temple worship. The present age is called Kali–yuga. Kali–yuga means the age of quarrel and disagreement. No one agrees with anyone else. Everyone has his own theory; everyone has his own philosophy. If I don't agree with you, you fight me. This is the symptom of Kali–yuga. The only method recommended in this age is chanting the holy name. Simply by chanting the holy name of God, one can attain that perfect self–realization which was attained by the yoga system in the Satya–yuga, by performance of great sacrifices in the Treta–yuga, and by large–scale temple worship in the Dvapara–yuga. That perfection can be attained by the simple method of hari–kirtana. Hari means the Supreme Personality of Godhead; kirtana means to glorify.

~Krsna Consciousness: The Topmost Yoga System

5.

Sankirtana–yajna Is the Only Recommended Yajna for this Age General Instructions

Lord Caitanya introduced the sankirtana–yajna for the deliverance of all men in this age of Kali:

[Lord Krsna to Arjuna]:

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

The Lord created this material world for the conditioned souls to learn how to perform yajnas (sacrifice) for the satisfaction of Visnu, so that while in the material world they can live very comfortably without anxiety. Then after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of yajna, the conditioned souls gradually become Krsna conscious and become godly in all respects. In this age of Kali, the sankirtana–yajna (the chanting of the names of

God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Sankirtana–yajna and Krsna consciousness go well together. Lord Krsna in His devotional form (as Lord Caitanya) is mentioned in the Srimad–Bhagavatam as follows, with special reference to the sankirtana–yajna:

krsna–varnam tvisakrsnam
sangopangastra–parsadam
yajnaiḥ sankirtana–prayair
yajanti hi sumedhasah

"In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana–yajna." (S.B. 11.5.32)

Other yajnas prescribed in the Vedic literatures are not easy to perform in this age of Kali, but the sankirtana–yajna is easy and sublime for all purposes.

~Bhagavad–gita As It Is 3.10

Of all sacrifices, chanting of the holy name is the simplest and purest:

[Lord Krsna to Arjuna]:

... Of sacrifices I am the chanting of the holy names [japa]...

Of all the sacrifices, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the purest representation of Krsna.

Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Krsna, Hare Krsna, there is no question of violence. It is the simplest and the purest.

~Bhagavad–gita As It Is 10.25

In the age of Kali, the greatest common formula of sacrifice is the sankirtana–yajna:

[King Parikṣit to the personality of Kali]:

Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

Yajnesvara, or the Supreme Personality of Godhead, is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed differently in the scriptures for different ages. In other words, sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects... In this age of Kali, the greatest common formula of sacrifice is the sankirtana–yajna. That is the opinion of the experts who know how to propagate the process of yajna. Lord Caitanya preached this method of yajna, and it is understood from this verse that the sacrificial

method of sankirtana–yajna may be performed anywhere and everywhere in order to drive away the personality of Kali and save human society from falling prey to the influence of the age.

~Srimad–Bhagavatam 1.17.33

In the age of Kali, the only fruitful sacrifice is the sacrifice of the congregational chanting of the holy names of the Lord:

The sacrificial fire kindled by the sages of Naimisaranya was certainly full of smoke and doubts because of so many flaws. The first flaw is that there is an acute scarcity of expert brahmanas able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show, and the result is uncertain, like agricultural enterprises. The good result of tilling the paddy field depends on providential rain, and therefore the result is uncertain. Similarly, performance of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy brahmanas of the age of Kali induce the innocent public to such uncertain sacrificial shows without disclosing the scriptural injunction that in the age of Kali there is no fruitful sacrificial performance but the sacrifice of the congregational chanting of the holy name of the Lord.

~Srimad–Bhagavatam 1.18.12

Sankirtana–yajna is the proper yajna for the Kali–yuga:

When learned sages and brahmanas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brahmanas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Krsna, and in the Srimad–Bhagavatam (11.5.32) it is also recommended: yajnaiḥ sankirtana–prayair yajanti hi sumedhasah. At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people gather together and chant the Hare Krsna mantra to satisfy the Supreme Personality of Godhead, who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityananda, Advaita and others. That is the process of performing yajna in this age.

~Srimad–Bhagavatam 4.4.6

Because Krsna is everything, one who chants Hare Krsna is performing all kinds of yajnas: [The brahmanas at Daksa's sacrifice to Lord Visnu]:

The brahmanas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kusa grass, and You are the sacrificial pots. You are the priests who perform the yajna, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

In this statement Lord Visnu's all-pervasiveness is partially explained. It is said in the Visnu Purana that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material or spiritual worlds is nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The brahmanas' statement is that Lord Visnu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the kusa. He is everything. It is confirmed herein that the performance of sankirtana-yajna in this age is as good as all other yajnas in all other ages. If one performs sankirtana-yajna by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the Vedas. In the chant of the holy names, Hare and Krsna, Hare means the energy of Krsna, and Krsna is the visnu-tattva. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the Vedas. But if one simply chants Hare Krsna, it is to be understood that he is performing all kinds of yajna because there is nothing within our vision except Hare (the energy of Krsna) and Krsna. ~Srimad-Bhagavatam 4.7.45

In this age, sankirtana-yajna, chanting of the holy name of the Lord, is more important than Vedic ritualistic sacrifices:

[Yamaraja to the Yamadutas]:

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya, Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajananas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sama Veda and Rg Veda—their intelligence has become dull. They are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead they are interested in dharma, artha, kama and moksa.

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in Bhagavad-gita (15.15), *vedaṁ ca sarvaṁ ahaṁ eva vedyah*: the real purpose of studying the Vedas is to approach the lotus feet of Lord Kṛṣṇa. Unfortunately, unintelligent people bewildered by the grandeur of Vedic yajnas want to see gorgeous sacrifices performed. They want Vedic mantras chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Kṛṣṇa–Balarāma temple in Vṛndāvana, we were obliged to have Vedic ceremonies enacted by brahmanas because the inhabitants of Vṛndāvana, especially the smārta–brahmanas, would not accept Europeans and Americans as bona fide brahmanas. Thus we had to engage brahmanas to perform costly yajnas. In spite of these yajnas, the members of our Society performed sankīrtana loudly with mṛdangas, and I considered the sankīrtana more important than the Vedic ritualistic ceremonies. Both the ceremonies and the sankīrtana were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (*jadī-kṛtā-matir madhu-puṣpitayam*), whereas the sankīrtana was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed sankīrtana, but then the inhabitants of Vṛndāvana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the Vedas, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, sankīrtana alone is sufficient. If the members of our temples in the different parts of the world simply continue sankīrtana before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances.

~Srimad-Bhagavatam 6.3.25

[Sukracārya to Lord Viṣṇu]:

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

Śrī Caitanya Mahāprabhu has recommended:

harer nama harer nama
 harer namaiva kevalam
 kalau nasty eva nasty eva

nasty eva gatih anyatha

[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brhan–naradiya Purana 38.126)

In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic mantras with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is sankirtana, constant chanting of the holy name of the Lord. Yajnaih sankirtana–prayair yajanti hi sumedhasah (Srimad–Bhagavatam 11.5.32). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing yajnas and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Sri Caitanya Mahaprabhu (yajnaih sankirtana–prayair yajanti hi sumedhasah). Although Sukracarya was a strict brahmana addicted to ritualistic activities, he also admitted, nischidram anusankirtanam tava: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali–yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Srila Jiva Gosvami has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Krsna consciousness movement we therefore give special stress to the chanting of the Hare Krsna mantra in all activities.

–Srimad–Bhagavatam 8.23.16

Those who are intelligent in this age take to sankirtana yajna rather than karma–kandiyā–yajnas:

It is said, tretayam yajato makhaih: in Treta–yuga, if one performed yajnas, he would get the results of those yajnas. By performing visnu–yajna specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, yajna is intended to please the Supreme Personality of Godhead... Yajnas for enjoyment of the senses are called karma–kandiyā–yajnas... Karma–kandiyā yajnas are meant for sensuous persons, whereas yajna should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali–yuga, the sankirtana–yajna is recommended. Yajnaih sankirtana–prayair yajanti hi sumedhasah [SB 11.5.32]. Only those who are very intelligent take to sankirtana–yajna to fulfill all their desires, material and

spiritual, whereas those who are lusty for sense enjoyment perform karma–kandiya–yajnas.
~Srimad–Bhagavatam 9.14.43

Because there are no qualified brahmanas and priests in Kali–yuga to perform Vedic sacrifices and chant Vedic mantras, only the sacrifice of chanting the Hare Krsna mantra is recommended:

On the day of extracting the soma juice, King Yudhisthira very respectfully received the special priest who had been engaged to detect any mistake in the formalities of sacrificial procedures. The idea is that the Vedic mantras must be enunciated perfectly and chanted with the proper accent; if the priests who are engaged in this business commit any mistake, the checker or referee priest immediately corrects the procedure, and thus the ritualistic performances are perfectly executed. Unless it is perfectly executed, a sacrifice cannot yield the desired result. In this age of Kali there is no such learned brahmana or priest available; therefore, all such sacrifices are forbidden. The only sacrifice recommended in the sastras is the chanting of the Hare Krsna mantra.

~Krsna, the Supreme Personality of Godhead

To perform a sacrifice successfully, at least four expert priests are needed: one who can offer (hota), one who can chant (udgata), one who can kindle the sacrificial fire without the aid of separate fire (adhvaryu), and one who can supervise (brahma). Such sacrifices were conducted from the birth of Brahma, the first living creature, and were carried on till the reign of Maharaja Yudhisthira. But such expert brahmana priests are very rare in this age of corruption and quarrel, and therefore in the present age only the yajna of chanting the holy name of the Lord is recommended.

The scriptures enjoin:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyatha
[Adi 17.21]

The whole process of offering sacrifice is under the category of fruitive action, and such activities are extremely scientific. They mainly depend on the process of vibrating sounds with a particular accent. It is a great science, and due to being out of proper use for more than four thousand years, for want of qualified brahmanas, such performances of sacrifice are no longer effective. Nor are they recommended in this fallen age. Any such sacrifice undertaken in this age as a matter of show may simply be a cheating process by the clever priestly order. But such a show of sacrifices cannot be effective at any stage... Since the ultimate aim of life is spiritual realization, the direct way of invoking the holy name of the Lord, as mentioned above, is precisely recommended by Lord Caitanya, and people of the

modern age can easily take advantage of this simple process, which is tenable for the condition of the complicated social structure.

~Srimad-Bhagavatam 2.25.25, 26

In the present age of Kali, it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the Vedas are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Krsna mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert brahmanas who can chant the mantras perfectly...

It is stated here that many thousands of demigods named Rbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur Veda. Brahmanas like Bhrgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting mantras or chanting the Gayatri or rg-mantra one can attain the results one desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Krsna one can attain all perfection...

The word brahma-tejasa, used in this verse, is significant. In those days, brahmanas were so powerful that simply by desiring and by chanting a Vedic mantra, they could accomplish very wonderful effects. But in the present age of degradation there are no such brahmanas. According to the pancaratika system, in this age the entire population is supposed to consist of sudras because the brahminical culture has been lost. But if anyone displays the signs of understanding Krsna consciousness, he should be accepted, according to Vaisnava smṛti regulations, as a prospective brahmana and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya's is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Krsna, which is able to bring about the fulfillment of all activities in self-realization.

~Srimad-Bhagavatam 4.4.32-34

It is the practice of the brahmanas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brahmanas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Krsna mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Krsna mantra is not chanted properly, it still has so much potency that the chanter gains the effect.

~Srimad-Bhagavatam 4.13.27

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brahmanas who can invite the demigods or give renewed life to animals. Formerly, the brahmanas well conversant in Vedic mantras could

show the potency of the mantras, but in this age, because there are no such brahmanas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called asvamedha. Sometimes cows were sacrificed (gavalambha), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajna is sankirtanayajna, or chanting of the Hare Krsna mantra twenty-four hours a day.

~Srimad-Bhagavatam 4.13.25

The best purpose of Vedic rituals, Vedanta philosophy and Vedic mysticism is served by chanting the holy name:

[Lord Krsna to Arjuna]:

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

The rituals and sacrifices mentioned in the karma-kanda division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gita (15.15): the purpose of studying the Vedas is to know Lord Krsna, the primeval cause of everything. So, self-realization means understanding Krsna and one's eternal relationship with Him. The relationship of the living entities with Krsna is also mentioned in the Fifteenth Chapter of Bhagavad-gita. The living entities are parts and parcels of Krsna; therefore, revival of Krsna consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the Srimad-Bhagavatam (3.33.7) as follows:

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a candala [dog-eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Aryan family."

So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals and the injunctions of the Vedantas and the Upanisads. It requires much time, energy, knowledge and resources to execute the

purposes of the Vedas. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakasananda Sarasvati, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying Vedanta philosophy, the Lord replied that His spiritual master found Him to be a great fool, and thus he asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this age of Kali, most of the population is foolish and not adequately educated to understand Vedanta philosophy; the best purpose of Vedanta philosophy is served by inoffensively chanting the holy name of the Lord. Vedanta is the last word in Vedic wisdom, and the author and knower of the Vedanta philosophy is Lord Kṛṣṇa; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

~Bhagavad-gita As It Is 2.46

By chanting the holy name, one need not perform any other kind of yajna to free one from indebtedness:

[Lord Caitanya to Sanatana Gosvami]:

"One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away." It is said:

adhyapanam brahma-yajnah
pitṛ-yajnas tu tarpanam
homo daivo balir bhauto
nr-yajno 'tithi-pujanam

"By performing oblations with ghee, the demigods are satisfied. By studying the Vedas, brahma-yajna is performed, and by this the great sages are satisfied. Offering oblations of water before one's forefathers is called pitṛ-yajna. By offering tabute, bhuta-yajna is performed. By properly receiving guests, nr-yajna is performed."

There are five yajnas and five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of yajnas, but when one takes to sankirtana-yajna (the chanting of the Hare Kṛṣṇa mantra) one doesn't have to perform any other yajna. In Srimad-Bhagavatam, Narada Muni made a statement about the systematic performance of bhagavata-dharma in connection with statements previously made by the nine Yogendras before Maharaja Nimi. The sage Karabhajana Rsi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved

of all debts.

~SriCaitanya-caritamṛtaMadhya-līlā22.141

In Kali-yuga, sacrifice to the demigods is satisfied by sankīrtana-yajna:

By worshipping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshipping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshipping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the deva-yajna, or sacrifices to the demigods. As such, in this age Śrīmad-Bhagavatam recommends sankīrtana-yajna.

Yajñaiḥ sankīrtana-prayair yajanti hi sumedhasaḥ (Śrīmad-Bhagavatam 11.5.32). "In this age the intelligent person completes the performances of all kinds of yajnas simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Tasmin tuste jagat tustam: "When Lord Viṣṇu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied."

~Śrīmad-Bhagavatam 4.2.35

The performance of yajna is a very difficult task because all the demigods must be invited to participate in the yajna. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, yajñaiḥ sankīrtana-prayair yajanti hi sumedhasaḥ (Śrīmad-Bhagavatam 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of sankīrtana-yajna by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should invite people, chant Hare Kṛṣṇa, and then distribute prasāda. This yajna will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

~Śrīmad-Bhagavatam 4.6.53

Lord Caitanya is the sankirtana–yajna–purusa

As, in previous ages, Lord Visnu appeared to accept Vedic yajna, in this age, Lord Caitanya has appeared to accept our sankirtana–yajna:

In the Srimad–Bhagavatam it is clearly stated that in this age of Kali the only successful performance of yajna, or sacrifice, is yajnaiḥ sankirtana–prayaiḥ: the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This yajna is offered before the form of Lord Caitanya, as other yajnas are offered before the form of Lord Visnu. These recommendations are found in the Eleventh Canto of the Srimad–Bhagavatam. Moreover, this yajna performance confirms that Lord Caitanya Mahāprabhu is Visnu Himself. As Lord Visnu appeared at the Dakṣa–yajna long, long ago, Lord Caitanya has appeared in this age to accept our sankirtana–yajna.

–Srimad–Bhagavatam 4.7.41

By performing sankirtana–yajna and satisfying the yajna–purusa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past:

Yajna means Lord Visnu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brahmanas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Srimad–Bhagavatam (yajnaiḥ sankirtana–prayaiḥ) that by performing sankirtana–yajna and by satisfying the yajna–purusa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past.

–Srimad–Bhagavatam 4.19.7

The Supreme Lord, Narayana, is worshiped in His incarnation as Lord Caitanya by sankirtana–yajna, the chanting of the holy names of the Lord:

[The sons of King Pracinabarhi to Lord Visnu]:

The Supreme Lord, Narayana, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Narayana is the ultimate goal of sannyasis, those in the renounced order of life, and Narayana is worshiped through this sankirtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

The fact is that by performing sankirtana–yajna one can immediately please the Supreme Personality of Godhead. Then Narayana Himself descends and immediately is present. In this age of Kali, Narayana is immediately present in the form of Lord Caitanya. Concerning

Lord Caitanya, Srimad–Bhagavatam (11.5.32) states:

krsna–varnam tvisakrsnam
sangopangastra–parsadam
yajnaiḥ sankirtana–prayair
yajanti hi sumedhasah

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

After all, human life is meant for pleasing Narayana, and this can easily be done by performing sankirtana–yajna. Whenever there is congregational chanting of the holy names of the Lord, Gaura Narayana, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by sankirtana–yajna.

~Srimad–Bhagavatam 4.30.36

6.

In this Age, Chanting of the Holy Name Is the Supreme Form of Yoga

The chanting of the maha–mantra is the most practical form of yoga in the present age: The breathing exercises and meditational practices of yoga are very difficult in this age. They were difficult even five thousand years ago, or else Arjuna would not have rejected the proposal of Kṛṣṇa. This age of Kali is called a fallen age. At the present moment, people in general are short–living and very slow in understanding self–realization, or spiritual life. They are mostly unfortunate, and as such, if someone is a little bit interested in self–realization, he is misguided by so many frauds. The only actual way to realization of the perfect stage of yoga is to follow the principles of the Bhagavad–gita as they were practiced by Lord Caitanya Mahāprabhu. This is the simplest and highest perfection of yoga practice.

Lord Caitanya practically demonstrated Kṛṣṇa consciousness yoga simply by chanting the holy names of Kṛṣṇa, as they are mentioned in the Vedānta, the Srimad–Bhagavatam, and many important Purāṇas. The largest number of Indians follow this yoga practice, and in the United States and other countries also it is gradually growing in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process can be successful in this age.

The meditational process in right earnest was possible in the Golden Age, Satya-yuga, because the people at that time lived for a hundred thousand years on the average.

In the present age, however, if you want success in practical yoga, take to the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and feel for yourself how you are making progress.

~The Science of Self-Realization

All the perfections of the yoga system can be realized through mantra-yoga, the chanting of Hare Krsna:

From authoritative sources we learn that this chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the embodiment of the perfection of yoga for this age.

Today we have great difficulties living fifty or sixty years. A man may live at the utmost eighty or a hundred years. In addition, these brief years are always fraught with anxiety, with difficulties due to circumstances of war, pestilence, famine and so many other disturbances. We're also not very intelligent, and, at the same time, we're unfortunate. These are the characteristics of man living in Kali-yuga, a degraded age. So properly speaking we can never attain success in this meditational yoga system described by Krsna. At the utmost we can only gratify our personal whims by some pseudoadaptation of this system. Thus people are paying money to attend some classes in gymnastic exercises and deep-breathing, and they're happy if they think they can lengthen their lifetimes by a few years or enjoy better sex life. But we must understand that this is not the actual yoga system. In this age that meditational system cannot be properly executed. Instead, all of the perfections of that system can be realized through bhakti-yoga, the sublime process of Krsna consciousness, specifically mantra-yoga, the glorification of Sri Krsna through the chanting of Hare Krsna. That is recommended in Vedic scriptures and is introduced by great authorities like Caitanya Mahaprabhu. Indeed, the Bhagavad-gita proclaims that the mahatmas, the great souls, are always chanting the glories of the Lord. If one wants to be a mahatma in terms of the Vedic literature, in terms of Bhagavad-gita and in terms of the great authorities, then one has to adopt this process of Krsna consciousness and of chanting Hare Krsna. But if we're content at making a show of meditation by sitting very straight in lotus position and going into a trance like some sort of performer, then that is a different thing. But we should understand that such show-bottle performances have nothing to do with the actual perfection of yoga. The material disease cannot be cured by artificial medicine. We have to take the real cure straight from Krsna.

~The Perfection of Yoga

By chanting, the process of yoga—mind and sense control—becomes perfected: Yoga means training the mind and the senses to be fixed on the Self. This is not possible by meditating only fifteen minutes a day and then going out and doing whatever the senses dictate. How can the problems of life be solved so cheaply? If we want something precious, we have to pay for it. By the grace of Lord Caitanya, this payment has been made very easy—just chant Hare Krsna. By your chanting, this system of control, this yoga system, becomes perfected. Éha haite sarva siddhi haibe tomara. Thus Lord Caitanya has blessed us. Simply by chanting Hare Krsna, we will achieve the perfection of self-realization. In this age of Kali—yuga, when people are so fallen, other processes will not be successful. This is the only process, and it is easy, sublime, effective, and practical. By it, one can realize oneself.

~The Path of Perfection

Because chanting Hare Krsna fixes the mind on Krsna, success in yoga is immediately attained by chanting:

"For the mind is restless, turbulent, obstinate, and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind." (Bhagavad-gita As It Is 6.34) By chanting Hare Krsna, one captures the mind immediately. Just by saying the name Krsna and hearing it, the mind is automatically fixed on Krsna. This means that the yoga system is immediately attained. The entire yoga system aims at concentration on the form of Visnu, and Krsna is the original personality from whom all these Visnu forms are expanded... Thus one who concentrates his mind on Lord Sri Krsna, the original Supreme Personality of Godhead, immediately attains the perfection of yoga.

~The Path of Perfection

Chanting is more effective than the yoga system in this age:

This material world has been likened to a great forest fire. As in the forest, fire may automatically take place, so in this material world, although we may try to live peacefully, there is always a great conflagration. It is not possible to live in peace anywhere in the material world. But for one who is transcendently situated—either by the meditational yoga system or by the empirical philosophical method or by bhakti—yoga—Peace is possible. All forms of yoga are meant for transcendental life, but the method of chanting is especially effective in this age. Kirtana may go on for hours, and one may not feel tired, but it is difficult to sit in lotus position perfectly still for more than a few minutes.

~The Perfection of Yoga

Chanting the holy name is more suitable for spiritual realization in this age than yoga or meditation:

In India the yogis, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayaga, Mathura, Vrndavana, Hrsikesa, and Hardwar and in solitude practice yoga where the sacred rivers like the Yamuna and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Brhan-naradiya Purana it is said that in the Kali-yuga (the present yuga or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."
~Bhagavad-gita As It Is 6.11-12

Chanting the holy name is more important than mechanical, meditational yoga in this age:
[Maitreya to Vidura]:

By thus practicing severe austerities, Maharaja Prthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

The word pranayama is very important in this verse because the hatha-yogis and astanga-yogis practice pranayama, but generally they do not know the purpose behind it. The purpose of pranayama, or mystic yoga, is to stop the mind and senses from engaging in fruitive activities. The so-called yogis who practice in Western countries have no idea of this. The aim of pranayama is not to make the body strong and fit for working hard. The aim is worship of Krsna. In the previous verse it was specifically mentioned that whatever austerity, pranayama and mystic yoga practices Prthu Maharaja performed were performed for the sake of worshiping Krsna. Thus Prthu Maharaja serves as a perfect example for yogis also. Whatever he did, he did to please the Supreme Personality of Godhead, Krsna.

The minds of those who are addicted to fruitive activity are always filled with unclean

desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called yogis, without knowledge of the real purpose of yoga, practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such yogis from wandering throughout the different species of life, the sastras warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa maha-mantra.

King Pṛthu's activities took place in Satya-yuga, and in this age this practice of yoga is misunderstood by fallen souls who are not capable of practicing anything. Consequently the sastras enjoin: *kalau nasty eva nasty eva gatiḥ anyathā*. The conclusion is that unless the karmīs, jñānis and yogis come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and yoga have no value. Naradhitā: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational yoga, performing karma-yoga or culturing empiric knowledge. As far as pranayama is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered pranayama... Here the word pranayama does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

—Srimad-Bhagavatam 4.23.8

Because the āstāṅga-yoga system is too difficult to practice in this age, the bhakti-yoga system of chanting Hare Kṛṣṇa is recommended:

Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore, this system must be considered generally impossible in this age of Kali. Of course, it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, what of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely ignorant of the desired goal.

Since this āstāṅga-yoga system is considered impossible, the bhakti-yoga system is recommended for everyone. Without training or education, one can automatically participate in bhakti-yoga. Even a small child can clap at kīrtana. Therefore Lord Caitanya Mahāprabhu has proclaimed bhakti-yoga the only system practical for this age.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gati anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Chanting is very simple, and one will feel the results immediately. Pratyaksavagamam dharmyam. If we attempt to practice other yoga systems, we will remain in darkness; we will not know whether or not we are making progress. In bhakti-yoga, one can understand, "Yes, now I am making progress." This is the only yoga system by which one can quickly attain self-realization and liberation in this life. One doesn't have to wait for another lifetime.

~The Path of Perfection

Because in this age it is not always possible to find a secluded place, hari-nama sankirtana is more practical than the yoga system:

In India there are sacred places where yogis go to meditate in solitude, as prescribed in Bhagavad-gita. Traditionally, yoga cannot be executed in a public place, but insofar as kirtana-mantra-yoga, or the yoga of chanting the Hare Krsna mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is concerned, the more people present, the better. When Lord Caitanya Mahaprabhu was performing kirtana in India some five hundred years ago, He organized in each group sixteen persons to lead the chanting, and thousands of persons chanted with them. This participation in kirtana, in the public chanting of the names and glories of God, is very possible and is actually easy in this age; but as far as the meditational process of yoga is concerned, that is very difficult. It is specifically stated in Bhagavad-gita that to perform meditational yoga one should go to a secluded and holy place. In other words, it is necessary to leave home. In this age of overpopulation it is not always possible to find a secluded place, but this is not necessary in bhakti-yoga.

In the bhakti-yoga system there are nine different processes: hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Krsna as a friend and sacrificing for Him. Out of these, sravanam kirtanam, hearing and chanting, are considered the most important. At a public kirtana one person can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, while a group listens, and at the end of the mantra, the group can respond, and in this way there is a reciprocation of hearing and chanting. This can easily be performed in one's own home, with a small group of friends or with many people in a large public place.

One may attempt to practice meditational yoga in a large city or in a society, but one must understand that this is one's own concoction and is not the method recommended in Bhagavad-gita.

~The Perfection of Yoga

Self-purification is more effectively attained by chanting the maha-mantra than by the yoga system:

[In practicing the yoga system]

one must be always undisturbed. If the mind is agitated, or if there is a great deal of activity going on, one will not be able to concentrate. In meditational yoga one must also be devoid of fear. There is no question of fear when one enters spiritual life. And one must also be brahmachari, completely free from sex life. Nor can there be any demands on one meditating in this way. When there are no demands, and one executes this system properly, then he can control his mind. After one has met all the requirements for meditation, he must transfer his whole thought to Krsna or Visnu. It is not that one is to transfer his thoughts to vacancy. Thus Krsna says that one absorbed in the meditational yoga system is "always thinking of Me."

The yogi obviously has to go through a great deal of difficulty to purify the atma (mind, body and soul), but it is a fact that this can be done most effectively in this age simply by the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Why is this? Because this transcendental sound vibration is nondifferent from Him. When we chant His name with devotion, then Krsna is with us, and when Krsna is with us, then what is the possibility of remaining impure? Consequently, one absorbed in Krsna consciousness, in chanting the names of Krsna and serving Him always, receives the benefit of the highest form of yoga. The advantage is that he doesn't have to take all the trouble of the meditational process. That is the beauty of Krsna consciousness.

~The Perfection of Yoga

In Kali-yuga, constant chanting of the holy name is more effective than the yoga system for controlling the mind:

The mind is cancala, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the bhava-samudra, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the yoga system (abhyasa–yoga–yuktena [Bg. 8.8]). But there is a chance of failure with the yoga system, especially in this age of Kali, because the yoga system uses artificial means. If the mind is engaged in bhakti–yoga, however, by the grace of Krsna one can very easily control it. Therefore Sri Caitanya Mahaprabhu has recommended, harer nama harer nama harer namaiva kevalam [Adi 17.21]. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Krsna mantra constantly, one can fix the mind on the lotus feet of Krsna (sa vai manah krsna–padaravindayoh), and in this way achieve the perfection of yoga. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another...
~Srimad–Bhagavatam 10.1.42

"From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self." (Bg. 6.26) This is the real yogic process. If you are trying to concentrate your mind on Krsna and the mind is diverted–wandering to some cinema or wherever–you should withdraw the mind, thinking, "Not there, please. Here." This is yoga: not allowing the mind to wander from Krsna.

Very intense training is required to keep the mind fixed on Krsna while sitting in one place. That is very hard work indeed. If one is not so practiced and tries to imitate this process, he will surely be confused. Instead, we always have to engage ourselves in Krsna consciousness, dovetailing everything we do to Krsna. Our usual activities should be so molded that they are rendered for Krsna's sake. In this way the mind will remain fixed on Krsna. As stated before, we should not try to sit down and stare at the tip of our nose. At the present moment, attempts to engage in that type of yoga are artificial. Rather, the recommended method is chanting loudly and hearing Hare Krsna. Then, even if the mind is diverted, it will be forced to concentrate on the sound vibration "Krsna." It isn't necessary to withdraw the mind from everything; it will automatically be withdrawn, because it will be concentrated on the sound vibration. If we hear an automobile pass, our attention is automatically diverted. Similarly, if we constantly chant Hare Krsna, our mind will automatically be fixed on Krsna, although we are accustomed to think of so many other things.

~The Path of Perfection

The expert yogi who has thoroughly practiced the control of the life air by the prescribed method of the yoga system is advised to quit the body as follows. He should plug up the evacuating hole with the heel of the foot and then progressively move the life air on and on to six places: the navel, abdomen, heart, chest, palate, eyebrows and cerebral pit. Controlling the life air by the prescribed yogic process is mechanical, and the practice is more or less a physical endeavor for spiritual perfection. In olden days such practice was

very common for the transcendentalist, for the mode of life and character in those days were favorable. But in modern days, when the influence of Kali Age is so disturbing, practically everyone is untrained in this art of bodily exercise. Concentration of the mind is more easily attained in these days by the chanting of the holy name of the Lord. The results are more effective than those derived from the inner exercise of the life air.

~Srimad-Bhagavatam 2.2.19

In the present age, chanting the Hare Krsna mantra is more effective than yogic breathing exercises for controlling the mind:

[Narada Muni to Dhruva]:

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

In this verse the entire yoga system is described in summary, and special stress is given to the breathing exercises for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Maharaja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Krsna mantra one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of samadhi, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

~Srimad-Bhagavatam 4.8.44

The process of Krsna consciousness is to chant Hare Krsna and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Krsna's name, which is nondifferent from Krsna the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Krsna. The hatha-yoga system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Krsna can fix the mind more easily... As stated in Bhagavad-gita, one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Krsna, then our mind is a friend... In Bhagavad-gita (8.8) it is said that one must practice the breathing exercise (abhyasa-yoga-yuktena). By virtue of these processes of control, the mind cannot wander to external thoughts (cetasa nanya-gamina). Thus one can fix his mind constantly on the

Supreme Personality of Godhead and can attain (yati) Him...

This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Kṛṣṇa. He says further, *param vijayate*: "All glories to Sri Kṛṣṇa sankīrtana!" All glories are given to the chanting of the holy names of Kṛṣṇa because as soon as one begins this process of chanting, the mind becomes purified.

Ceto-darpaṇa-marjanam: [Cc. Antya 20.12] by chanting the holy name of Kṛṣṇa one is cleansed of the dirt that accumulates in the mind.

~Srimad-Bhagavatam 3.28.9,10

The chanting of Hare Kṛṣṇa is the elevator by which we can come immediately to the platform of bhakti-yoga:

The general progress of yoga is gradual. First one practices karma-yoga, which refers to ordinary, fruitive activity. Ordinary activities include sinful activities, but karma-yoga excludes such activities. Karma-yoga refers only to good, pious activities, or those actions which are prescribed. After performing karma-yoga, one comes to the platform of jñāna-yoga, knowledge. From the platform of knowledge, one attains to this astāṅga-yoga, the eightfold yoga system—dhyāna, dhāraṇa, prāṇāyāma, āsana, etc.—and from astāṅga-yoga, as one concentrates on Viṣṇu, one comes to the point of bhakti-yoga. Bhakti-yoga is the perfectional stage, and if one practices Kṛṣṇa consciousness, one attains this stage from the very beginning. That is the direct route.

If one practices jñāna-yoga and thinks that he has attained the ultimate, he is mistaken. He has to make further progress. If we are on a staircase and have to reach the top floor, which is the hundredth floor, we are mistaken if we think we have arrived when we are on the thirtieth floor. As stated before, the whole yoga system may be likened to a staircase, connecting or linking us to God. In order to attain the ultimate, the Supreme Personality of Godhead, we must go to the highest platform, and that is bhakti-yoga.

But why walk up all these steps if we have a chance to take an elevator? By means of an elevator, we can reach the top in a matter of seconds. Bhakti-yoga is this elevator, the direct process by which we can reach the top in a matter of seconds. We can go step by step, following all the other yoga systems, or we can go directly. Since in this age of Kali-yuga people have short life spans and are always disturbed and anxious, Lord Caitanya Mahāprabhu, by His causeless mercy, has given us the elevator by which we can come immediately to the platform of bhakti-yoga. That direct means is the chanting of Hare Kṛṣṇa, and that is the special gift of Lord Caitanya Mahāprabhu. Therefore Rupa Gosvami offers respects to Lord Caitanya Mahāprabhu, *namo maha-vadanyaya kṛṣṇa-prema-pradaya te*: [Madhya 19.53] "Oh, You are the most munificent incarnation because You are directly giving love of Kṛṣṇa. To attain pure love of Kṛṣṇa, one has to pass through so many stages of yoga, but You are giving this love directly. Therefore You are

the most munificent."
~The Path of Perfection

7.

Chanting of the Holy Name Yields All Results of Austerity By chanting Hare Krsna one attains the highest perfectional stage, formerly attained only by great austerities:

If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in Bhagavad-gita (5.29), Lord Sri Krsna is the master of all penances and sacrifices. *Bhoktaram yajna-tapasam sarva-loka-mahesvaram*. Thus the desired result of performing austerities may be derived from Lord Krsna... Even if a person is born in a family of *candalas*—the lowest birth one can get in human society—he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the *maha-mantra* (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) attains the highest perfectional stage, which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Krsna mantra, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he is very much bewildered by the illusory energy of the Lord.

~Srimad-Bhagavatam 4.24.14

In Kali-yuga, one can attain the same results attained in previous ages by severe austerities by chanting the Hare Krsna mantra:

Although Dhruva Maharaja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, *svamin krtartho 'smi*: "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvapara-yuga and Treta-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa maha-mantra. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa mantra, one can attain the same results.

~Srimad-Bhagavatam 4.30.4

Tapasya, austerity, has been made easy by Lord Caitanya in the form of chanting Hare Kṛṣṇa:

Generally people are interested in things that give immediate pleasure. We want to taste something tasty to the tongue, regardless of whether it is edible or not. Hogs very readily eat stool, and they do so without discrimination. They have no idea of tapasya, penance. When one engages in spiritual realization, one has to undergo tapasya. However, this has been made very easy by Caitanya Mahāprabhu. Ceto-darpana-marjanam bhava-maha-davagni- nirvapanam [Cc. Antya 20.12]. All we have to do is spare a little time and chant Hare Kṛṣṇa, but we are not even ready for this much tapasya. Kṛṣṇa is more interested in leading us down the path of liberation than we are in going. He has given us a very simple method: harer nama harer nama harer namaiva kevalam [Adi 17.21]. We need only chant Hare Kṛṣṇa. To perfect this chanting of Hare Kṛṣṇa, there is no hard-and-fast rule. Simply by chanting, we will attain perfection.

~Teachings of Lord Kapila, the Son of Devahuti

In this age, spiritual knowledge is attained not by penances and austerities, but by chanting Hare Kṛṣṇa:

In former ages people underwent so many penances and austerities to acquire knowledge, but in this age this process is not possible because our lives are very short and we are always disturbed. The process for this age is the process of Kṛṣṇa consciousness, the chanting of Hare Kṛṣṇa, which was inaugurated by Sri Caitanya Mahāprabhu. If, by this process, we can kindle the fire of knowledge, all of the reactions of our activities will be reduced to ashes, and we will be purified.

na hi jñānena sadṛśam
pavitrām iha vidyate
tat svayam yoga-sāmsiddhāḥ
kalenātmani vindati

"In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time." (Bg. 4.38)

Raja-vidya: The King of Knowledge

In Kali-yuga, chanting the holy name rather than performing severe austerities is the easiest means for attaining Krsna consciousness:

[Maitreya to Vidura]:

Maharaja Prthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Krsna. He had no other purpose.

In Kali-yuga the following is recommended:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

[Adi 17.21]

(Brhan-naradiya Purana)

In order to be recognized by Krsna, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudomeditation, without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Krsna. The person who is Krsna conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahaprabhu. In His Siksastaka, Lord Caitanya Mahaprabhu wrote, param vijayate sri-krsna-sankirtanam: all glories to the holy names of Lord Krsna, which from the very beginning purify the heart and immediately liberate one. Bhava-mahadavagni-nirvapanam. If the real purpose of all yoga is to please Lord Krsna, then this simple bhakti-yoga system recommended for this age is sufficient.

~Srimad-Bhagavatam 4.23.7

Scripture prescribes the austerity of chanting the Hare Krsna maha-mantra to become free from material contamination and go back home, back to Godhead:

Human life is meant not for becoming a hog or dog, but for tapo divyam, transcendental austerity. Everyone should be taught to undergo austerity, tapasya. Although it may not be possible to undergo tapasya like that of Prsni and Sutapa, the sastra has given an

opportunity for a method of tapasya very easy to perform—the sankirtana movement. One cannot expect to undergo tapasya to get Kṛṣṇa as one's child, yet simply by chanting the Hare Kṛṣṇa maha–mantra (kīrtanad eva kṛṣṇasya), one can become so pure that one becomes free from all the contamination of this material world (mukta–sangah) and goes back home, back to Godhead (param vrajet). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the sastra—the chanting of the Hare Kṛṣṇa mantra—and become perfect in every aspect of material existence.

~Srimad–Bhagavatam 10.3.34–35

8.

Chanting Versus Other Spiritual Practices (Other than Yajna, Yoga, and Austerity)

Although there are other bona fide processes of spiritual realization, no other process is as effective in this age as the constant chanting of the maha–mantra:

We have to accept everything favorable to the circumstances. Rejection of other methods in a particular circumstance does not mean that the rejected ones are not bona fide. But for the time being, taking into consideration the age, time, and object, methods are sometimes rejected even though bona fide. We have to test everything by its practical result. By such a test, in this age the constant chanting of the Hare Kṛṣṇa maha–mantra undoubtedly proves very effective.

~The Science of Self–Realization

In Kali–yuga, the direct method of attaining perfection in spiritual life is chanting the holy name:

Whether one practices yoga or speculates and does research to find God, one's efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead... One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Kṛṣṇa, in order to achieve real success. Devotional service, or engagement in Kṛṣṇa consciousness, is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short–living, their intelligence is poor, and they are poverty–stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

~Srimad–Bhagavatam 3.21.7

The supreme destination can be approached most easily by chanting the holy name of Krsna, not by any other process of religion:

Any intelligent man should always prefer the process of devotional service to all other paths. In the Narayaniya this is confirmed as follows:

ya vai sadhana-sampattiḥ
purusartha-catustaye
taya vina tad apnoti
naro narayanasrayah

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Krsna—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other processes of religion.

~Bhagavad-gita As It Is 12.6–7

The chanting of the holy name is the highest form of spiritual practice:

Srila Sanatana Gosvami has praised the chanting of the holy name as follows in his Brhad-bhagavatamrta (Chapter One, verse 9):

jayati jayati namananda-rupam murarer
viramita-nija-dharma-dhyana-pujadi-yatnam
katham api sakrd attam mukti-dam praninam yat
paramam amrtam ekam jivanam bhusanam me

"All glories, all glories to the all-blissful holy name of Sri Krsna, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Krsna is the highest nectar. It is my very life and my only treasure."

~Sri Caitanya-caritamrta Antya-lila 4.71

Congregational chanting of the holy name fulfills the highest religious purpose in this age: [Karabhajana Muni to King Nimi]:

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

Srila Jiva Gosvami cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. Kṛṣṇa-varṇam tvisakṛṣṇam [SB 11.5.32] indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the maha-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

~Sri Caitanya-caritamṛta Adi 3.52

In Kali-yuga, the chanting of the holy name is especially recommended for success in spiritual life:

It is understood from the authoritative source of Vedic literature that especially in this age; Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as yajna, dana, tapah and kriya—sacrifices, charity and so on—are not at all possible. Therefore it is recommended:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This

is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful.

~Srimad-Bhagavatam 7.5.23-24

By chanting, one is elevated to the transcendental platform beyond those stages attained by philosophers, religionists, yogis, karmis, etc.:

Lord Caitanya gives His judgment on the authority of sastras that the chanting of the holy names of the Lord is the only means to elevate one to the transcendental platform, and actually we can see it is effective. Each and every one of our students who has seriously taken to this process may be examined individually, and any impartial judge will find it easy to see that they have advanced in their transcendental realization further than any philosophers, religionists, yogis, karmis, etc.

~The Science of Self-Realization

By chanting the maha-mantra, one achieves the results of karma, jnana and yoga automatically:

The importance of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is very strongly stressed in the Second Canto, First Chapter, verse 11, of the Srimad-Bhagavatam in the following way: Sukadeva Gosvami tells Maharaja Pariksit: "My dear King, if one is spontaneously attached to the chanting of the Hare Krsna maha-mantra, it is to be understood that he has attained the highest perfectional stage." It is specifically mentioned that the karmis who are aspiring after the fruitive results of their activities, the salvationists who are aspiring to become one with the Supreme Person, and the yogis who are aspiring after mystic perfections can achieve the results of all perfectional stages simply by chanting the maha-mantra. Sukadeva uses the word nirnitam, which means "it is already decided." He was a liberated soul and therefore could not accept anything which was not conclusive. So Sukadeva Gosvami especially stresses that it is already concluded that one who has come to the stage of chanting the Hare Krsna mantra with determination and steadiness must be considered as having already passed the trials of fruitive activities, mental speculation and mystic yoga.

~The Nectar of Devotion

Chanting the holy name is more effective than karma, jnana, and yoga for becoming free from material bondage:

[Sukadeva Gosvami to King Pariksit]:

Ajamila was a brahmana who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other

abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamaraja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Narayana. Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

It has actually been seen that even after achieving so-called perfection, many karmis, jnanis and yogis become attached to material activities again. Many so-called svamis and yogis give up material activities as false (jagan mithya), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves sannyasis, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with sravanam kirtanam visnoh: [SB 7.5.23] chanting and hearing the glories of the Lord. The Krsna consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Krsna consciousness movement. In other words, this process is the perfect method of atonement for actions performed in rajah and tamah (passion and ignorance). As stated in Srimad-Bhagavatam (1.2.19):

tada rajas-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anavidddham
sthitam sattve prasidati

As a result of rajah and tamah, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (bhidyate hrdaya-granthis chidyante sarva-samsayah). Thus the knot of his desire for fruitive activities is cut to pieces.

~Srimad-Bhagavatam 6.2.45-46

Explanation of the "harer nama" verse in the Brhan-naradiya Purana:

After this incident the Lord ate raw rice given by Suklambara Brahmacari and explained very elaborately the import of the "harer nama" [Adi 17.21] sloka mentioned in the

Brhan–naradiya Purana: "In this age of Kali there is no other means, no other means, no other means for self–realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari." In this age of Kali, the holy name of the Lord, the Hare Krsna maha–mantra, is the incarnation of Lord Krsna. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered. This verse repeats the word *eva* [certainly] three times for emphasis, and it also three times repeats *harer nama* [the holy name of the Lord] just to make common people understand. The use of the word *kevalam* [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities. This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition "nothing else, nothing else, nothing else," which emphasizes the real process of self–realization.

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Brhan–naradiya Purana repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *maya*...

Our Krsna consciousness movement stresses the chanting of the Hare Krsna mantra only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *sastras*, we cannot make compromises with these so–called *jnanis*, *yogis*, *karmis* and *tapasvis*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *sastras*. We must not deviate from the injunctions of the *sastras*.

–Sri Caitanya–caritamṛta *Adi–lila* 17.20–25

The systems of yoga and *jnana* are not practicable in this age—only the system of *hari–kirtana*, chanting the holy name:

Other systems of self–realization, the *jnana* process or yoga process, are also recognized, but it is not possible to practice them in this age. That is the verdict of the *Vedas*:

*krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari–kirtanat*

[*Srimad–Bhagavatam* 12.3.52] In the *Satya–yuga*, the Golden Age, it was possible to

execute the meditation process. For instance, Valmiki Muni meditated for sixty thousand years to get perfection. But where is our old age? Besides that, for the meditation process, as described in the Bhagavad-gita, one has to select a secluded place, he has to execute it alone, he has to sit down in a rigid posture, he has to lead a life of complete celibacy, and so on. There are many rules and regulations. Thus astanga-yoga meditation is not possible. If one is satisfied by imitating, that is a different thing, but if one wants perfection, then he has to execute all the eight stages of astanga-yoga. If this is not possible, then it is a waste of time.

What is the ultimate goal of the yoga process or meditation? Contact with the Supreme, the Supersoul, the Supreme Lord, is the aim and object of all yoga processes. Similarly, philosophical research, the jnana process, also aims at understanding the Supreme Brahman. These are recognized processes, undoubtedly, but according to authoritative description, they are not practical in this Iron Age of Kali. Therefore one has to take to this process of hari-kirtana. Anyone can practice without prequalification.

~The Science of Self-Realization

The processes of jnana, yoga, meditation and pious activities are not as effective in cleansing the heart as chanting the holy name:

Ceto-darpana-marjanam: [Cc. Antya 20.12] one has to cleanse his heart. There are different processes to cleanse the heart—the jnana process, the yoga process, the meditation process, pious activities. Karma also cleanses the heart. If one acts very piously, his heart will gradually be cleansed. But although these processes are recommended for cleansing the heart, in this age they are all difficult. To follow the path of philosophical knowledge one must become a very learned scholar, one must read so many books, one must go to learned professors and scholars and speculate. One must search out a person who has seen the light. So these are all philosophical processes. Meditation is also a recommended process. One should question, "What am I?" Just consider: Am I this body? No. Am I this finger? No, this is my finger. If you contemplate your leg, you will see, "Oh, this is my leg." Similarly, you will find everything to be "mine." And where is that "I"? Everything is mine, but where is that "I"? When one is searching for that "I," that is meditation. Real meditation means concentrating all the senses in that way. But that meditation process is very difficult. One must control the senses. The senses are dragging one outward, and one has to bring them inward for introspection. Therefore there are eight processes in the yoga system. The first is controlling the senses by regulative principles. Then sitting postures—that will help to concentrate the mind. If one sits leaning over, that will not help; if one sits up straight, that will help. Then controlling the breathing, then meditation, then samadhi. But today these are very, very difficult processes. No one can immediately perform them. The so-called yoga processes are fragmental—only the sitting postures and a few breathing exercises are practiced. But that cannot bring one to the perfectional stage. The actual yoga process, although a recommended Vedic process, is very difficult in this age. Similarly one can try

to get knowledge by the speculative philosophical process: "This is Brahman, this is not Brahman, so what is Brahman? What is spirit soul?" Such empiric philosophical discussion is also recommended, but it is useless in this age.

Therefore Caitanya Mahaprabhu—not only Caitanya Mahaprabhu but also the Vedic literature—says:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]

Kalau means "in this age." Nasty eva, nasty eva, nasty eva—three times nasty eva. Eva means "certainly," and nasti means "not." "Certainly not, certainly not, certainly not." What is that "certainly not"? One cannot realize oneself by karma. That is the first "certainly not." One cannot realize oneself by jnana. That is the second "certainly not." One cannot realize oneself by yoga. Certainly not. Kalau. Kalau means "in this age." Kalau nasty eva nasty eva nasty eva gatir anyatha. In this age one certainly cannot achieve success by any of these three methods. Then what is the recommended process? Harer nama harer nama harer namaiva kevalam. Simply chant the Hare Krsna mantra. Kevalam means "only." Simply chant Hare Krsna. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

—The Science of Self-Realization

Chanting the holy name brings the perfection of penance, sacrifice and fruitive activity:

It is said in the Skanda Purana:
yasya smrtya ca namoktya
tapo-yajna-kriyadisu
nunam sampurnatam eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."

—Srimad-Bhagavatam 2.9.36

In Kali–yuga, chanting the holy name is more important than study of Vedanta philosophy: [Prakasananda Sarasvati to Lord Caitanya]:

"You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics? Meditation and the study of Vedanta are the sole duties of a sannyasi. Why do You abandon these to dance with fanatics? You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have adopted the behavior of lower–class people?" Sri Caitanya Mahaprabhu replied to Prakasananda Sarasvati: "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me. 'You are a fool,' he said. 'You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. This is the essence of all mantras or Vedic hymns.'"

When Prakasananda Sarasvati inquired from Lord Caitanya Mahaprabhu why He neither studied Vedanta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali–yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedanta philosophy and meditating. The sastras strongly recommend:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."

People in general in Kali–yuga are so fallen that it is not possible for them to obtain perfection simply by studying Vedanta–sutra. One should therefore seriously take to the constant chanting of the holy name of the Lord... Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Krsna, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Krsna maha–mantra. One who is very much attracted to the study of Vedanta philosophy must take lessons from Sri Caitanya Mahaprabhu. In this age, no one is actually competent to study Vedanta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Krsna Himself confirms in Bhagavad–gita,

vedais ca sarvair aham eva vedyo
vedanta–krd veda–vid eva caham

"By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." (Bg. 15.15)

One who imperfectly knows Krsna consciousness cannot know Vedanta philosophy. A showy display of Vedanta study without Krsna consciousness is a feature of the external energy, maya, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedanta philosophy is a devotee of Lord Visnu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahma-jnana, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Krsna, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedanta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Krsna but thinks that the holy name is different from Krsna and thus takes shelter of Vedanta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahaprabhu by His personal behavior, and philosophical speculators who want to make Vedanta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedanta philosophy. In this connection the Srimad-Bhagavatam states:

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Krsna, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajnas." (S.B. 3.33.7)

Another quotation states:
rg-vedo 'tha yajur-vedah
sama-vedo 'py atharvanah
adhitas tena yenoktam
harir ity aksara-dvayam

"A person who chants the two syllables ha-ri has already studied the four Vedas-Sama, Rg,

Yajur and Atharva."

Taking advantage of these verses, there are some sahajiyas who, taking everything very cheaply, consider themselves elevated Vaisnavas but do not care even to touch the Vedānta-sūtras or Vedānta philosophy. A real Vaisnava should, however, study Vedānta philosophy, but if after studying the Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Mayavadi. Therefore, one should not be a Mayavadi, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaisnava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in Bhagavad-gītā (15.15). Vedānta means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name.

~Sri Caitanya-caritāmṛta Ādi-līlā 7.68-72

In Kālī-yuga, chanting the holy name is more important than accepting sannyāsa for attaining self-realization:

In this age of Kālī-yuga sannyāsa is prohibited because persons in this age are all sudras and cannot follow the rules and regulations of sannyāsa life. It is very commonly found that so-called sannyāsīs are addicted to nonsense—even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as sannyāsīs, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as svāmīs.

In Kālī-yuga the injunction is that no one should accept sannyāsa. Of course, those who actually follow the rules and regulations must take sannyāsa. Generally, however, people are unable to accept sannyāsa life, and therefore Caitanya Mahāprabhu stressed, *kalau nasty eva nasty eva gatiḥ anyathā*. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of sannyāsa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration "Kṛṣṇa" are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of

self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

~Srimad-Bhagavatam 3.24.35

Because yogic celibacy is not possible in this age, Lord Caitanya recommended the chanting of the holy name as the only means of spiritual realization:

[Lord Krsna to Arjuna]:

Persons learned in the Vedas, who utter omkara and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy...

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such brahmachari (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the brahmachari principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Bhagavad-gita As It Is 8.11

Rather than hear the impersonalist conceptions of Sankara, the common man should chant the maha-mantra for self-realization:

Lord Caitanya immediately informed Prakasananda that in the modern age people in general are more or less bereft of all spiritual intellect. When such people come under the influence of Sankaracarya's Mayavadi (impersonalist) philosophy before beginning the most confidential Vedanta-sutras, their natural tendency toward obedience to the Supreme is checked. The supreme source of everything is naturally respected by everyone, but this natural tendency is hampered when one takes to the impersonalist conceptions of Sankara. Thus the spiritual master of Lord Caitanya suggested that it is better that one not study the Sariraka-bhasya of Sankaracarya, for it is very harmful to people in general. Indeed, the common man does not even have the intelligence to penetrate into the jugglery of words. He is better advised to chant the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In this quarrelsome age of Kali there is no alternative for self-realization.

In Kali-yuga, rather than looking toward the light of mental speculation and atheists, people should take advantage of Lord Caitanya's movement of chanting Hare Kṛṣṇa: During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya's—the distribution of chanting the Hare Kṛṣṇa mantra—is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

Kṛṣṇa, the Supreme Personality of Godhead

In this age, worship of the salagrama-silā is not as important as chanting the holy name: It has been a custom since time immemorial that a person born in a brahmana family must worship the salagrama-silā in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the salagrama-silā, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the brahmana caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this salagrama-silā will be introduced.

In this age, the worship of the salagrama-silā is not as important as the chanting of the holy name of the Lord. That is the injunction of the sastra.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

[Adi 17.21]

Srila Jiva Gosvami's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the salagrama-sila.

~Sri Caitanya-caritamṛta Adi-līla 13.86

9.

Lord Caitanya Introduced the Maha-mantra to Counteract the Philosophy of Impersonalism

Lord Caitanya introduced the maha-mantra to counteract the philosophy of impersonalism:
[Lord Caitanya to Prakasananda Sarasvati]:

"The Mayavada philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism."

Sripada Sankaracarya purposely claimed the jiva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in Bhagavad-gita, is to surrender unto the Supreme Lord and become His devotee, but the Mayavada philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men...the Mayavada philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Mayavadi philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Mayavadi philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa maha-mantra.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy

name of the Lord. There is no other way. There is no other way. There is no other way."

People should simply engage in the chanting of the Hare Krsna maha-mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Mayavadi philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."
(Bg. 14.26)

Therefore the Hare Krsna movement or Krsna consciousness movement is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Krsna movement.

~Sri Caitanya-caritamrta Adi-lila 7.120

10.

In This Age, Chanting of the Holy Name Is More Important than Varnasrama-dharma Because varnasrama-dharma has been lost in this age, Lord Caitanya has introduced the chanting of the maha-mantra:

In Bhagavad-gita (18.46) Sri Krsna says that every man can become perfect by following his qualities of work:

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus if one executes his duties as a perfect ksatriya, vaisya, sudra, or whatever, Visnu will

be pleased. The purpose of work is to please Visnu. Unfortunately, people have forgotten this. Varnasrama–dharma, the Vedic system of society, is therefore very important in that it is meant to give human beings a chance to perfect their lives by pleasing Kṛṣṇa. Unfortunately, the varnasrama–dharma has been lost in this age. Therefore Caitanya Mahāprabhu, just to give relief to the rotting, conditioned souls of this age of Kali–yuga, has given us the maha–mantra.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."
(Bṛhan–nāradya Purāṇa)

Although we may try to revive the perfect varnasrama system, it is not possible in this age. People are fallen, disturbed and unfortunate:

prayenālpayusā sabhya
kalav asmin yuge janāḥ
mandāḥ sumandā–matayo
mandā–bhāgyā hy upadrutāḥ

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed." (S.B. 1.1.10)

In this age, there will be insufficient rainfall and food, and the government will plunder one's income by heavy taxation. All of these characteristics of Kali–yuga are described in Śrīmad–Bhāgavatam. People will become so disgusted that they will suddenly leave their wife and children and go to the forest. How can the peaceful varnasrama–dharma be revived when people are so harassed in this age? It is virtually impossible. Therefore the system of bhakti–yoga, the chanting of the Hare Kṛṣṇa maha–mantra, should be adopted. The whole aim of bhakti–yoga is to satisfy Visnu. Yajñaiḥ sankīrtana–prayaiḥ: Visnu, Kṛṣṇa, came Himself as Caitanya Mahāprabhu to teach us the way of sankīrtana.
–Teachings of Lord Kapila, the Son of Devahūti

For attaining the topmost goal, hearing and chanting about Lord Visnu is more important than varnasrama–dharma:

The chief ācārya of the Tattvavada community was very learned in the revealed scriptures.

Out of humility, Sri Caitanya Mahaprabhu questioned him. Caitanya Mahaprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell me of the best ideal for humanity and how to attain it." The acarya replied, "When the activities of the four castes and the four asramas are dedicated to Krsna, they constitute the best means whereby one can attain the highest goal of life. When one dedicates the duties of varnasrama–dharma to Krsna, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuntha. This is the highest goal of life and the verdict of all revealed scriptures." Sri Caitanya Mahaprabhu said, "According to the verdict of the sastras, the process of hearing and chanting is the best means to attain loving service to Krsna."

According to the Tattvavadis, the best process is to execute the duties of the four varnas and asramas. In the material world, unless one is situated in one of the varnas (brahmana, ksatriya, vaisya and sudra) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the asramas (brahmacarya, grhastha, vanaprastha and sannyasa), which are considered essential for the attainment of the highest goal. In this way the Tattvavadis establish that the execution of the principles of varna and asrama for the sake of Krsna is the best way to attain the topmost goal. The Tattvavadis thus established their principles in terms of human society. Sri Caitanya Mahaprabhu, however, differed when He said that the best process is hearing and chanting about Lord Visnu.

~Sri Caitanya–caritamrta Madhya–lila 9.254–58

11.

The Holy Name Counteracts the Effects of the Kali–yuga

The chanting of the maha–mantra is especially meant for counteracting the contaminations of Kali:

In the Kali–santarana Upanisad it is stated:

hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

iti sodasakam namnam
kali–kalmasa–nasanam

natah parataropayah
sarva—vedesu drsyate

"The sixteen words—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—are especially meant for counteracting the contaminations of Kali. To save oneself from the contamination of Kali, there is no alternative but the chanting of these sixteen words."

—Teachings of Lord Caitanya

To counteract the effects of Kali—yuga and cross the ocean of nescience, one must chant the holy name:

The Kali—santarana Upanisad states, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—these sixteen names composed of thirty—two syllables are the only means to counteract the evil effects of Kali—yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name."

—Sri Caitanya—caritamrta Adi—lila 7.76

Maharaja Pariksit saved his citizens from the clutches of Kali by propagating the holy name:

Even though all nefarious activities of the personality of Kali are present, there is a great advantage in the age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Maharaja Pariksit made an organized effort to propagate the chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the age of Kali.

—Srimad—Bhagavatam 1.18.7

The constant chanting of the holy names will drive away the personality of Kali from the world:

The Personality of Godhead and His holy name, qualities, etc., are all identical. The personality of Kali was not able to enter the jurisdiction of the earth due to the presence of the Personality of Godhead. And similarly, if there is an arrangement for the constant chanting of the holy names, qualities, etc., of the Supreme Personality of Godhead, there is no chance at all for the personality of Kali to enter. That is the technique of driving away the personality of Kali from the world. In modernized human society there are great advancements of material science, and they have invented the radio to distribute sound in the air. So instead of vibrating some nuisance sound for sense enjoyment, if the state

arranges to distribute transcendental sound by resounding the holy name, fame and activities of the Lord, as they are authorized in the Bhagavad-gita or Srimad-Bhagavatam, then a favorable condition will be created, the principles of religion in the world will be reestablished, and thus the executive heads, who are so anxious to drive away corruption from the world, will be successful.

~Srimad-Bhagavatam 1.18.6

To become immune from the effects of the Kali-yuga, one must chant the holy name of the Lord:

In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Sri Caitanya Mahaprabhu that by chanting the holy name of the Lord, we can at once be free from contamination and gradually rise to the state of transcendence and go back to Godhead. The offenseless chanter of the holy name is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

~Srimad-Bhagavatam 1.16.32-33

If people in general take to the chanting of the maha-mantra, they will be freed from the contamination of Kali-yuga:

[Sukadeva Gosvami to King Pariksit]:

Lord Ramacandra became King during Treta-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

Among the four yugas-Satya, Treta, Dvapara and Kali-the Kali-yuga is the worst, but if the process of varnasrama-dharma is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Krsna movement, or Krsna consciousness movement, is meant for this purpose.

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

If people take to this sankirtana movement of chanting Hare Krsna, Hare Rama, they will

certainly be freed from the contamination of Kali–yuga, and the people of this age will be happy, as people were in Satya–yuga, the golden age.
Srimad–Bhagavatam 9.10.51

12.

In This Age, Krsna Appears in His Name in Order to Annihilate the Demons and Protect the Devotees

Krsna has now appeared in His holy name through the Hare Krsna movement to annihilate the demons and protect the devotees:

[Vasudeva to Lord Krsna]:

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

Krsna appears in this world for two purposes, *paritranaya sadhunam vinasaya ca duskrtam*: [Bg. 4.8] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, *kali–kale nama–rupe krsna avatara*. The Hare Krsna movement is also an incarnation of Krsna in the form of the holy name (*nama–rupe*). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Krsna movement. Lord Nrsimhadeva appeared when Prahlada was excessively harassed by his asuric father. Because of such asuric fathers—that is, the ruling politicians—it is very difficult to press forward the Hare Krsna movement, but because Krsna has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many asuras in the guise of politicians, gurus, sadhus, yogis and incarnations, and they are misleading the general public away from Krsna consciousness, which can offer true benefit to human society.

~Srimad–Bhagavatam 10.3.21

Just as formerly Kṛṣṇa appeared personally to decrease the military burden on the earth, He has now appeared by His name in the Hare Kṛṣṇa movement for the same purpose: In this verse from Srimad-Bhagavatam we find the words *puraiva pumsavadhrto dhara-jvarah*. The word *pumsa* refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, the demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth.

~Srimad-Bhagavatam 10.1.22

13.

The Holy Name Destroys the Demoniac Mentality of the People in General

As Kṛṣṇa appeared in order to kill the demons, the demoniac mentality of the people in general is killed in this age by the chanting of the Hare Kṛṣṇa mantra: Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the Upanisads it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Sri Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in Bhagavad-gītā, and one simply has to follow these instructions to become happy. Sri Caitanya Mahāprabhu has therefore prescribed:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva

nasty eva gatiṁ anyatha

[Adi 17.21]

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

~Srimad-Bhagavatam 10.1.64

The Kṛṣṇa consciousness movement is killing the demoniac mentality of the people by the chanting of the holy name:

Whenever God incarnates He has two missions, as stated in the Bhagavad-gītā. There Kṛṣṇa says, "Whenever I appear, My mission is to deliver the pious devotees and to annihilate the demons." When Kṛṣṇa appeared, He had to kill many demons. If we see a picture of Viṣṇu we will notice that He has a conchshell, lotus flower, club, and disc. These last two items are meant for killing demons. Within this world there are two classes of men—the demons and the devotees. The devotees are called demigods; they are almost like God because they have godly qualities. Those who are devotees are called godly persons, and those who are nondevotees, atheists, are called demons. So Kṛṣṇa, or God, comes with two missions: to give protection to the devotees and to destroy the demons. In this age Caitanya Mahāprabhu's mission is also like that: to deliver the devotees and annihilate the nondevotees, the demons. But in this age He has a different weapon. That weapon is not a club or disc or lethal weapon—His weapon is the sankīrtana movement. He killed the demoniac mentality of the people by introducing the sankīrtana movement. That is the specific significance of Lord Caitanya. In this age people are already killing themselves. They have discovered atomic weapons with which to kill themselves, so there is no need for God to kill them. But He appeared to kill their demoniac mentality. That is possible by this Kṛṣṇa consciousness movement.

~The Science of Self-Realization

In Kali-yuga, rather than looking toward the light of mental speculation and atheists, people should take advantage of Lord Caitanya's movement of chanting Hare Kṛṣṇa: During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles becomes

prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya's—the distribution of chanting the Hare Kṛṣṇa mantra—is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

~Kṛṣṇa, the Supreme Personality of Godhead

In this age, worship of the salagrama-silā is not as important as chanting the holy name: It has been a custom since time immemorial that a person born in a brahmana family must worship the salagrama-silā in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the salagrama-silā, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the brahmana caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this salagrama-silā will be introduced.

In this age, the worship of the salagrama-silā is not as important as the chanting of the holy name of the Lord. That is the injunction of the sastra.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā

[Adi 17.21]

Srīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the salagrama-silā.

~Śrī Caitanya-caritamṛta Ādi-līlā 13.86

13.

The Holy Name Destroys the Demoniatic Mentality of the People in General

As Kṛṣṇa appeared in order to kill the demons, the demoniac mentality of the people in general is killed in this age by the chanting of the Hare Kṛṣṇa mantra:

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the Upanisads it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa's devotees to serve Kṛṣṇa as He wants. Kṛṣṇa's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in Bhagavad-gītā, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā
[Adi 17.21]

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

~Srimad-Bhagavatam 10.1.64

The Kṛṣṇa consciousness movement is killing the demoniac mentality of the people by the chanting of the holy name:

Whenever God incarnates He has two missions, as stated in the Bhagavad-gītā. There Kṛṣṇa says, "Whenever I appear, My mission is to deliver the pious devotees and to annihilate the demons." When Kṛṣṇa appeared, He had to kill many demons. If we see a picture of Viṣṇu we will notice that He has a conchshell, lotus flower, club, and disc. These last two items are meant for killing demons. Within this world there are two classes of men—the demons and the devotees. The devotees are called demigods; they are almost like God because they have godly qualities. Those who are devotees are called godly persons, and those who are nondevotees, atheists, are called demons. So Kṛṣṇa, or God, comes with

two missions: to give protection to the devotees and to destroy the demons. In this age Caitanya Mahaprabhu's mission is also like that: to deliver the devotees and annihilate the nondevotees, the demons. But in this age He has a different weapon. That weapon is not a club or disc or lethal weapon— His weapon is the sankirtana movement. He killed the demoniac mentality of the people by introducing the sankirtana movement. That is the specific significance of Lord Caitanya. In this age people are already killing themselves. They have discovered atomic weapons with which to kill themselves, so there is no need for God to kill them. But He appeared to kill their demoniac mentality. That is possible by this Krsna consciousness movement.

~The Science of Self-Realization

In Kali-yuga, rather than looking toward the light of mental speculation and atheists, people should take advantage of Lord Caitanya's movement of chanting Hare Krsna: During the rainy season, in the evening, there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars and the moons, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles becomes prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky, the sun, moon, and stars, instead of the glowworm's light. Actually, the glowworm cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya's—the distribution of chanting the Hare Krsna mantra—is heard in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the light of mental speculators and atheists.

~Krsna, the Supreme Personality of Godhead

In this age, worship of the salagrama-sila is not as important as chanting the holy name: It has been a custom since time immemorial that a person born in a brahmana family must worship the salagrama-sila in all circumstances. In our Krsna consciousness society, some of the members are very anxious to introduce the salagrama-sila, but we have purposely refrained from introducing it because most of the members of the Krsna consciousness movement do not originally come from families of the brahmana caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this salagrama-sila will be introduced.

In this age, the worship of the salagrama-sila is not as important as the chanting of the holy name of the Lord. That is the injunction of the sastra.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiṁ anyatha
[Adi 17.21]

Srila Jiva Gosvami's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the salagrama-sila.

~Sri Caitanya-caritamṛta Adi-līla 13.86

14.

The Glories of Namacarya Haridasa thakura Haridasa thakura—the acarya of the holy name:

Sanatana Gosvami replied: "O Haridasa thakura, who is equal to you? You are one of the associates of Sri Caitanya Mahāprabhu. Therefore you are the most fortunate. The mission of Sri Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you. My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting. Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

~Sri Caitanya-caritamṛta Antya-līla 4.99–103

Although born in a Muhammadan family, Haridasa thakura became a regularly initiated brahmana as well as Namacarya by dint of chanting the holy name:

According to external vision, Haridasa thakura belonged to a Muhammadan family.

Nevertheless, because he engaged himself in performing the yajna of chanting the Hare Krsna maha-mantra, he became a regularly initiated brahmana. As stated in Srimad-Bhagavatam (3.33.6):

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified brahmana and is immediately fit to perform yajna, whereas a person born in a family of brahmanas has to wait until completing the reformatory processes before he may be called samskrta, purified... A person who is not purified by the prescribed process of samskara is called asamskrta, but if one remains kriya-hina even after being purified by initiation-in other words, if one fails to actually apply the principles of purity in his life-he remains an unpurified mleccha or yavana. On the other hand, we find that Haridasa thakura, although born in a mleccha or yavana family, became Namacarya Haridasa thakura because he performed the nama-yajna a minimum of 300,000 times every day.

~Sri Caitanya-caritamrta Antya-lila 3.124

Sri Caitanya Mahaprabhu exhibited the glories of the holy name through Haridasa thakura: Sri Caitanya Mahaprabhu exhibited the glories of the holy name of the Lord through Haridasa thakura, who was born in a Muhammadan family...

~Sri Caitanya-caritamrta Antya-lila 5.86

Sri Caitanya Mahaprabhu says that He understands the glories of the holy name by the mercy of Haridasa thakura:

[Lord Caitanya to Vallabha Bhatta]:

"Haridasa thakura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord. I have learned about the glories of the Lord's holy name from Haridasa thakura, and by his mercy I have understood these glories."

~Sri Caitanya-caritamrta Antya-lila 7.48-49

Namacarya Haridasa thakura was the incarnation of Lord Brahma:

[Lord Caitanya to Haridasa thakura]:

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

Haridasa thakura is known as namacarya because it is he who preached the glories of chanting hari–nama, the holy name of God. By using the words tomara avatara ("your incarnation"), Sri Caitanya Mahaprabhu confirms that Haridasa thakura is the incarnation of Lord Brahma. Srila Bhaktisiddhanta Sarasvati thakura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridasa thakura is thus the incarnation of Lord Brahma, and other devotees are likewise incarnations to help in the prosecution of the Lord's mission.

~Sri Caitanya–caritamṛta Antya–lila 11.25

Haridasa thakura delivers the prostitute sent by Ramacandra Khan by his chanting of the holy name:

After leaving his home, Haridasa thakura stayed for some time in the forest of Benapola. Haridasa thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night. For his bodily maintenance he would go to a brahmana's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him. A landholder named Ramacandra Khan was the zamindar of that district. He was envious of Vaisnavas and was therefore a great atheist. Unable to tolerate that such respect was being offered to Haridasa thakura, Ramacandra Khan planned in various ways to dishonor him. By no means could he find any fault in the character of Haridasa thakura. Therefore he called for local prostitutes and began a plan to discredit His Holiness. Ramacandra Khan said to the prostitutes, "There is a mendicant named Haridasa thakura. All of you devise a way to deviate him from his vows of austerity." Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridasa thakura," she promised, "within three days." Ramacandra Khan said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridasa thakura, immediately he will arrest him and bring both of you to me." The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him." At night the prostitute, after dressing herself most attractively, went to the cottage of Haridasa thakura with great jubilation. After offering obeisances to the tulasi plant, she went to the door of Haridasa thakura, offered him obeisances and stood there. Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words. "My dear thakura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you? I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together." Haridasa thakura replied, "I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time,

please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire." Hearing this, the prostitute remained sitting there while Haridasa thakura chanted on his beads until the light of morning appeared. When she saw that it was morning, the prostitute stood up and left. Coming before Ramacandra Khan, she informed him of all the news. "Today Haridasa thakura has promised to enjoy with me. Tomorrow certainly I shall have union with him." The next night, when the prostitute came again, Haridasa thakura gave her many assurances. "Last night you were disappointed. Please excuse my offense. I shall certainly accept you. Please sit down and hear the chanting of the Hare Krsna maha-mantra until my regular chanting is finished. Then your desire will surely be fulfilled." After offering her obeisances to the tulasi plant and Haridasa thakura, she sat down at the door. Hearing Haridasa thakura chanting the Hare Krsna mantra, she also chanted, "O my Lord Hari, O my Lord Hari." When the night came to an end, the prostitute was restless. Seeing this, Haridasa thakura spoke to her as follows. "I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end. I thought that today I would be able to finish my performance of yajna, my chanting of the Hare Krsna mantra. I tried my best to chant the holy name all night, but I still did not finish. Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom." The prostitute returned to Ramacandra Khan and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridasa thakura. After offering obeisances to the tulasi plant and Haridasa thakura, she sat down on the threshold of the room. Thus she began to hear Haridasa thakura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord. "Today it will be possible for me to finish my chanting," Haridasa thakura informed her. "Then I shall satisfy all your desires." The night ended while Haridasa thakura was chanting, but by his association the mind of the prostitute had changed. The prostitute, now purified, fell at the lotus feet of Haridasa thakura and confessed that Ramacandra Khan had appointed her to pollute him. "Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul." Haridasa thakura replied, "I know everything about the conspiracy of Ramacandra Khan. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy. On the very day Ramacandra Khan was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you." The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence." Haridasa thakura replied, "Immediately go home and distribute to the brahmanas whatever property you have. Then come back to this room and stay here forever in Krsna consciousness. Chant the Hare Krsna mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Krsna." After thus instructing the prostitute about the process of chanting the Hare Krsna mantra, Haridasa thakura stood up and left, continuously chanting "Hari, Hari." Thereafter, the prostitute distributed to the brahmanas whatever household possessions she had, following the order of her spiritual master. The prostitute shaved her head clean in accordance with Vaisnava principles and stayed in that room wearing only

one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Krsna maha-mantra 300,000 times a day. She chanted throughout the entire day and night. She worshiped the tulasi plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally, and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person. Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaisnavas would come to see her. Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridasa thakura and offered him obeisances.

~Sri Caitanya-caritamrta Antya-lila 3.99-143

Haridasa thakura defeats Maya, in the form of a prostitute, and initiates her in the chanting of the holy name:

There is another incident concerning Haridasa thakura's uncommon behavior. One will be astonished to hear about it. Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith. One day Haridasa thakura was sitting in his cave, reciting very loudly the holy name of the Lord. The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright. Thus everyone who saw the beauty of the cave, with the tulasi plant on a clean altar, was astonished and satisfied at heart. At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow. The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear. After coming there, the woman offered obeisances to the tulasi plant, and after circumambulating the tulasi plant she came to the door of the cave where Haridasa thakura was sitting. With folded hands she offered obeisances at the lotus feet of Haridasa thakura. Sitting at the door, she then spoke in a very sweet voice. "My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you. My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen." After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing. Haridasa thakura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her. "I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day. As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything. Sit down at the door and hear the chanting of the Hare Krsna maha-mantra. As soon as the chanting is finished, I shall satisfy you as you desire." After saying this, Haridasa thakura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name. In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was

morning, she got up and left. For three days she approached Haridasa thakura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahma. Haridasa thakura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest. At the end of the night of the third day, the woman spoke to Haridasa thakura as follows. "My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished." Haridasa thakura said, "My dear friend, what can I do? I have made a vow. How, then, can I give it up?" After offering obeisances to Haridasa thakura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you. I have previously captivated the mind of even Brahma, not to speak of others. Your mind alone have I failed to attract. My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa maha-mantra. There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord. Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas. Formerly I received the holy name of Lord Rama from Lord Siva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa. The holy name of Lord Rama certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa. Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Sri Caitanya Mahāprabhu." After speaking in this way, Maya worshiped the lotus feet of Haridasa thakura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa maha-mantra." After thus being instructed by Haridasa thakura, Maya left with great pleasure. Unfortunately, some people have no faith in these narrations. Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful. During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahma, Lord Siva and the four Kumaras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa. All of them, including the great sage Narada and devotees like Prahlada, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead. The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love. What to speak of others, even Kṛṣṇa, the son of Nanda Maharaja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa. What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

~Sri Caitanya-caritamṛta Antya-līla 3.221-66

Haridasa thakura could defeat Maya because he was absorbed in thoughts of Krsna by constantly chanting His holy name:

[Maya to Haridasa thakura]: After offering obeisances to Haridasa thakura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you."

In Bhagavad-gita (7.14) Lord Krsna says:

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

This was actually proved by the behavior of Haridasa thakura. Maya enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, mam eva ye prapadyante mayam etam taranti te: [Bg. 7.14] "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridasa thakura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridasa thakura, fully surrendered to the lotus feet of Krsna, was always absorbed in thoughts of Krsna by chanting the holy names of the Lord 300,000 times daily as a vow.

~Sri Caitanya-caritamrta Antya-lila 3.250

15.

The Chanting of Hare Krsna Is Not Limited to the Kali-yuga

The chanting of Hare Krsna is not limited to the Kali-yuga but is applicable to other ages as well:

According to Srimad-Bhagavatam there are different processes for different ages, but the principle of each process remains valid in all ages. It is not that the chanting of Hare Krsna is effective in this age and not in Satya-yuga. Nor is it that people were not chanting the holy names of Krsna in Satya-yuga. In Satya-yuga meditation was the main process, and great munis meditated for periods extending upward of 60,000 years... Caitanya

Mahaprabhu introduced the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare as a great means of propaganda for spreading love of God. It is not that it is recommended only for Kali–yuga. Actually, it is recommended for every age. There have always been many devotees who have chanted and reached perfection in all ages. That is the beauty of this Krsna consciousness movement. It is not simply for one age, or for one country, or for one class of people. Hare Krsna can be chanted by any man in any social position, in any country and in any age, for Krsna is the Supreme Lord of all people in all social positions, in all countries, in all ages.

–Elevation to Krsna Consciousness

16.

Chanting of the Holy Name Is the Easiest Means for Spiritual Advancement

Chanting Hare Krsna is the easiest means of self–realization:

Krsna says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Krsna. So understanding Krsna is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms.

Lord Caitanya Mahaprabhu has introduced this chanting of Hare Krsna. He has not exactly introduced it; it is in the scriptures. But He has especially propagated this formula. In this age this is the easiest method of self–realization. Simply chant Hare Krsna. It can be done by everyone. In my classroom, I am perhaps the only Indian. My students are all Americans, and they are taking part in the chanting very nicely, chanting and dancing. That means that, in any country, in any place, this can be performed. Therefore it is the easiest. You may not understand the philosophy of the Bhagavad–gita. That is also not very difficult; but still, if you think that you cannot understand, you can still chant very easily: Hare Krsna, Hare Krsna.

If we want to understand God, Krsna, this is the beginning. The easiest beginning—simply chanting. Now, there are many students of my ISKCON institution. This institution is open a little over a year; but some of the students, by simply chanting, by the grace of Krsna, have advanced in such a way that they can talk about the science of God, and they will very easily answer those human questions. So, this is the easiest method of transcendental meditation.

Krsna says that out of many millions of people, one may understand Him. But, by chanting

of this Hare Krsna, as introduced by Lord Caitanya—chanting and dancing—you can understand Krsna within a very short time.

~The Path of Perfection

In Kali–yuga, chanting of Hare Krsna is the simplest means to perfection:

In Satya–yuga meditation was the main process, and great munis meditated for periods extending upward of 60,000 years. In this age, however, perfection by that means of meditation is not possible because we are so short–lived. Consequently in this age it is especially recommended that we all sit down together and chant Hare Krsna. It is very easy, and everyone can take part in it. There is no necessity of education, nor are any previous qualifications required. In this age people are also very slow and unfortunate, and they are contaminated with bad association. Caitanya Mahaprabhu introduced the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare as a great means of propaganda for spreading love of God.

~Elevation to Krsna Consciousness

Spiritual perfection is very easily attained through the process of chanting Hare Krsna: The bhakti–yoga process should be completed in this life, because in this life we have all the instruments necessary to become fully Krsna conscious. We have mrdangas and cymbals and tongues with which to chant Hare Krsna. Even if we don't have mrdangas and cymbals, we have a tongue. No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore we have all the instruments we need with us—a tongue and ears. We have only to chant Hare Krsna and use our ears to hear this vibration, and all perfection will be there. We don't have to become highly educated scientists or philosophers. We have only to chant and hear.

~The Path of Perfection

The easiest means of achieving spiritual success is to chant the holy names of the Lord: [Sukadeva Gosvami to King Pariksit]: What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

Srila Sukadeva Gosvami instructed Maharaja Pariksit about the importance of the chanting of the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Srila Sukadeva Gosvami asserted that there is no use in living hundreds of years without any knowledge of the problems of life—better to live for a moment with full consciousness of the supreme interest to be

fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the animal propensities of the eat–drink–and–be–merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord... One should, therefore, utilize one's life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared to a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

~Srimad–Bhagavatam 2.1.12

Krsna consciousness is a simple process, based upon chanting the holy name:
Krsna consciousness is ... a very simple process. It is not necessary to become a great philosopher, scientist, or whatever. We need only chant the holy name of the Lord, understanding that His personality, His name, and His qualities are all absolute.

~The Science of Self–Realization

If one chants even for one week, he will make solid progress in spiritual life:
If one takes to Caitanya Mahaprabhu's method, chanting Hare Krsna, the first installment of gain will be ceto–darpana–marjanam: [Cc. Antya 20.12] all the dirty things will be cleansed from the heart simply by chanting. Chant. There is no expenditure, and there is no loss. If one simply chants for one week, he will see how much he will progress in spiritual knowledge.

~The Science of Self–Realization

Chanting produces immediate effects:

"... Simply by touching the holy name with one's tongue, immediate effects are produced..."

~Padyavali (24), by Rupa Gosvami

~ [cited: Sri Caitanya–caritamrta Madhya–lila 15.110]

Simply by keeping a picture of Lord Caitanya and chanting Hare Krsna, one can worship God and realize Him:

In the Srimad–Bhagavatam it is said that [Lord Caitanya] is the incarnation of God in this

age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates—Nityananda, Advaita, Gadadhara, and Srivasa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Krsna mantra, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Sri Caitanya Mahaprabhu at home and chants Hare Krsna, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Krsna mantra and worship God. Therefore it is a great opportunity.

—The Science of Self-Realization

From Haridasa thakura's personal example we can understand that becoming highly elevated in Krsna consciousness by chanting the holy name is very simple:

Haridasa thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

The village of Benapola is situated in the district of Yasohara, which is now in Bangladesh. Benapola is near the Banagano station, which is at the border of Bangladesh and may be reached by the eastern railway from Sealdah Station in Calcutta. Haridasa thakura, being the acarya of chanting the Hare Krsna maha-mantra, is called Namacarya Haridasa thakura. From his personal example we can understand that chanting the Hare Krsna mantra and becoming highly elevated in Krsna consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamuna or any sacred river, devise a sitting place or cottage, plant a tulasi, and before the tulasi chant the Hare Krsna maha-mantra undisturbed.

Haridasa thakura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Krsna maha-mantra. One should not, however, imitate Haridasa thakura, for no one else can chant the Hare Krsna maha-mantra 300,000 times a day. Such chanting is for the mukta-purusa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Krsna maha-mantra on beads every day and offering respect to the tulasi plant. This is not at all difficult for anyone, and the process of chanting the Hare Krsna maha-mantra with a vow before the tulasi plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Krsna movement to follow Haridasa thakura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasi plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

17.

Chanting of the Holy Name Is the Foundation of Spiritual Life

Chanting the holy name is the basic principle of spiritual advancement:

[Lord Kapila to Devahūti]:

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord...

It is especially mentioned here, nama-sankīrtana ca: one should chant the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement.

~Srimad-Bhagavatam 3.29.18

Devotional service begins with chanting of the holy name:

[Yamarāja to the Yamadūtas]:

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

The Bhagavatam further says, sa vai pumsam paro dharmo yato bhaktir adhoksajē: [SB 1.2.6] the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nama-grahana, chanting of the holy name of the Lord (sravanam kīrtanam viśṇoḥ smaranam pada-sevanam [SB 7.5.23]). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead.

~Srimad-Bhagavatam 6.3.22

Devotional service begins with hearing the holy name chanted by a pure Vaisnava:

Because the living entities are minute, atomic parts and parcels of the Lord, devotional

service is already present within them in a dormant condition. Devotional service begins with *sravanam kirtanam*, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Krsna mantra chanted by a pure Vaisnava. One who hears the Hare Krsna mantra thus vibrated is awakened to spiritual consciousness, or Krsna consciousness. In this way one's mind gradually becomes purified, as stated by Sri Caitanya Mahaprabhu (*ceto–darpana–marjanam* [Cc. Antya 20.12]). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Krsna is awakened.

~Sri Caitanya–caritamrta Madhya–lila 22.105

Service to Krsna begins with chanting His holy name and tasting His prasada: With our material senses, we cannot see Krsna, nor can we even hear His name. We can begin to perceive Him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and take Krsna prasada. Thus the tongue has a dual function, and by utilizing it in this way, we will realize Krsna. We cannot see Krsna with our material eyes, nor hear about Him with material ears, nor touch Him with our hands; but if we engage our tongue in His service, He will reveal Himself, saying, "Here I am."

~Elevation to Krsna Consciousness

Sevonmukhe hi jihvadau means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Krsna, one begins the service of the Lord... The tongue should be engaged in chanting and in eating the Lord's prasada so that the other senses will be controlled. Chanting is the medicine, and prasada is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee.

~Srimad–Bhagavatam 4.7.24

If no one knows the Supreme Personality of Godhead, how can He be known? He can be known when the Supreme Lord comes before you and reveals Himself to you. Then you can know. Our senses are imperfect, and they cannot realize the Supreme Truth. When you adopt a submissive attitude and chant, realization begins from the tongue. To eat and to vibrate sound is the business of the tongue. If you can control your tongue for prasada, spiritual food, and make the sound vibration of the holy name, then by surrender of the tongue you can control all the other senses. If you cannot control your tongue, you cannot control your senses. Taste prasada and become spiritually advanced. You can have this process at your home: offer vegetarian foods to Krsna, chant the Hare Krsna mantra and offer obeisances:

namo brahmanya–devaya
go–brahmana–hitaya ca
jagad–dhitaya krsnaya
govindaya namo namah

Everyone can offer, and then take the food with friends. And chant before the picture of Krsna, and lead a pure life. Just see the result—the whole world will become Vaikuntha, where there is no anxiety.

~Krsna Consciousness: The Topmost Yoga System

Surrender begins with giving up bad habits and chanting the Hare Krsna mantra on beads:

Reporter: Do you think your movement is the only way to know God?

Srila Prabhupada: Yes.

Reporter: How are you assured of that?

Srila Prabhupada: From the authorities and from God, Krsna. Krsna says:

sarva–dharman parityajya
mam ekam saranam vraja
aham tvam sarva–papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." [Bhagavad–gita 18.66]

Reporter: Does "surrender" mean that someone would have to leave his family?

Srila Prabhupada: No.

Reporter: But suppose I were to become an initiate. Wouldn't I have to come and live in the temple?

Srila Prabhupada: Not necessarily.

Reporter: I can stay at home?

Srila Prabhupada: Oh, yes.

Reporter: What about work? Would I have to give up my job?

Srila Prabhupada: No, you'd simply have to give up your bad habits and chant the Hare Krsna mantra on these beads—that's all.

~The Science of Self–Realization

Continuous chanting of the holy name as part of the foundation of spiritual life:

[Narada Muni to the reformed hunter]:

"Narada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasi plant on a raised platform. After planting the tulasi tree before your house, you should daily circumambulate that tulasi plant, serve her by giving her water and other things, and continuously chant the Hare Krsna maha-mantra.'"

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamuna, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a tulasi tree, water it in the morning, offer it prayers, and continuously chant the Hare Krsna maha-mantra. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Krsna, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the tulasi plant and chanting the Hare Krsna mantra. Taking the advice of Sri Caitanya Mahaprabhu and our spiritual master, Bhaktisiddhanta Sarasvati Gosvami Maharaja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the tulasi plant and continuously chanting the Hare Krsna maha-mantra.

~Sri Caitanya-caritamrta Madhya-lila 24.260-61

By hearing the transcendental vibration of the maha-mantra, a sincere person can make spiritual advancement:

[Lord Krsna to Arjuna]:

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Krsna consciousness in the

modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

~Bhagavad-gita As It Is 13.26

By minimizing bodily necessities, the devotee can primarily devote his time to cultivating Krsna consciousness through chanting the holy name:

[Lord Caitanya explains that] a devotee should accept only those things that are favorable to keep his body and soul together and should reject those things that increase the demands of the body. Only the bare necessities for bodily maintenance should be accepted. By minimizing bodily necessities, one can primarily devote his time to the cultivation of Krsna consciousness through the chanting of the holy names of God.

~Teachings of Lord Caitanya

Sankirtana and chanting as fundamental principles for the execution of devotional service: The next important items are as follows: ... 14) Sankirtana. 15) Chanting...

~The Nectar of Devotion

Unless one follows the regulative principles governing chanting and hearing of the holy name, one cannot become a pure devotee:

Unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee.

~Sri Caitanya-caritamrta Madhya-lila 19.157

18.

Chanting of the Holy Name Is the Most Important Element of Devotional Service

The most important item in the execution of devotional service is the chanting of the holy name:

Then the Bhattacharya asked Caitanya Mahaprabhu: "Which item is the most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

There are nine items to be executed in devotional service. These are enumerated in the following verse from Srimad-Bhagavatam (7.5.23):

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvatma-nivedana, offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In The Nectar of Devotion, these are expanded into sixty-four items. When Sarvabhauma Bhattacharya asked the Lord which item was most important, Sri Caitanya Mahaprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Sri Caitanya-caritamrta Madhya-lila 6.241

Of the nine processes of devotional service, chanting the holy name is the most important: [Lord Caitanya to Sanatana Gosvami]:

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krsna and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

Srila Jiva Gosvami Prabhu gives the following directions in his Bhakti-sandarbha (270)

iyam ca kirtanakhya bhaktir bhagavato dravya-jati-guna-kriyabhir dina-janaika-visayapara-karuna-mayiti sruti-puranadi-visrutih. ata eva kalau svabhavata evatidinesu lokesv avirbhuya tan anayasenaiva tat-tad-yuga-gata-maha-sadhananam sarvam eva phalam dadana sa krtarthayati. yata eva tayaiva kalau bhagavato visesatas ca santoso bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Krsna. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Krsna in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life.

Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord."

~Sri Caitanya-caritamrta Antya-lila 4.70-71

Of the nine processes of devotional service, hearing and chanting the maha-mantra is the most important:

In the bhakti-yoga system there are nine different processes: hearing, chanting, remembering, serving, worshiping the Deity in the temple, praying, carrying out orders, serving Krsna as a friend and sacrificing for Him. Out of these, sravanam kirtanam, hearing and chanting, are considered the most important. At a public kirtana one person can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, while a group listens, and at the end of the mantra, the group can respond, and in this way there is a reciprocation of hearing and chanting.

~The Perfection of Yoga

Hearing of the holy name of the Lord (sravana) is the basis for understanding the other processes of devotional service:

[Prahlada Maharaja to Hiranyakasipu]:

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (In other words, serving Him with the body, mind

and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

Hearing of the holy name of the Lord (śravaṇa) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential... Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Śrī Caitanya Mahāprabhu recommends that one chant the holy name of Kṛṣṇa. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

~Srimad-Bhagavatam 7.5.23-24

All processes of devotional service must be preceded and followed by kīrtana, which is the most important process:

[Lord Caitanya to Satyārāja]:

"... One can complete the nine processes of devotional service simply by chanting the holy name."

The nine devotional processes such as śravaṇa and kīrtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book *Bhakti-sāṅdarbhā* (173): *yadyapy anya bhaktiḥ kalau kartavya, tada kīrtanākhyā-bhakti-samyogenaiva*. Out of the nine processes of devotional service, kīrtana is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as arcana, vandana, dāśya and sakhya, should be executed, but they must be preceded and followed by kīrtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, aratī, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

~Śrī Caitanya-caritāmṛta Mādhya-līlā 15.107

Chanting of the holy name is one of the five most important practices of devotional service:

[Lord Caitanya to Sanātana Gosvāmī]:

"One should associate with devotees, chant the holy name of the Lord, hear *Srimad-Bhagavatam*, reside at Mathura and worship the Deity with faith and veneration.

These live limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."

In the Bhakti-rasamṛta-sindhu, Śrīla Rūpa Gosvāmī states:

anganam pancakasyasya
purva-vilikhitasya ca
nikhila-sraisthya-bodhaya
punar apy atra samsanam

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service."

~Śrī Caitanya-caritamṛta Madhya-līla 22.128-29

19.

The Holy Name Is Meant to Be Chanted by All Persons

The entire world should glorify Lord Kṛṣṇa by the easy process of chanting the maha-mantra:

In the beginning of Śrīmad-Bhagavatam, Śrīla Vyāsadeva offered his respectful obeisances to the Supreme Truth, Vasudeva, Kṛṣṇa. After that he taught his son, Sukadeva Gosvāmī, to preach Śrīmad-Bhagavatam. It is in this connection that Sukadeva Gosvāmī glorifies the Lord as jayati. Following in the footsteps of Śrīla Vyāsadeva, Sukadeva Gosvāmī and all the ācāryas in disciplic succession, the whole population of the world should glorify Lord Kṛṣṇa, and for their best interest they should take to this Kṛṣṇa consciousness movement. The process is easy and helpful. It is simply to chant the maha-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

~Kṛṣṇa, the Supreme Personality of Godhead

The chanting of Hare Kṛṣṇa is universally applicable:

Caitanya Mahāprabhu introduced the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare as a great means of propaganda for spreading love of God. It is not that it is recommended only for Kali-yuga. Actually, it is recommended for every age. There have always been many devotees who have chanted and reached perfection in all ages. That is the beauty of this Kṛṣṇa

consciousness movement. It is not simply for one age, or for one country, or for one class of people. Hare Krsna can be chanted by any man in any social position, in any country and in any age, for Krsna is the Supreme Lord of all people in all social positions, in all countries, in all ages.

~Elevation to Krsna Consciousness

Let there be one mantra for the whole world—the maha—mantra:

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world—Bhagavad—gita. And let there be one God only for the whole world—Sri Krsna. And one mantra only—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And let there be one work only—the service of the Supreme Personality of Godhead.

~Bhagavad—gita As It Is Intro

Chanting is free and open for everyone:

We are not charging anything, we are not asking for fees and giving the people some secret mantra and promising them that within six months they will become God. No. This is open for everyone—children, women, girls, boys, old people—everyone can chant and see the results.

~The Science of Self—Realization

The holy name is readily available to everyone:

"The holy name of Lord Krsna ... is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the candala..."

~Padyavali (24), by Rupa Gosvami ~ [cited: Sri Caitanya—caritamrta Madhya—lila 15.110]

Three kinds of men—those who are liberated, those trying to be liberated, and those entangled in sense gratification—take pleasure in chanting the holy name:

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting.

As for karmis and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kuruksetra and His dancing in Vrndavana with the gopis... Everyone, therefore, including the mumuksus, the vimuktas and the karmis, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are muktas, liberated, it is especially pleasing. As described in Srimad-Bhagavatam, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Narada and other residents of Svetadvipa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The mumuksus, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. Karmis like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord...

~Srimad-Bhagavatam 10.1 "Additional Notes"

Sankirtana, chanting of the holy name, is meant both for the poor and the rich:

Lieutenant Mozee: Would you want to start the program in an area of affluence or an area of poverty?

Srila Prabhupada: We do not draw such distinctions. Any place easily available to all kinds of men would be very suitable to hold sankirtana. There is no restriction that only the poor men need the benefit but the rich do not. Everyone needs to be purified. Do you think criminality exists only in the poorer section of society?

Lieutenant Mozee: No. But I meant to ask whether there would be more of a beneficial influence—more of a strengthening of the community—if the program were held in a poorer area rather than an affluent area.

Srila Prabhupada: Our treatment is for the spiritually diseased person. When a person is afflicted with a disease, there are no distinctions between a poor man and a rich man. They are both admitted to the same hospital. Just as the hospital should be in a place where both the poor man and the rich man can easily come, the location of the sankirtana facility should be easily accessible to all. Since everyone is materially infected, everyone should be able to take advantage.

~The Science of Self-Realization

Chanting of the holy name is recommended for not only the devotees, but for karmis and jñanis as well:

[Sukadeva Gosvami to King Parikṣit]: O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

In this verse, Sri Sukadeva Gosvami recommends the transcendental chanting of the holy name of the Lord... This process is recommended not only for the successful execution of devotional service, but also even for those who are materially attached. According to Sri Sukadeva Gosvami, this way of attaining success is an established fact, concluded not only by him, but also by all other previous ācāryas. Therefore, there is no need of further evidence. The process is recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

~Srimad-Bhagavatam 2.1.11

20.

The Holy Name Benefits All Human Society

It creates a spiritual atmosphere in the world

Chanting of the holy name evokes the Vaikuntha atmosphere, freeing the world from material hankering, envy and anxiety:

[Pracetā to Lord Viṣṇu]:

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

Vaikuntha means "without anxiety," and the material world means full of anxiety. As stated by Prahlaḍa Mahārāja: *sada samudvigna-dhiyam asad-grahat*. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuntha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of *śravaṇam kīrtanam viśṇoh* [SB 7.5.23], chanting

and hearing about the Supreme Lord Visnu. As the Supreme Lord Himself confirms:

naham tisthami vaikunthe
yoginam hrdayesu va
tatra tisthami narada
yatra gayanti mad-bhaktah

"My dear Narada, actually I do not reside in My abode, Vaikuntha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities."

Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuntha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Sṛṇvatam sva-kathah kṛsnah punya-sravana-kirtanah (S.B. 1.2.17). Thus his material hankerings immediately stop. This sankirtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuntha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the sravanam kirtanam process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of sankirtana-yajna, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. —Srimad-Bhagavatam 4.30.35

Nama-sankirtana can turn the masses toward spiritual realization and bring peace and friendship:

The Lord's congregational sankirtana movement at Puri was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass sankirtana, and leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

—Srimad-Bhagavatam Intro

It brings peace

The formula for world peace is to develop Kṛṣṇa consciousness by the simple process of chanting the holy name of God:

The earth is ... the property of God, but we, the living entities, especially the so-called

civilized human beings, are claiming God's property as our own, under both an individual and collective false conception. If you want peace, you have to remove this false conception from your mind and from the world. This false claim of proprietorship by the human race on earth is partly or wholly the cause of all disturbances of peace on earth.

Foolish and so-called civilized men are claiming proprietary rights on the property of God because they have now become godless. You cannot be happy and peaceful in a godless society. In the Bhagavad-gita Lord Krsna says that He is the factual enjoyer of all activities of the living entities, that He is the Supreme Lord of all universes, and that He is the well-wishing friend of all beings. When the people of the world know this as the formula for peace, it is then and there that peace will prevail.

Therefore, if you want peace at all, you will have to change your consciousness into Krsna consciousness, both individually and collectively, by the simple process of chanting the holy name of God. This is a standard and recognized process for achieving peace in the world. We therefore recommend that everyone become Krsna conscious by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

This is practical, simple, and sublime. Four hundred and eighty years ago this formula was introduced in India by Lord Sri Caitanya, and now it is available in your country. Take to this simple process of chanting as above mentioned, realize your factual position by reading the Bhagavad-gita As It Is, and reestablish your lost relationship with Krsna, God. Peace and prosperity will be the immediate worldwide result.

~The Science of Self-Realization

Chanting can bring peace to the world:

Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow.

~Srimad-Bhagavatam 2.4.18

Chanting of the holy name eradicates envy, and thus can bring real peace, unity and fraternity to human society:

When one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy for the Supreme Personality of Godhead, we have

become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Narayana or sankirtana–yajna there cannot be peace in this material world.
~Srimad–Bhagavatam 4.30.36

If the Lord is pleased by the performance of hari–nama sankirtana, then the entire world will be in a peaceful and happy condition:

My dear Mr. Katidia,

Please accept my greetings. With reference to your letter and your personal interview, I beg to inform you that without pleasing the Supreme Personality of Godhead, no one can become happy. Unfortunately people do not know who God is and how to make Him happy. Our Krsna consciousness movement is therefore meant to present the Supreme Personality of Godhead directly to the people. As stated in the Srimad–Bhagavatam, Seventh Canto, Sixth Chapter: *tuste ca tatra kim alabhyam ananta adye/ kim tair guna–vyatikarad iha ye sva–siddhah.*

The idea stated in this verse is that by pleasing the Supreme Personality of Godhead, we please everyone, and there is no question of scarcity. Because people do not know this secret of success, they are making their own independent plans to be happy. However, it is not possible to achieve happiness in this way. On your letterhead I find many important men in this country who are interested in relieving the sufferings of the people, but they should know for certain that without pleasing the Supreme Personality of Godhead all their attempts will be futile. A diseased man cannot live simply on the strength of the help of an expert physician and medicine. If this were so, then no rich man would ever die. One must be favored by Krsna, the Supreme Personality of Godhead.

Therefore if you want to perform relief work simply by collecting funds, I think that it will not be successful. You have to please the supreme authority, and that is the way to success. For example, due to the performance of sankirtana here, the rain has begun to fall after a drought of two years. The last time we performed a Hare Krsna Festival in Delhi, there was imminent danger of Pakistan's declaring war, and when a newspaper man approached me for my opinion, I said there must be fighting because the other party was aggressive. However, because of our sankirtana movement, India emerged victorious. Similarly, when we held a festival in Calcutta, the Naxalite [Communist] movement stopped. These are facts. Through the sankirtana movement we can not only get all facilities for living, but also at the end can go back home, back to Godhead. Those who are of a demoniac nature cannot understand this, but it is a fact.

I therefore request you, as leading members of society, to join this movement. There is no loss on anyone's part for chanting the Hare Krsna mantra, but the gain is great. According to

Bhagavad-gita [3.21], what is accepted by leading men is also accepted by common men:

yad yad acarati sresthas
yat tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."

The sankirtana movement of Krsna consciousness is very important. Therefore, through you I wish to appeal to all the leading men of India to accept this movement very seriously and give us all facility to spread this movement throughout the world. Then there will be a very happy condition, not only in India but all over the world.

Hoping this will meet you in good health;

Your ever well-wisher,

-A. C. Bhaktivedanta Swami

The Science of Self-Realization

The chanting of the holy name is the only remedy for setting the world aright:

This world of maya is called durasraya, which means "false or bad shelter." One who puts his faith in durasraya becomes a candidate for hoping against hope. In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes. People try to rectify one mistake by making another mistake. This is the way of the struggle for existence in the material world. If one in this condition is advised to take to Krsna consciousness and be happy, he does not accept such instructions.

This Krsna consciousness movement is being spread all over the world just to remedy this gross ignorance. People in general are misled by blind leaders. The leaders of human society—the politicians, philosophers and scientists—are blind because they are not Krsna conscious. According to Bhagavad-gita, because they are bereft of all factual knowledge due to their atheistic way of life, they are actually sinful rascals and are the lowest among men.

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is

stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Such people never surrender to Kṛṣṇa, and they oppose the endeavor of those who wish to take Kṛṣṇa's shelter. When such atheists become leaders of society, the entire atmosphere is surcharged with nescience. In such a condition, people do not become very enthusiastic to receive this Kṛṣṇa consciousness movement, just as a diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is the only remedy for setting the world aright.

~The Nectar of Instruction Text 7

It brings material prosperity

Scarcity of food in this age can be counteracted by propagation of sankirtana–yajna, chanting of the holy name:

[The personified earth planet to King Prthu]:

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

When there is a scarcity of grain, the government should follow the methods prescribed in the śāstra and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad–gītā recommends that we perform yajna, sacrifices. By the performance of yajna, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the śāstras, and if they do so there will no longer be food scarcity. In Kali–yuga, the only sacrifice recommended is sankirtana–yajna.

In this verse there are two significant words: *yogena*, "by the approved method," and *dr̥ṣṭena*, "as exemplified by the former ācāryas." One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of

sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the sastras that intelligent men in this age will take to the sankirtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden and who is always accompanied by His confidential devotees to preach this Krsna consciousness movement all over the world. In its present condition, the world can only be saved by introducing this sankirtana, this Krsna consciousness movement. As we have learned from the previous verse, one who is not in Krsna consciousness is considered a thief. Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Krsna consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Krsna consciousness, there will be a scarcity of food and much suffering.

~Srimad-Bhagavatam 4.18.8

If people in general chant the Hare Krsna mantra, the necessities of life will automatically follow:

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties." (Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. Prakrteh kriyamanani gunaih karmani sarvasah [Bg. 3.27]. Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in Bhagavad-gita, yajnad bhavati parjanya [Bg. 3.14]. So that rainfall will be regulated, humanity should perform yajnas, sacrifices. Yajnas were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Krsna consciousness and chant the Hare Krsna mantra, as recommended in the sastras (yajnaih sankirtana-prayair yajanti hi sumedhasah [SB 11.5.32]). If people throughout the world take to the Krsna consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. Grhasthas, or householders, should take the responsibility for organizing such

natural production. It is therefore said, *tasyaiva hetoh prayateta kovidah*. An intelligent person should try to spread Krsna consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

~Srimad-Bhagavatam 7.14.7

In this age, people can be freed from drought and scarcity of rain by congregational chanting of the holy name:

When the Hare Krsna mantra is chanted by many men together, the chanting is called *sankirtana*, and as a result of such a *yajna* there will be clouds in the sky (*yajnad bhavati parjanya* [Bg. 3.14]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Krsna *yajna*. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Krsna consciousness movement seriously, if they stop their sinful activities and chant the Hare Krsna *maha-mantra*, all their problems will be solved without difficulty.

~Srimad-Bhagavatam 9.1.17

In order to counteract scarcity in this age, people must perform *sankirtana-yajna*, chanting of the holy names:

In the present age of Kali there will eventually be a great scarcity of water (*anavrsti*), for the general populace, due to ignorance and the scarcity of *yajna* ingredients, will neglect to perform *yajnas*. *Srimad-Bhagavatam* therefore advises: *yajnaih sankirtana-prayaih yajanti hi sumedhasah*. After all, *yajna* is meant to satisfy the Supreme Personality of Godhead. In this age of Kali, there is great scarcity and ignorance; nonetheless, everyone can perform *sankirtana-yajna*. Every family in every society can conduct *sankirtana-yajna* at least every evening. In this way there will be no disturbance or scarcity of rain. It is essential for the people in this age to perform the *sankirtana-yajna* in order to be materially happy and to advance spiritually.

~Srimad-Bhagavatam 5.4.3

By performance of *sankirtana-yajna*, the congregational chanting of the holy name, people will be happy economically, politically, socially, religiously and culturally:

Yajna must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Krsna consciousness movement has taken charge of introducing the chanting of Hare Krsna all over the world. This Hare Krsna movement is also *yajna*, but without the difficulties involved in securing paraphernalia and qualified

brahmanas. This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, all the purposes of yajna will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (annad bhavanti bhutani parjanya anna-sambhavah). All our necessities can be produced simply by rainfall (kamam vavarsa parjanya [SB 1.10.4]), and the earth is the original source of all necessities (sarva-kama-dugha mahi). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication and gambling—and in a pure state of existence should perform the simple yajna of chanting the Hare Krsna maha-mantra. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

~Srimad-Bhagavatam 9.20.24–26

The performance of sankirtana-yajna will make the world peaceful and prosperous: Whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for Yajna, Lord Visnu. As soon as the process of yajna is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, and other agricultural products and minerals. As confirmed in Bhagavad-gita, the process of yajna was instituted from the beginning of creation. By the regular performance of yajna, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of sankirtana-yajna—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village... If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous... Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In Kali-yuga, if this Vedic maha-mantra is chanted regularly and heard regularly by the devotional process of sravanam kirtanam, it will purify all societies, and thus humanity will be happy both materially and spiritually.

~Srimad-Bhagavatam 4.18.13–14

The results derived by great sacrifices in the past can be derived by performing sankirtana-yajna:

Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. Bhagavad-gita confirms that Lord Brahma created human society along with yajna, the performance of sacrifice. Yajna means Lord Visnu, the Supreme

Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brahmanas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Srimad-Bhagavatam (yajnaiḥ sankīrtana-prayaiḥ) that by performing sankīrtana-yajna and by satisfying the yajna-purusa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Prthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this sankīrtana movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If sankīrtana-yajna is performed, there will be no difficulty, not even for industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

~Srimad-Bhagavatam 4.19.7

The whole world can become peaceful and prosperous through the sankīrtana-yajna: The politicians have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of income tax, sales tax and many other taxes—people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the sastras that people should perform sankīrtana-yajna. Any householder, regardless of his position, can perform this sankīrtana-yajna without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa maha-mantra. Somehow or other, everyone can manage to perform such a yajna and distribute prasada to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa mantra at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute prasada. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of prasada and sankīrtana, the whole world can become peaceful and prosperous.

~Srimad-Bhagavatam 4.12.10

It creates a more auspicious political situation

Through popularizing the chanting of the holy name, brahminical culture and ksatriya government will automatically be revived:

Because the population of the modern world consists mostly of sudras, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily...

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a ksatriya government. Instead, the government is a democracy in which any sudra can be voted into taking up the governmental reins and capture the power to rule. Because of the poisonous effects of Kali-yuga, the sastra (S.B. 12.2.13) says, dasyu-prayesa rajasu: the government will adopt the policies of dasyus, or plunderers. Thus there will be no instructions from the brahmanas, and even if there are brahminical instructions, there will be no ksatriya rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiranyakasipu planned to destroy the brahminical culture and the ksatriya government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of sudras and demons, the brahminical culture is lost and can be revived only by the chanting of the maha-mantra. Therefore the Krsna consciousness movement, or the Hare Krsna movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next... Through the popularizing of hari-kirtana, or the sankirtana movement, the brahminical culture and ksatriya government will automatically come back, and people will be extremely happy.

~Srimad-Bhagavatam 7.2.11

If we chant the holy name offenselessly, the kingdom of Rama can appear even in this Kali-yuga:

[Sukadeva Gosvami to King Pariksit]:

When Lord Ramacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

All these facilities existed because of Lord Ramacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, kali-kala nama-rupe krsna-avatara: Krsna descends in this Kali-yuga in the form of His holy name-Hare Krsna, Hare Rama. If we chant offenselessly, Rama and Krsna are still present in this age. The kingdom of Rama was immensely popular and beneficial, and the spreading of this Hare Krsna movement can immediately introduce a similar situation, even in this Kali-yuga.

~Srimad-Bhagavatam 9.10.53

To counteract the unfortunate situation in government, the general populace should chant the maha–mantra:

The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad–gita and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall...

Thus the proper execution of yajna, sacrifice, is required. As indicated herein, King Prthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali–yuga, however, in the so–called secular state, the executive branch of government is in the charge of so–called kings and presidents who are all fools and rascals, ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the sastras advise:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā
[Adi 17.21]

Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the maha–mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

~Srimad–Bhagavatam 4.16.5

In this age, saintly persons should help the general populace not by political action, but by chanting the maha–mantra:

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali–yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brahmanas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the maha–mantra, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa maha–mantra, the general populace can derive all benefits without political implications.

~Srimad–Bhagavatam 4.14.12

It eradicates crime

Crime can be eradicated by mass sankirtana, which changes the heart:

Lieutenant Mozee: I understand you have some ideas that could help us in our efforts to prevent crime. I'd be very interested to hear them.

Srila Prabhupada: The difference between a pious man and a criminal is that one is pure in heart and the other is dirty. This dirt is like a disease in the form of uncontrollable lust and greed in the heart of the criminal. Today people in general are in this diseased condition, and thus crime is very widespread. When the people become purified of these dirty things, crime will disappear. The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called sankirtana and is the basis of our Krsna consciousness movement. So, if you want to stop crime, then you must gather as many people as possible for mass sankirtana. This congregational chanting of the holy name of God will dissipate all the dirty things in everyone's heart. Then there will be no more crime... The age we live in is called Kali-yuga, the age of forgetting God. It is an age of misunderstanding and quarrel, and the people's hearts are filled with dirty things. But God is so powerful that if we chant His holy name we become purified, just as my disciples have become purified of their bad habits. Our movement is based on this principle of chanting the holy name of God. We give everyone the opportunity, without any distinction. They can come to our temple, chant the Hare Krsna mantra, take a little prasada as refreshment, and gradually become purified. So if the governmental authorities give us some facilities, then we can hold mass sankirtana. Then, without a doubt, the whole society will change...

Lieutenant Mozee: If I could return to my original purpose for coming, might I ask what advice you could give to assist us in reducing crime? I recognize that the first and foremost way would be a return to God, as you say—there's no doubt about that—but is there something that we could immediately do to diminish this spreading criminal mentality?

Srila Prabhupada: Yes. As I've already outlined in the beginning of our talk, you should give us the facility to chant the holy name of God and distribute prasada. Then there will be a tremendous change in the population. I came alone from India, and now I have many followers. What did I do? I asked them to sit down and chant the Hare Krsna mantra, and afterward I distributed a little prasada. If this is done on a mass scale, the entire society will become very pleasing. This is a fact.

Lieutenant Mozee: Would you want to start the program in an area of affluence or an area of poverty?

Srila Prabhupada: We do not draw such distinctions. Any place easily available to all kinds of men would be very suitable to hold sankirtana. There is no restriction that only the poor

men need the benefit but the rich do not. Everyone needs to be purified. Do you think criminality exists only in the poorer section of society?

Lieutenant Mozee: No. But I meant to ask whether there would be more of a beneficial influence—more of a strengthening of the community—if the program were held in a poorer area rather than an affluent area.

Srila Prabhupada: Our treatment is for the spiritually diseased person. When a person is afflicted with a disease, there are no distinctions between a poor man and a rich man. They are both admitted to the same hospital. Just as the hospital should be in a place where both the poor man and the rich man can easily come, the location of the sankirtana facility should be easily accessible to all. Since everyone is materially infected, everyone should be able to take advantage.

The difficulty is that the rich man thinks he's perfectly healthy, although he's the most diseased of all. But as a policeman, you well know that there's criminality among rich men and poor men alike. So our chanting process is for everyone, because it cleanses the heart, regardless of the man's opulence or poverty. The only way to permanently change the criminal habit is to change the heart of the criminal. As you well know, many thieves are arrested numerous times and put into jail. Although they know that if they commit theft they will go to jail, still they are forced to steal, because of their unclean hearts. Therefore without cleansing the heart of the criminal, you cannot stop crime simply by more stringent law enforcement. The thief and the murderer already know the law, yet they still commit violent crimes, due to their unclean hearts. So our process is to cleanse the heart. Then all the troubles of this material world will be solved.

Lieutenant Mozee: That's a very difficult task, sir.

Srila Prabhupada: It is not difficult. Simply invite everyone: "Come, chant Hare Krsna, dance, and take sumptuous prasada." What is the difficulty? We are doing this at our centers, and people are coming. But because we have very little money, we can hold sankirtana only on a small scale. We invite everyone, and gradually people are coming to our centers and becoming devotees. If the government would give us a large facility, however, we could expand unlimitedly. And the problem is big; otherwise why are there national news articles asking what to do? No civil state wants this criminality. That's a fact. But the leaders do not know how to stop it. If they listen to us, however, we can give them the answer. Why crime? Because people are godless. And what to do? Chant Hare Krsna and take prasada. If you like, you can adopt this process of sankirtana. Otherwise, we will continue conducting it on a small scale. We are just like a poor medical man with a small private practice who could open a big hospital if he were given the facility. The government is the executor. If they take our advice and adopt the process of sankirtana, then the problem of crime will be solved.

Lieutenant Mozee: There are many Christian organizations in the United States that give the holy communion. Why doesn't this work? Why is this not cleansing the heart?

Srila Prabhupada: To speak frankly, I find it difficult to find even one real Christian. The so-called Christians do not abide by the Bible's order. One of the ten commandments in the Bible is, "Thou shalt not kill." But where is that Christian who does not kill by eating the flesh of the cow? The process of chanting the Lord's holy name and distributing prasada will be effective if carried out by persons who are actually practicing religion. My disciples are trained to strictly follow religious principles, and therefore their chanting of the holy name of God is different from others'. Theirs is not simply a rubber-stamped position. They have realized the purifying power of the holy name through practice.

Lieutenant Mozee: Sir, isn't the difficulty that although a small circle of priests and devotees may follow the religious principles, those on the fringe deviate and cause trouble? For example, assume that the Hare Krsna movement grows to gigantic proportions, as Christianity has. Wouldn't you then have a problem with people on the fringe of the movement who professed to be followers but were actually not?

Srila Prabhupada: That possibility is always there, but all I am saying is that if you are not a true Christian, then your preaching will not be effective. And because we are strictly following religious principles, our preaching will be effective in spreading God consciousness and alleviating the problem of crime.
The Science of Self-Realization

21.

Even the Lowest of Men Can be Elevated by the Holy Name

The holy name is readily available to even the lowest type of man:

"The holy name of Lord Krsna ... is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the candala..."

~Padyavali (24), by Rupa Gosvami

~ [cited: Sri Caitanya-caritamrta Madhya-lila 15.110]

Sri Caitanya Mahaprabhu distributed the nectar of the holy name to everyone:
The most munificent Supreme Personality of Godhead, known as Gaurakrsna, distributed to

everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

~Sri Caitanya-caritamṛta Mādhya-līla 23.1

Regardless of social position, one should chant the holy name to overcome the spell of *māyā* and attain the transcendental platform:

Following the orders of Sri Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously. Observing the beggars eating prasāda, Sri Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name. As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Sri Caitanya Mahāprabhu performed wonderful pastimes.

Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Sri Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking prasāda. Chanting means accepting one's self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of *māyā*; therefore the best course is to learn how to get out of the clutches of *māyā*...

One can overcome the spell of *māyā* and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with *śravaṇam* kīrtanam; therefore Sri Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa maha-māntṛa for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

~Sri Caitanya-caritamṛta Mādhya-līla 14.44-46

By chanting the holy name, one can be delivered regardless of caste, creed, color or social position:

Generally brahmanas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Sri Caitanya Mahāprabhu actually started a revolution against this brahminical system by

inaugurating the chanting of the Hare Krsna mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Krsna maha-mantra is immediately purified due to the transcendental position of devotional service. Sri Caitanya Mahaprabhu is here hinting to Vallabha Bhattacharya that an exalted brahmana who makes sacrifices and follows the Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

~Sri Caitanya-caritamrta Madhya-lila 19.69

Even the lowest class of men is delivered from sinful activities simply by hearing the holy name of the Lord:

[King Citraketu to Lord Sankarsana]:

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

As stated in the Srimad-Bhagavatam (9.5.16), yan-nama-sruti-matrena puman bhavati nirmalah: simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gati anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brhan-naradiya Purana)

Sri Caitanya Mahaprabhu introduced this chanting of the holy name five hundred years ago, and now through the Krsna consciousness movement, the Hare Krsna movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. Samsara, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Krsna movement of sankirtana or Krsna conscious life.

Herein it is said, yan–nama sakrc chravanat: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (kirata– hunandhra– pulinda– pulkasah). Such men, who are called candalas, are less than sudras, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord.

~Srimad–Bhagavatam 6.16.44

Chanting of the holy names delivers one from the effects of sins and of lower–caste birth:

[Suta Gosvami to the sages at Naimisaranya]:

Sri Suta Gosvami said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births. And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

The dvija–bandhu, or the less intelligent, uncultured men born of higher castes, put forward many arguments against the lower–caste men becoming brahmanas in this life. They argue that birth in a family of sudras or less than sudras is made possible by one's previous sinful acts and that one therefore has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, Srimad–Bhagavatam asserts that one who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower–caste birth... Offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself are identical, being absolute. The holy name of the Lord is as powerful as the Lord. The Lord is the all–powerful Personality of Godhead, and He has innumerable names, which are all nondifferent from Him and are equally powerful also. In the last word of the Bhagavad–gita the Lord asserts that one who surrenders fully unto Him is protected from all sins by the grace of the Lord. Since His name and He Himself are identical, the holy name of the Lord can protect the devotee from all effects of sins. The chanting of the holy name of the Lord can undoubtedly deliver one from the disadvantages of a lower–caste birth. The Lord's unlimited power is extended on and on by the unlimited expansion of the devotees and incarnations, and thus every devotee of the Lord and incarnations also can be equally surcharged with the potency of the Lord. Since the devotee is surcharged with the potency of the Lord, even fractionally, the disqualification due to lower birth cannot stand in the way.

~Srimad–Bhagavatam 1.18.18–19

By chanting the holy name, even a lowborn person's body is changed into that of a brahmana:

[Sukadeva Gosvami to King Pariksit]:

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

Not to speak of a sanctified devotee, even a candala, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste brahmanas argue that unless one changes his body he cannot be accepted as a brahmana, for since the present body is obtained as a result of past actions, one who has in the past acted as a brahmana takes birth in a brahmana family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a brahmana. Herein it is said, however, that even vidura—vigata, a candala—a fifth-class untouchable—is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanatana Gosvami confirms this:

yatha kancanatam
kamsyam rasa-vidhanatah tatha diksa-vidhanena
dvijatvam jayate nram

When a person, even though a candala, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the sastras, that he changes his body. This is to be understood without arguments. This verse clearly says, sa jahati bandham: "He gives up his material bondage." The body is a symbolic representation of material bondage according to one's karma. Although sometimes we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one's mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified.

By chanting the holy name offenselessly, even a person of low birth is freed from sinful reactions, becomes qualified as a brahmana, and becomes eligible to perform Vedic sacrifices:

[Devahuti to Lord Kapila]:

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rupa Gosvami has discussed the sequence of sinful activities of the conditioned soul, and he has established, in Bhakti-rasamrta-sindhu, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in Bhagavad-gita. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those Persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of brahmanas, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word sadyah, "immediately," is used, and Sridhara Svami also remarks that one can immediately become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brahmana is certainly due to pious activities in one's past life. But still a child who is born in a family of a brahmana depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of candalas, dog-eaters, does not need reformation. Simply by chanting Hare Krsna, he immediately becomes purified and becomes as good as the most learned brahmana.

Sridhara Svami especially remarks in this connection, anena pujiyatvam laksyate. Some caste brahmanas remark that by chanting Hare Krsna, purification begins. Of course, that

depends on the individual process of chanting, but this remark of Sridhara Svami's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a brahmana. As Sridhara Svami says, *pujyatvam*: he immediately becomes as respectable as a most learned brahmana and can be allowed to perform Vedic sacrifices.

~Srimad-Bhagavatam 3.33.6

Even a low-class person can become a brahmana and fit to perform Vedic sacrifices by chanting the holy name:

[Devahuti to Lord Kapila]:

"To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him."

This is a quotation from Srimad-Bhagavatam (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a candala, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali... A person born in a brahmana family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brahmanas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the proof. *Svado 'pi sadyah savanaya kalpate*. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the maha-mantra.

Those who find fault in the Western Vaisnavas should consider this statement from Srimad-Bhagavatam and the commentary on this verse by Srila Jiva Gosvami. In this regard, Srila Jiva Gosvami has stated that to become a brahmana, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahuti.

~Sri Caitanya-caritamṛta Madhya-līla 16.186

Although born in a Muhammadan family, Haridasa thakura became a regularly initiated brahmana as well as Namacarya by dint of chanting the holy name:

According to external vision, Haridasa thakura belonged to a Muhammadan family.

Nevertheless, because he engaged himself in performing the yajna of chanting the Hare Krsna maha-mantra, he became a regularly initiated brahmana. As stated in Srimad-Bhagavatam (3.33.6):

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified brahmana and is immediately fit to perform yajna, whereas a person born in a family of brahmanas has to wait until completing the reformatory processes before he may be called samskrta, purified... A person who is not purified by the prescribed process of samskara is called asamskrta, but if one remains kriya-hina even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified mleccha or yavana. On the other hand, we find that Haridasa thakura, although born in a mleccha or yavana family, became Namacarya Haridasa thakura because he performed the nama-yajna a minimum of 300,000 times every day.

~Sri Caitanya-caritamrta Antya-lila 3.124

Vallabha Bhattacharya admitted that those who chant the holy name are qualified as brahmanas and Vaisnavas:

Thereafter, Vallabha Bhatta invited Sri Caitanya Mahaprabhu for lunch, and the Lord introduced the brothers Rupa and Vallabha to him. From a distance, the brothers Rupa Gosvami and Sri Vallabha fell on the ground and offered obeisances to Vallabha Bhatta with great humility. When Vallabha Bhattacharya walked toward them, they ran away to a more distant place. Rupa Gosvami said, "I am untouchable and most sinful. Please do not touch me." Vallabha Bhattacharya was very surprised at this. Sri Caitanya Mahaprabhu, however, was very pleased, and He therefore spoke to him this description of Rupa Gosvami. Sri Caitanya Mahaprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy." Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhattacharya could understand the hints of Sri Caitanya

Mahaprabhu. Vallabha Bhattacharya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

Vallabha Bhattacharya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a brahmana. Sometimes so-called brahmanas do not recognize our European and American disciples as devotees or brahmanas, and some brahmanas are so proud that they do not allow them to enter temples. Sri Caitanya Mahaprabhu herein gives a great lesson. Although Vallabha Bhattacharya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide brahmanas and Vaisnavas and are therefore exalted.

~Sri Caitanya-caritamṛta Madhya-līla 19.65-71

By the mercy of Sri Caitanya Mahaprabhu, even unclean yavanas can become cultured Vaisnavas by chanting the holy name:

Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Sri Caitanya Mahaprabhu.

There is a persistent misunderstanding between caste brahmanas and advanced Vaisnavas or gosvamis because caste brahmanas, or smartas, are of the opinion that one cannot become a brahmana unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvami, everything is possible. Caitanya Mahaprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a yavana, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa mantra, that even in India they are well received as perfectly well-behaved Vaisnavas wherever they go.

~Sri Caitanya-caritamṛta Ādi-līla 17.1

22.

The Holy Name Benefits Even Lower Species of Life

All living entities, moving and nonmoving, were liberated by Sri Caitanya Mahaprabhu's loud chanting of the holy name:

[Lord Caitanya to Haridasa thakura]:

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?" Haridasa thakura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them. You have loudly chanted the Hare Krsna mantra, and everyone, moving or not moving, has benefited by hearing it. My Lord, the moving entities who have heard Your loud sankirtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo. Actually, however, it is not an echo; it is the kirtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy. When loud chanting of the Hare Krsna mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love. My dear Lord, all the incidents that took place while You were going to Vrndavana through the forest known as Jharikhanda have been related to me by Your servant Balabhadra Bhattacharya. When Your devotee Vasudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request. My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world. You have preached the loud chanting of the Hare Krsna maha-mantra and in this way freed all moving and nonmoving living entities from material bondage... By descending as an incarnation at Navadvipa, You, just like Krsna, have already delivered all the living entities of the universe."

Sri Caitanya-caritamrta Antya-lila 3.67-76, 86

Sri Caitanya Mahaprabhu's pastime of causing the animals of Jharikhanda forest to chant and dance:

When the Lord passed through the solitary forest chanting the holy name of Krsna, the tigers and elephants, seeing Him, gave way. When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them. Balabhadra Bhattacharya was very much afraid to see them, but by Sri Caitanya Mahaprabhu's influence, all the animals stood to one side. One day a tiger was lying on the path, and Sri Caitanya Mahaprabhu, walking along the path in ecstatic love, touched the tiger with His feet. The Lord said, "Chant the holy name of Krsna!" The tiger immediately got up and began to dance and chant, "Krsna! Krsna!" Another day, while Sri Caitanya Mahaprabhu was bathing in a river, a herd of maddened elephants came there to drink water. While the Lord was bathing and murmuring the Gayatri mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Krsna. The elephants whose bodies were touched by the water splashed by the Lord began to chant, "Krsna! Krsna!" and dance and sing in ecstasy. Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhattacharya was completely astonished. Sometimes Sri Caitanya Mahaprabhu chanted very

loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him. Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them. "Blessed are all these foolish deer because they have approached the son of Maharaja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection." While Sri Caitanya Mahaprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord. Seeing the tigers and deer following Him, Sri Caitanya Mahaprabhu immediately remembered the land of Vrndavana. He then began to recite a verse describing the transcendental quality of Vrndavana. "Vrndavana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship." When Sri Caitanya Mahaprabhu said, "Chant Krsna! Krsna!" the tigers and deer began to dance and chant, "Krsna!" When all the tigers and does danced and jumped, Balabhadra Bhattacharya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss. When Sri Caitanya Mahaprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way. Various birds, including the peacock, saw Sri Caitanya Mahaprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Krsna. When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him. Thus all living entities—some moving and some standing still in the forest of Jharikhanda—became maddened by hearing the holy name of Lord Krsna vibrated by Sri Caitanya Mahaprabhu. Sri Caitanya—caritamṛta Madhya—lila 17.25–46

The loud chanting of the holy name benefits even plants, creepers, and insects:
When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

The loud chanting of the Hare Krsna mantra is so powerful that it can even penetrate the ears of trees and creepers—what to speak of animals and human beings. Sri Caitanya once asked Haridasa thakura how trees and plants could be delivered, and Haridasa thakura replied that the loud chanting of the Hare Krsna maha—mantra would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Krsna, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

—Sri Caitanya—caritamṛta Madhya—lila 17.45

Sri Caitanya Mahaprabhu caused all moving and nonmoving creatures of Vrndavana to vibrate the holy name:

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Krsna! Chant Krsna!" All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Krsna, as if they were echoing the deep sound of Caitanya Mahaprabhu.

~Sri Caitanya-caritamrta Madhya-lila 17.205-6

Not only is the chanter of the holy name purified but all hearers as well, even animals: Not only is the chanter of the maha-mantra purified, but the heart of anyone who happens to hear the transcendental vibration of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is also cleansed. Even the souls embodied in lower animals, insects, trees and other species of life also become purified and prepared to become fully Krsna conscious simply by hearing the transcendental vibration. This was explained by thakura Haridasa when Caitanya Mahaprabhu inquired from him how living entities lower than human beings can be delivered from material bondage. Haridasa thakura said that the chanting of the holy names is so powerful that even if one chants in the remotest parts of the jungle, the trees and animals will advance in Krsna consciousness simply by hearing the vibration.

~The Nectar of Instruction Text 4

The loud chanting of the holy name benefits even lower species of life:

Those who are actually servants of Sri Caitanya Mahaprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Sri Caitanya Mahaprabhu inquired from Haridasa thakura how he was to benefit living entities other than humans, Srila Haridasa thakura replied that the Hare Krsna maha-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

~Sri Caitanya-caritamrta Adi 9.39

One can show mercy to all living entities (even animals and plants) by loudly chanting the maha-mantra:

[Narada Muni to the Pracetas]:

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janardana.

The word sarva-bhutesu is significant because it applies not only to human beings but to all the living entities appearing in the 8,400,000 species of life. The devotee can do good not

only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Krsna maha–mantra. When the transcendental vibration of Hare Krsna is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Krsna maha–mantra loudly, he actually shows mercy to all living entities.

~Srimad–Bhagavatam 4.31.19

Part Two: The Theology of the Holy Name: Section A:

The Transcendental Attributes of the Holy Name

1.

The Lord Has Innumerable Names (to Indicate Different Functions and Dealings)

Krsna expands Himself into many different names:

[Lord Caitanya to Svartpa Damodara and Ramananda Raya]:

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Krsna and Govinda, by which You expand Yourself..."

~Sri Caitanya-caritamrta Antya-lila 20.16

God has unlimited names, each of which is God:

Srila Prabhupada: Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him....

Father Emmanuel: But our understanding of the name of God is limited.

Srila Prabhupada: Yes, we are limited, but God is unlimited. And because He is unlimited, or absolute, He has unlimited names, each of which is God. We can understand His names as much as our spiritual understanding is developed.

~The Science of Self-Realization

The different names of the Supreme Lord indicate different functions:

There are different names for the Supreme Lord, and these names have different purposes

and meanings. For instance, He is known as Paramatma the Supersoul, Brahman the Supreme Absolute, Srstikarta the creator, Narayana the transcendental Lord, Rukminiramana the husband of Rukmini, Gopinatha the enjoyer of the gopis, and Krsna. In this way the Lord has different names, and these names indicate different functions.

~Teachings of Lord Caitanya

According to people's various desires, Krsna distributes various holy names:

[Lord Caitanya to Svartpa Damodara and Ramananda Raya]:

"Because people vary in their desires, You have distributed various holy names by Your mercy."

~Sri Caitanya-caritamrta Antya-lila 20.17

God has innumerable names, according to His dealings with innumerable devotees: Since God is unlimited, His names also must be unlimited. Therefore we cannot settle on one name. For instance, Krsna is sometimes called Yasoda-nandana, the son of mother Yasoda; or Devaki-nandana, the son of Devaki; or Vasudeva-nandana, the son of Vasudeva; or Nanda-nandana, the son of Nanda. Sometimes He is called Partha-sarathi, indicating that He acted as the charioteer of Arjuna, who is sometimes called Partha, the son of Prtha.

God has many dealings with His many devotees, and according to those dealings, He is called certain names. Since He has innumerable devotees, and innumerable relations with them, He also has innumerable names.

~The Science of Self-Realization

One cannot fully realize the Lord merely by understanding the name of the creator: Because the Lord is on the absolute platform, there is no difference between the holy name of the Lord and the Supreme Lord Himself. There are different names for the Supreme Lord, and these names have different purposes and meanings.... The aspect of the Supreme Lord as the creator is different from the aspect of the Lord as Narayana. Some of the names of the Lord as the creator are conceived by materialistic men. One cannot fully realize the essence of the Supreme Personality of Godhead by understanding the name of the creator because this material creation is a function of the external energy of the Supreme Lord.

~Teachings of Lord Caitanya

2.

"Krsna" Is the Principal Name of God

"Krsna" is the principal name of the Supreme Lord:

In his prayer, the author of Srimad-Bhagavatam first proposes that Lord Sri Krsna is the primeval Lord and that if any transcendental nomenclature for the Absolute Personality of Godhead is to be accepted, it should be the name Krsna, the all-attractive.... In Padma Purana it is also stated that of the innumerable names of the Lord, the name of Krsna is the principal one.

—Teachings of Lord Caitanya

The name "Krsna," indicating the Supreme Lord, is the name of the highest order:

In the Vedic literature the supreme person is properly claimed to be Krsna. The name "Krsna," indicating the Supreme Lord, is the only truly intelligible name of the highest order. He is the controller of both material and antimaterial energies, and the very word "Krsna" signifies that He is the supreme controller.

—Easy Journey to Other Planets

According to Vedic knowledge "Krsna" is the supreme name of God:

When we speak of Krsna we refer to God. There are many names for God throughout the world and throughout the universe, but Krsna is the supreme name according to Vedic knowledge. Therefore Lord Caitanya Mahaprabhu recommended the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare as the supreme means for realization in this age.

—Raja-vidya: The King of Knowledge

Because His opulences attract everyone, "Krsna" is the principal name of God:

God has many names according to His activities, but because He possesses so many opulences and because with these opulences He attracts everyone, He is called Krsna. The Vedic literature asserts that God has many names, but "Krsna" is the principal name.

—The Science of Self-Realization

Of all the holy names of the Supreme Personality of Godhead, the name "Krsna" is the most

powerful:

Srila Sukadeva Gosvami has concluded the Nineteenth Chapter of the Tenth Canto of *Srimad-Bhagavatam* by pointing out five particular excellences of Lord Kṛṣṇa.... The fourth excellence of Lord Kṛṣṇa's appearance concerns the glories of His name. It is stated in the Vedic literature that by chanting the different names of Lord Viṣṇu a thousand times, one may be bestowed with the same benefits as by thrice chanting the holy name of Lord Rama. And by chanting the holy name of Lord Kṛṣṇa only once, one receives the same benefit. In other words, of all the holy names of the Supreme Personality of Godhead, including Viṣṇu and Rama, the holy name of Kṛṣṇa is the most powerful. The Vedic literature therefore specifically stresses the chanting of the holy name of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Lord Caitanya introduced this chanting of the holy name of Kṛṣṇa in this age, thus making liberation more easily obtainable than in other ages. In other words, Lord Kṛṣṇa is more excellent than His other incarnations, although all of them are equally the Supreme Personality of Godhead.

~Kṛṣṇa, the Supreme Personality of Godhead

3.

The Meaning of the Name "Kṛṣṇa"

The meaning of the name "Kṛṣṇa":

The name Kṛṣṇa means "all-attractive." God attracts everyone; that is the definition of "God." We have seen many pictures of Kṛṣṇa, and we see that He attracts the cows, calves, birds, beasts, trees, plants, and even the water in Vṛndavana. He is attractive to the cowherd boys, to the gopis, to Nanda Maharaja, to the Pandavas, and to all human society. Therefore if any particular name can be given to God, that name is "Kṛṣṇa."

~The Science of Self-Realization

Etymology of the word "kṛṣṇa":

"The word "kṛṣ" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "na" it becomes Kṛṣṇa, which indicates the Absolute Truth."

~Mahabharata (Udyoga-parva, 71.4)

~[cited: Sri Caitanya-caritamṛta Madhya-līla 9.30]

The etymology of the name "Krsna":

If we analyze the nirukti, or semantic derivation, of the word "Krsna," we find that na signifies that He stops the repetition of birth and death, and krs means sattartha, or "existence." (Krsna is the whole of existence.) Also, krs means "attraction," and na means ananda, or "bliss."

~Srimad-Bhagavatam 10.8.15

The name "Krsna," meaning "all-attractive," can be applied only to God:

Srila Prabhupada: ... Krsna means "all-attractive."

Bob: Oh, I see.

Srila Prabhupada: Yes. God has no name, but by His qualities we give Him names. If a man is very beautiful, we call him "beautiful." If a man is very intelligent, we call him "wise."

So the name is given according to the quality. Because God is all-attractive, the name Krsna can be applied only to Him. Krsna means "all-attractive." It includes everything.

~Perfect Questions, Perfect Answers

4.

The Meaning of the Name "Rama"

"Rama" means spiritual enjoyment:

Those who are actually yogis truly enjoy, but how do they enjoy? Ramante yogino 'nante—their enjoyment is unlimited, that unlimited enjoyment is real happiness, and such happiness is spiritual, not material. This is the real meaning of Rama, as in the chant Hare Rama. Rama means enjoyment through spiritual life. Spiritual life is all pleasure, and Krsna is all pleasure.

~The Perfection of Yoga

"Hare Rama" refers both to Sri Balarama and Lord Ramacandra:

We may mention an incident that took place between two of our sannyasis while we were preaching the Hare Krsna maha-mantra in Hyderabad. One of them stated that "Hare Rama" refers to Sri Balarama, and the other protested that "Hare Rama" means Lord Rama. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rama" in "Hare Rama" is Lord Ramacandra and someone else says that the "Rama" in "Hare Rama" is Sri Balarama, both are correct because there is no difference between Sri Balarama and Lord Rama.... Those who are aware of the visnu-tattva do not fight over all these details.

[Lord Kṛṣṇa to Yogamāyā]:

The son of Rohini will also be celebrated as Sankarsana because of being sent from the womb of Devaki to the womb of Rohini. He will be called Rama because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

These are some of the reasons why Balarama is known as Sankarsana, Balarama or sometimes Rama. In the maha-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa; Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare-people sometimes object when Rama is accepted as Balarama. But although devotees of Lord Rama may object, they should know that there is no difference between Balarama and Lord Rama. Here Srimad-Bhagavatam clearly states that Balarama is also known as Rama (rameti). Therefore, it is not artificial for us to speak of Lord Balarama as Lord Rama. Jayadeva Gosvami also speaks of three Ramas: Parasurama, Raghupati Rama and Balarama. All of them are Ramas.

~Srimad-Bhagavatam 10.2.13

The word "Rama" refers both to Lord Balarama and to Lord Nityananda:

In the maha-mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, the word Rama refers to Balarama. Since Nityananda is an expansion of Balarama, Rama also refers to Lord Nityananda. Thus Hare Kṛṣṇa, Hare Rama addresses not only Kṛṣṇa and Balarama but Lord Caitanya and Nityananda as well.

~Sri Caitanya-caritamṛta Adi-līla Intro.

5.

The Meaning of the Name "Hare"

"Hare is the vocative form of "Hara," the supreme pleasure energy of the Lord:

The word Hara is the form of addressing the energy of the Lord, and the words Kṛṣṇa and Rama are forms of addressing the Lord Himself. Both Kṛṣṇa and Rama mean "the supreme pleasure," and Hara is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

~The Science of Self-Realization

Hara is Krsna's internal potency, Srimati Radharani or Laksmi:

When we are chanting the maha–mantra, we are actually addressing God and His energy, Hara. Hara is Krsna's internal potency, Srimati Radharani. Thus the Vaisnavas worship Radha–Krsna, Laksmi–Narayana and Sita–Rama. In the beginning of the Hare Krsna maha–mantra we first address the internal energy of Krsna, Hare. Thus we say, "O Radharani! O Hare! O energy of the Lord!"

–Teachings of Lord Kapila, the Son of Devahṭti

The Hare Krsna mantra is first addressed to the spiritual energy of the Lord, which enlightens one:

Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Krsna mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called *sevonmukha*; at that time the spiritual energy gradually reveals the Lord to him.

–Srimad–Bhagavatam 4.9.6

A Vaisnava worships the energy of the Lord along with the Lord through chanting the maha–mantra:

Because Krsna and His energy appeared simultaneously, people have generally formed two groups–the saktas and the Vaisnavas–and sometimes there is rivalry between them.

Essentially, those who are interested in material enjoyment are saktas, and those interested in spiritual salvation and attaining the spiritual kingdom are Vaisnavas. Because people are generally interested in material enjoyment, they are interested in worshipping Mayadevi, the energy of the Supreme Personality of Godhead. Vaisnavas, however, are *suddha–saktas*, or pure *bhaktas*, because the Hare Krsna maha–mantra indicates worship of the Supreme Lord's energy, Hara. A Vaisnava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaisnavas all worship such Deities as Radha–Krsna, Sita–Rama, Laksmi–Narayana and Rukmini–Dvarakadhisa, whereas *durga–saktas* worship the material energy under different names.

–Srimad–Bhagavatam 10.2.11–12

6.

The Relative Potency of the Names "Krsna," "Rama," and "Visnu"

The holy name "Rama" is equal to one thousand holy names of Visnu:

[Siva to Durga]:

"Lord Siva addressed his wife Durga as Varanana and explained, 'I chant the holy name of Rama, Rama, Rama and thus enjoy this beautiful sound. This holy name of Ramacandra is equal to one thousand names of Lord Visnu.'"

~Brhad-visnu-sahasra-nama-stotra, 72.335

~(from Padma Purana, Uttara-khanda)

~[cited: Sri Caitanya-caritamrta Madhya-lila 9.32]

The holy name "Krsna" is three times as powerful as the holy name "Rama":

"The pious results derived from chanting the thousand holy names of Visnu three times can be attained by only one repetition of the holy name of Krsna."

This verse from the Brahmanda Purana is found in the Laghu-bhagavatamrta (1.354), by Rtpa Gosvami. For every three times one chants the holy name of Rama, one can attain the same results simply by chanting the name of Krsna once.

~Sri Caitanya-caritamrta Madhya-lila 9.33

The relative transcendental value of the names "Visnu," "Rama," and "Krsna":

It is said in the scriptures that one thousand names of Visnu are equal to one name of Rama, and three names of Lord Rama are equal to one name of Krsna.

~Srimad-Bhagavatam 1.19.6

7.

The Lord and His Holy Name Are Nondifferent

The holy name is identical with Krsna:

"The holy name of Krsna ... is identical with Krsna ..."

~Padyavali (24), by Rupa Gosvami

~[cited: Sri Caitanya-caritamrta Madhya-lila 15.110]

The Hare Krsna mantra is nondifferent from Krsna:

[Lord Sankarsana to King Citraketu]

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, which exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental sound and the eternally blissful spiritual form of the Deity—are My eternal forms; they are not material.
—Srimad-Bhagavatam 6.16.51

Krsna's name is identical with His form:

"O Lord," the demigods say, "the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and realizes that he is always in Krsna's company.

—Srimad-Bhagavatam 10.2.36

One must have faith that the holy name is identical with Krsna:

One should accept the holy name of Krsna to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Krsna is also identical with Krsna and is also cintamani. The name Krsna is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Krsna and Krsna are identical. Having such faith, one must continue to chant the holy name.

—Sri Caitanya-caritamrta Madhya-lila 15.106

In this age, Krsna has descended as

Sound vibration—as His holy name

Sometimes Krsna descends personally, and sometimes He descends as sound vibration, and sometimes He descends as a devotee. There are many different categories of avatars. In this present age Krsna has descended in His holy name, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Lord Caitanya Mahaprabhu also confirmed that in this age of Kali, Krsna has descended in the form of

sound vibration. Sound is one of the forms which the Lord takes. Therefore it is stated that there is no difference between Kṛṣṇa and His name.

Today people have forgotten their relationship with God, but this incarnation of Kṛṣṇa in the form of His holy names, this chanting of Hare Kṛṣṇa, will deliver all the people of the world from their forgetfulness.

~Elevation to Kṛṣṇa Consciousness

Lord Caitanya taught that the holy name of the Lord is nondifferent from the Lord: Lord Caitanya instructed the mass of people in the Sāṅkhya philosophy of *acintya-bhedābheda-tattva*, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration.

~Teachings of Lord Caitanya

Unlike the conditioned soul, there is no distinction between Kṛṣṇa's name and His person: [Lord Caitanya to a brahmana]:

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.... The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss."

The name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svartpa*, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jivera 'svarupa' haya-kṛṣṇera 'nitya-dasa.'* [Cc. Madhya 20.108]. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *maya* Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction

between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Krsna, Krsna is immediately present on our tongue. In the Padma Purana, Krsna says, mad-bhakta yatra gayanti tatra tisthami narada: "O Narada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Krsna—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—Lord Krsna is immediately present.
~Sri Caitanya-caritamrta Madhya-lila 17.131-32,135

Krsna invests all His potencies in His holy name:
[Lord Caitanya to Svartpa Damodara and Ramananda Raya]:
"... You have invested all Your potencies in [Your] names ..."
~Sri Caitanya-caritamrta Antya-lila 20.16

Being identical with Krsna, the holy name is fully transcendental and no less powerful than He:

"The holy name of Krsna is transcendently blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya, Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical."

~Padma Purana

~[cited: Sri Caitanya-caritamrta Madhya-lila 17.133]

The holy name is as perfect as the Lord Himself in fullness, purity, and eternity:
It is said in the Padma Purana: "There is no difference between the holy name of the Lord and the Lord Himself. As such the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is no material sound vibration, nor has it any material contamination."

~The Nectar of Devotion

The name of Krsna is as powerful as Lord Krsna Himself:

[The sages at Naimisaranya to Stta Gosvami]:

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

The almighty Vasudeva has empowered His name with the powers of His personal Self.... It is stated herein that the name of Krsna is feared even by fear personified.

~Srimad-Bhagavatam 1.1.14

There is no difference between meditating on the eternal forms of Radha-Krsna and chanting the maha-mantra:

After rising from bed, Lord Krsna would wash His mouth, hands and feet and would immediately sit down and meditate on Himself. This does not mean, however, that we should also sit down and meditate on ourselves. We have to meditate upon Krsna, Radha-Krsna. That is real meditation. Krsna is Krsna Himself; therefore He was teaching us that brahma-muhtrta should be utilized for meditation on Radha-Krsna. By doing so, Krsna would feel very much satisfied, and similarly we will also feel transcendently pleased and satisfied if we utilize the brahma-muhtrta period to meditate on Radha and Krsna and if we think of how Sri Rukminidevi and Krsna acted as ideal householders to teach the whole human society to rise early in the morning and immediately engage in Krsna consciousness. There is no difference between meditating on the etemal forms of Radha-Krsna and chanting the maha-mantra, Hare Krsna.

~Krsna, the Supreme Personality of Godhead

When one is free from maya he can understand that the holy name and the Lord are identical:

The holy name and the Lord are identical. One who is completely free from the clutches of maya can understand this fact.

~Sri Caitanya-caritamrta Adi-lila 7.73

When one is situated on the absolute platform, he can understand the holy name and the Lord Himself to be identical:

The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Krsna mantra, cannot be identified with any material sound. If one accepts the Hare Krsna

maha–mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself.

~Sri Caitanya–caritamṛta Madhya–līla 15.108

Knowing that Sri Kṛṣṇa is present in His name, pure devotees chant with full respect and veneration:

Devotees of the Personality of Godhead know that Sri Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Sri Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Sri Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration.

~Sri Caitanya–caritamṛta Ādi–līla 2.11

Bhava results from understanding that Kṛṣṇa's person and name are identical:

The transcendental ecstatic attachment for Kṛṣṇa which results from perfectly understanding that Kṛṣṇa's person and name are identical is called bhava. One who has attained bhava is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from bhava, and when bhava is intensified, it is called love of Godhead. Lord Caitanya told Prakāśānanda Sarasvatī that the holy name of Kṛṣṇa, called the maha–mantra (great chanting), enables anyone who chants it to attain the stage of love of Godhead, or intensified bhava.

~Teachings of Lord Caitanya

Mayavadis offend the holy name by differentiating it from the Lord Himself:

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Mayavadis profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of namaparadhā they gradually glide down from their exalted position of brahma–jñāna, as confirmed in the Śrīmad–Bhagavatam (10.2.32):

aruḥya kṛcchrena param padam tataḥ
patanty adho 'nādrta–yusmad–aṅghrayaḥ

Although by severe austerities they rise to the exalted position of brahma–jñāna, they

nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra, *sarvam khalv idam brahma* ("everything is Brahman"), they are unable to understand that the holy name is also Brahman. If they regularly chant the maha-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

~Sri Caitanya-caritamṛta *Adi-lila* 7.74

8.

The Holy Name Is All-auspicious

The sankirtana movement of chanting the holy name is the most auspicious activity in the universe:

[Sukadeva Gosvami to King Parikṣit]:

Sukadeva Gosvami continued: My dear King; the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the sankirtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

~Srimad-Bhagavatam 6.3.31

The chanting of the holy name spreads all good fortune:

[Aditi to Lord Viṣṇu]:

The goddess Aditi said: O master and enJoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rāṇa Rama, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted.

~Srimad-Bhagavatam 8.17.8

The holy name as *śravaṇa-māṅgalā* and *punya-śravaṇa-kīrtana*:

The Lord's holy name is called *śravaṇa-māṅgalā*. This means that one receives everything

auspicious simply by hearing the holy name. In another place in Srimad–Bhagavatam, His holy name is described as punya–sravana–kirtana. It is a pious act simply to chant and hear all about the Lord.

~Srimad–Bhagavatam 2.7.15

The Hare Krsna mantra is the greatest benediction:

It is said that once a poor brahmana worshiped Lord Siva for a benediction, and Lord Siva advised the devotee to go to Sanatana Gosvami. The devotee went to Sanatana Gosvami and informed him that Lord Siva had advised him to seek out the best benediction from him (Sanatana). Sanatana had a touchstone with him, which he kept with the garbage. On the request of the poor brahmana, Sanatana gave him the touchstone, and the brahmana was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanatana, he thought, "If a touchstone is the best benediction, why has Sanatana Gosvami kept it with the garbage?" He therefore returned and asked Sanatana Gosvami, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanatana Gosvami then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The brahmana said, "Yes, sir. Lord Siva has sent me to you for the best benediction." Then Sanatana Gosvami asked him to throw the touchstone in the water nearby and then come back. The poor brahmana did so, and when he returned, Sanatana Gosvami initiated him with the Hare Krsna mantra. Thus by the benediction of Lord Siva the brahmana got the association of the best devotee of Lord Krsna and was thus initiated in the maha–mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Srimad–Bhagavatam 4.7.6

By the chanting of Krsna's name, everything becomes white and pure:

When the great sage Narada was chanting the glories of the Lord, the bluish line on the neck of Lord Siva disappeared. Upon seeing this, Gauri, the wife of Lord Siva, suspected Lord Siva of being someone else disguised as her husband, and out of fear she immediately left his company. Upon hearing the chanting of Krsna's name, Lord Balarama saw that His dress had become white, although He was generally accustomed to a bluish dress. And the cowherd girls saw all of the water of the Yamuna River turn into milk, so they began to churn it into butter. In other words, by the spreading of Krsna consciousness, or the glories of Krsna, everything became white and pure.

~The Nectar of Devotion

The chief worshipable object is the holy name of Radha and Krsna:

[Lord Caitanya to Ramananda Raya]:

Sri Caitanya Mahaprabhu asked, "Among all worshipable objects, which is the chief?" Ramananda Raya replies, "The chief worshipable object is the holy name of Radha and Kṛṣṇa, the Hare Kṛṣṇa mantra."

~Sri Caitanya-caritamṛta Madhya-līla 8.256

9.

The Holy Name of Sri Caitanya Mahaprabhu Is All-auspicious

A brahmana tells Prakasananda Sarasvatī that the name "Kṛṣṇa Caitanya" is all-auspicious to the world:

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled."

~Sri Caitanya-caritamṛta Madhya-līla 17.113

Simply by remembering or chanting Sri Caitanya Mahaprabhu's holy name one can be delivered from material existence:

[The representative of the Orissan government, the maha-patra, thinking to himself!:] "It must be Sri Caitanya Mahaprabhu Himself who has changed the Muhammadan's mind. Due to His presence and even due to His remembrance, the world is liberated."

[The maha-patra to Lord Caitanya]:

"Simply by hearing Your holy name, a candala, lowest of men, can be purified."

One can be delivered from material existence simply by remembering Sri Caitanya Mahaprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one yavana or mleccha addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Sri Caitanya Mahaprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaisnavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: darsana-smarane yantra jagat tarila. This change is made possible simply by the remembrance of Sri Caitanya Mahaprabhu. The Western devotees are very sincerely chanting the holy names of Sri Caitanya Mahaprabhu and His associates: sri-kṛṣṇa-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vṛnda. By the mercy of Sri Caitanya Mahaprabhu and His associates, people are being purified and their consciousness directed

from maya to Krsna.

~Sri Caitanya-caritamṛta Madhya-līla 16.175-184

Simply by chanting the holy name of Sri Caitanya Mahāprabhu, people throughout the world are becoming devotees:

Although Sri Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

Srīla Rūpa Gosvāmī has described Sri Caitanya Mahāprabhu as maha-vadanya-avatara, the most munificent incarnation. Although Sri Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (sri-kṛṣṇa-caitanya prabhu-nityānanda sri-advaita gadadhara śrīvāsādi-gaura-bhaktā-vṛnda) people throughout the world are becoming devotees.

~Sri Caitanya-caritamṛta Madhya-līla 17.51

One who chants the mantra "Gaurāṅga" and one who chants the names of Rādhā and Kṛṣṇa are on the same level:

[Nakula Brahmācārī to Śivananda Sena]:

"You are chanting the Gaura-gopālā mantra composed of four syllables. Now please give up the doubts that have resided within you."

Srīla Bhaktivīnoda Thākura explains the Gaura-gopālā mantra in his Amṛta-pravāha-bhāṣya. Worshipers of Sri Gaurasundara accept the four syllables gau-ra-an-ga as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables ra-dha kṛṣ-na as the Gaura-gopālā mantra. However, Vaiṣṇavas consider Sri Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (sri-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya). Therefore one who chants the mantra Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

~Sri Caitanya-caritamṛta Antya-līla 2.31

10.

The Maha-mantra Is a Spiritual Sound Vibration

The names of the Supreme Lord are not material:

[Dakṣa to Lord Viṣṇu]:

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

In regard to the significant word anama-rtpah, Sri Sridhara Svami says, prakṛta-nama-rtpa-rahito 'pi. The word anama, which means "having no name," indicates that the Supreme Personality of Godhead has no material name. Simply by chanting the name of Narayana to call his son, Ajamila attained salvation. This means that Narayana is not an ordinary mundane name; it is nonmaterial. The word anama, therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa maha-mantra is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental.

~Srimad-Bhagavatam 6.4.33

The Hare Kṛṣṇa maha-mantra should not be considered a material vibration:
In the Padma Purana it is said:

arceḥ viṣṇau sila-dhīr gurusu nara-matir vaiṣṇave jati-buddhir
viṣṇor va vaiṣṇavanam kali-mala-mathane pada-tirthe 'mbu-buddhiḥ
sri-viṣṇor namni mantre sakala-kalusa-he sabda-samanya-buddhir
viṣṇau sarvesvareṣe tad-itara-sama-dhīr yasya va naraki saḥ

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaisnava to belong to a particular caste or creed, and no one should consider caranamṛta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa maha-mantra to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

~Sri Caitanya-caritamṛta Madhya-līla 20.217

The holy name is a spiritual sound from the spiritual world:

[The maha-mantra]

is not a material sound like the sounds we hear on the radio. It is a spiritual sound that

comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is bhagavata–prema. Those who have developed love of Godhead can hear it.

~Teachings of Lord Kapila, the Son of Devaḥṭṭi

The holy name is eternally pure and transcendental:

Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura. Golokera prema–dhana, hari–nama–sankīrtana: the transcendental vibration of hari–nama–sankīrtana is imported from the spiritual world.

~Sri Caitanya–caritamṛta Ādi–līla 7.74

The name of the Lord is transcendental:

[Amsuman to Lord Kapila]:

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad–gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

~Srimad–Bhagavatam 9.8.24

The chanting of the maha–mantra is enacted from the spiritual platform:

By practical experience, one can perceive that by chanting this maha–mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. In the material concept of life we are busy in the matter of sense gratification as if we were in the lower, animal stage. A little elevated from this status of sense gratification, one is engaged in mental speculation for the purpose of getting out of the material clutches. A little elevated from this speculative status, when one is intelligent enough, one tries to find out the supreme cause of all causes–within and without. And when one is factually on the plane of spiritual understanding, surpassing the stages of sense, mind, and intelligence, he is then on the transcendental plane. This chanting of the Hare Kṛṣṇa mantra is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness–namely sensual, mental, and intellectual. There is no need,

therefore, to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this maha–mantra. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification.

~The Science of Self–Realization

Only the devotee can understand the transcendental nature of Kṛṣṇa's name:

[The demigods to Lord Kṛṣṇa in the womb of Devakī]:

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

As stated in the Padma Purāṇa:

atah sri–kṛṣṇa–namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

~[BRS. atah sri–kṛṣṇa–namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." ~(Bhakti–rasamṛta–sindhu 1.2.234)1.2.234]

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them.... Sevonmukhe hi jihvadau svayam eva sphuraty adaḥ: Kṛṣṇa's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa's own words in Bhagavad–gītā (18.55):

bhaktya mam abhijanati

yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad—anantaram

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

Only by *sevonmukha*, by engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead....

The Lord is also known as *Giridhari* or *Girivara—dhari*. Because Kṛṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as *Syamasundara* and *Giridhari*. Similarly the Lord is known as *Devaki—nandana* and *Yasoda—nandana* because He accepted the role of son for mother *Devaki* and mother *Yasoda*, and He is known as *Gopala* because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as *Devaki—nandana*, *Yasoda—nandana*, *Gopala* and *Syamasundara*. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

~Srimad—Bhagavatam 10.2.36

11.

The Holy Name Is Ever Fresh

Because the Hare Kṛṣṇa mantra is spiritual, chanting never becomes hackneyed or tiresome: In the material world we are simply chewing the chewed, throwing it away, picking it up and then chewing it again. Spiritual variety is not like this. Spiritual variety is *anandambudhi—vardhanam*: it is constantly increasing. It is even greater than the ocean, because the ocean does not increase. The shores of the ocean are set; they have certain limits. However, the ocean of bliss is constantly increasing. The more we enter into that spiritual bliss, the more we become joyful.

The young people in the Hare Kṛṣṇa movement chant the Hare Kṛṣṇa mantra all the time. If this mantra were material, how long would they chant it? It is not possible to chant a material name for very long because the chanting would become hackneyed and very tiresome. No one could be satisfied simply by chanting Hare Kṛṣṇa unless Hare Kṛṣṇa itself

were spiritual. We may chant, "Mr. John, Mr. John, Mr. John," but after an hour we will be fed up. However, the more we become spiritually advanced, the more bliss we will derive from chanting Hare Krsna.

~Teachings of Lord Kapila, the Son of Devahtti

God is eternal, and His instructions and followers are also eternal. In Bhagavad-gita (4.1) Krsna tells Arjuna that millions of years ago He spoke Bhagavad-gita to the sun-god. Bhagavad-gita was spoken to Arjuna five thousand years ago, and if we read it today we will still find that it is fresh. Bhagavad-gita and Krsna are never old. Although Krsna is the most ancient one, the oldest of all, He remains like a young boy in His teens. He never appears older than twenty. Krsna's words are absolute, as well as His form, qualities and activities. They are always fresh and new. If they were not, how could the devotees glorify them day after day with greater enthusiasm? The more one glorifies Krsna, the more enthusiastic one becomes in glorifying, glorifying, glorifying. This is the meaning of spiritual. In the material world, if we repeat something once, twice, thrice or four times, it finally becomes hackneyed and disgusting. However, this Hare Krsna maha-mantra can be chanted twenty-four hours daily, and one will still feel fresh and enthusiastic. It is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world.

~Teachings of Lord Kapila, the Son of Devahtti

It is said that it is the nature of a devotee to constantly apply his mind, energy, words, ears, etc., in hearing and chanting about Krsna. This is called Krsna consciousness, and for one who is rapt in hearing and chanting Krsna, the subject matter never becomes hackneyed or old. That is the significance of transcendental subject matter in contrast to material subject matter. Material subject matter becomes stale, and one cannot hear a certain subject for a long time; he wants change. But as far as transcendental subject matter is concerned, it is called nitya-navayamana. This means that one can go on chanting and hearing about the Lord and never feel tired but will remain fresh and eager to hear more and more.

~Krsna, the Supreme Personality of Godhead

The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Krsna maha-mantra all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Srila Rtpa Gosvami said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Krsna maha-mantra.

~Srimad-Bhagavatam 4.30.20

Our students can chant the Hare Krsna mantra twenty-four hours a day, and they will never get tired. They will continue to dance and chant. And anyone can try it; because it is not material, one will never get tired of chanting Hare Krsna. In the material world, if one chants anything, any favorite name, for three, four, or ten times, he will get tired of it. That

is a fact. But because Hare Krsna is not material, if one chants this mantra, he will never get tired. The more one chants, the more his heart will be cleansed of material dirt and the more the problems of his life within this material world will be solved.

~The Science of Self-Realization

In the material world one may become very tired if he works all the time, but if one works in Krsna consciousness, he can chant Hare Krsna and engage in devotional service twenty-four hours a day and never get tired. But if we vibrate some mundane vibration, then we soon become exhausted. There is no question of becoming tired on the spiritual platform. The spiritual platform is absolute.

~The Perfection of Yoga

12.

The Maha-mantra Is a Prayer for Deliverance, Protection, and Engagement in the Lord's Service

The meaning and significance of the maha-mantra:

The word Hara is the form of addressing the energy of the Lord, and the words Krsna and Rama are forms of addressing the Lord Himself. Both Krsna and Rama mean "the supreme pleasure," and Hara is the supreme pleasure energy of the Lord, changed to Hare in the vocative. The supreme pleasure energy of the Lord helps us to reach the Lord.

The material energy, called maya, is also one of the multienergies of the Lord. And we, the living entities, are also the energy, marginal energy, of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, Hara, it is established in its happy, normal condition.

These three words, namely Hare, Krsna, and Rama, are the transcendental seeds of the maha-mantra. The chanting is a spiritual call for the Lord and His energy to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother Hara helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

~The Science of Self-Realization

The maha-mantra is a form of prayer:

Simply by offering prayers to the Supreme Lord one can become perfect ... one can execute

devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Krsna maha-mantra is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Krsna maha-mantra also says, "My dear Lord Krsna, my dear Lord Rama, O energy of the Lord, Hare, kindly engage me in Your service."

~Srimad-Bhagavatam 4.24.69

The Hare Krsna maha-mantra addresses the Lord and His spiritual potency and is a prayer requesting engagement in Their transcendental loving service:

When we chant the Hare Krsna maha-mantra we are saying, "Hare! O energy of the Lord! O my Lord Krsna!" In this way we are simply addressing the Lord and His spiritual potency represented as Radha-Krsna, Sita-Rama, or Laksmi-Narayana. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

~Sri Caitanya-caritamrta Madhya-lila 22.16

Caitanya Mahaprabhu teaches us that we should only beg God for His service life after life. This is the actual meaning of the Hare Krsna maha-mantra. When we are chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, we are actually addressing God and His energy, Hara. Hara is Krsna's internal potency, Srimati Radharani or Laksmi. Jaya radhe! This is daivi prakrti, and the devotees take shelter of the daivi prakrti, Srimati Radharani. Thus the Vaisnavas worship Radha-Krsna, Laksmi-Narayana and Sita-Rama. In the beginning of the Hare Krsna maha-mantra we first address the internal energy of Krsna, Hare. Thus we say, "O Radharani! O Hare! O energy of the Lord!" When we address someone in this way, he usually says, "Yes, what do you want?" The answer is, "Please engage me in Your service." This should be our prayer. We should not say, "O energy of the Lord, O Krsna, please give me money. Please give me a beautiful wife. Please give me many followers. Please give me some prestigious position. Please give me the presidency." These are all material hankerings, which should be avoided.

~Teachings of Lord Kapila, the Son of Devahitti

Chanting Hare Krsna is asking the Lord, "Please engage me in Your service." This is the mantra taught by Caitanya Mahaprabhu Himself. Hare refers to the energy of the Lord, and Krsna and Rama are names for the Lord Himself. When we chant Hare Krsna, we are asking Krsna to please engage us in His service. This is because our entire material disease is due to our having forgotten to serve God. In illusion, we are thinking, "I am God. What is the other God that I have to serve? I myself am God." Ultimately, that is the only disease,

the last snare of illusion. First of all, a person tries to be a prime minister, president, Rockefeller, Ford, this and that, and when one fails or attains such a post and is still unhappy, he wants to become God. That is like becoming an even higher president. When I understand that the presidency does not afford me eternal bliss and knowledge, I demand the highest presidency. I demand to become God. In any case, the demand is there, and this demand is our disease. In illusion, we are demanding to be the highest, but the process of bhakti-yoga is just the opposite. We want to become servants, servants of the servants of the Lord. There is no question of demanding to become the Lord; we just want to serve. That's all.

~The Path of Perfection

Ms. Nixon: Could you explain the meaning of the Hare Krsna mantra?

Srila Prabhupada: It is very simple. Hare means, "O energy of the Lord," and Krsna means, "O Lord Krsna." Just as there are males and females in the material world, similarly, God is the original male (purusa), and His energy (prakrti) is the original female. So, when we chant Hare Krsna, we are saying, "O Lord Krsna, O energy of Krsna, kindly engage me in Your service."

~The Science of Self-Realization

The maha-mantra is a prayer for engagement in the service of the spiritual energy: Rama and Krsna are names of God, and Hare is the energy of God. So when we chant the maha-mantra, we address God together with His energy. This energy is of two kinds, the spiritual and the material. At present we are in the clutches of the material energy. Therefore we pray to Krsna that He may kindly deliver us from the service of the material energy and accept us into the service of the spiritual energy. That is our whole philosophy. Hare Krsna means, "O energy of God, O God [Krsna], please engage me in Your service." It is our nature to render service. Somehow or other we have come to the service of material things, but when this service is transformed into the service of the spiritual energy, then our life is perfect.

~The Science of Self-Realization

The Hare Krsna mantra is a prayer for acceptance and deliverance:

Hare refers to the energy of the Lord, and Krsna and Rama refer to the Lord Himself. Therefore, when we chant Hare Krsna, we are praying, "O Lord, O energy of the Lord, please accept me." We have no other prayer than "Please accept me." Lord Caitanya Mahaprabhu taught us that we should simply cry and pray that the Lord accept us. As Caitanya Mahaprabhu Himself prayed,

ayi nanda—tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada—pankaja
sthita—dhtli—sadsam vicintaya

"O Krsna, son of Nanda, somehow or other I have fallen into this ocean of nescience and ignorance. Please pick me up and place me as one of the atoms at Your lotus feet."

If a man has fallen into the ocean, his only hope for survival is that someone comes to pick him up. He only has to be lifted one inch above the water in order to feel immediate relief. Similarly, as soon as we take to Krsna consciousness, we are lifted up, and we feel immediate relief.

~The Path of Perfection

The maha—mantra is a prayer for the Lord's protection:

The chanting is a spiritual call for the Lord and His energy, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother's presence. Mother Hara helps the devotee achieve the Lord Father's grace, and the Lord reveals Himself to the devotee who chants this mantra sincerely.

~The Science of Self—Realization

The Hare Krsna mantra addresses not only Krsna and Balarama but Lord Caitanya and Nityananda as well:

In the Maha—mantra Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, the word Rama refers to Balarama. Since Nityananda is an expansion of Balarama, Rama also refers to Lord Nityananda. Thus Hare Krsna, Hare Rama addresses not only Krsna and Balarama but Lord Caitanya and Nityananda as well.

~Sri Caitanya—caritamrta Adi Intro.

13.

The Maha—mantra Is the Essence and the Conclusion of All Vedic Knowledge,
Rituals, Hymns, and Mantras

(and Thus One Who Chants the Maha—mantra Is Understood to Have Passed Through All

Vedic Knowledge and Practices in Previous Lives) >

The essence of all Vedic knowledge is included in the maha–mantra:

The Narada–pancaratra praises the Hare Krsna maha–mantra, as follows:

trayo vedah sad–angani
chandamsi vividhah surah
sarvam astaksarantahstham
yac canyad api van–mayam
sarva–vedanta–sararthah
samsararnava–taranah

"The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma–kanda, jnana–kanda and upasana–kanda], the chandah or Vedic hymns, and the process for satisfying the demigods—is included in the eight syllables Hare Krsna, Hare Krsna. This is the reality of all Vedanta. The chanting of the holy name is the only means to cross the ocean of nescience."

~Sri Caitanya–caritamrta Adi–lila 7.16

Since the holy name can deliver a conditioned soul, it is the essence of all Vedic hymns: [isvara Puri to Lord Caitanya]:

"In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures."

Simply by chanting the Hare Krsna mantra offenselessly one can be freed from all subtle and gross material conditions.... In the present age the vibration of the Hare Krsna maha–mantra is the only process which is in a transcendental position beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva–mantra–sara, the essence of all Vedic hymns.

~Sri Caitanya–caritamrta Adi–lila 7.74

The chanting of the holy name of the Lord is the substance of all the Vedic mantras: Srila Jiva Gosvami strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan–namatmaka eva mantrah; tatra visesena namah–sabdady–
alankrtah sri–bhagavata srimad–rsibhis cahita–sakti–visesah, sri–bhagavata samam
atma–sambandha–visesa–pratipadakas ca tatra kevalani sri–bhagavan–namany api
nirapeksany eva parama–purusartha–phala–paryanta–dana–samarthani tato

mantresu namato 'py adhika–samarthyē labdhe katham dīksady–apekṣa? ucyate–
yadyapi svartpato nāsti, tathāpi prayah svabhavato dehādī–sambandhena kadarya–
silanam vikṣipta–cittanam janānam tat–sankoci–karanaya śrīmad–rṣi–prabhartibhir
ātrarcana–marge kvacit kvacit kacit kacin maryada sthāpitasti

Śrīla Jīva Gosvāmī states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama om and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

~Śrī Caitanya–caritamṛta Ādi–līla 7.76

Kṛṣṇa consciousness, the chanting of the maha–mantra, is the essence of the Vedic principle:

In the Nārada–pañcarātra it is stated that all the Vedic rituals, mantras, and understanding are compressed into the eight words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Similarly, in the Kālī–santarāna Upaniṣad it is stated that these sixteen words, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, are especially meant for counteracting the degrading and contaminating influence of this materialistic age of Kālī.... The process of chanting is, therefore, not only the sublime method for practical perfection of life, but the authorized Vedic principle inaugurated by the greatest Vedic scholar and devotee, Lord Caitanya (whom we consider an incarnation of Kṛṣṇa). We are simply following in His authorized footsteps.

The scope of the Kṛṣṇa consciousness movement is universal. The process for regaining one's original spiritual status of eternal life, full with bliss and knowledge, is not abstract, dry theorizing. Spiritual life is not described in the Vedas as theoretical, dry, or impersonal. The Vedas aim at the inculcation of pure love of God only, and this harmonious conclusion is practically realized by the Kṛṣṇa consciousness movement, or by chanting the Hare Kṛṣṇa mantra.

As the goal of spiritual realization is only one, love of God, so the Vedas stand as a single comprehensive whole in the matter of transcendental understanding. Only the incomplete views of various parties apart from the bona fide Vedic lines of teaching give a rupturous appearance of the Bhagavad–gītā. The reconciliative factor adjusting all apparently diverse propositions of the Vedas is the essence of the Veda, or Kṛṣṇa consciousness (love of God).

~The Science of Self–Realization

All Vedic literature prescribes the chanting of the name of Kṛṣṇa:

My dear Dr. Staal: ... Regarding convincing you that all scriptures prescribe chanting of the name of Kṛṣṇa, I can simply present the authority of Lord Caitanya. Lord Caitanya recommended, *kīrtaniyāḥ sādā hariḥ* [Cc. adi 17.31] ["Hari, Kṛṣṇa, is constantly to be praised" (Sikṣastaka 3)]. Similarly, Madhvacārya quotes, *vede rāmāyāṇe cāiva hariḥ sarvatra giyate* ["Hari is sung about everywhere in the Vedas and Rāmāyana"]. Similarly, in the Bhagavad-gītā [15.15] the Lord says, *vedaiḥ ca sarvair ahaṁ eva vedyah* ["By all the Vedas, I am to be known"].

In this way we find all the scriptures aiming at the Supreme Person. In the *rg-veda* [1.22.20] the mantra is *om tad viśnoḥ paramam padam sādā paśyanti śrayaḥ* ["The demigods are always looking to that supreme abode of Viṣṇu"]. The whole Vedic process, therefore, is to understand Lord Viṣṇu, and any scripture is directly or indirectly chanting the glories of the Supreme Lord, Viṣṇu.

~The Science of Self-Realization

One who chants the holy names is understood to have passed through all forms of Vedic ritual, sacrifice, austerity, and study:

[Devahṭṭi to Lord Kapila]:

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

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of *Srīmad-Bhagavatam*. One should not disbelieve or think, "How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated brahmana?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the Vedas and practicing good behavior like that of the Aryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—must have already passed all lower stages. It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy

name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that nama, a singular number, one name, Krsna or Rama, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day....

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Thakura Haridasa did. He was apparently born in a family of Muhammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or acarya, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahaprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the Vedas and performed all sacrifices. That is automatically understood. There is a hereditary class of brahmanas called the smarta-brahmanas, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of brahmanas so that they can perform the Vedic rituals. But actually this is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called brahmanas who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word juhuvuh means that the chanters of the holy name have already performed all kinds of sacrifices. Sasnuh means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called aryah because they already finished all these requirements, and therefore they must be among the Aryans or those who have qualified themselves to become Aryans. "Aryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Aryan. Unless one studies the Vedas, one cannot become an Aryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is antcuh, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word *grnanti*, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of brahmanas but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

~Srimad-Bhagavatam 3.33.7

[Lord Krsna to Arjuna]:

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.

Advanced yogis are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Krsna consciousness, the highest yoga perfection. In the Srimad-Bhagavatam (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

aho bata svapaco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmantcur nama grnanti ye te

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dogeaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Thakura Haridasa as one of His most important disciples. Although Thakura Haridasa happened to take his birth in a Muslim family, he was elevated to the post of *namacarya* by Lord

Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as sabda–brahma. Unless, therefore, one is purified, one cannot take to the principle of Krsna consciousness nor become engaged in chanting the holy name of the Lord, Hare Krsna.

~Bhagavad–gita As It Is 6.44

As long as one is within the limited jurisdiction of fruitive activities or is involved in mental speculation, he may perhaps be eligible to study or teach the theoretical knowledge of Vedanta–sttra, but he cannot understand the supreme, eternal, transcendental (completely liberated) vibration of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One who has achieved perfection in chanting the transcendental Hare Krsna vibration does not have to separately learn the philosophy of Vedanta–sttra. According to the teachings of Caitanya Mahaprabhu, the bona fide spiritual master, those who do not understand the transcendental vibration as being nondifferent from the Supreme and who try to become Mayavadi philosophers or experts in Vedanta–sttra are all fools. Studying Vedanta–sttra by one's own efforts (the ascending process of knowledge) is another sign of foolishness. He who has attained a taste for chanting the transcendental vibration, however, actually attains the conclusion of Vedanta. In this connection, there are two verses in Srimad–Bhagavatam which are very instructive. The purport of the first is that even if a low caste person is engaged in chanting the transcendental vibration, it is to be understood that he has performed all types of renunciation, austerities and sacrifice and has studied all the Brahma–sttras. Thus one can be able to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The purport of the second verse is that one who chants the two syllables Ha–ri must be considered to have studied all the Vedas: the rg Veda, Atharva Veda, Yajur Veda and Sama Veda.

~Teachings of Lord Caitanya

As stated in the Fifteenth Chapter, all the rules and regulations of the Vedas are meant for knowing Krsna. If one understands Krsna from the Bhagavad–gita and becomes situated in Krsna consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahaprabhu made this process very easy: He asked people simply to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is understood as having studied all Vedic literature. He has come to the conclusion perfectly.

~Bhagavad–gita As It Is 16.24

14.

"Om" and "Hare Krsna" This section includes only those instructions on omkara encountered while gathering references on the maha-mantra. Omkara was not separately researched.note

Omkara is a sound representation of the Supreme Lord:

The principal word in the Vedas, pranava omkara, is the sound representation of the Supreme Lord. Therefore omkara should be considered the supreme sound.... Omkara is the reservoir of all the energies of the Supreme Lord.... In Bhagavad-gita the Lord has in many places given importance to omkara (Bg. 8.13, 9.17, 17.24). Similarly, omkara is given importance in the Atharva Veda and the Mandtkya Upanisad. In his Bhagavat-sandarbha, Srila Jiva Gosvami says: "Omkara is the most confidential sound representation of the Supreme Lord." The sound representation or name of the Supreme Lord is as good as the Supreme Lord Himself. By vibrating the sound of omkara, or of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one can be delivered from the contamination of this material world. Because such vibrations of transcendental sound can deliver a conditioned soul, they are known as tara, or deliverers.... In the Mandtkya Upanisad it is said that when omkara is chanted, whatever is seen as material is seen perfectly as spiritual. In the spiritual world or in spiritual vision there is nothing but omkara, or the one alternate, om.... As far as the omkara pranava is concerned, it is considered to be the sound incarnation of the Supreme Personality of Godhead. As such, omkara is eternal, unlimited, transcendental, supreme and indestructible. He (omkara) is the beginning, middle and end, and He is beginningless as well. When one understands omkara as such, he becomes immortal. One should thus know omkara as a representation of the Supreme situated in everyone's heart. One who understands omkara and Visnu as being one and the same and all-pervading never laments in the material world, nor does he remain a stdra.

Although He (omkara) has no material form, He is unlimitedly expanded, and He has unlimited form. By understanding omkara one can become free from the duality of the material world and attain absolute knowledge. Therefore omkara is the most auspicious representation of the Supreme Lord. Such is the description given by Mandtkya Upanisad One should not foolishly interpret an Upanisadic description and say that because the Supreme Personality of Godhead "cannot" appear Himself in this material world in His own form, He sends His sound representation (omkara) instead. Due to such a false interpretation, omkara comes to be considered something material and consequently omkara is misunderstood and praised as being simply an exhibition or symbol of the Lord. Actually omkara is as good as any other incarnation of the Supreme Lord.

The Lord has innumerable incarnations, and omkara is one of them. As Krsna states in

Bhagavad-gita: "Amongst vibrations, I am the syllable om." (Bg. 9.17) This means that omkara is nondifferent from Krsna. Impersonalists, however, give more importance to omkara than to the Personality of Godhead, Krsna. The fact is, however, that any representational incarnation of the Supreme Lord is nondifferent from Him. Such an incarnation or representation is as good spiritually as the Supreme Lord. Omkara is therefore the ultimate representation of all the Vedas. Indeed, the Vedic mantras or hymns have transcendental value because they are prefixed by the syllable om. The Vaisnavas interpret omkara as follows: by the letter O, Krsna, the Supreme Personality of Godhead, is indicated; and by the letter M, the eternal servitor of the Supreme Lord, the living entity, is indicated. Sankara has not given such importance to the omkara. However, importance is given in the Vedas, the Ramayana, and in the Mahabharata from beginning to end. Thus the glories of the Supreme Lord, the Supreme Personality of Godhead, are declared.

~Teachings of Lord Caitanya

In the Vedas, the chief transcendental vibration omkara is also Krsna. Pranava omkara is the divine substance of the Vedas. Following the Vedas means chanting the Vedic mantras, and no Vedic mantra is complete without omkara. In the Mandukya Upanisad, omkara is stated to be the most auspicious sound representation of the Supreme Lord. This is also confirmed again in the Atharva Veda. Omkara is the sound representation of the Supreme Lord and is therefore the principal word in the Vedas. In this connection, the Supreme Lord, Krsna, says, pranavaḥ sarva-vedesu: "I am the syllable om in all the Vedic mantras." [Bg. 7.8]

~The Science of Self-Realization

The three words "om tat sat" are uttered in conjunction with the holy name of the Supreme Lord:

[The] three words, om tat sat, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word om is always found.... The three words om tat sat are uttered in conjunction with the holy name of the Supreme Lord, e.g., om tad viṣṇoh. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, om is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. Om ity etad brahmano nedistam nama indicates the first goal. Then tat tvam asi indicates the second goal. And sad eva saumya indicates the third goal. Combined they become om tat sat. Formerly when Brahma, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance.

~Bhagavad-gita As It Is 17.23

"Om" is Krsna:

When we chant the Vedic mantras which begin with om, we can also remember Krsna. Om, like Hare Krsna, is also an address to God, and om is also Krsna.

~On the Way to Krsna

All sounds are but reflections of the original spiritual sound "om" or "Hare Krsna": Sabdah means sound, and whenever we hear any sound we should know that it is a vibration of the original sound, the pure spiritual sound om or Hare Krsna. Whatever sound we hear in the material world is but a reflection of that original spiritual sound om.

~On the Way to Krsna

The sound "Hare Krsna" contains "om":

[Lord Krsna to Arjuna]:

After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

It is clearly stated here that om, Brahman, and Lord Krsna are not different. The impersonal sound of Krsna is om, but the sound Hare Krsna contains om. It is clearly recommended in this age that if one quits his body at the end of this life chanting the maha-mantra, Hare Krsna, he will reach the spiritual planets. Similarly, those who are devotees of Krsna enter the Krsna planet or Goloka Vrndavana whereas the impersonalists remain in the brahmajyoti. The personalists also enter many innumerable planets in the spiritual sky known as Vaikunthas.

~Bhagavad-gita As It Is 8.13

"After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." (Bg. 8.13) Om, or omkara, is the concise form, or impersonal form, of the transcendental vibration. The dhyana-yogi should vibrate om while remembering Krsna, or Visnu, the Supreme Personality of Godhead. The impersonal sound of Krsna is om, but the sound Hare Krsna contains om.

~The Path of Perfection

The scriptures recommend the chanting of the Hare Krsna maha-mantra rather than omkara in the Kali-yuga:

[Sukadeva Gosvami to King Pariksit]:

In the Satya-yuga, the first millennium, all the Vedic mantras were included in one

mantra–pranava, the root of all Vedic mantras....

In Satya–yuga the only mantra was omkara (om tat sat). The same name omkara is manifest in the mantra Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Unless one is a brahmana, one cannot utter omkara and get the desired result. But in Kali–yuga almost everyone is a stdra, unfit for pronouncing the pranava, omkara. Therefore the sastras have recommended the chanting of the Hare Krsna maha–mantra. Omkara is a mantra, or maha–mantra, and Hare Krsna is also a maha–mantra. The purpose of pronouncing omkara is to address the Supreme Personality of Godhead, Vasudeva (om namo bhagavate vasudevaya). And the purpose of chanting the Hare Krsna mantra is the same. Hare: "O energy of the Lord!" Krsna: "O Lord Krsna!" Hare: "O energy of the Lord!" Rama: "O Supreme Lord, O supreme enjoyer!"
~Srimad–Bhagavatam 9.14.48

Although omkara and the Hare Krsna mantra are the same, Sri Caitanya Mahaprabhu recommended the chanting of the maha–mantra in this age:
Every Vedic mantra is called brahma because each mantra is preceded by the brahmaksara, aum or omkara. For example, om namo bhagavate vasudevaya. Lord Krsna says in Bhagavad–gita (7.8), pranavah sarva–vedesu: "In all the Vedic mantras, I am represented by pranava, or omkara." Thus chanting of the Vedic mantras beginning with omkara is directly chanting of Krsna's name. There is no difference. Whether one chants omkara or addresses the Lord as Krsna, the meaning is the same, but Sri Caitanya Mahaprabhu has recommended that in this age one chant the Hare Krsna mantra (harer namaiva kevalam). Although there is no difference between Hare Krsna and the Vedic mantras beginning with omkara, Sri Caitanya Mahaprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.
~Srimad–Bhagavatam 6.5.26

Chanting the Hare Krsna mantra is more practical than chanting omkara because one can do so without consideration of time and place:

[Narada Muni to King Yudhisthira]:

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin to chant the Vedic pranava.

Here the chanting of omkara is recommended because in the beginning of transcendental

realization, instead of chanting the Hare Krsna maha–mantra, one may chant omkara (pranava). There is no difference between the Hare Krsna maha–mantra and omkara because both of them are sound representations of the Supreme Personality of Godhead. Pranavah sarva–vedesu. In all Vedic literatures, the sound vibration omkara is the beginning. Om namo bhagavate vasudevaya. The difference between chanting omkara and chanting the Hare Krsna mantra is that the Hare Krsna mantra may be chanted without consideration of the place or the sitting arrangements recommended in Bhagavad–gita (6.11):

sucau dese pratisthapyā
sthiram asanam atmanah
naty–ucchritam natinicam
cailajina–kusottaram

"To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place."

The Hare Krsna mantra may be chanted by anyone, without consideration of the place or how one sits. Sri Caitanya Mahaprabhu has openly declared, *niyamitah smarane na kalah*. In chanting the Hare Krsna maha–mantra there are no particular injunctions regarding one's sitting place. The injunction *niyamitah smarane na kalah* includes *desa*, *kala* and *patra*—place, time and the individual. Therefore anyone may chant the Hare Krsna mantra, without consideration of the time and place. Especially in this age, Kali–yuga, it is very difficult to find a suitable place according to the recommendations of Bhagavad–gita. The Hare Krsna maha–mantra, however, may be chanted at any place and any time, and thus will bring results very quickly. Yet even while chanting the Hare Krsna mantra one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy. —Srimad–Bhagavatam 7.15.31

15.

Definitions: Japa, Kirtana, Sankirtana, and Sravana

The difference between japa and kirtana:

When a mantra or hymn is chanted softly and slowly, that is called japa. The same mantra, when chanted loudly, is called kirtana. For example, the maha–mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) when uttered very softly only for one's own hearing is called japa. The same mantra, when chanted loudly for being heard by all others, is called kirtana. The maha–mantra can be

used for japa and kirtana also. When japa is practiced it is for the personal benefit of the chanter, but when kirtana is performed it is for the benefit of all others who may hear.

In the Padma Purana there is a statement: "For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

~The Nectar of Devotion

The meaning of kirtana and sankirtana:

The chanting process offered by Lord Caitanya for achieving love of God is called sankirtana. Sankirtana is a Sanskrit word. Sam means samyak—"complete." And kirtana means "glorifying" or "describing." So complete description means complete glorification of the Supreme, or the Supreme Complete Whole. It is not that one can describe anything or glorify anything and that will be kirtana. From the grammatical point of view that may be kirtana, but according to the Vedic system, kirtana means describing the supreme authority, the Absolute Truth, the Supreme Personality of Godhead. That is called kirtana.

This devotional service begins with the method of sravana. Sravana means "hearing," and kirtana means "describing." One should describe, and another should hear. Or the same man himself can both describe and hear. He does not need anyone else's help. When we chant Hare Krsna, we chant and hear. This is complete. This is a complete method. But what is that chanting and hearing? One must chant and hear about Visnu, Krsna. Not of anything else. Sravanam kirtanam visnoh: [SB 7.5.23] one can understand Visnu, the all-pervading Absolute Truth, the Supreme Personality of Godhead, by the method of hearing.

~The Science of Self-Realization

Definition of sankirtana:

When a person loudly chants the glories of the Lord's activities, qualities, form, etc., it is called sankirtana. Sankirtana also refers to the congregational chanting of the holy name of the Lord.

~The Nectar of Devotion

Definition of sravana:

The nine processes of devotional service are as follows:

1. [sravana] hearing the name and glories of the Supreme Personality of Godhead.

~The Nectar of Instruction Text 3

16.

The Name of Christ

The relationship of the names "Krsna" and "Christ":

Srila Prabhupada: What is the meaning of the word Christ?

Father Emmanuel: Christ comes from the Greek word Christos, meaning "the anointed one."

Srila Prabhupada: Christos is the Greek version of the word Krsna.

Father Emmanuel: This is very interesting.

Srila Prabhupada: When an Indian person calls on Krsna, he often says, "Krsta." Krsta is a Sanskrit word meaning "attraction." So when we address God as "Christ," "Krsta," or "Krsna," we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, "Our Father, who art in heaven, sanctified be Thy name," that name of God was "Krsta" or "Krsna." Do you agree?

Father Emmanuel: I think Jesus, as the son of God, has revealed to us the actual name of God: Christ. We can call God "Father," but if we want to address Him by His actual name, we have to say "Christ."

Srila Prabhupada: Yes. "Christ" is another way of saying Krsta, and "Krsta" is another way of pronouncing Krsna, the name of God. Jesus said that one should glorify the name of God, but yesterday I heard one theologian say that God has no name—that we can call Him only "Father." A son may call his father "Father," but the father also has a specific name. Similarly, "God" is the general name of the Supreme Personality of Godhead, whose specific name is Krsna. Therefore whether you call God "Christ," "Krsta," or "Krsna," ultimately you are addressing the same Supreme Personality of Godhead.

Father Emmanuel: Yes, if we speak of God's actual name, then we must say, "Christos." In our religion, we have the Trinity: the Father, Son, and the Holy Spirit. We believe we can know the name of God only by revelation from the Son of God. Jesus Christ revealed the name of the father, and therefore we take the name Christ as the revealed name of God.

Srila Prabhupada: Actually, it doesn't matter—Krsna or Christ—the name is the same. The main point is to follow the injunctions of the Vedic scriptures that recommend chanting the name of God in this age.

The Science of Self-Realization

By chanting the holy name of Christ, Christians can attain the spiritual platform:

Father Emmanuel: Krsna cannot give permission to eat animals?

Srila Prabhupada: Yes—in the animal kingdom. But the civilized human being, the religious human being, is not meant to kill and eat animals. If you stop killing animals and chant the holy name Christ, everything will be perfect. I have not come to teach you, but only to request you to please chant the name of God. The Bible also demands this of you. So let's

kindly cooperate and chant, and if you have a prejudice against chanting the name Kṛṣṇa, then chant "Christos" or "Kṛṣṇa"—there is no difference. Śrī Caitanya said: *namnam akari bahudha nija-sarva-saktih*. "God has millions and millions of names, and because there is no difference between God's name and Himself, each one of these names has the same potency as God." Therefore, even if you accept designations like "Hindu," "Christian," or "Muhammadan," if you simply chant the name of God found in your own scriptures, you will attain the spiritual platform. Human life is meant for self-realization—to learn how to love God. That is the actual beauty of man. Whether you discharge this duty as a Hindu, a Christian, or a Muhammadan, it doesn't matter—but discharge it!

Father Emmanuel: I agree.

Śrīla Prabhupada [pointing to a string of 108 meditation beads]: We always have these beads, just as you have your rosary. You are chanting, but why don't the other Christians also chant? Why should they miss this opportunity as human beings? Cats and dogs cannot chant, but we can, because we have a human tongue. If we chant the holy names of God, we cannot lose anything; on the contrary, we gain greatly. My disciples practice chanting Hare Kṛṣṇa constantly. They could also go to the cinema or do so many other things, but they have given everything up. They eat neither fish nor meat nor eggs, they don't take intoxicants, they don't drink, they don't smoke, they don't partake in gambling, they don't speculate, and they don't maintain illicit sexual connections. But they do chant the holy name of God. If you would like to cooperate with us, then go to the churches and chant, "Christ," "Kṛṣṇa," or "Kṛṣṇa." What could be the objection?

Father Emmanuel: There is none. For my part, I would be glad to join you....

Śrīla Prabhupada: I think the Christian priests should cooperate with the Kṛṣṇa consciousness movement. They should chant the name Christ or Christos and should stop condoning the slaughter of animals. This program follows the teachings of the Bible; it is not my philosophy. Please act accordingly and you will see how the world situation will change.

~The Science of Self-Realization

If one thinks the Hare Kṛṣṇa mantra to be sectarian (Hindu), he can sing in the Christian church, which is the same process:

Kṛṣṇa specifically states that this process of Kṛṣṇa consciousness is *susukham*, very pleasant and easy to practice. Indeed, the devotional process is very pleasant; we melodiously sing with instruments, and someone will listen and also join (*sravanam kirtanam*). Of course the music should be in relation with the Supreme Lord, in glorification of Him. Hearing Bhagavad-gītā is also part of devotional service, and in addition to hearing it one should be eager to apply it in his life. Kṛṣṇa consciousness is a science and should not be accepted blindly. There are nine processes of devotional service recommended (hearing, chanting, remembering, worshiping, praying, serving, engaging as a servitor of the Lord, establishing friendly relations with the Lord, offering everything to the Lord). These are all easy to practice and should be joyfully performed.

Of course if one thinks that Bhagavad-gita and the Hare Krsna mantra are part of the Hindu system and doesn't want to accept them because of this, he can nonetheless attend the Christian church and sing there. There is no difference between this process and that process; the point is whatever process one follows, he must become God conscious. God is neither Muslim nor Hindu nor Christian—He is God. Nor are we to be considered Hindu, Muslim or Christian. These are bodily designations. We are all pure spirit, part and parcel of the Supreme.

~Raja-vidya: The King of Knowledge

17.

Other Instructions on the Transcendental Attributes of the Holy Name

The holy name is the life and soul of all education:

[Lord Caitanya to Svartpa Damodara and Ramananda Raya]:

"...[chanting of the holy name] is the life and soul of all education..."

~Sri Caitanya-caritamrta Antya-lila 20.12

The vibration of Krsna's flute is represented by the Hare Krsna maha-mantra:

The vibration of Krsna's flute is always prominent in the ears of the gopis. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Krsna's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears.... This vibration of Krsna's flute is represented by the Hare Krsna maha-mantra.

~Sri Caitanya-caritamrta Madhya-lila 21.144

The maha-mantra is so attractive that people participate when it is chanted publicly:

Although the maha-mantra is in the Sanskrit language and many people do not know its meaning, it is still so attractive that people participate when it is chanted publicly.

~The Path of Perfection

The holy name is the essence of all bliss:

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

bliss.

˚Sri Caitanya–caritamṛta Adi–lila 1.96

The benefits of chanting cannot be taken away:

It is said that the sun is taking away our duration of life—every minute, every hour, every day—but if we engage ourselves in the topics of Uttama–sloka, the topics of the Lord, that time cannot be taken away. The time one devotes in a Kṛṣṇa consciousness temple cannot be taken away. It is an asset—a plus, not a minus. The duration of life, so far as the body is concerned, may be taken; however one tries to keep it intact, no one can do it. But the spiritual education we receive in Kṛṣṇa consciousness cannot be taken away by the sun. It becomes a solid asset.

Chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is a very easy thing to do. Time spent chanting cannot be taken away like time pertaining to the body. Fifty years ago I was a young man, but that time has been taken and cannot be returned. The spiritual knowledge I received from my spiritual master, however, cannot be taken away, but will go with me. Even after I quit this body, it will go with me; and if it is perfect in this life, then it will take me to the eternal abode.

˚Easy Journey to Other Planets

The Hare Kṛṣṇa mantra does not require sodhana, or purification of the mantra:
As enjoined in the Hari–bhakti–vilasa (1.215, 219, 220):

na catra satrava dosa
narnasvadi–vicarana
rksarasi–vicaro va
na kartavyo manau priye

natra cintyo 'ri–suddhyadir
nari–mitradi–laksanam
siddha–sadhya–susiddhari
rtpa–natra vicarana

There is sodhana, or purification of the mantra, but there is no such consideration for the Kṛṣṇa mantra. Balitvat kṛṣṇa–mantranam samskarapeksanam na hi. "The Kṛṣṇa mantra is so strong that there is no question of sodhana." (1.235) ˚Sri Caitanya–caritamṛta
Madhya–lila 24.331

Part 2 B.

The Transcendental Effects of the Holy Name

The Holy Name Revives One's Dormant,
Eternal Krsna Consciousness

1.

The Holy Name Revives One's Dormant, Eternal Krsna Consciousness As a snake-bitten man is brought back to consciousness by the chanting of certain mantras, so one in the unconscious state of material life can be revived by hearing the maha-mantra:

As a snake-bitten man is brought back to consciousness by the chanting of certain mantras, so one in the unconscious state of material life can be revived by hearing the maha-mantra: In the Garuda Purana the stress on hearing is expressed very nicely. It is said there: "The state of conditioned life in the material world is just like a man lying unconscious, having been bitten by a snake. This is because both such unconscious states can be ended by the sound of a mantra." When a man is snake-bitten he does not die immediately, but first becomes unconscious and remains in a comatose condition. Anyone who is in the material world is also sleeping, as he is ignorant of his actual self or his actual duty and his relationship with God. So materialistic life means that one is bitten by the snake of maya, illusion, and thus, without any Krsna consciousness, he is almost dead. Now, the so-called dead man bitten by a snake can be brought back again to life by the chanting of some mantra. There are expert chanters of these mantras who can perform this feat. Similarly, one can be brought back into Krsna consciousness from the deadly unconscious state of material life by hearing of the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~The Nectar of Devotion

The spiritual consciousness of the sleeping conditioned soul can be relieved by the

transcendental sound of the maha–mantra:

Spiritual existence is eternal, whereas the body is not. It is said that the spiritual atmosphere is avyakta, unmanifest. How, then, can it be manifest for us? Making the unmanifest manifest is this very process, of Kṛṣṇa consciousness. According to Padma Purana,

atah sri–kṛṣṇa–namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

~[BRS. atah sri–kṛṣṇa–namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti–rasamṛta–sindhu 1.2.234)1.2.234]

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him."

In this verse, the word indriyaiḥ means "the senses." We have five senses for gathering knowledge (eyes, ears, nose, tongue, and skin), and five senses for working (voice, hands, legs, genitals, and anus). These ten senses are under the control of the mind. It is stated in this verse that with these dull material senses, we cannot understand Kṛṣṇa's name, form, and so forth. Why is this? Kṛṣṇa is completely spiritual, and He is also absolute. Therefore His name, form, qualities, and paraphernalia are also spiritual. Due to material conditioning, or material bondage, we cannot presently understand what is spiritual, but this ignorance can be removed by chanting Hare Kṛṣṇa. If a man is sleeping, he can be awakened by sound vibration. You can call him, "Come on, it's time to get up!" Although the person is unconscious, hearing is so prominent that even a sleeping man can be awakened by sound vibration. Similarly, overpowered by this material conditioning, our spiritual consciousness is presently sleeping, but it can be revived by this transcendental vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.
~The Path of Perfection

By chanting the holy name, one's heart is purified and one's original Kṛṣṇa consciousness is

awakened:

The understanding of Krsna consciousness is innate in every living entity, and it is already developed to some extent when the living entity takes a human body. It is said in Caitanya-caritamṛta (Madhya-līla 22.107):

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravanādi-suddha-citte karaye udaya

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens."

Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting—śravanam kīrtanam—one's heart is directly purified, and one's original Kṛṣṇa consciousness is immediately awakened. Kṛṣṇa consciousness is not artificially imposed upon the heart, it is already there. When one chants the holy name of the Supreme Personality of Godhead, the heart is cleansed of all material contamination.

~The Nectar of Instruction Text 4

Chanting of the Hare Kṛṣṇa mantra revives one's dormant, eternal Kṛṣṇa consciousness: The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the sublime method for reviving our transcendental consciousness. As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. The material atmosphere, in which we are now living, is called *māyā*, or illusion. *Māyā* means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all-powerful master, he is said to be in illusion. We are trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare is the transcendental process for reviving this original, pure consciousness. By chanting this transcendental vibration, we can cleanse away all misgivings within our hearts. The basic principle of all such misgivings is the false consciousness that I am the lord of all I survey.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the

original, natural energy of the living entity. When we hear this transcendental vibration, this consciousness is revived. This simplest method of meditation is recommended for this age... No other means of spiritual realization is as effective in this age of quarrel and hypocrisy as the chanting of the maha–mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. The Science of Self–Realization

Ms. Nixon: How does Krsna consciousness develop in the practitioner?

Srila Prabhupada: Krsna consciousness is already there in the core of everyone's heart. But because of our materially conditioned life, we have forgotten it. The process of chanting the Hare Krsna maha–mantra–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare–revives the Krsna consciousness we already have. For example, a few months ago these American and European boys and girls did not know about Krsna, but just yesterday we saw how they were chanting Hare Krsna and dancing in ecstasy throughout the whole Ratha–yatra procession [an annual festival sponsored by the Krsna consciousness movement in cities around the world]. Do you think that was artificial? No. Artificially, nobody can chant and dance for hours together. They have actually awakened their Krsna consciousness by following a bona fide process.

The Science of Self–Realization

2.

The Role of the Holy Name in the Progression of Devotional Service

Regulative and spontaneous hearing and chanting in the development of pure devotional service:

[Lord Caitanya to Sanatana Gosvami]:

"If, by good fortune, a living entity develops faith in Krsna, he begins to associate with devotees. When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krsna grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of

all pleasure."

~Sri Caitanya–caritamṛta Madhya–lila 23.9–13

If, due to some righteous activities which provoke devotional service, one is influenced by the service attitude and takes shelter of the good association of pure devotees, he develops attachment for hearing and chanting. By developing chanting and hearing, one can advance further and further in regulative devotional service to the Supreme Lord. As one so advances, his misgivings about devotional service and his attraction for the material world proportionately diminish. By advancing in hearing and chanting, a devotee becomes more firmly fixed in his faith, and gradually his initial faith develops into a taste for devotional service, and that taste develops into attachment. When attachment becomes pure, it exhibits the two characteristics of bhava and rati. When rati increases, it is called love of Godhead, and love of Godhead is the ultimate goal of human life.

~Teachings of Lord Caitanya

Hearing and chanting of the maha–mantra waters the seed and creeper of devotional service:

Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the brahmajyoti effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa.

Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya–caritamṛta. It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

~Bhagavad–gita As It Is 10.9

The progressive development of the chanting of the holy name:

A bona fide spiritual master chants the holy names—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—and the transcendental sound vibration enters into the ear of the disciple, and if a disciple follows in the footsteps of his spiritual master and chants the holy name with similar respect, he actually comes to worship the transcendental name. When the transcendental name is worshiped by the devotee, the name Himself spreads His glories within the heart of a devotee. When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy.

—Teachings of Lord Caitanya

Simply by chanting, one becomes free from sinful life, steady in devotional service, and elevated to the platform of mahatma:

To cultivate knowledge for worshiping Krsna culminates after many, many births and deaths when one actually becomes wise. When one becomes wise in this way, he surrenders to Krsna, recognizing Him at last to be the cause of all causes and all that is. That sort of great soul is very rare. So those who have surrendered to Krsna life and soul are rare sudurlabha mahatmas. They are not ordinary mahatmas.

By the grace of Lord Caitanya that highest perfectional status of life is being distributed very freely. The effect is also very encouraging; otherwise, how are boys and girls without any background of Vedic culture quickly occupying the posts of rare mahatmas simply by vibrating this transcendental sound, Hare Krsna? And simply on the basis of this chanting, the majority of them (those who are very sincere) are steady in devotional service and are not falling down to the four principles of material sinful life, namely (1) meat-eating, (2) illicit sexual connection, (3) taking of intoxicants, including coffee, tea, and tobacco, and (4) gambling. And that is the last sutra of the Vedanta—sutra, i.e., anavrttih sabdat ["By sound vibration one becomes liberated"].

One has to learn by the result (phalena pariciyate). Our students are ordered to act like this, and they are not falling down. That they are remaining on the platform of pure spiritual life without hankering to culture the above principles of avidya, or sense gratification, is the test of their proper understanding of the Vedas. They do not come back to the material platform, because they are relishing the nectarean fruit of love of God.

—The Science of Self-Realization

Chanting the Hare Krsna mantra brings one to the point of full surrender to the lotus feet of

Krsna:

[Haridasa thakura to the reformed prostitute]: "Chant the Hare Krsna mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will soon get the opportunity to be sheltered at the lotus feet of Krsna."

At least five thousand years ago, Lord Sri Krsna expressed His desire that everyone surrender to Him (sarva-dharman parityajya mam ekam saranam vraja [Bg. 18.66]). Why is it that people cannot do this? Krsna assures us, aham tvam sarva-papebhyo moksaisyami ma sucah: "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Krsna says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Krsna nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad-gita, but for one who cannot surrender to the lotus feet of Krsna, it is better to chant the Hare Krsna mantra constantly, under the instruction of Haridasa thakura... Although Krsna wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. Na mam duskrtino mudhah prapadyante naradhamah: [Bg. 7.15] rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Krsna. Nevertheless, if they begin chanting the Hare Krsna mantra and rendering service unto the tulasi plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Krsna, but if one is unable to do so he should adopt this process, as introduced by Sri Caitanya Mahaprabhu and His most confidential servant, Namacarya Srila Haridasa thakura. This is the way to achieve success in Krsna consciousness.

~Sri Caitanya-caritamrta Antya-lila 3.137

When one revives his loving service to Krsna, he automatically advances in spiritual progress by the mercy of the holy name:

Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called sanatana. When one revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name and the devotee automatically advances in his spiritual progress.

~Sri Caitanya-caritamrta Adi-lila 7.84

3.

The Holy Name Frees One from the Reactions to Sins

General instructions

The holy name vanquishes the results of all sinful activities:

"The holy name of Lord Kṛṣṇa ... is the annihilator of all sinful reactions..."

—Padyavali (29), by Rupa Gosvami [cited: Sri Caitanya—caritamṛta Madhya—lila 15.110]

[The Visnudutas to the Yamadutas]:

Ajamila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

The Yamadutas had considered only the external situation of Ajamila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamaraja and did not know that he had become free from the reactions of all his sins. The Visnudutas therefore instructed that because he had chanted the four syllables of the name Narayana at the time, of his death, he was freed from all sinful reactions. In this regard Srila Visvanatha Cakravarti thakura quotes the following verses from the smṛti—sastra:

namno hi yavati saktih
papa—nirharane hareh
tavat kartum na saknoti
patakam pataki narah

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins that he is able to commit." (Brhad—visnu Purana)

avasenapi yan—namni
kirtite sarva—patakaih
puman vimucyate sadyah
simha—trastair mrgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear." (Garuda Purana)

sakrd uccaritam yena
harir ity aksara—dvayam

baddha–parikaras tena
moksaya gamanam prati

"By once chanting the holy name of the Lord, which consists of the two syllables ha–ri, one guarantees his path to liberation." (Skanda Purana)

These are some of the reasons why the Visnudutas objected to the Yamadutas' taking Ajamila to the court of Yamaraja.

~Srimad–Bhagavatam 6.2.7

[The Visnudutas to the Yamadutas]:~ Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Krsna mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

One should take shelter of Krsna–Balarama, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Krsna, Balarama or Narayana.

~Srimad–Bhagavatam 6.2.16

[The Visnudutas to the Yamadutas]: ~At the time of death, this Ajamila helplessly and very loudly chanted the holy name of the Lord, Narayana. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamaraja, do not try to take him to your master for punishment in hellish conditions.

~Srimad–Bhagavatam 6.2.13

[The sages to Lord Indra]: ~One who has killed a brahmana, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Narayana. Other sinful persons, such as dog–eaters and candalas, who are less than sudras, can also be freed in this way.

~It is said in the Brhad–visnu Purana:

namno hi yavati sa papa–nirharane hareh tavat kartum na saknoti patakam pataki narah

~Also, in the Prema–vivarta by Jagadananda Pandita it is said:

eka krsna–name papira yata papa–ksaya
bahu janme sei papi karite naraya

This means that by once chanting the holy name of the Lord, one can be freed from the reactions of more sins than he can even imagine performing. The holy name is so spiritually

potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured...

These verses name the performers of various sinful deeds. In the *Manu-samhita* the following names are given. A son begotten by a brahmana and born from the womb of a sudra mother is called a parasava or nisada, a hunter accustomed to stealing. A son begotten by a nisada in the womb of a sudra woman is called a pulkasa. A child begotten by a ksatriya in the womb of the daughter of a sudra is called an ugra. A child begotten by a sudra in the womb of the daughter of a ksatriya is called a ksatta. A child begotten by a ksatriya in the womb of a lower-class woman is called a svada, or dog-eater. All such offspring are considered extremely sinful, but the holy name of the Supreme Personality of Godhead is so strong that all of them can be purified simply by chanting the Hare Krsna mantra.

The Hare Krsna movement offers everyone a chance to be purified, regardless of birth or family. As confirmed in *Srimad-Bhagavatam* (2.4.18):

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanaa khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

"Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Sumbhas, Yavanas, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him."

Even such sinful persons can certainly all be purified if they chant the holy name of the Lord under the direction of a pure devotee.

~*Srimad-Bhagavatam* 6.13.8-9

[Lord Brahma to Narada Muni]:

The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."

The elephant addressed the Lord as tirtha-sravah, or "as famous as a place of pilgrimage."

People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering His holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord.

~Srimad-Bhagavatam 2.7.15

When Subuddhi Raya consulted the learned brahmanas at Varanasi, asking them how his conversion to Muhammadanism could be counteracted, they advised him to drink hot ghee and give up his life. When Subuddhi Raya consulted some other brahmanas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Raya was doubtful about what to do. In his state of perplexity, Subuddhi Raya met Sri Caitanya Mahaprabhu when the Lord was at Varanasi. Subuddhi Raya explained his position and asked Sri Caitanya Mahaprabhu what he should do. The Lord advised him, "Go to Vrndavana and chant the Hare Krsna mantra constantly." Sri Caitanya Mahaprabhu further advised Subuddhi Raya: "Begin chanting the Hare Krsna mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Krsna. When you are situated at the lotus feet of Krsna, no sinful reaction can touch you. This is the best solution to all sinful activity."

~Sri Caitanya-caritamrta Madhya-lila 25.195-200

By chanting the holy names Krsna and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brahmanas and Vaisnavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Krsna and chanting His holy name.

~Sri Caitanya-caritamrta Madhya-lila 16.189

Specialized instructions

The chanting of the holy name is the best means to atone for sinful activities because it attracts the attention and protection of the Supreme Lord:

[The Visnudutas to the Yamadutas]:

The chanting of the holy name of Lord Visnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

By always chanting the maha-mantra, Krsna will protect us from sinful reactions: One cannot commit sinful activities and at the same time advance in Krsna consciousness. But Krsna says, aham tvam sarva-papebhyo moksaisyami: "Surrender unto Me, and I shall rescue you by giving you liberation from all kinds of sinful reactions."

Every one of us, life after life, is knowingly or unknowingly committing sinful activities. I may knowingly kill an animal, and that is certainly sinful, but even if I do it unknowingly, it is also sinful. While walking on the street we unknowingly kill so many ants, and in the course of our other ordinary dealings—while cooking, while taking water, while using a mortar and pestle to crush spices—we kill so many living beings. Unless we remain Krsna conscious, we are liable to be punished for all these unknowingly committed sinful acts.

If a child unknowingly touches fire, does it mean that the fire will excuse the child and not burn? No. Nature's law is so strict, so stringent, that there is no question of an excuse. Even in ordinary law, ignorance is no excuse. If we go to court and say, "I did not know that this action was criminal," this plea does not mean that we shall be excused. Similarly, ignorance is no excuse for transgressing nature's laws. Therefore, if we actually want to be free from the reactions of sinful life, we must be Krsna conscious, for then Krsna will free us from all sinful reactions. It is therefore recommended, kirtaniyah sada harih [Cc. adi 17.31]—one should always chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare so that Krsna will save us.

~Teachings of Queen Kunti

Thinking of Krsna, by chanting His holy name, cleanses one of all sins: In the material planets there are different grades of sinful activities, of which disrespecting a brahmana or Vaisnava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Visnu, not even favorably but in anger. Thus even if those who are not devotees always think of Visnu, they become free from all sinful activities. Krsna consciousness is the highest form of thought. Lord Visnu is thought of in this age by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. From the statements of the Bhagavatam it appears that if one thinks of Krsna, even as an enemy, that particular qualification—thinking of Visnu or Krsna—cleanses one of all sins.

~Srimad-Bhagavatam 3.16.31

A single uttering of "Krsna" wipes away the results of all sinful activities:

In the Visnu–dharma there is a statement glorifying this process of congregational chanting:

"My dear King, this word 'Krsna' is so auspicious that anyone who chants this holy name immediately gets rid of the resultant actions of sinful activities from many, many births."

That is a fact. There is the following statement in Caitanya–caritamṛta: "A person who chants the holy name of Krsna once can counteract the resultant actions of more sinful activities than he is able to perform." A sinful man can perform many, many sinful activities, but he is unable to perform so many that they cannot be wiped out by one single uttering of "Krsna."

~The Nectar of Devotion

<

br>By chanting the holy name, one is freed from the sinful reactions of many millions of lives:

[Lord Caitanya to a Muhammadan holy man]:~ Sri Caitanya Mahaprabhu said, "Please get up. You have chanted the holy name of Krsna; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

~Sri Caitanya–caritamṛta Madhya–lila 18.205

Simply by hearing the holy name chanted by a pure devotee, one is purified of all sinful activities and becomes eligible to render devotional service:

[Haridasa thakura to a prostitute]: "Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

Haridasa thakura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Krsna mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Krsna says in Bhagavad–gita (7.28):

yesam tv anta–gatam papam
jananam punya–karmanam
te dvandva–moha–nirmukta
bhajante mam drdha–vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in

My service with determination."

~Sri Caitanya-caritamṛta Antya-līla 3.126

Chanting frees one from sinful reactions if the chanting is offenseless:

[Lord Caitanya to Satyaraja]: "Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life..."

One can be freed from all sinful reactions by chanting the holy name without committing offenses.

~Sri Caitanya-caritamṛta Madhya-līla 15.107

[Chand Kazi to Lord Caitanya]: "After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nīmaī Pandita from continuing His Hare Kṛṣṇa movement.' I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind." After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows. "The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure. Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious."

Confirming the potency of the sankīrtana movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Muhammadan mlecchā, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination...

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality.

~Sri Caitanya-caritamṛta Ādi-līla 17.214-18

If one chants the holy name without offenses and without further sinful activities, he is freed from all reactions of sins:

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

One cannot be situated in the devotional service of the Lord unless one is freed from sinful life. This is confirmed in Bhagavad-gita:

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

(Bg. 7.28) A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Krsna maha-mantra can relieve them from the reactions of their sins. Eka krsna-name: only by chanting Krsna's name is this possible. This is also confirmed in Srimad-Bhagavatam (kirtanad eva krsnasya). Caitanya Mahaprabhu has also taught us this. While passing on the road, He used to chant:

krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna raksa mam
krsna krsna krsna krsna krsna krsna pahi mam
rama raghava rama raghava rama raghava raksa mam
krsna kesava krsna kesava krsna kesava pahi mam

If one always chants the holy name Krsna, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Krsna mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Krsna mantra and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (prema pumartho mahan).

~Sri Caitanya-caritamrta Adi-lila 8.26

Even the lowest class of men is delivered from sinful activities simply by hearing the holy name of the Lord:

[King Citraketu to Lord Sankarsana]: "My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even

candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

As stated in the Srimad-Bhagavatam (9.5.16), *yan-nama-sruti-matrena puman bhavati nirmalah*: simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatiḥ anyathā
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brhan-naradiya Purana)

Sri Caitanya Mahaprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. Samsara, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of sankīrtana or Kṛṣṇa conscious life.

Herein it is said, *yan-nama sakṛc chravanat*: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (*kirata-hunandhra-pulinda-pulkasah*). Such men, who are calledandalas, are less than sudras, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord.

~Srimad-Bhagavatam 6.16.44

One can become free from all contamination, especially that due to animal killing, by chanting the holy name:

[Narada Muni to the hunter]:

"Narada Muni continued: 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.' In this way, through the association of the great sage Narada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses."

Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death... This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa maha-mantra, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Narada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the karma incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word mamsa means "meat." It is said: mam sah khadatiti mamsah. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

~Sri Caitanya-caritamṛta Madhya-līla 24.251-52

A sinful person destined for hell can be delivered by the holy name of the Lord:

[Durvasa Muni to Lord Narayana]:- O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

-Srimad-Bhagavatam 9.4.62

Chanting the holy name is more effective than Vedic ritualistic ceremonies for eradicating sin:

[The Visnudutas to the Yamadutas]:- By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia. The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Krsna mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

Srila Visvanatha Cakravarti thakura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called dharma-sastras, beginning with the Manu-samhita and Parasara-samhita, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as uttamasloka because He is famous for His glorious activities. Thus one serves the Lord by remembering His form, His attributes and pastimes. Srila Visvanatha Cakravarti thakura explains that this is all possible simply by chanting the Lord's holy name because of the Lord's omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord's holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Sri Caitanya Mahaprabhu declares, param vijayate sri-krsna-sankirtanam: "All glories to Sri Krsna sankirtana!" The sankirtana

movement we have started offers the best process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life...The statements in this verse have been confirmed previously in Srimad-Bhagavatam (1.2.17):

sṛnvatam sva-kathah kṛsnah
punya-sravana-kīrtanah
hrdy antah-stho hy abhadrani
vidhunoti suhṛt satam

"Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (punya-sravana-kīrtana). Punya-sravana-kīrtana refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called sattva-bhavana.

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore Srimad-Bhagavatam (5.5.1) says, *tapo divyam putraka yena sattvam suddhyet*: one must perform tapasya, austerity, to purify his existence, in order to come to the spiritual platform. The tapasya of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as karma, jnana and yoga, cannot cleanse the heart absolutely.

~Srimad-Bhagavatam 6.2.11-12

The chanting of the maha-mantra is a special concession in the Kali-yuga to save people from the reactions to known or unknown sinful activities:

Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of panca-yajna, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in

general. Yajñaiḥ sankīrtana-prayair yajanti hi sumedhasaḥ: [SB 11.5.32] we may worship Lord Caitanya, the hidden incarnation of Kṛṣṇa. Kṛṣṇa-varṇam tvisakṛṣṇam: although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the sankīrtana-yajña. The performance of sankīrtana-yajña is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa maha-mantra.

~Srimad-Bhagavatam 9.16.23

For one who always chants the holy name, unintentional sins are excused: [Yamarāja to the Yamadutas]: "Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord—not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the sankīrtana movement.

~Srimad-Bhagavatam 6.3.26

Even a faint light from the holy name eradicates sinful reactions and brings liberation: [Haridāśa ṭhākura to Lord Caitanya]: "Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life... Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures."

~Sri Caitanya-caritāmṛta Antya-līla 3.63–65

In any condition or for any reason, if one chants the holy name of the Lord, he is freed from all sins:

[Sukadeva Gosvāmī to King Parīkṣit]: "Even if he be distressed or degraded, any person

who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins.

~Srimad-Bhagavatam 5.25.11

Whether one chants knowingly or unknowingly, the holy name will free one from all reactions to sinful activities:

[The Visnudutas to the Yamadutas]:~ As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Krsna mantra, but if one chants the holy name he will become free from all sinful reactions...

In the Western countries, where the Hare Krsna movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaisnavas who voluntarily become servants of Krsna and humanity. Even a few years ago, such hippies did not know the Hare Krsna mantra, but now they are chanting it and becoming pure Vaisnavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Krsna movement, which is supported in this verse. One may or may not know the value of chanting the Hare Krsna mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

~Srimad-Bhagavatam 6.2.18-19

Even chanting that is indirect, frivolous, neglectful, (etc.,) frees one from sin:

[The Visnudutas to the Yamadutas]:~ One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is

accepted by all the learned scholars of the scriptures.

~Srimad-Bhagavatam 6.2.14

Even if the holy name is chanted for the sake of blasphemy, the holy name is so powerful that it frees one from reactions of sinful activities:

[Rupa Gosvami and Sanatana Gosvami to Lord Caitanya]:~ "Jagai and Madhai had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name. Jagai and Madhai uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance."

Jagai and Madhai chanted the name of Sri Caitanya Mahaprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

~Sri Caitanya-caritamrta Madhya-lila 1.194-95

Even blasphemers can be freed from sinful activities by chanting the holy name:

Jaya and Vijaya inwardly knew that Krsna is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Krsna as an enemy, and even though blaspheming Lord Krsna, they chanted the holy name of Krsna constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Krsna. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord.

Srimad-Bhagavatam 7.1.26

A devotee should always appreciate his fortune in having been delivered from sinful activities by the chanting of the holy name:

Ajamila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Narayana? I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

Those engaged in broadcasting the holy name of Narayana, Krsna, through the Krsna consciousness movement should always consider what our position was before we came

and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Krsna mantra. Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life...

Every one of us should have this determination. We have been elevated to an exalted position by the mercy of Krsna and the spiritual master, and if we remember that this is a great opportunity and pray to Krsna that we will not fall again, our lives will be successful.
~Srimad-Bhagavatam 6.2.34-35

4.

By Chanting the Holy Name, the Mind Becomes Controlled

One should control the mind by chanting the Hare Krsna mantra, which engages the mind at the lotus feet of Krsna:

One should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, kama, krodha, mada, moha, matsarya and bhaya—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Krsna consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Krsna mantra engages the mind at the lotus feet of Krsna constantly; thus the mind's enemies do not have a chance to strike.

~Sri Caitanya-caritamrta Madhya-lila 11.10

The chanting of the maha-mantra fixes one's mind upon Krsna:
Narada Muni mentions this sadhana-bhakti in the Srimad-Bhagavatam, Seventh Canto,

First Chapter, verse 32. He says there to King Yudhisthira: "My dear King, one has to fix his mind on Krsna by any means." That is called Krsna consciousness. It is the duty of the acarya, the spiritual master, to find the ways and means for his disciple to fix his mind on Krsna. That is the beginning of sadhana–bhakti.

Sri Caitanya Mahaprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Krsna mantra. This chanting has so much power that it immediately attaches one to Krsna. That is the beginning of sadhana–bhakti. Somehow or other, one has to fix his mind on Krsna. The great saint Ambarisa Maharaja, although a responsible king, fixed his mind on Krsna, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Krsna consciousness.

~The Nectar of Devotion

The easiest way to control the mind is to chant Hare Krsna in all humility:

[Arjuna to Lord Krsna]:

For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

atmanam rathinam viddhi
sariram ratham eva ca
buddhim tu sarathim viddhi
manah pragraham eva ca

indriyani hayan ahur

visayams tesu gocaran
atmendriya–mano–yukto
bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."

Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krsna," the great mantra for deliverance, in all humility. The method prescribed is *sa vai manah krsna—padaravindayoh*: one must engage one's mind fully in Krsna. Only then will there remain no other engagements to agitate the mind.

~Bhagavad—gita As It Is 6.34

One can control the mind by fixing it upon the sound of Krsna's name:

The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord Sri Krsna or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Krsna. One must thus meditate on *paramam purusam*, the Supreme Person, and thus attain Him.

~Bhagavad—gita As It Is Intro

Chanting Hare Krsna controls the wild horses of the mind:

When the mind is finally trained to the point where it will think of nothing but Krsna, it will attain peace and will become very tranquil.

*prasanta—manasam hy enam
yoginam sukham uttamam
upaiti santa—rajasam
brahma—bhutam akalmasam*

"The yogi whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin." (Bg. 6.27)

The mind is always concocting objects for happiness. I am always thinking, "This will make me happy," or "That will make me happy. Happiness is here. Happiness is there." In this way the mind is taking us anywhere and everywhere. It is as though we are riding on a chariot behind an unbridled horse. We have no power over where we are going but can only sit in horror and watch helplessly. As soon as the mind is engaged in the Krsna consciousness process—specifically by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—then the wild horses of the mind

will gradually come under our control.

~On the Way to Krsna

It is only by transcendental vibration (chanting, etc.) that the mind can be stabilized:

"When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in Transcendence—devoid of all material desires—he is said to have attained yoga." (Bg. 6.18)

The perfection of yoga means keeping the mind in a state of equilibrium. Materially speaking, this is impossible. After reading a mundane novel once, you will not want to read it again, but you can read Bhagavad-gita four times a day and still not tire of it. You may chant someone's name a half an hour, or sing a mundane song three or four times, but before long this becomes tiresome. Hare Krsna, however, can be chanted day and night, and one will never tire of it. Therefore it is only through transcendental vibration that the mind can be kept in a state of equilibrium. When one's mental activities are thus stabilized, one is said to have attained yoga.

~The Path of Perfection

5.

The Holy Name Protects One from Pride

To avoid pride, one should chant the Hare Krsna mantra incessantly:

When Vasudeva, the leper brahmana, was lamenting due to not being able to see Caitanya Mahaprabhu, the Lord immediately returned to that spot and embraced him. When Sri Caitanya Mahaprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vasudeva's body became very beautiful, to his great happiness... Being meek and humble, the brahmana Vasudeva worried that he would become proud after being cured by the grace of Sri Caitanya Mahaprabhu. To protect the brahmana, Sri Caitanya Mahaprabhu advised him to chant the Hare Krsna mantra incessantly. By doing so, he would never become unnecessarily proud.

~Sri Caitanya-caritamṛta Madhya-līla 7.140–41, 146–47

6.

By Chanting, One Develops Forbearance

By chanting the Hare Krsna mantra, the quality of forbearance automatically develops: A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate. For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

This practice of forbearance (trnad api sunicena) is very difficult, but when one actually engages in chanting the Hare Krsna mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Krsna mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Krsna mantra regularly.

~Sri Caitanya-caritamṛta Ādi-līla 17.27-28

7.

The Holy Name Eradicates Material Desires and Sinful Activity

By chanting the maha-mantra, one can remove the seeds of desire from the heart: Sukadeva points out that austerity, charity and the performance of ritualistic ceremonies for counteracting sinful activities are recommended processes, but that by performing them one cannot remove the sinful desire-seed from the heart, as was the case with Ajamila in his youth. This sinful desire-seed can be removed only by achieving Krsna consciousness. And this can be accomplished very easily by chanting the maha-mantra, or Hare Krsna mantra, as recommended by Sri Caitanya Mahāprabhu.

~The Nectar of Devotion

By associating with the Supreme Lord by chanting His holy name, one becomes free from material desires:

Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Krsna consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Krsna through associating with the Supreme Lord

by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment.

~Srimad-Bhagavatam 6.16.39

We must chant Hare Krsna in order to cleanse the heart of lust and greed:

The whole world is revolving due to kama and lobha. Kama means "lusty desire," and lobha means "greed." People cannot have enough sex or money, and because of this, their hearts are filled with contaminations, which have to be cleansed by hearing, repeating and chanting. Human life is meant to get rid of anarthas, unwanted things, but where is the university or college where this science of purification is taught? The only institution is this Krsna consciousness society. Krsna is within the heart, and the contaminations are also there, but Krsna will help us cleanse them. Nasta-prayesa abhadresu nityam bhagavata-sevaya (S.B. 1.2.18). We must regularly hear Srimad-Bhagavatam and chant Hare Krsna; these are the two processes recommended by Caitanya Mahaprabhu.

~Teachings of Lord Kapila, the Son of Devahuti

The only method of controlling the agitated senses is to chant and hear the holy name of the Lord:

The human form of life is meant for God realization, but this process, which begins with sravanam kirtanam visnoh [SB 7.5.23]—hearing and chanting of the holy name of the Lord—is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee. In our Krsna consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Srila Bhaktivinoda thakura as most greedy and unconquerable. To stop this attraction of the tongue, one is authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly, the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Krsna consciousness. The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed.

~Srimad-Bhagavatam 7.9.40

If one can control the tongue by engaging it in tasting prasada and chanting Hare Krsna, all the other senses can be controlled:

Self-control means that one should not accept anything which is detrimental to the path of

spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Krsna and chanting Hare Krsna.

~Bhagavad-gita As It Is 13.8–12

Those who have tasted the nectar of chanting the holy name do not care for any other spiritual bliss or for material comforts:

The personified Vedas said:]

"The most intelligent devotees do not take to any means of self-realization except devotional service and constant engagement in the nine different processes of devotional life, especially hearing and chanting. When hearing and chanting about Your transcendental pastimes, Your devotees do not care even for the transcendental bliss derived from liberation or from merging into the existence of the Supreme. Such devotees are not interested even in so-called liberation, and certainly they have no interest in material activities for elevation to the heavenly planets for sense gratification. Pure devotees seek only the association of paramahamsas, or great liberated devotees, so that they can continually hear and chant about Your glories. For this purpose the pure devotees are prepared to sacrifice all comforts of life, even giving up the material comforts of family life and so-called society, friendship and love. Those who have tasted the nectar of devotion by relishing the transcendental vibration of chanting Your glories, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, do not care for any other spiritual bliss or for material comforts, which appear to the pure devotee to be less important than the straw in the street."

Krsna, the Supreme Personality of Godhead

By remaining fixed in chanting the holy name, one may protect himself from the sensual allurements of this age:

While traveling along the public way, Ajamila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken sudra and the prostitute, Ajamila, who was a perfect

brahmacari, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a brahmacari student who sees such behavior. For such a brahmacari to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Kṛṣṇa consciousness very seriously, he can withstand the provocation created by sin. In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa mantra, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (*kaunteya pratijanihi na me bhaktah pranasyati*). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this Kali-yuga.

~Srimad-Bhagavatam 6.1.58-60

The test of the real change of heart from chanting the holy name is one's detachment from material enjoyment:

[Saunaka Rsi to Suta Gosvami]:

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Kṛṣṇa maha-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

Srila Bhaktisiddhanta Sarasvati thakura, commenting on this verse, which is a quotation from Srimad-Bhagavatam (2.3.24), remarks that sometimes a maha-bhagavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a kanistha-adhikari, neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the maha-bhagavata devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa maha-mantra is that one becomes detached from material enjoyment. This is the real change. *Bhaktih paresanubhavo viraktir anyatra ca* [SB 11.2.42]. If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kanistha-adhikari (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

~Sri Caitanya-caritamṛta Adi-lila 8.25

By chanting the maha–mantra offenselessly, one may be saved from the allurements of women:

A grhastha, vanaprastha, sannyasi, and brahmacari should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Krsna consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Krsna maha–mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Krsna maha–mantra offenselessly, then, by the grace of Srila Haridasa thakura, we may be saved from the allurements of women. However, if we are not very strict in chanting the Hare Krsna maha–mantra, we may at any time fall victim to women.

~Srimad–Bhagavatam 5.6.3

By chanting, one gives up sinful activities:

If one is sincere, he is initiated, and this stage is called bhajana–kriya. One then actually engages in the service of the Lord by regularly chanting the Hare Krsna maha–mantra, sixteen rounds daily, and refraining from illicit sex, intoxicants, meat–eating and gambling. By bhajana–kriya one attains freedom from the contamination of materialistic life. He no longer goes to a restaurant or hotel to taste so–called palatable dishes made with meat and onions, nor does he care to smoke or drink tea or coffee. He not only refrains from illicit sex, but avoids sex life entirely. Nor is he interested in wasting his time in speculating or gambling. In this way it is to be understood that one is becoming cleansed of unwanted things (anartha–nivrtti). The word anartha refers to unwanted things. Anarthas are vanquished when one becomes attached to the Krsna consciousness movement.

The Nectar of Instruction Text 7

By chanting Hare Krsna constantly, Srila Prabhupada's disciples are able to give up all sinful sense gratification:

If we chant the holy names of God, we cannot lose anything; on the contrary, we gain greatly. My disciples practice chanting Hare Krsna constantly. They could also go to the cinema, or do so many other things, but they have given everything up. They eat neither fish nor meat nor eggs, they don't take intoxicants, they don't drink, they don't smoke, they don't partake in gambling, they don't speculate, and they don't maintain illicit sexual connections. But they do chant the holy name of God.

~The Science of Self–Realization

Even if one cannot give up sinful life immediately, by chanting the maha–mantra with faith

and devotion he will be freed from sinful activities:

Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa maha–mantra, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa maha–mantra with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful.

~Srimad–Bhagavatam 9.10.51

Chanting of the holy name frees one from all undesirable habits:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa."

~Sri Caitanya–caritamṛta Antya–lila 20.11

8.

The Holy Name Cleanses the Heart and Frees One from Material Contamination

The holy name cleanses the mirror of the heart:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:~ "Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence..."

~Sri Caitanya–caritamṛta Antya–lila 20.12

One is purified by hearing the holy name of the Lord:

[Durvasa Muni to King Ambarisa]:~ "What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

~Srimad–Bhagavatam 9.5.16

For internal cleanliness, one should chant the holy name:

One should always be careful to keep his body clean by bathing, brushing teeth, changing

clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Bhagavad-gita As It Is 16.7

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Krsna always and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process cleans the accumulated dust of past karma from the mind.

~Bhagavad-gita As It Is 13.8–12

One can directly perceive the results of chanting—transcendental pleasure and purification: It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Krsna (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen.

~Bhagavad-gita As It Is 9.2

Whether pure or impure, one should begin the chanting process which elevates one to purity:

Sri Caitanya Mahaprabhu further advised Subuddhi Raya: "Begin chanting the Hare Krsna mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Krsna."

The chanter has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Krsna's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Sri Caitanya Mahaprabhu's instructions, one should not wait to purify himself before chanting the Hare Krsna mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Krsna mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Krsna, the ultimate goal of life.

~Sri Caitanya-caritamrta Madhya-lila 25.199

Whether one has pious credit or not, by chanting Hare Krsna, he will immediately be purified:

Krsna is present in the form of His transcendental name, and we can contact Him immediately by hearing His name. Simply by hearing the name Krsna we immediately become freed from material contamination.

As stated in the Seventh Chapter of Bhagavad-gita (7.28),

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated, and who are freed from the duality of delusion, engage themselves in My service with determination."

It is herein stressed that one must be completely fixed in Krsna consciousness, devoid of duality, and must execute only pious activities. Because the mind is flickering, dualities will always come. One is always wondering, "Shall I become Krsna conscious, or should I engage in another consciousness," These problems are always there, but if one is advanced by virtue of pious activities executed in a previous life, his consciousness will be steadily fixed, and he will resolve, "I will be Krsna conscious."

Whether we acted piously in this life or a previous life really doesn't matter. This chanting of Hare Krsna is so potent that through it we will immediately be purified.

~The Path of Perfection

The holy name removes the darkness covering the heart:

It is due to a lack of knowledge that people say that God is dead, that there is no God, and that we have no relationship with God. These thoughts have been compared to the thoughts of a man haunted by a ghost. Just as a haunted man speaks all nonsense, when we become covered by the illusory energy of God we say that God is dead. But this is not a fact. Therefore, we need this chanting process to cleanse our heart. Take to this simple process of chanting the Hare Krsna mantra. In that way, in your family life, in your club, in your home, on the road—everywhere—chant Hare Krsna, and this darkness covering your heart, covering your real position, will be removed. Then you'll understand your real constitutional position.

Lord Caitanya Mahaprabhu recommended:

ceto-darpana-marjanam [Cc. Antya 20.12]. Marjana means "cleanse," and darpana means

"mirror." The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because there is a material contact, our real identity is covered. Therefore ceto–darpana–marjanam: one has to cleanse his heart... Simply chant Hare Krsna. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

~The Science of Self–Realization

By chanting the Hare Krsna mantra offenselessly in the association of devotees one becomes pure in heart and loses interest in everything external:

[Lord Siva to Lord Visnu]: ~The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

As stated in Srimad–Bhagavatam (3.25.25):

satam prasangan mama virya–samvido
bhavanti hrt–karna–rasayanah kathah
taj–josanad asv apavarga–vartmani
sraddha ratir bhaktir anakramisyati

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has repeatedly said:

'sadhu–sanga': 'sadhu–sanga'–sarva–sastre kaya
lava–matra sadhu–sange sarva–siddhi haya

(Sri Caitanya–caritamrta Madhya–lila 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Krsna consciousness. Sadhu–sanga, or association with a devotee, means always engaging in Krsna consciousness by chanting the Hare Krsna mantra and by acting for Krsna. Specifically, chanting the Hare Krsna mantra purifies one, and this chanting is therefore recommended by Sri Caitanya Mahaprabhu. Ceto–darpana–marjanam: [Cc. Antya 20.12] by chanting the names of Krsna, the mirror of the heart is cleansed, and the devotee loses

interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. *Idam hi visvam bhagavan ivetarah* (S.B. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by *sat-sanga*, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a purehearted devotee is never disturbed. The *bhakti-yoga* process must be carried out by avoiding the ten offenses one can commit while chanting the *maha-mantra* and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, *Bhaktidevi* becomes very much satisfied with him, and at that time he is never disturbed by anything external... The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

~Srimad-Bhagavatam 4.24.59

Lord Caitanya introduced the congregational chanting of Hare Krsna so that the minds of the people in general may be cleansed:

Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Krsna consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one becomes purified (*ceto-darpana-marjanam* [Cc. Antya 20.12]).

~Srimad-Bhagavatam 5.18.11

In order to cleanse the heart of all contaminations (such as karma, jnana and yoga) and enthrone the Supreme Personality of Godhead there, one must chant the holy name: Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

In commenting on the cleansing of the Gundica temple, Srila Bhaktisiddhanta Sarasvati thakura says that Sri Caitanya Mahaprabhu was personally giving instructions on how one should receive Lord Krsna, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Krsna seated in his heart, he must first cleanse the heart, as prescribed by Sri Caitanya Mahaprabhu in His Siksastaka (ceto-darpana-marjanam [Cc. Antya 20.12]). In this age, everyone's heart is unclean, as confirmed in Srimad-Bhagavatam (hrdy antah-stho hy abhadrani) To wash all dirty things accumulated within the heart, Sri Caitanya Mahaprabhu advised everyone to chant the Hare Krsna mantra. The first result will be that the heart is cleansed (ceto-darpana-marjanam). Similarly, Srimad-Bhagavatam (1.2.17) also confirms this statement:

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If the devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Krsna (srnvatam sva-kathah krsnah [SB 1.2.17]). This is a simple process. Krsna Himself will help cleanse the heart because He is already seated there. Krsna wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahaprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyabhilasa-purna), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Srila Rupa Gosvami says:

anyabhilasita-sunyam jnana-karmady-anavrtam [Bhakti-rasamrta-sindhu
anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Bhakti-rasamrta-sindhu 1.1.111.1.11].

In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa ṭhākura:

samsara visanale, diva–nisi hiya jvale,
judaite na kainu upaya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmīs generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogis and jñānis in the beginning take to the

chanting of the Hare Krsna maha–mantra as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. They are described in Bhagavad–gita in this way:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisy eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The demons are always envious of the Lord and are therefore most mischievous. By His practical example, Sri Caitanya Mahaprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Sri Caitanya Mahaprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within.

Srila Bhaktisiddhanta Sarasvati thakura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as kuti–nati (faultfinding) and pratisthasa (the desire for name and fame and for high position), jiva–himsa (envy of other living entities), nisiddhacara (accepting things forbidden in the sastra), kama (desire for material gain) and puja (hankering for popularity). The word kuti–nati means duplicity. As an example, one may attempt to imitate Srila Haridasa thakura by living in a solitary place. One's real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridasa thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well—women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatara (incarnation).

The word jiva–himsa (envy of other living entities) actually means stopping the preaching of Krsna consciousness. Preaching work is described as paropakara, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Mayavadis, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogi or miracle man, one may cheat and bluff the

general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants and meat.

To give us practical instructions, Lord Sri Caitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Sri Caitanya Mahaprabhu wanted to see personally that the temple was thoroughly cleansed as clean as marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kama and moksa). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away.

By His practical activity, Sri Caitanya Mahaprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Sri Krsna to sit down, and we should observe the festival by distributing prasada and chanting the Hare Krsna maha-mantra. Sri Caitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Caitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as acaryas must learn from Sri Caitanya Mahaprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivrtti, cleansing the heart of all unwanted things. Thus the cleansing of the Gundica-mandira was conducted by Sri Caitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krsna and enable Him to sit within the heart without disturbance.

~Sri Caitanya-caritamrta Madhya-lila 12.135

The easiest way to cleanse the mind of material contamination in this age is to chant the Hare Krsna mantra:

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahaprabhu: ceto-darpana-marjanam [Cc. Antya 20.12]. We need only take the advice of Lord Caitanya Mahaprabhu and chant the Hare Krsna mantra to cleanse the mind of all material contamination ... As soon as the whole material contamination is washed away by this process of chanting, all desires and

reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahaprabhu, sri-krsna-sankirtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Just as life in this material world has its beginning in material sound, similarly spiritual life has its beginning in this spiritual sound vibration.

~Srimad-Bhagavatam 4.23.17

Chanting the Hare Krsna mantra cleanses one of all material contamination: Ceto-darpana-marjanam [Cc. Antya 20.12]. This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Krsna consciousness, for Krsna consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaisnavas. Sri Caitanya Mahaprabhu's movement aims at this purpose. Narottama dasa thakura says:

vrajendra-nandana jei, saci-suta hoilo sei,
balarama hoilo nitai
dina-hina yata chilo, hari-name uddharilo,
ta'ra saksi jagai-madhai

The appearance of Sri Caitanya Mahaprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Krsna mantra and thus become fully pure, free from all material contamination. Once one becomes a pure Vaisnava, he transcends all material conceptions of life.

~Srimad-Bhagavatam 6.18.43

No one can be more pure than devotees. Anyone who once utters the name of Visnu immediately becomes purified, inside and outside (yah smaret pundarikaksam). Since a devotee constantly chants the Hare Krsna mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya suci haya yadi krsna bhaje. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brahmana (suci) if he takes to Krsna consciousness. Any person who is purely Krsna conscious and who engages in chanting the Hare Krsna mantra is the purest in the whole universe.

~Srimad-Bhagavatam 4.12.37

After [the prostitute offered] her obeisances to the tulasi plant and Haridasa thakura, she sat down at the door. Hearing Haridasa thakura chanting the Hare Krsna mantra, she also

chanted, "O my Lord Hari, O my Lord Hari."

Herein one can clearly see how a Vaisnava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridasa thakura, but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridasa thakura, who personally treated her material disease by chanting the Hare Krsna maha-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaisnava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaisnava, chanting the holy name of the Lord and offering obeisances to the tulasi plant or a Vaisnava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

~Sri Caitanya-caritamrta Antya-lila 3.122

By chanting the maha-mantra, one is purified of material contamination and becomes eligible to engage in devotional service:

Because the people of this age are so fallen, they can simply chant the Hare Krsna maha-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in Bhagavad-gita:

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28)

Sometimes people are surprised to see young men and women take so seriously to the Krsna consciousness movement. By giving up sinful activity-illicit sex, meat-eating, intoxication and gambling-and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

Sri Caitanya-caritamrta Madhya-lila 6.242

9.

The Holy Name Brings Faith in Krsna Consciousness

Faith in Krsna consciousness is attained by chanting the holy name:

[Lord Krsna to Arjuna]:

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time. A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

Such knowledge in Krsna consciousness can be achieved by a faithful person who believes firmly in Krsna. One is called a faithful man who thinks that, simply by acting in Krsna consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare," which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Krsna and who controls the senses can easily attain perfection in the knowledge of Krsna consciousness without delay.

~Bhagavad-gita As It Is 4.38-39

10.

The Holy Name Liberates One from the Miseries of Material Existence

To escape the ocean of material miseries and illusion, we must chant the maha-mantra: We are all pure spirit, part and parcel of the Supreme. God is pavitram, pure, and we are also pure. Somehow or other, however, we have fallen into this material ocean, and as the waves toss, we suffer. Actually we have nothing to do with the tossing waves of material miseries. We must simply pray, "Krsna, please pick me up." As soon as we forget Krsna, the ocean of illusion is there, and it at once captures us. The chanting of Hare Krsna is most important in order to escape from this ocean.

~Raja-vidya: The King of Knowledge

Chanting the holy name is the universal remedy for all the miseries of materialistic life: Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all

the miseries of materialistic life. Persons who desire to be freed from this material world are called mumuksu. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful.

~Srimad-Bhagavatam 10.1 "Additional notes"

The holy name eradicates the miseries of material existence:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"Let there be all victory for the chanting of the holy name of Lord Krsna, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence..."

~Sri Caitanya-caritamrta Antya-lila 20.12

The only remedy for burning in the fire of material existence is chanting the maha-mantra: Material affairs have been compared to an ocean of poison. They have been described in a similar way by Srila Narottama dasa thakura in one of his songs:

samsara-visanale, diva-nisi hiya jvale,
judaite na kainu upaya

"My heart is always burning in the fire of material existence, and I have made no provisions for getting out of it."

golokera prema-dhana, hari-nama-sankirtana,
rati na janmila kene taya

"The only remedy is hari-nama-sankirtana, the chanting of the Hare Krsna maha-mantra, which is imported from the spiritual world, Goloka Vrndavana. How unfortunate I am that I have no attraction for this."

~Srimad-Bhagavatam 5.1.2

Chanting extinguishes the blazing fire of material miseries:

Due to our manipulation of material activities, a great deal of dust has collected over our mind's clear mirror, and as a consequence we are unable to see things in perspective. This vibration of transcendental sound (the Hare Krsna mantra) will cleanse away this dust and

enable us to see clearly our real constitutional position. As soon as we come to understand "I am not this body; I am spirit soul, and my symptom is consciousness," we will be able to establish ourselves in real happiness. As our consciousness is purified by this process of chanting Hare Krsna, all our material miseries will disappear. There is a fire that is always blazing over this material world, and everyone is trying to extinguish it, but there is no possibility of extinguishing this fire of the miseries of material nature unless we are situated in our pure consciousness, in our spiritual life.

~On the Way to Krsna

How the chanting of the maha-mantra extinguishes the blazing fire of material existence: Maharaja Yudhisthira was asked by Yamaraja, "What is the most wonderful thing in this world? Can you explain?" So Maharaja Yudhisthira answered, "Yes. The most wonderful thing is that at every moment one can see that his friends, his fathers, and his relatives have died, but he is thinking, 'I shall live forever.'" He never thinks that he will die, just as an animal never thinks that at the next moment he may be slaughtered. He is satisfied with the grass, that's all. He is satisfied with the sense gratification. He does not know that he is also going to die.

My father has died, my mother has died, he has died, she has died. So I will also have to die. Then what is after death? I do not know. This is the problem. People do not take this problem seriously, but the Bhagavad-gita indicates that that is real education. Real education is to inquire why, although we do not want to die, death comes. That is real inquiry. We do not want to become old men. Why does old age come upon us? We have many problems, but this is the sum and substance of all of them.

In order to solve this problem, Lord Caitanya Mahaprabhu prescribes the chanting of Hare Krsna. As soon as our heart is cleansed by chanting this Hare Krsna mantra, the blazing fire of our problematic material existence is extinguished. How is it extinguished? When we cleanse our heart we will realize that we do not belong to this material world. Because people are identifying with this material world, they are thinking, "I am an Indian, I am an Englishman, I am this, I am that." But if one chants the Hare Krsna mantra, he will realize that he is not this material body. "I do not belong to this material body or this material world. I am a spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with the material world." This is called liberation, knowledge. If I don't have anything to do with this material world, then I am liberated. And that knowledge is called brahma-bhuta.

~The Science of Self-Realization

Chanting the holy name is the ultimate solution to the perplexities of material existence:

In his state of perplexity, Subuddhi Raya met Sri Caitanya Mahaprabhu when the Lord was at Varanasi. Subuddhi Raya explained his position and asked Sri Caitanya Mahaprabhu what he should do. The Lord advised him, "Go to Vrndavana and chant the Hare Krsna mantra constantly."

This is a solution to all sinful activities. In this age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. *Tatha dehantara-praptir dhiras tatra na muhyati* [Bg. 2.13]. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Sri Caitanya Mahaprabhu. We should constantly chant the holy names of the Lord, the Hare Krsna maha-mantra. Following in the footsteps of Sri Caitanya Mahaprabhu, this Krsna consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Krsna maha-mantra, be freed from all the complexities of life and realize Krsna, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

~Sri Caitanya-caritamṛta Madhya-līla 25.197-98

To become free of the pangs of material existence, one must chant the maha-mantra: Śrīla Nārottama dāsa thākura says, *samsara-visanale, diva-nisi hiya jvale, judaite na kainu upaya*: "We are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a *tapasvi*, which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Krsna mantra... all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. That is the only auspicious way for materialistic persons.

~Śrīmad-Bhagavatam 4.22.15

The Hare Krsna maha-mantra is the medicine to cure the disease of material life: As Murari Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

Murari Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases

in human society. One disease, which is called *adhyatmika*, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murari Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa maha-mantra, and the diet of prasada. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

~Sri Caitanya-caritamṛta Adī-līla 10.51

Chanting the Hare Kṛṣṇa mantra frees one from the disease of material life:
The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

When a man in the material world takes more interest in the materialistic way of life than in Kṛṣṇa consciousness, he is considered to be in a diseased condition. The normal condition is to remain an eternal servant of the Lord (*jīvera 'svarupa' haya-kṛṣṇera 'nitya-dasa'* [Cc. Madhya 20.108]). This healthy condition is lost when the living entity forgets Kṛṣṇa due to being attracted by the external features of Kṛṣṇa's *māyā* energy... Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention. One begins his treatment by chanting the Hare Kṛṣṇa maha-mantra because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions (*ceto-darpaṇa-marjanam* [Cc. Antya 20.12]). *Avidyā*, a misconception about one's spiritual identity, provides the foundation for *aṅkāra*, or false ego within the heart.

The real disease is in the heart. If the mind is cleansed, however, if consciousness is cleansed, a person cannot be harmed by the material disease. To cleanse the mind and heart from all misconceptions, one should take to this chanting of the Hare Kṛṣṇa maha-mantra. This is both easy and beneficial. By chanting the holy name of the Lord, one is immediately freed from the blazing fire of material existence...The conclusion is that in order to get freed

from the material disease, one must take to the chanting of the Hare Krsna mantra.

~The Nectar of Instruction Text 7

By constantly chanting the holy name of the Lord, one transcends the distresses of the world of duality and thus becomes happy:

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence... In this connection there is a statement by Prabodhananda Sarasvati: *visvam purna-sukhayate*. Everyone in this material world is distressed by miserable conditions, but Srila Prabodhananda Sarasvati says that this world is full of happiness. How is this possible? He answers, *yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah*. A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Sri Caitanya Mahaprabhu. By His personal behavior, Sri Caitanya Mahaprabhu showed that He was never distressed but always happy in chanting the Hare Krsna maha-mantra. One should follow in the footsteps of Sri Caitanya Mahaprabhu and engage constantly in chanting the maha-mantra—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

~Srimad-Bhagavatam 6.17.30

By constantly chanting Hare Krsna, one can be forever freed from the cycle of birth and death:

[The child in the womb to Lord Visnu]: ~Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Visnu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father, they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Krsna consciousness. Here it is stated, *upasadita-visnu-padah*. This means realization of Krsna consciousness. One who is intelligent by the grace of the Lord, and develops Krsna consciousness, is successful in his life because simply by keeping himself in Krsna consciousness, he will be saved from the repetition of birth and death... In Bhagavad-gita it

is said that one's intelligence is his friend, and the same intelligence can also be his enemy. Here also the same idea is repeated: suhrdatmanaiva, friendly intelligence. Absorption of intelligence in the personal service of Kṛṣṇa and full consciousness of Kṛṣṇa always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Kṛṣṇa consciousness by constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, the cycle of birth and death can be stopped for good.

~Srimad-Bhagavatam 3.31.21

Chanting the Hare Kṛṣṇa maha-mantra frees one from the miseries of birth, death, old age, and disease:

[Lord Caitanya]: "Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death."

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa maha-mantra. Simply by chanting the Hare Kṛṣṇa maha-mantra, one can become free from all miseries, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Sri Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Sri Caitanya-caritamṛta Ādi-līla 9.39

The Hare Kṛṣṇa mantra is especially suited to deliver us from material existence in the Kali-yuga:

Only the dvijas (the brahmanas) and the devas (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (manah saṁsthānindriyāṇi prakṛti-sthāni karsati [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gayatri mantra. Therefore, after purification, when one is qualified to become a brahmana (dvija), he is offered the Gayatri mantra. Simply by chanting the Gayatri mantra, one can be delivered. This mantra, however, is suitable only for the brahmanas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead,

in His incarnation as Lord Caitanya, gives us the Hare Krsna mantra... In His Siksastaka, Lord Caitanya says, param vijayate sri-krsna-sankirtanam: "All glories to the chanting of sri-krsna-sankirtana!" The maha-mantra-Hare Krsna, Hare Krsna, Krsna Krsna Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare-is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence... Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Sri Caitanya Mahaprabhu. By chanting this Hare Krsna mantra, we shall be delivered from all the difficulties of this material world.
- Srimad-Bhagavatam 8.6.15

The fallen souls of Kali-yuga will be delivered by chanting the Hare Krsna maha-mantra: Just before the beginning of Kali-yuga-or, in other words, at the end of Dvapara-yuga-Lord Sri Krsna appeared and left His instructions in the form of Bhagavad-gita, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Krsna, and therefore, after some five thousand years, Krsna came again as Sri Caitanya Mahaprabhu just to teach the entire world how to surrender unto Him, unto Sri Krsna, and thus be purified...

Kali-yuga is full of contamination. This is described in the Srimad-Bhagavatam (12.3.51):

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (dosa-nidhi). But there is one chance, one opportunity. Kirtanad eva krsnasya mukta-sangah param vrajet: simply by chanting the Hare Krsna mantra, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Krsna appeared, He gave His orders, and when Krsna Himself appeared as a devotee, as Sri Caitanya Mahaprabhu, He showed us the path by which to cross the ocean of

Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Sri Caitanya Mahāprabhu appeared, He ushered in the era for the sankīrtana movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the sankīrtana movement and chanting the Hare Kṛṣṇa maha-mantra, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which Bhagavad-gītā was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the sankīrtana movement inaugurated by Sri Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa maha-mantra and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa maha-mantra is potent always, but it is especially potent in this age of Kali. Therefore Sukadeva Gosvāmī, while instructing Maharaja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa mantra.

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kīrtanad eva kṛṣṇasya
mukta-sangah param vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (S.B. 12.3.51)

Those who have accepted the task of spreading the Hare Kṛṣṇa maha-mantra in full Kṛṣṇa consciousness should take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Sri Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.
~ Srimad-Bhagavatam 8.5.23

The transcendental sound of Hare Kṛṣṇa can end material entanglement:

It is stated in the Vedānta-sūtra that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. Anavṛttih sabdat means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be

supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Srimad–Bhagavatam 3.26.32

The holy name brings liberation:

"The holy name of Kṛṣṇa is the controller of the opulence of liberation..."

~Padyavali (29), by Rupa Gosvami ~[cited: Sri Caitanya–caritamṛta Madhya–lila 15.110]

For one who chants the holy name, the paths to liberation and heavenly happiness are at once open:

In the Padma Purana there is a statement: "For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

The Nectar of Devotion

Even if uttered once, the holy name awards liberation:

Srila Sanatana Gosvami has praised the chanting of the holy name as follows in his Brhad–bhagavatamṛta (Chapter One, verse 9):

jayati jayati namananda–rupam murarer
viramita–nija–dharma–dhyana–pujadi–yatnam
katham api sakrd–attam muktidam praninam yat
paramam amrtam ekam jivanam bhusanam me

"All glories, all glories to the all–blissful holy name of Sri Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

Sri Caitanya–caritamṛta Antya–lila 4.71

By chanting the holy name, one attains the perfection of nirvana, liberation from material

existence:

The bhakti–yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of nirvana, or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (anandambudhi–vardhanam). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktir anyatra ca. It is the result of devotional service.
Srimad–Bhagavatam 4.13.8–9

The devotee attains liberation by chanting the holy name:

Bhakti is in a far higher position than mukti because a person's endeavor to get liberation from the material encagement is automatically served in devotional service... A devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is to liberate oneself from material entanglement...

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better than mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging himself in the bhakti process, especially in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, immediately develops control over the tongue by engaging it in chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord.

Srimad–Bhagavatam 3.25.33

The only way of liberation from material existence is chanting and hearing the holy name of the Lord:

In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But maya is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare... The illusion is that the conditioned soul does not try

to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of maya, he will again be satisfied in a different atmosphere. This spell of maya is called avaranatmika sakti because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of maya. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory maya is to engage in the topics of Krsna... The International Society for Krishna Consciousness is operating for this purpose. We do not ask anyone to first change his position and then come to us. Instead we invite everyone to come with us and simply chant Hare Krsna Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama Rama Rama, Hare Hare, because we know that if one simply chants and hears the topics of Krsna, one's life will change; he will see a new light, and his life will be successful.

~Srimad-Bhagavatam 4.7.44

Chanting of the holy name is sufficient in itself for achieving liberation:

[Yamaraja to the Yamadutas]: "My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly sinful Ajamila chanted only to call his son, not knowing that he was chanting the Lord's holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Narayana, and thus he was immediately saved from the ropes of death. Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana.

In the assembly of Raghunatha dasa Gosvami's father, Haridasa thakura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. Smarta-brahmanas and Mayavadis do not believe that one can achieve liberation in this way, but the truth of Haridasa thakura's statement is supported by many quotations from Srimad-Bhagavatam.

In his commentary on this verse, for example, Sridhara Svami gives the following quotation:

sayam pratar grnan bhaktya

duhkha–gramad vimucyate

"If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries." Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (anudinam idam adarena srnvan)... Furthermore, he quotes from Bhagavatam (6.3.31):

tasmat sankirtanam visnor
jagan–mangalam amhasam
mahatam api kauravya
viddhy aikantika–niskrtam

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, etavatalam agha–nirharanaya pumsam: simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word alam, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the Amara–kosa, the most authorized dictionary in the Sanskrit language, alam bhusana–paryapti–sakti–varana–vacakam: the word alam is used to mean "ornament," "sufficiency," "power" and "restraint." Here the word alam is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajamila. When Ajamila chanted the holy name of Narayana, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajamila certainly was not very clean; indeed, he was famous as a great sinner. Furthermore, one's physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajamila to have chanted clearly. Nevertheless, Ajamila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful as Ajamila? It is to be concluded that with a strong vow one should chant the holy name of the Lord–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare–for thus one will certainly be delivered from the clutches of maya by the grace of Krsna.

~Srimad–Bhagavatam 6.3.23–24

Even a faint light from the holy name brings liberation:

[Haridasa thakura to Lord Caitanya]:~ "Even a faint light from the holy name of the Lord

can eradicate all the reactions of sinful life... Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures."

~Sri Caitanya-caritamṛta Antya-līla 3.63, 65

To establish ourselves on the spiritual platform, beyond the modes of nature, we must chant the maha-mantra:

Sri Kṛṣṇa encourages us to transcend the bodily conception of existence and attain to our actual spiritual life.

gunan etan atitya trin
dehi deha-samudbhavan
janma-mṛtyu-jara-duḥkhair
vimukto 'mṛtam asnute

"When the embodied being is able to transcend these three modes [goodness, passion, and ignorance], he can become free from birth, death, old age, and their distresses and can enjoy nectar even in this life." (Bg. 14.20)

To establish ourselves on the pure brahma-bhūta spiritual platform, above the three modes, we must take up the method of Kṛṣṇa consciousness. The gift of Caitanya Mahāprabhu, the chanting of the names of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare-facilitates this process. This method is called bhakti-yoga or mantra-yoga, and it is employed by the highest transcendentalists.

~Beyond Birth and Death

By constantly chanting the Hare Kṛṣṇa maha-mantra, one remains in a liberated position, even within this material world:

[The demigods to Lord Kṛṣṇa in the womb of Devakī]:

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

How bhakti-yoga can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (iha yasya harer dasye) by his activities, his mind and his words (karmana manasa gira) may stay in any condition of life (nikhilasv apy avasthasu) and yet is no longer actually conditioned but is liberated (jīvan-muktah sa ucyate). Even though such a devotee is in a material body, he has nothing

to do with this body, for he is transcendently situated. Narayana—parah sarve na kutascana bibhyati: because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (S.B. 6.17.28) illustrating this liberated position, Sri Caitanya Mahaprabhu prayed, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "All I want is Your causeless devotional service in My life, birth after birth." (Siksastaka 4) Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Narada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. Bhagavad-gita (9.14) therefore recommends that one always engage at least in chanting the Hare Krsna maha-mantra:

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."
~Srimad-Bhagavatam 10.2.37

Even if one chants the holy name imperfectly, he still easily attains liberation:
[A disciple of Prakasananda Sarasvati to an assembly of disciples]: "In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Krsna perfectly, he still attains liberation very easily."
~Sri Caitanya-caritamrta Madhya-lila 25.30

By chanting the holy name, one is liberated and attains love of Godhead:
As a result of chanting the Hare Krsna maha-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krsna is so powerful that by chanting even one name, one very easily achieves these transcendental riches.
~Sri Caitanya-caritamrta Adi-lila 8.28

In spite of enjoying material facilities, people can be liberated in this very life by chanting

the holy name:

[Maitreya to Vidura]:

Thus Svayambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Krsna conscious atmosphere.

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svayambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Krsna conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Krsna conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Krsna consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Krsna consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Krsna consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Krsna consciousness by the simple method of chanting the holy names of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Srimad-Bhagavatam 3.22.34

To get freedom from death one should invite Yamaraja to kirtana of the holy name:

[Saunaka Rsi to Suta Gosvami]:

O Suta Gosvami, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamaraja.

The living entity, as he develops from lower animal life to a higher human being and gradually to higher intelligence, becomes anxious to get free from the clutches of death. Modern scientists try to avoid death by physiochemical advancement of knowledge, but alas, the controller of death, Yamaraja, is so cruel that he does not spare even the very life of the scientist himself. The scientist, who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by Yamaraja. What to speak of stopping death, no one can enhance the short period of life even by a fraction of a moment. The only hope of suspending the cruel slaughtering process of Yamaraja is to call him to hear and chant the holy name of the Lord. Yamaraja is a great devotee of the Lord, and he likes to be invited to kirtanas and sacrifices by the pure

devotees, who are constantly engaged in the devotional service of the Lord. Thus the great sages, headed by Saunaka and others, invited Yamaraja to attend the sacrifice performed at Naimisaranya. This was good for those who did not want to die.

~Srimad-Bhagavatam 1.16.17

Mayavadis cannot tolerate scriptural statements indicating the ease of attaining liberation through pure chanting of the holy name:

At the house of Hiranya and Govardhana Majumadara, a person named Gopala Cakravarti was officially the chief tax collector. This Gopala Cakravarti lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor. He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation. This young man, Gopala Cakravarti, became very angry upon hearing the statements of Haridasa thakura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee. After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name." Haridasa thakura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name. For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation. 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmananda, to be like the water contained in the hoofprint of a calf.'" Gopala Cakravarti said, "If one is not liberated by namabhasa, then you may be certain that I shall cut off your nose." Then Haridasa thakura accepted the challenge offered by Gopala Cakravarti. "If by namabhasa liberation is not available," he said, "certainly I shall cut off my nose." All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiranya and Govardhana Majumadara both immediately chastised the brahmana tax collector. The priest named Balarama Acarya chastised Gopala Cakravarti. "You are a foolish logician," he said. "What do you know about the devotional service of the Lord? You have insulted Haridasa thakura. Thus there will be a dangerous position for you. You should not expect anything auspicious." Then Haridasa thakura got up to leave, and the Majumadaras, the masters of Gopala Cakravarti, immediately dismissed Gopala Cakravarti from their service. With all the members of the assembly, the two Majumadaras fell at the lotus feet of Haridasa thakura. Haridasa thakura was smiling, however, and he spoke in a sweet voice. "None of you are at fault," he said. "Indeed, even this ignorant so-called brahmana is not at fault, for he is accustomed to dry speculation and logic. One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name."

Vaisnavas strictly follow the directions of the sastras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Mayavadis cannot tolerate the statements of the sastras about how easily liberation can be achieved, for as stated in Bhagavad-gita, kleso 'dhikataras tesam avyaktasakta-cetasam: [Bg. 12.5] impersonalists must work hard for many, many births, and only then will they perhaps be liberated.

Vaisnavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Srila Bilvamangala thakura has said, muktiḥ svayam mukulitanjali sevate 'sman: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Mayavadis cannot tolerate. Therefore the arinda pradhana, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridasa thakura.

~Sri Caitanya-caritamṛta Antya-līla 3.190-206

11.

By Chanting the Holy Name One Becomes Enlightened

The holy name frees one from false bodily identification

Chanting Hare Kṛṣṇa frees one from the bodily concept of life:

[Ajamila said]: "Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa.

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body as one's self. Therefore Bhagavad-gita begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Kṛṣṇa, the Hare Kṛṣṇa maha-mantra, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling. With determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The first necessity is to become freed from the bodily concept of life.

The chanting of the holy name cleanses the heart and frees one from misidentification of the body as the self:

Sri Caitanya Mahaprabhu's movement consists of spreading kṛṣṇa-sankīrtana. Param vijayate sri-kṛṣṇa-sankīrtanam: "All glories to the sri-kṛṣṇa-sankīrtana!" Why is it so glorious? That has also been explained by Sri Caitanya Mahaprabhu.

Ceto-darpana-marjanam: [Cc. Antya 20.12] by the chanting of the Hare Kṛṣṇa maha-mantra, one's heart is cleansed. The whole difficulty is that in this age of Kali there is no sattva-guṇa and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (sa eva go-kharah [SB 10.84.13]). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed... Caitanya Mahaprabhu therefore says, ceto-darpana-marjanam [Cc. Antya 20.12]. To cleanse the core of the heart, which is full of misunderstanding, is possible only through sri-kṛṣṇa-sankīrtana. The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

By chanting the Hare Kṛṣṇa mantra, one realizes that he is not the material body: When we cleanse our heart we will realize that we do not belong to this material world. Because people are identifying with this material world, they are thinking, "I am an Indian, I am an Englishman, I am this, I am that." But if one chants the Hare Kṛṣṇa mantra, he will realize that he is not this material body. "I do not belong to this material body or this material world. I am a spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with the material world." This is called liberation, knowledge. If I don't have anything to do with this material world, then I am liberated. And that knowledge is called brahma-bhūta.

Knowledge that we are not these bodies is made easily attainable through the process of chanting Hare Krsna:

We may be proud of our academic education, but if asked what we are, we are not able to say. Everyone is under the conception that this body is the self, but we learn from Vedic sources that this is not so. Only after realizing that we are not these bodies can we enter into real knowledge and understand what we actually are. This, then, is the beginning of knowledge... This kind of knowledge may not seem to be so easily attainable, but it is made very easy by the mercy of Krsna and Lord Caitanya Mahaprabhu who made this knowledge easily available through the process of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Raja-vidya: The King of Knowledge

Chanting Hare Krsna is part of the treatment to cure one of the bodily conception of life: Suppose you have a disease and you want to be cured. You have to follow the instructions of a physician. If he says, "Don't eat this; eat only this," you have to follow his prescription. Similarly, we also have a prescription for being cured of the bodily conception of life: Chanting Hare Krsna, hearing about Krsna's activities, and eating krsna-prasada. This treatment is the process of Krsna consciousness.

~The Science of Self-Realization

By chanting Hare Krsna one is freed from false identification with the body and thus freed from suffering:

As soon as one understands his identity, his relationship with God, then immediately he becomes happy. We are so full of miseries because we have identified ourselves with the material world. Therefore we are unhappy. Anxieties and fearfulness are due to our misidentifying with the material world. The other day I was explaining that one who identifies with this bag of bones and skin is like an animal. So by chanting Hare Krsna this misunderstanding will be cleansed. Cleansing of the heart means that one will understand that he does not belong to this material world. Aham brahmasmi: I am spirit soul. As long as one identifies oneself with England, with India, or with America, this is ignorance. Today you are an Englishman because you were born in England, but in your next life you may not take your birth in England; it may be in China or Russia or some other country. Or you may not get this human form of body. Today you are a nationalist, you are a very great follower of your country, but tomorrow if you stay in your country you may be a cow being taken to the slaughterhouse.

~The Science of Self-Realization

The effect of chanting the holy name is to become free from false egoism:

The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconceptions.

~Srimad-Bhagavatam 2.1.11

The devotee constantly chants Hare Krsna and remains aloof from the material body:

A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs—the hands, legs, tongue, genitals, rectum, etc.—all working differently. The spirit soul, the living entity, who is in full knowledge of his position is always engaged in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and is not concerned with the bodily functions... As far as the material body is concerned, there are six "waves," or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions.

~Srimad-Bhagavatam 4.17.29

By chanting the holy name, one comes directly to the spiritual platform and realizes his spiritual identity:

Mr. Faill: Do you think the great mystics down through the ages have actually seen the spiritual spark you mentioned earlier?

Srila Prabhupada: What do you mean by "mystic"?

Mr. Faill: It's just a name given to people who have had an experience of another level of reality.

Srila Prabhupada: We don't use the word mystic. Our reality is God realization, which occurs when we come to the spiritual platform. As long as we have a bodily concept of life, our understanding is sense gratification, because the body is made of senses. When we progress from the bodily platform and we see the mind as the center of sense activity, we take the mind as the final stage of realization. That is the mental platform. From the mental platform we may come to the intellectual platform, and from the intellectual platform we can rise to the transcendental platform. Finally we can rise above even the transcendental

platform and come to the mature, spiritual platform. These are the stages of God realization. However, in this age, because people are so fallen, the sastras [scriptures] give the special recommendation that people come directly to the spiritual platform by chanting the holy names of God: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If we cultivate this practice on the spiritual platform, then immediately we can realize our spiritual identity. Then the process of God realization becomes successful very quickly.

~The Science of Self-Realization

The Holy Name dispels the illusion of maya

The medicine to awaken all living entities from the sleeping condition of material existence is the holy name:

The conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda thakura has sung, *kota nidra jao maya-pisacira kole*: "O living entity, how long will you sleep in this condition on the lap of the illusory energy?" People do not understand that they are actually sleeping in this material world, being devoid of knowledge of spiritual life.

Caitanya Mahaprabhu therefore says:

enechi ausadhi maya nasibaro lagi'

hari-nama-maha-mantra lao tumi magi'

"I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Krsna maha-mantra, and awaken "

~Srimad-Bhagavatam 5.13.9

Even a slight appearance of the holy name drives away ignorance due to sin:

"O reservoir of all good qualities, just worship Sri Krsna, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Krsna can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

~Bhakti-rasamrta-sindhu (2.1.103)

~[cited: Sri Caitanya-caritamrta Antya-lila 3.62]

Lord Caitanya introduced the chanting of the holy name to dispel the illusion of maya:

[Lord Caitanya]:

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere."

In this connection there is a song sung by Śrīla Bhaktivinoḍa ṭhākura:

enechi ausadhi maya nasibaro lagi'
hari–nama–maha–mantra lao tumi magi'

bhaktivinoḍa prabhu–carane pa
se harinama–mantra la–ila magiya

The sankīrtana movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of *maya*, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body; he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *maya*, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the sankīrtana movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhaktivinoḍa ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa maha–mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa maha–mantra, his life is successful.

~Śrī Caitanya–caritamṛta Ādi–līla 9.36

The holy name rises within one's heart like a powerful sun and dissipates the darkness of ignorance:

Vidura, while trying to detach his elder brother, Dhṛtarāstra, from his familial attachments, said, "My dear brother, you just fix your mind on the lotus feet of Kṛṣṇa, who is worshiped with beautiful, erudite verses by great sages and saintly persons. Kṛṣṇa is the supreme deliverer among all deliverers. Undoubtedly there are great demigods like Lord Śiva and Lord Brahma, but their positions as deliverers depend always upon the mercy of Kṛṣṇa." Therefore Vidura advised his elder brother, Dhṛtarāstra, to concentrate his mind and worship only Kṛṣṇa. If one simply chants the holy name of Kṛṣṇa, this holy name will rise within one's heart like the powerful sun and will immediately dissipate all the darkness of ignorance. Vidura advised Dhṛtarāstra to therefore think always of Kṛṣṇa, so that the

volumes of contaminations due to sinful activities would be washed off immediately.

~The Nectar of Devotion

The devotees are protected from the actions and reactions of material nature by taking shelter of the holy name:

[The demigods to Lord Krsna in the womb]

"The action and reaction of the external energy of material nature (creation, maintenance and annihilation) are being carried on automatically. But simply by taking shelter of Your holy name—because Your holy name and Your personality are nondifferent—the devotees are sufficiently protected."

~Krsna, the Supreme Personality of Godhead

Constant chanting of the maha–mantra keeps one aloof from maya:

As it is stated in the Bhagavad–gita, *mam eva ye prapadyante mayam etam taranti te* [Bg. 7.14]. Without Narayana, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Sri Caitanya Mahaprabhu has also given us a nice weapon for this age, as stated in the Bhagavatam: *sangopangastra*—in this age, the *narayanastra*, or weapon to drive away maya, is the chanting of the Hare Krsna mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityananda, Gadadhara and Srivasa...

Krsna is like the sun, and maya, or the illusory energy of Krsna, is like darkness. Darkness means absence of light; similarly, maya means absence of Krsna consciousness. Krsna consciousness and maya are always there, side by side. As soon as there is awakening of Krsna consciousness, all the illusory pains and pleasures of material existence are vanquished. *Mayam etam taranti te*: [Bg. 7.14] constant chanting of the maha–mantra will keep us always aloof from the illusory energy of maya.

~Srimad–Bhagavatam 4.11.1–2

By chanting, one is freed from the darkness of maya and becomes fully enlightened: *Niharam iva bhaskarah*. *Bhaskarah* refers to the sun. The sun immediately dissipates mist or fog as well as darkness. As stated before, we should try to make the sun of Krsna rise within our hearts. In the Caitanya–caritamṛta also it is stated that Krsna is like the sun and that maya, the illusory energy, is darkness. *Yahan krsna, tahan nahi mayara adhikara*: as soon as the sun of Krsna is present, the darkness of maya immediately disappears. Without following this process, it is very difficult to overcome the ocean of darkness, maya. If we simply teach people to surrender unto Krsna, God, all the fog and mist of illusion will disappear. The method is very simple: chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare

Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

The more one goes on chanting, the more the darkness of many lives is dissipated.

Ceto–darpana–marjanam: [Cc. Antya 20.12] by chanting, one can cleanse the dust from the mirror of his mind and perceive things very distinctly. Thus one will know what he is, what God is, what this world is, what our relationship with God in this world is, how to live in this world, and what our next life is.

~Krsna Consciousness: The Matchless Gift

The holy name enlightens one with Perfect, transcendental knowledge

By vibrating the transcendental sound of the Hare Krsna mantra, the meaning of everything, both material and spiritual, is revealed:

[Lord Siva to Lord Visnu]:

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything... I therefore offer my respectful obeisances again and again unto You.

Vedic evidence is called sabda–brahma. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The Vedas are known as sabda–brahma because evidence taken from the Vedas constitutes the ultimate understanding. This is because sabda–brahma, or the Vedas, represents the Supreme Personality of Godhead. However, the real essence of sabda–brahma is the chanting of the Hare Krsna mantra. By vibrating this transcendental sound, the meaning of everything, both material and spiritual, is revealed. This Hare Krsna is non–different from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything... Lord Siva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Krsna mantra we can understand everything in both the material and spiritual worlds.

~Srimad–Bhagavatam 4.24.40

By chanting the maha–mantra, one will understand Krsna, and thus everything will be understood:

Simply by chanting, one can have self–realization, God realization, and when there is God realization, then nature realization is included also. For example, if one learns one, two, three, four, five, six, seven, eight, nine, and zero, then he has studied the entirety of mathematics because mathematics means simply changing the places of these ten figures. That's all. Similarly, if one simply studies Krsna, then all his knowledge is perfect. And

Krsna is easily understood simply by chanting this mantra, Hare Krsna. So why not take this opportunity?

~The Science of Self-Realization

All knowledge is revealed by the chanting of Hare Krsna:

We cannot doubt that the transcendental is there. Bhagavad-gita is being spoken by the Supreme Personality of Godhead Himself; therefore we should not doubt His word. The only problem is feeling and understanding what He is telling us. That understanding must be developed gradually, and that knowledge will be revealed by the chanting of Hare Krsna. By this simple process, we can come to understand the spiritual kingdom, the self, the material world, God, the nature of our conditioning, liberation from material bondage, and everything else. This is called *ceto-darpana-marjanam* [Cc. Antya 20.12], cleaning the dusty mirror of the impure mind.

~The Path of Perfection

By chanting, the heart is cleansed and one can understand transcendental knowledge: Krsna says in the Bhagavad-gita, "Maya, this external energy, is very, very strong. No one can surpass it. It is almost impossible." Then how can one get free from this material nature? Krsna says, "Simply by surrendering unto Me one can get relief from the onslaught of material nature." That is a fact. So we have to cleanse the heart to learn what is our relationship with God.

In the Katha Upanisad it is stated, *nityo nityanam cetanas cetananam*. The Supreme Absolute Personality of Godhead, or the Absolute Truth, is eternal. God is eternal, and we are also eternal. But the Vedas indicate that He is the supreme living creature. He is not dead. If He is not living, how is this world working? In the Bhagavad-gita Krsna says, "Under My supervision things are going on." In the Bible also it is said, "God created." That is a fact. Not that at one time there was a chunk and then this happened and then that. No. The Vedas tell us the actual facts, but we have to open our eyes to see. *Ceto-darpana-marjanam* [Cc. Antya 20.12]. That is the process of cleansing our hearts. When we cleanse our hearts, then we will be able to understand what Krsna and the Vedas say.

~The Science of Self-Realization

By chanting Hare Krsna, one becomes enlightened with spiritual understanding:

When you can understand Krsna's and your own position in a nice analytical way, then at once you become free from sinful reactions. This process will help you. Chant Hare Krsna

and cleanse your mind, and you will receive the message. One has to be qualified. If you chant and hear, for no payment, you will approach God. All things will become clear and illuminated.

~The Path of Perfection

Chanting cleanses the mind and enables us to clearly see our constitutional position: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is transcendental sound vibration. It will help us to cleanse the dust from the mirror of the mind. At the present moment we have accumulated so much material dust on the mirror of the mind just as on Second Avenue (New York City) there is dust and soot over everything due to the heavy traffic. Due to our manipulation of material activities, a great deal of dust has collected over our mind's clear mirror, and as a consequence we are unable to see things in perspective. This vibration of transcendental sound (the Hare Krsna mantra) will cleanse away this dust and enable us to see clearly our real constitutional position. As soon as we come to understand "I am not this body; I am spirit soul, and my symptom is consciousness," we will be able to establish ourselves in real happiness.

~On the Way to Krsna

By chanting Krsna's names, we associate with Him and He enlightens us from within: Everyone wants to see God immediately, but we can see God when we are qualified and in perfect knowledge. We can see God eye to eye, just as we are seeing one another, but qualification is required, and that qualification is Krsna consciousness. Krsna consciousness begins with sravana, hearing about Krsna through Bhagavad-gita and other Vedic literatures, and kirtana, repeating what we've heard and glorifying Krsna by chanting His names. By chanting and hearing of Krsna we can actually associate with Him, for He is absolute and nondifferent from His names, qualities, forms and pastimes. As we associate with Krsna, He helps us to understand Him and dispels the darkness of ignorance with the light of knowledge. Krsna is sitting within our hearts acting as guru. When we begin hearing topics about Him, the dust which has accumulated on our minds due to so many years of material contamination becomes gradually cleaned. Krsna is a friend to everyone, but He is a special friend to His devotees. As soon as we become a little inclined toward Him, He begins to give favorable instructions from within our hearts so that we can gradually make progress.

~Raja-vidya: The King of Knowledge

Perfect knowledge (and thus perfect activities) is derived from chanting the maha-mantra: Cetah means "knowledge." Without perfect knowledge, one cannot act perfectly. The real

source of knowledge is the vacah, or sound vibration, given by Vedic instructions. Here the word vacah, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Srimad-Bhagavatam 4.24.43

Chanting Hare Krsna is the easiest process for purifying the intelligence and understanding spiritual knowledge:

Mike Robinson: What about the chanting of Hare Krsna, Hare Krsna...

Srila Prabhupada: Chanting Hare Krsna is the easiest process by which to become purified, especially in this age, when people are so dull that they cannot very easily understand spiritual knowledge. If one chants Hare Krsna, then his intelligence becomes purified, and he can understand spiritual things.

~The Science of Self-Realization

12.

If One Chants His Holy Name, Krsna Becomes Pleased and Obligated Krsna is pleased when one chants His holy name:

The Supreme Personality of Godhead exists everywhere (andantara- stha-paramanu-cayantara- stham). Therefore when one chants His transcendental names—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such sankirtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

~Srimad-Bhagavatam 8.17.24

Anyone who addresses the Lord by chanting His holy name attracts His attention and obligates Him:

Any person who is conscious of his friend's beneficent activities and never forgets his service is called grateful. In the Mahabharata, Krsna says, "When I was away from Draupadi, she cried with the words, 'He Govinda!' This call for Me has put Me in her debt, and that indebtedness is gradually increasing in My heart." This statement by Krsna gives evidence of how one can please the Supreme Lord simply by addressing Him: "He Krsna! He Govinda!"

The maha-mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy, we can imagine how much the Supreme Lord is obliged. It is impossible for the Lord to ever forget such a devotee. It is clearly stated in this verse that anyone who addresses the Lord immediately attracts the attention of the Lord, who always remains obliged to him.

~The Nectar of Devotion

13.

Krsna Helps the Sincere Chanter

If Krsna sees that one is chanting Hare Krsna sincerely, He helps internally and externally: We should try to avoid the ten offenses in chanting the holy name, but anyone who chants Hare Krsna sincerely is purified. Ceto-darpana-marjanam bhava-maha-davagni-nirvapanam [Cc. Antya 20.12] (Siksastaka 1). This is the easiest process by which the mirror of the mind can be cleansed. If Krsna sees that someone is sincerely chanting Hare Krsna, He will help. He is within everyone, and He can understand whether one is sincere or not. Krsna helps a sincere devotee internally and externally. Internally He helps as Paramatma by giving intelligence from within. Dadami buddhi-yogam tam. Externally He helps as His representative, the spiritual master. ~Teachings of Lord Kapila, the Son of Devahuti

Revival of love of God does not depend on mechanical hearing and chanting, but on the Lord's causeless mercy:

[Devotional service] is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival

of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service.

~Srimad-Bhagavatam

14.

By Chanting His Holy Name, One Can Remember Krsna

To always remember Krsna and never forget Him is possible by constantly chanting the holy name:

"Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and regulations mentioned in the sastras should be the servants of these two principles."

This verse is a quotation from the Padma Purana. There are many regulative principles in the sastras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Krsna and never forget Him. This is possible when one chants the Hare Krsna mantra. Therefore one must strictly chant the Hare Krsna maha-mantra twenty-four hours daily.

~Sri Caitanya-caritamṛta Madhya-līla 22.113

Those who are intelligent ... are not concerned with the four-fold miseries of material life, but with elevation to the spiritual planets. One who is continuously in trance (nitya-yuktasya yoginah) does not divert his attention to anything else. He is always situated in trance. His mind is always filled with the thought of Krsna, without deviation (ananya-cetah satatam). Satatam refers to anywhere and anytime.

In India I lived in Vrndavana, and now I am in America, but this does not mean that I am out of Vrndavana, because if I think of Krsna always, then I'm always in Vrndavana, regardless of the material designation. Krsna consciousness means that one always lives with Krsna on that spiritual planet, Goloka Vrndavana, and that one is simply waiting to give up this material body. Smarati nityasah means "continuously remembering," and for one who is continuously remembering Krsna, the Lord becomes tasyaham sulabhah—easily purchased. Krsna Himself says that He is easily purchased by this bhakti-yoga process. Then why should we take to any other process? We can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare twenty-four

hours daily. There are no rules and regulations. One can chant in the street, in the subway, or at his home or office. There is no tax and no expense. So why not take to it?

~Beyond Birth and Death

"The first-class yogi is he who always thinks of Me." One should always remember that Krsna is within his heart and think of Him. This is the proper system of meditation. If we always chant the Hare Krsna maha-mantra, we will always remember Krsna, and immediately the form of Krsna will be awakened within our hearts. The process of always thinking of Krsna is the process of Krsna consciousness. The first-class yogi is he who is always conscious of Krsna. One can be conscious of Krsna by hearing about Him submissively.

~Teachings of Lord Kapila, the Son of Devahuti

One can remember the Lord in constant devotion by the great blessing of the process of chanting the maha-mantra:

[Lord Krsna to Arjuna]:

For one who remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

Bhakti-yoga is very simple and pure and easy to perform. One can begin by simply chanting Hare Krsna. Krsna is very merciful to those who engage in His service, and He helps in various ways that devotee who is fully surrendered to Him so he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Krsna without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time... A pure devotee constantly remembers Krsna and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable... The pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Krsna conscious process of chanting the maha-mantra, Hare Krsna.

~Bhagavad-gita As It Is 8.14

Lord Caitanya says that one can practice remembering Krsna by chanting His names always:

[Krsna] does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work... The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Krsna. If he doesn't practice remembering Krsna while he is struggling for existence, then it will not be possible for him to remember Krsna at the time of death. Lord Caitanya also advises this. He says that one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Krsna's instruction to Arjuna to "remember Me" and Lord Caitanya's injunction to always "chant the names of Lord Krsna" are the same instruction. There is no difference, because Krsna and Krsna's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

~Bhagavad-gita As It Is Intro

Hearing and chanting of the holy name in the process of krsna-smarana:

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind.

Srila Bhaktisiddhanta Sarasvati thakura has commented as follows upon this verse: "...In the neophyte stage one should always engage in hearing krsna-katha. This is called sravana-dasa, the stage of hearing. By constantly hearing the transcendental holy name of Krsna and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called varana-dasa. When one attains this stage, he becomes attached to the hearing of krsna-katha. When one is able to chant in ecstasy, he attains the stage of smaranavastha, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive krsna-smarana. At first, remembrance of Krsna may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. When meditation expands and becomes constant, it is called anusmrti. By uninterrupted and unceasing anusmrti one enters the stage of samadhi, or spiritual trance. After smarana-dasa or samadhi has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Krsna. That is called sampatti-dasa, the perfection of life."

~The Nectar of Instruction Text 8

When one is perfect in chanting and hearing, he will always remember Krsna:

The more one chants the names of Kṛṣṇa, the more he becomes attached. Thus service by *śravaṇa* and *kīrtana*, hearing and chanting about Kṛṣṇa, is the beginning. The next process is *smarāṇa*—always remembering Kṛṣṇa. When one is perfect in chanting and hearing, he will always remember Kṛṣṇa. In this third stage, he becomes the greatest yogi.

~Kṛṣṇa Consciousness: The Matchless Gift

By constantly chanting the Hare Kṛṣṇa mantra, one can be fully in Kṛṣṇa consciousness and perfect his life:

The example of the gopis is very instructive to persons who are trying to be absorbed in Kṛṣṇa consciousness. One can very easily associate with Kṛṣṇa simply by remembering His transcendental pastimes. Everyone has a tendency to love someone. That Kṛṣṇa should be the object of love is the central point of Kṛṣṇa consciousness. By constantly chanting the Hare Kṛṣṇa mantra and remembering the transcendental pastimes of Kṛṣṇa, one can be fully in Kṛṣṇa consciousness and thus make his life sublime and fruitful.

~Kṛṣṇa, the Supreme Personality of Godhead

While chanting the Hare Kṛṣṇa mantra, one is reminded of the Lord's activities:

A devotee always thinks of the Lord continuously. While chanting the Hare Kṛṣṇa mantra, the words Kṛṣṇa and Hare immediately remind him of all the Lord's activities.

~Srimad-Bhagavatam 5.1.6

15.

By Chanting, One Associates with the Lord Directly

We can associate with Kṛṣṇa through His vibrational presence:

Some people complain that when they pray to God they do not feel His presence. We should know that this is due to our incapacities, not God's. There are two conceptions of presence—the physical conception and the vibrational conception. The physical conception is temporary, whereas the vibrational conception is eternal. When we enjoy or relish the vibration of Kṛṣṇa's teachings in *Bhagavad-gītā*, or when we chant Hare Kṛṣṇa, we should know that by those vibrations He is immediately present. He is absolute, and because of this His vibration is just as important as His physical presence. When we feel separation from Kṛṣṇa or the spiritual master, we should just try to remember their words of instructions,

and we will no longer feel that separation. Such association with Kṛṣṇa and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Kṛṣṇa was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Kṛṣṇa, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Kṛṣṇa immediately by sound vibration; therefore we should give more stress to the sound vibration of Kṛṣṇa and of the spiritual master—then we'll feel happy and won't feel separation.

~Elevation to Kṛṣṇa Consciousness

The devotee associates with the Lord through His sacred representation, the holy name: Sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Maharaja Dasaratha, the fathers of Lord Kṛṣṇa and Lord Rama. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as recommended in the sastras—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (tamasi ma jyotir gama).

~Srimad-Bhagavatam 2.5.25

We can realize the presence of Kṛṣṇa through sound:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is a sound (śabda) that is nondifferent from Kṛṣṇa. The sound Kṛṣṇa and the original Kṛṣṇa are the same. When we chant Hare Kṛṣṇa and dance, Kṛṣṇa is also dancing with us. Of course we may say, "Well, I do not see Him," but why do we put so much stress on seeing? Why not hearing? Seeing, tasting, smelling, touching, and hearing are all instruments for experience and knowledge. Why do we put such exclusive stress on seeing? A devotee does not wish to see Kṛṣṇa; he is satisfied by simply hearing of Kṛṣṇa. Seeing may eventually be there, but hearing should not be considered any less important. There are things which we hear but do not see—the wind may be whistling past our ears, and we can

hear it, but there is no possibility of seeing the wind. Since hearing is no less an important experience or valid one than seeing, we can hear Krsna and realize His presence through sound. Sri Krsna Himself says, "I am not there in My abode, or in the heart of the meditating yogi, but where My pure devotees are singing." We can feel the presence of Krsna as we actually make progress.

~Raja-vidya: The King of Knowledge

The Lord can be realized and worshiped through His transcendental sound representation:
[Narada Muni to Srila Vyasadeva]:

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form.

Our present senses are all made of material elements, and therefore they are imperfect in realizing the transcendental form of Lord Visnu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. It is actually an experience of the transcendental Personality of Godhead, who possesses the pure form of eternity, bliss and knowledge...The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses, which can be revived by chanting the holy mantras, or transcendental sound representations.

~Srimad-Bhagavatam 1.5.38

By chanting the holy name, we can have the Lord's association:

One should ask that the grace of the Lord always be present on earth so that we may be favored with His causeless mercy and be happy, having all necessities of life. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and He has left this earth for His own abode. The answer is that there is no need to detain the Lord. The Lord, being omnipresent, can be present with us if we want Him at all. By His omnipresence, He can always be with us if we are attached to His devotional service by hearing, chanting, remembering, etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and thus be linked with Him by offenseless service. We can be connected with Him by the transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are identical, and one who chants the holy name of the Lord in an offenseless manner can at once realize that the Lord is

present before him. Even by the vibration of radio sound, we can partially realize sound relativity, and by resounding the sound of transcendence we can verily feel the presence of the Lord.

~Srimad-Bhagavatam 1.16.32-33

Krsna gives us His association through His holy name:

We should always remember that if we can keep ourselves always in company with Krsna, we shall attain all perfection. And especially in this age, Krsna has incarnated as the holy name (kali-kale nama-rupe krsna avatara, Sri Caitanya-caritamrta Adi-lila 17.22).

Therefore Caitanya Mahaprabhu says:

namnam akari bahudha nija-sarva-saktis
tatarpita niyamitah smarane na kalah

"My dear Lord, You are so kind that You are giving me Your association in the form of Your holy name, and this holy name can be chanted in any situation."

There are no hard and fast rules for chanting Hare Krsna. One can chant Hare Krsna anywhere. Children, for example, also chant and dance. It is not at all difficult. While walking, our students take their beads with them and chant. Where is the loss? But the gain is very great for by chanting we associate with Krsna personally. Suppose we were to associate personally with the President. How proud we would feel. "Oh, I am with the President." So should we not feel very much proud if we were to associate with the supreme president, who is able to create many millions of presidents like those of this world? This chanting is our opportunity to do so. Therefore Caitanya Mahaprabhu says, etadrsi tava krpa bhagavan mamapi: "My dear Lord, You are so kind to me that You are always prepared to give me Your association."

~Teachings of Queen Kunti

By chanting the holy name one associates with God, acquires godly qualities, and becomes an associate of the Lord:

Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him. Therefore to chant God's holy name means to associate directly with Him. When one associates with God, one acquires godly qualities, and when one is completely purified, one becomes an associate of the Supreme Lord.

~The Science of Self-Realization

By chanting the maha–mantra, one can associate with Kṛṣṇa directly:

Kṛṣṇa tells Arjuna to always remain in Kṛṣṇa consciousness. This is possible through the chanting of Hare Kṛṣṇa. Since Kṛṣṇa and His spiritual kingdom are nondifferent, being absolute, Kṛṣṇa and His sound vibration are the same. Simply by vibrating Kṛṣṇa's name, we can enjoy Kṛṣṇa's association. If we are walking down the street chanting Hare Kṛṣṇa, Kṛṣṇa is also going with us. If we walk down the street and look up at the sky, we may see that the sun or the moon is accompanying us. I can recall about fifty years ago, when I was a householder, my second son, who was about four years old at the time, was walking with me down the street, and he suddenly asked me, "Father, why is the moon going with us?"

If a material object like the moon has the power to accompany us, we can surely understand that the Supreme Lord, who is all–powerful, can always remain with us. Being omnipotent, He can always keep us company, provided that we are also qualified to keep His company. Pure devotees are always merged in the thought of Kṛṣṇa and are always remembering that Kṛṣṇa is with them. Lord Caitanya Mahāprabhu has confirmed the absolute nature of Kṛṣṇa in His Siksastaka (verse 2):

namnam akari bahudha nija–sarva–saktis
tatarpita niyamitah smarane na kalah
etadrsi tava kṛpā bhagavan mamapi
durdaivam idrsam ihajani nanuragah

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard–and–fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

We may take the effort to spend a great deal of money and attempt to build or establish a temple for Kṛṣṇa, but if we do so we must observe many rules and regulations and see properly to the temple's management. But herein it is confirmed that simply by chanting, any man can have the benefit of keeping company with Kṛṣṇa. Just as Arjuna is deriving benefit by being in the same chariot with Lord Śrī Kṛṣṇa, we can also benefit by associating with Kṛṣṇa through the chanting of His holy names–Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This maha–mantra is not my personal concoction but is authorized by Lord Caitanya Mahāprabhu, who is considered to be not only an authority but the incarnation of Lord Śrī Kṛṣṇa Himself. It was Lord Caitanya Mahāprabhu who said, "O Lord, You are so kind to the people of this material world that You expand Yourself in Your holy name so that they can associate with You."

~The Path of Perfection

While performing devotional service, the devotee remembers the supremacy of the Lord and associates with the Lord by repeating His transcendental names:

[Narada Muni to Srila Vyasadeva]:

While performing duties according to the order of Sri Krsna, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the Bhagavad-gita: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor... No one else but Lord Sri Krsna can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

~Srimad-Bhagavatam 1.5.36

The performer of offenseless kirtana has positive association with the Lord:

[Sukadeva Gosvami prays]:

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

The devotees need not be disappointed in the physical absence of the Lord, though they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc. (either all or some of them, or even one of them), can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Krsna or Lord Rama can at once surcharge the atmosphere spiritually. We must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless kirtana has positive association with the Lord.

~Srimad-Bhagavatam 2.4.15

By chanting, one associates with Krsna:

The same thing is confirmed in the Adi Purana by Krsna. While addressing Arjuna He says,

"Anyone who is engaged in chanting My transcendental name must be considered to be always associating with Me. And I may tell you frankly that for such a devotee I become easily purchased."

~The Nectar of Devotion

Being deeply touched by a strong desire for Kṛṣṇa's association, a pure devotee always chants the maha-mantra:

It was Sanātana Gosvāmī who later composed this verse:

na prema sravanadi-bhaktir api va yogo 'thava vaisnavo
jnanam va subha-karma va kiyad aho saj-jatir apy asti va
hinarthadhika-sadhake tvayi tathapy acchedya-mula sati
he gopijanavallabha vyathayate ha ha madasaiva mam

"I am poor in love of Godhead, and I have no asset for hearing about devotional service. Nor do I have any understanding of the science of devotional service, nor any cultivation of knowledge, nor any righteous activities to my credit. I am not even born in a high family. Nonetheless, O darling of the damsels of Vraja, I still maintain hopes of achieving You, and these hopes are always disturbing me." Such a devotee, being touched deeply by such strong desires, always chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Teachings of Lord Caitanya

One can come into contact with Kṛṣṇa immediately by hearing His holy name: Kṛṣṇa consciousness is a method for connecting directly with the Supreme. This is the special gift of Lord Caitanya Mahāprabhu. Not only is this method direct and immediate, but it is also practical. Although many people entering this Society have no qualifications, they have become highly advanced in Kṛṣṇa consciousness simply by coming in contact with the Society. In this age, life is very short, and a yoga process that takes a long time will not help the general populace. In Kali-yuga, people are all so unfortunate, and association is very bad. Therefore, this process of directly contacting the Supreme is recommended—hari-nāma. Kṛṣṇa is present in the form of His transcendental name, and we can contact Him immediately by hearing His name. Simply by hearing the name Kṛṣṇa we immediately become freed from material contamination.

~The Path of Perfection

Because Kṛṣṇa's name is nondifferent from Himself, when one chants he immediately

comes into contact with Krsna:
Lord Caitanya prayed:

namnam akari bahudha nija-sarva-saktis
tatarpita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah
(Siksastaka 2)

Krsna, the transcendental holy name of God, has all potencies, Lord Caitanya said. Krsna has unlimited potencies, and similarly in the holy name of Krsna there are unlimited potencies. Krsna has thousands and thousands of names, of which the name Krsna is the chief, and there are no hard and fast rules for chanting. It is not that one must chant at a certain time. No. At any time one may chant. Furthermore, Krsna's name is identical with Krsna Himself. Therefore the holy name of Krsna is Krsna.

We should not think that Krsna is living in His abode, Goloka Vrndavana, and that His name is different from Him. In the material world, of course, in the material conception, a name is different from the fact it represents. But in the absolute world there are no such differences. The name is as potent as Krsna is. We have a tongue, and if we use this tongue to chant Hare Krsna, we shall immediately come directly in touch with Krsna, because the name Krsna and the person Krsna are not different. We may think that Krsna is far, far away, but in fact Krsna is within us. He is far away, but at the same time He is the nearest. But even if we think that Krsna is far, far away, His name is present. We can chant Hare Krsna, and Krsna will immediately become available. Krsna is available in this easy way, for which there are no hard and fast rules. We can chant at any time and immediately get Krsna. Just see the mercy of Krsna!

—Teachings of Queen Kunti

Because the Lord and His holy name are identical, when a pure devotee chants, the Lord is immediately present:

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

Being absolute, Lord Jagannatha is identical in person, form, picture, kirtana and all other circumstances. Therefore when Caitanya Mahaprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannatha. The conclusion is that whenever a kirtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

—Sri Caitanya-caritamṛta Madhya-līla 1.126

By hearing the maha–mantra, one can always feel the presence of the Lord:

There is a statement about hearing and chanting the maha–mantra: "It is said that saints have been able to hear the vibrating strings of the vina in the hands of Narada, who is always singing the glories of Lord Krsna. Now this same sound vibration has entered my ears, and I am always feeling the presence of the Supreme Personality. Gradually I am becoming bereft of all attachment for material enjoyment."

~The Nectar of Devotion

Krsna is easily attainable by chanting Hare Krsna:

Krsna consciousness means always living with Krsna in His spiritual planet. Because we are conscious of Krsna, we are already living with Him. We simply have to wait to give up this material body to go there. For one who remembers Krsna without deviation, He is easy to obtain. Tasyaham sulabhah partha: "I become very cheap for them." For one who takes to Krsna consciousness, the most valuable thing becomes very easy to obtain. Because one is engaged in bhakti–yoga, Krsna becomes easily available. Why should we try so hard to attain Krsna, when Krsna Himself says, "I am easy to obtain"? We have only to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare twenty–four hours daily. There is no fast rule and regulation. We can chant in the street or on the subway, in our home or in our office. There is neither expenditure nor tax.

~The Path of Perfection

Krsna, being attracted, appears Himself in His glorification:

[Narada Muni to Srila Vyasadeva]:

The Supreme Lord Sri Krsna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an

exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Srila Narada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Narada Muni penetrates into the presence of the Lord by the transcendental chanting.

~Srimad-Bhagavatam 1.6.33

Lord Krsna is personally present in offenseless chanting:

[Suta Gosvami to the sages at Naimisaranya]:

Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

Messages of the Personality of Godhead Sri Krsna are nondifferent from Him. Whenever, therefore, offenseless hearing and glorification of God are undertaken, it is to be understood that Lord Krsna is present there in the form of transcendental sound, which is as powerful as the Lord personally. Sri Caitanya Mahaprabhu, in His Siksastaka, declares clearly that the holy name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound.

~Srimad-Bhagavatam 1.2.17

When a devotee chants Hare Krsna, Krsna and His internal potency are dancing on his tongue:

One who is engaged in Lord Krsna's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane—he lives in Krsna. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Krsna, Krsna and His internal potency are dancing on the tongue of the devotee.

~Bhagavad-gita As It Is 12.8

16.

The Holy Name Attracts One to Krsna

By hearing the holy name, one becomes attracted to Krsna:

From the Srimad-Bhagavatam, Lord Caitanya gives an example of pure devotion: it is said in the Bhagavatam that Krsna is situated in everyone's heart. Therefore, just as rivers flow and their natural tendency is to reach the sea, so as soon as one hears the glories of the Lord, his soul is at once attracted toward the Supreme Lord. This is the beginning of pure devotional service. As soon as there is the chanting vibration, Hare Krsna, immediately Krsna's paraphernalia, Krsna's name, Krsna's fame, Krsna's abode, Krsna's associates—everything—all of a sudden become manifested within because He is present. This is the beginning of one's Krsna consciousness. To remember by reference to a context means that as soon as one hears a code word, one at once remembers all the information behind that code. Similarly, when our minds are attracted to Krsna and everything about Krsna simply by hearing a little glorification of His qualities, that is the beginning of pure Krsna consciousness. —The Science of Self-Realization

By chanting the holy name, the devotee becomes attracted to Krsna:

The Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Krsna in order to achieve Him. One should work only for Krsna. It does not matter in what kind of work one engages, but that work should be done only for Krsna. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Krsna, and he can sacrifice everything for Krsna's satisfaction, just as Arjuna did in the Battle of Kuruksetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

—Bhagavad-gita As It Is 12.6–7

17.

The Holy Name Invokes an Attitude of Service to the Lord

The test of successful chanting is eagerness to render service to the Lord:

[Muhammadan governor to Lord Caitanya]:

The Muhammadan governor then said, "Since you have so kindly accepted me, please give me some order so that I can render You some service." The Muhammadan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brahmanas and Vaisnavas and killing cows.

If one is purified by following Sri Caitanya Mahaprabhu's orders—that is, by chanting the holy name of Kṛṣṇa—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari... After being released from one's sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Muhammadan governor was immediately purified in the presence of Sri Caitanya Mahaprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service.

~Sri Caitanya-caritamṛta Madhya-līla 16.188–89

One engaged in chanting the holy name becomes freed from the bodily conception and attached to serving the Lord:

A person properly initiated by a bona fide spiritual master and engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare gradually becomes freed from the conception of "I" and "mine" and becomes attached to the Lord's transcendental loving service in one of the five transcendental relationships. Such transcendental service is not a subject matter for gross and subtle bodies. Only when one can understand that there is no difference between the Supreme and His name can one be situated in Kṛṣṇa consciousness. At such a time one no longer needs to make grammatical adjustments. Rather, one becomes more interested in petitioning the Lord: "Hare Kṛṣṇa—O my Lord, O energy of the Lord, please engage me in Your service!"

~Teachings of Lord Caitanya

18.

By Chanting the Holy Name, One Achieves Direct Service to the Lord

By chanting the holy name, one achieves liberation from material existence and direct engagement in the service of the Lord:

[isvara Puri to Lord Caitanya]:

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material

existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord."

In the Anubhasya, Sri Bhaktisiddhanta Sarasvati Gosvami says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of maya and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead, Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, he can realize a transcendental position which is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, santa, dasya, sakhya, vatsalya and madhurya—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jnana, abhidheya and prayojana. Sambandha-jnana refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (prema pum-artho mahan). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Krsna mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Mayavadi sannyasis generally indulge. Sri Sankaracarya also stressed this point. Na hi na hi raksati dukrn-karane: "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Krsna maha-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Krsna very soon situates the Lord within the heart of the devotee. By thus addressing Radha and Krsna one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Krsna mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

~Sri Caitanya-caritamrta Adi-lila 7.73

By offenseless chanting, one attains God realization, develops mystic powers and, ultimately, becomes a confidential devotee of the Lord:

[Narada Muni to Srila Vyasadeva]:

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form. O brahmana, thus by the Supreme Lord Krsna I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Sri Krsna. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from his personal experience, and one can obtain all the facilities which Sri Narada obtained by perfecting the chanting process of the sound representation of the Lord.

~Srimad-Bhagavatam 1.5.38–39

Chanting Hare Krsna not only frees one from false ego, but elevates the soul to its eternal, constitutional position of pure devotional service:

Simply understanding ahankara means no more than understanding the false identification. Simply understanding that I am not matter, I am soul, is not perfection. The impersonalist, the void philosopher, simply thinks of the negative, that I am not this matter, I am not this body. This will not stay. You have to not only realize that you are not matter, but you have to engage yourself in the spiritual world. And that spiritual world means to be working in Krsna consciousness. That spiritual world, that functioning of real life, is Krsna consciousness... Chanting the maha-mantra—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is the process not merely of putting an end to this false conception of the self, but it goes beyond that, to the point where the pure spirit soul engages in his eternal, blissful, all-knowing activities in the loving service of God. This is the height of conscious development, the ultimate goal of all living entities now evolving through the cycles and species of material nature.

~Krsna Consciousness: The Topmost Yoga System

19.

By Chanting the Holy Name, One Comes to Understand / Realize / See Krsna

By chanting, one comes to understand Krsna:

"Therefore material senses cannot appreciate Krsna's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krsna really is."

~Bhakti-rasamrta-sindhu (1.2.234) [cited:

~Sri Caitanya-caritamrta Madhya-lila 17.136]

Krsna says that out of many thousands of people, one may try to make perfection of this life; and out of many millions of such persons on the path of perfection, only one may understand Krsna. So understanding Krsna is not very easy. But it is also the easiest. It is not easy, but at the same time it is the easiest. It is the easiest if you follow the prescribed forms... Krsna says that out of many millions of people, one may understand Him. But, by chanting of this Hare Krsna, as introduced by Lord Caitanya—chanting and dancing—you can understand Krsna within a very short time.

~Krsna Consciousness: The Topmost Yoga System

That is the qualification to understand Bhagavad-gita as it is and Krsna as He is—one must become Krsna conscious.

And what is this Krsna consciousness? That is the process of cleansing the dust from the mirror of the mind through the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. By chanting this mantra and by hearing Bhagavad-gita, we can gradually attain to Krsna consciousness. *isvarah sarva-bhutanam* [Bg. 18.61]—Krsna is always present within our heart. The individual soul and the Supersoul are both sitting in the tree of the body. The individual soul (jiva) is eating the fruit of the tree, and the Supersoul (Paramatma) is witnessing. As the individual soul begins the process of devotional service and gradually begins to develop his Krsna consciousness, the Supersoul who is seated within begins to help him dust all the impurities from the mirror of the mind. Krsna is a friend to all saintly persons, and the attempt to become Krsna conscious is a saintly endeavor. *Sravanam kirtanam*—by chanting and hearing one can come to understand the science of Krsna and thereby come to understand Krsna...

Sri Krsna Himself comes to deliver Bhagavad-gita and to help us to become God conscious. Indeed, this very material creation is given to us to utilize for this cultivation. But if after receiving this chance and this gift of human life we do not utilize them to develop Krsna consciousness, we shall be missing this rare opportunity. The process for cultivation is very simple: sravanam kirtanam—hearing and chanting. We have nothing to do other than listen, and by listening carefully, enlightenment is sure to come. Krsna will surely help, for He is seated within. We only have to make the effort and spare a little time... This chanting of Hare Krsna is a process by which all contaminations due to material association are removed from the mirror of the mind. There is no need for external help in reviving our Krsna consciousness, for Krsna consciousness is dormant within the self. In fact, it is the very quality of the self. We have only to invoke it by this process.

~On the Way to Krsna

Krsna is available under any circumstances, if we want to catch Him. Krsna says in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me."

If one is actually very serious in searching for Krsna, Krsna is everywhere. Andantara-stha-paramanu-cayantara-stham govindam adi-purusam tam aham bhajami (Brahma-samhita 5.35). Krsna is present within the universe, within our hearts, and even within the atom. So it is not difficult to find Him, but one must know the process by which to do so. This process is very simple, and by the order of Sri Caitanya Mahaprabhu we are distributing this process to everyone, without charge. The process is to chant Hare Krsna. As soon as one chants Hare Krsna, one will immediately understand Krsna.

~Teachings of Queen Kunti

Understanding God begins with understanding His name:

Although this material world is nothing but darkness, people are very proud of their eyes. They are always saying, "Can you show me God?" The answer to that is: "Have you the eyes to see God?" Why is the emphasis placed on seeing? Certainly, God can be seen, as stated in Brahma-samhita (5.38), premanjana-cchurita-bhakti-vilocanena: "Govinda [Krsna] is always seen by the devotee whose eyes are anointed by the pulp of love."

If we are devotees, lovers of God, the ointment of love will clear our eyes. In order to see God, we have to cleanse our eyes by wiping away the cataracts of material contamination. Although we may be eager to see God, we cannot see Him with these material eyes. Not only can we not see Him, but we cannot understand Him, although His name is there. Understanding God means first of all understanding His name. Therefore from the beginning we should chant the Hare Krsna maha–mantra. God is not different from His name. Krsna's name and Krsna's person are the same.

–Teachings of Lord Kapila, the Son of Devahuti

The process of understanding Krsna begins with chanting the holy name:

The transcendental nature of Krsna is not possible to understand with our blunt material senses. Krsna's name, form, qualities and pastimes are all divya, divine. Our present material senses have to be purified by engagement in the Lord's service, and our first engagement begins with the tongue. It is with the tongue that we can chant the transcendental names of the Lord.

–Teachings of Lord Kapila, the Son of Devahuti

One can understand Krsna only by devotional service, beginning with chanting the holy name:

In the Brahma–samhita it is stated that the Personality of Godhead cannot be understood simply by study of the Vedanta literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known... The fact is that no one can understand Krsna without rendering devotional service and without developing Krsna consciousness. The Gita confirms this.

One cannot understand the Supreme Personality of Godhead, Krsna, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Krsna consciousness, beginning by chanting the maha–mantra–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare–then only can one understand the Supreme Personality of Godhead.

–Bhagavad–gita As It Is 7.24

One must chant the holy name to cleanse the mind and heart so that one can become sober, understand his higher duty, and understand the Lord:

Prahlada is always situated in the Vaikuntha planets of the spiritual world, but on behalf of

the fallen souls he asks how, when his mind is always disturbed by material things, he can discuss the transcendental position of the Lord... especially in this age of Kali, the mind must be cleansed; and this is possible only by the chanting of the Hare Krsna maha-mantra. Ceto-darpana-marjanam [Cc. Antya 20.12]. In this age, the process of chanting the Hare Krsna maha-mantra is the only method by which to cleanse the sinful mind. When the mind is completely cleansed of all sinful reactions, one can then understand his duty in the human form of life. The Krsna consciousness movement is meant to educate sinful men so that they may become pious simply by chanting the Hare Krsna maha-mantra... To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the Hare Krsna maha-mantra. Prahlada Maharaja has confirmed this process in previous verses. Tvad-virya-gayana-mahamrta-magna-cittah. Prahlada further confirms that if one's mind is always absorbed in thought of Krsna, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

~Srimad-Bhagavatam 7.9.39

The process of Krsna consciousness is the process of purifying the senses through the chanting of Hare Krsna so that one can understand God:

God cannot be seen by material senses, therefore the bhakti-yoga process is the process of purifying the senses so that we will be able to understand what and who God is. We have power of seeing, hearing, touching, tasting and so on, but if these senses are blunt, we cannot understand God. The process of Krsna consciousness is the process of training these senses through regulated principles, specifically through the chanting of Hare Krsna.

~Raja-vidya: The King of Knowledge

By chanting of the holy name, which is the basis of devotional service and bhagavata-dharma, one comes to understand the Supreme Personality of Godhead:

[Yamaraja to the Yamadutas]:

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

The Bhagavatam says, sa vai pumsam paro dharmo yato bhaktir adhoksaje: [SB 1.2.6] the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nama-grahana, chanting of the holy name of the Lord (sravanam kirtanam visnroh smaranam pada-sevanam [SB 7.5.23]). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord

and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead.

~Srimad-Bhagavatam 6.3.22

By chanting the maha-mantra, one will understand Krsna, and thus everything will be understood:

Simply by chanting, one can have self-realization, God realization, and when there is God realization, then nature realization is included also. For example, if one learns one, two, three, four, five, six, seven, eight, nine, and zero, then he has studied the entirety of mathematics because mathematics means simply changing the places of these ten figures. That's all. Similarly, if one simply studies Krsna, then all his knowledge is perfect. And Krsna is easily understood simply by chanting this mantra, Hare Krsna. So why not take this opportunity?

~The Science of Self-Realization

In this age, the chanting of Hare Krsna will deliver the people of the world from their forgetfulness of God:

Today people have forgotten their relationship with God, but this incarnation of Krsna in the form of His holy names, this chanting of Hare Krsna, will deliver all the people of the world from their forgetfulness. Lord Caitanya Mahaprabhu says that if we chant or associate with the chanting of the holy names of Krsna, we will reach the highest perfectional stage of life.

~Elevation to Krsna Consciousness

In order to attain God realization and spiritual happiness in this age, we have only to chant the names of Krsna:

Krsna is within, but due to our material conditioning, we do not realize it. Those who are of the nature of fiends and demons (raksasim asurim) think that this material life is all and that it is the purpose of human life to squeeze out as much pleasure from matter as possible. They try squeezing, but they are constantly baffled. Squeezing material nature is not the process for finding out real pleasure. If we are searching for real pleasure, we have to take to Krsna consciousness. All happiness in the material world has a beginning and an end, but happiness in Krsna is unlimited, and there is no end. In order to get this happiness we simply have to sacrifice a little time and chant Hare Krsna. In former ages, the great sages and demigods used to sacrifice their whole lives for realizing the Supreme, and still they would not attain success. For this age Caitanya Mahaprabhu has given an easy process for God realization. All that is necessary is careful listening. We have to listen to

Bhagavad-gita, and we have to chant the names of Kṛṣṇa and listen to them carefully. We should not be puffed up, falsely thinking that our knowledge is great or that we are very learned. We need only become a little gentle and submissive to hear the messages from Kṛṣṇa.

~Raja-vidya: The King of Knowledge

One can realize Kṛṣṇa by hearing and vibrating the Hare Kṛṣṇa mantra and tasting prasāda: The word mahatma means "broad-minded." One who cannot understand Kṛṣṇa is not broad-minded, but cripple-minded. If one becomes broad-minded, then by the grace of Kṛṣṇa one can understand Kṛṣṇa.

The process of understanding Kṛṣṇa is sevonmukha—by rendering service. Sevonmukhe hi jihvadau. Realization of Vasudeva is possible by rendering service, beginning with the tongue. The tongue has two functions—to vibrate and to taste. So if one repeatedly hears and vibrates the Hare Kṛṣṇa mantra and tastes prasāda, food offered to Kṛṣṇa, by this very simple method one will realize Vasudeva, Kṛṣṇa. Kṛṣṇa will reveal Himself. It is not that by our endeavor alone we can understand Kṛṣṇa, but our endeavor in loving service will make us qualified, and then Kṛṣṇa will reveal Himself (svayam eva sphuraty adah).

~Teachings of Queen Kuntī

By offenseless chanting, one attains God realization, develops mystic powers and, ultimately, becomes a confidential devotee of the Lord:

[Narada Muni to Śrīla Vyāsadeva]:

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form. O brahmana, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the

mystic powers dormant in him. Sri Narada has explained all these from his personal experience, and one can obtain all the facilities which Sri Narada obtained by perfecting the chanting process of the sound representation of the Lord.

~Srimad-Bhagavatam 1.5.38-39

By chanting the Hare Krsna mantra offenselessly in the association of devotees one becomes pure in heart and realizes the transcendental nature of the Lord:

[Lord Siva to Lord Visnu]:

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

As stated in Srimad-Bhagavatam (3.25.25):

satam prasangan mama virya-samvido

bhavanti hrt-karna-rasayanah kathah

tad josnad asv apavarga-vartmani

sraddha ratir bhaktir anukramisyati

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has repeatedly said:

'sadhu-sanga', 'sadhu-sanga'-sarva-sastre kaya

lava-matra sadhu-sange sarva-siddhi haya

(Sri Caitanya-caritamrta Madhya-lila 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Krsna consciousness. Sadhu-sanga, or association with a devotee, means always engaging in Krsna consciousness by chanting the Hare Krsna mantra and by acting for Krsna. Specifically, chanting the Hare Krsna mantra purifies one, and this chanting is therefore recommended by Sri Caitanya Mahaprabhu. Ceto-darpana-marjanam: [Cc. Antya 20.12] by chanting the names of Krsna, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idam hi visvam bhagavan ivetarah (S.B. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-sanga, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure head of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a purehearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the maha-mantra and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word muni means "thoughtful." A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Sukadeva Gosvami are also called muni, and Vyasadeva is addressed as Mahamuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

~Srimad-Bhagavatam 4.24.59

Offenseless chanting leads to realization of the form, qualities and pastimes of the Lord: By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc... Hearing of the holy name gradually promotes one to the stage of hearing about His form, about His attributes, His pastimes and so on, and thus the necessity of the chanting of His glories develops successively.

~Srimad-Bhagavatam 2.1.11

By chanting the holy name, one is cleansed of the material concept of life and awakens in realization of the Lord's transcendental form, qualities, etc.:

As enunciated by Lord Sri Caitanya Mahaprabhu, ceto-darpana-marjanam: [Cc. Antya 20.12] by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead—isvarah paramah krsnah sac-cid-ananda-vigraha [Bs. 5.1]. Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name,

transcendental form and qualities, His paraphernalia, and everything pertaining to Him.
~Srimad-Bhagavatam 7.5.23–24

Simply by keeping a picture of Lord Caitanya and chanting Hare Krsna one can worship God and realize Him:

In the Srimad-Bhagavatam it is said that [Lord Caitanya] is the incarnation of God in this age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates—Nityananda, Advaita, Gadadhara, and Srivasa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Krsna mantra, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Sri Caitanya Mahaprabhu at home and chants Hare Krsna, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Krsna mantra and worship God. Therefore it is a great opportunity.

~The Science of Self-Realization

Hearing the vibration of the sound Hare Krsna is nondifferent from seeing the Supreme Personality of Godhead directly:

In bhakti there are nine different activities: sravanam kirtanam visnoh smaranam pada-sevanam/ arcanam vandanam dasyam sakhyam atma-nivedanam [SB 7.5.23].

Because all these devotional activities are absolute, there is no fundamental difference between worshipping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord... Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called kirtana. Performing kirtana and hearing the vibration of the sound Hare Krsna is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord's activities.

~Srimad-Bhagavatam 7.4.25–26

By constantly chanting the maha-mantra, one makes progress in spiritual life and ultimately sees Krsna face to face:

Srila Sridhara Svami quotes that to do what is good and to reject what is not good is called mangala, or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Krsna consciousness movement, we accept this principle by rejecting four prohibited items—namely illicit sex life, intoxication, gambling and flesh—eating—and accepting the daily chanting of at least sixteen rounds of the Hare Krsna maha—mantra and daily meditation three times a day by chanting the Gayatri mantra. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty—four hours a day the maha—mantra—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Krsna, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Krsna, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror.

~Srimad—Bhagavatam 4.21.42

Krsna reveals Himself to one who performs devotional service, beginning with chanting: When it is not possible to understand even the material things which we daily see with our eyes, what can we say of the spiritual world and Krsna, the Supreme Personality of Godhead? He is the supreme spiritual form, and it is not possible to understand Him by our limited senses. Then why are we bothering so much for Krsna consciousness, if it is not possible? If these imperfect senses cannot realize Krsna as He is? The answer is that if you become submissive, if you develop the spiritual attitude of following Krsna, and you are as a servant or a friend, as a parent or as a lover—if you begin to give service to the Supreme Lord then you can begin to know Him.

Your service begins with the tongue. How? By the tongue you can chant Hare Krsna, and by the tongue you can taste krsna—prasada, spiritual food. So, the beginning of the process is very nice. You can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—and whenever prasada is offered to you by Krsna, by His kindness, you accept it. The result will be that if you become submissive, and if you begin this service—chanting and eating prasada—Krsna will reveal Himself before you.

~Krsna Consciousness: The Topmost Yoga System

Krsna reveals Himself to the devotee who faithfully chants His holy name: When one fully engages in chanting the Hare Krsna maha—mantra, he gradually realizes his own spiritual identity. Unless one faithfully chants the Hare Krsna mantra, Krsna does not

reveal Himself: *sevonmukhe hi jihvadau svayam eva sphuraty adah* (Bhakti-rasamrta-sindhu 1.2.234). We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (*sevonmukhe hi jihvadau*), which means that we should always chant the holy names of the Lord and accept *kṛṣṇa-prasāda*. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

~The Nectar of Instruction Text 5

The Lord reveals Himself to the offenseless chanter:

Chanting of the Hare Kṛṣṇa mantra is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa mantra, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

~Srimad-Bhagavatam 4.8.53

20.

The Holy Name Evokes Love of God

Liberation and freedom from sinful reactions are merely by-products of chanting the holy name. The real result is ecstatic love of Kṛṣṇa:

It was mentioned in the assembly that Haridāsa ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name. Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage." Haridāsa ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa. 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.' Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the

holy name of the Lord. An example is found in the gleams of morning sunlight. 'As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.'" After reciting this verse, Haridasa thakura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridasa thakura, "It is better for you to explain the meaning of this important verse." Haridasa thakura said, "As the sun begins to rise, even before visible it dissipates the darkness of night. With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties. Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa. Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name."

~Sri Caitanya-caritamṛta Antya-līla 3.176-86

The holy name brings love for Kṛṣṇa:

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa maha-mantra.

~Sri Caitanya-caritamṛta Antya-līla 3.268

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

~Cc Adi-līla 1.96

As a result of chanting the Hare Kṛṣṇa maha-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

~Sri Caitanya-caritamṛta Adi-līla 8.28

By chanting offenselessly, one attains love of Godhead:

[Lord Caitanya to Sanātana Gosvāmī]:

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

~Sri Caitanya-caritamṛta Antya-līla 4.71

When one is on the transcendental stage of chanting the holy name, he attains love of God: By chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

~Teachings of Lord Caitanya

By chanting, one is freed from material activities and develops love for Kṛṣṇa:

[Lord Caitanya to Satyaraja]:

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened."

~Sri Caitanya-caritamṛta Madhya-līla 15.109

By constantly chanting the holy name, one easily attains liberation and love of Godhead:

[Lord Caitanya to Prakāśānanda Sarasvatī]:

Sri Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhagavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead."

~Sri Caitanya-caritamṛta Madhya-līla 25.154

Chanting the holy name initiates the flow of waves of love for Kṛṣṇa:

[Lord Caitanya to Svarūpa Dāmodara and Rāmananda Rāya]:

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa."

~Sri Caitanya-caritamṛta Antya-līla 20.11

If one is expert in chanting the holy name, he will, without fail, attain love of Godhead: The Lord then told Sanatana Gosvami that the association of good devotees, engagement in the transcendental service of the Lord, the understanding of Srimad-Bhagavatam, the chanting of the holy name of the Lord, and residence in a holy place like Vrndavana or Mathura are all very important for elevation to the transcendental plane. One need not attain all five of these items; if one is expert in just one of them, he will, without fail, be elevated to the stage of love of Godhead.

~Teachings of Lord Caitanya

The great fruit of love of Godhead is distributed through the medium of chanting the maha-mantra:

The fruit of love of God is so tasteful that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahaprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahaprabhu's gift, the Hare Krsna maha-mantra. The statements of Caitanya-caritamrta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting of the maha-mantra-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Sri Caitanya-caritamrta Adi-lila 9.48

How chanting the holy name elevates one to the position of ecstatic pure devotional service to Krsna:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"By performing congregational chanting of the Hare Krsna mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service. The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love."

~Sri Caitanya-caritamrta Antya-lila 20.13-14

By associating with pure devotees engaged in chanting the Hare Krsna mantra, one's heart is purified and one develops pure love for Krsna:

An example of rising to the stage of ecstatic love by executing the regulative principles of

devotional service is given in the life story of Narada, which is described to Vyasadeva in Srimad-Bhagavatam. Narada tells there of his previous life and how he developed to the stage of ecstatic love. He was engaged in the service of great devotees and used to hear their talks and songs. Because he had the opportunity to hear these pastimes and songs of Krsna from the mouths of pure devotees, he became very attracted within his heart. Because he had become so eager to hear these topics, he gradually developed within himself an ecstatic love for Krsna. This ecstatic love is prior to the pure love of Krsna, because in the next verse Narada confirms that by the gradual process of hearing from the great sages he developed love of Godhead. In that connection, Narada continues to say in the First Canto, Fifth Chapter, verse 28, of the Bhagavatam, "First I passed my days in the association of the great sages during the rainy autumn season. Every morning and evening I heard them while they were singing and chanting the Hare Krsna mantra, and thus my heart gradually became purified. As soon as I heard them with great attention, the influence of the modes of material ignorance and passion disappeared, and I became firmly fixed in devotional service to the Lord."

These are practical examples of how one can develop to the stage of ecstatic love simply by the association of pure devotees. It is essential, therefore, that one constantly associate with pure devotees who are engaged morning and evening in chanting the Hare Krsna mantra. In this way one will get the chance to purify his heart and develop this ecstatic pure love for Krsna.

~The Nectar of Devotion

By chanting the Hare Krsna maha-mantra, one's heart becomes cleansed, one's love for Krsna and eternal relationship with Him is revived, and one goes back to Godhead: In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahaprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Sri Caitanya Mahaprabhu. Rupa Gosvami said:

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

In this verse, Sri Caitanya Mahaprabhu is described as maha-vadanya, the most munificent of charitable persons, because He gives Krsna so easily that one can attain Krsna simply by chanting the Hare Krsna maha-mantra. We should therefore take advantage of the benediction given by Sri Caitanya Mahaprabhu, and when by chanting the Hare Krsna mantra we are cleansed of all dirty things (ceto-darpana-marjanam [Cc. Antya 20.12]), we shall be able to understand very easily that Krsna is the only object of love (kirtanad eva

krsnasya mukta–sangah param vrajet).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Krsna and be always engaged in His service (sevonmukhe hi jihvadau svayam eva sphuraty adah). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Krsna mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarupa–siddhi. We should take advantage of this benediction and go back home, back to Godhead. Srila Narottama dasa thakura has therefore sung, patita–pavana–hetu tava avatara: Caitanya Mahaprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

~Srimad–Bhagavatam 10.3.37–38

Anyone who has attained transcendental affection for Krsna by constantly chanting His holy name remains satisfied in any condition of life simply by remembering the holy name: There is a statement by a person fallen in a hellish condition of life. He addressed the Supreme Lord thus: "My dear Lord, Yamaraja has placed me in a situation which is full of filthy and obnoxious smells. There are so many insects and worms, surrounded by the stools left by different kinds of diseased persons. And after seeing this horrible scene, my eyes have become sore, and I am becoming nearly blind. I therefore pray, O my Lord, O deliverer from the hellish conditions of life. I have fallen into this hell, but I shall try to remember Your holy name always, and in this way I shall try to keep my body and soul together." This is another instance of ecstatic love for Krsna in an abominable situation.

It is to be understood that any person who is constantly engaged in chanting the holy names of the Lord–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare–has attained a transcendental affection for Krsna, and as such, in any condition of life, he remains satisfied simply by remembering the Lord's name in full affection and ecstatic love.

~The Nectar of Devotion

Whereas the holy name of Lord Rama gives liberation, the holy name of Lord Krsna gives one ecstatic love of Krsna:

[Mayadevi, in the form of a prostitute, to Haridasa thakura]:

"The holy name of Lord Rama certainly gives liberation, but the holy name of Krsna transports one to the other side of the ocean of nescience and at last gives one ecstatic love

of Krsna."

In an indirect way, this verse explains the chanting of the Hare Krsna maha-mantra. The Hare Krsna maha-mantra—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—includes both the holy name of Lord Krsna and the name of Lord Rama. Lord Rama gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Krsna, one falls down to the material world again... The Hare Krsna maha-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Krsna. If one takes shelter at the lotus feet of Krsna after liberation, he develops his dormant ecstatic love for Krsna. That is the highest perfection of life.

~Sri Caitanya-caritamrta Antya-lila 3.257

Revival of love of God does not depend on mechanical hearing and chanting, but on the Lord's causeless mercy:

[Devotional service] is a great transcendental science and begins with the process of hearing and chanting the name, fame, glory, etc., of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting, but it solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotee, He may endow him with His loving transcendental service.

~Srimad-Bhagavatam 1.7.6

21.

The Holy Name Evokes Ecstasy

Offenseless chanting of the holy name brings ecstasy:

[Lord Caitanya to Prakasananda Sarasvati]:

"After describing the potency of the Hare Krsna maha-mantra, My spiritual master taught Me another verse, advising Me to always keep the name within My throat. 'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.' Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered. While chanting the holy name

of the Lord in pure ecstasy, I lose Myself, and thus I laugh, cry, dance and sing just like a madman. Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge. I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of My spiritual master. 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this maha–mantra! Chanting the holy name in ecstasy causes one to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak. 'It is the nature of the Hare Kṛṣṇa maha–mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.'

Sri Caitanya Mahaprabhu prays in His Siksastaka:

yugayitam nimesena
caksusa pravrsayitam
sunnyayitam jagat sarvām
govinda–virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence."

It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa maha–mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place... In this verse [83] it is explained that one who chants the Hare Kṛṣṇa mantra develops bhava, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. Bhava is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad–guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa maha–mantra. Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently

manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kṛṣṇa maha-mantra... While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhava, one always thinks of Kṛṣṇa in many different ways. One who has attained this bhava stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration, tears, etc., are added to this bhava stage, the devotee gradually attains love of Kṛṣṇa.

~Sri Caitanya-caritamṛta Ādi-līla 7.75-83

One who chants offenselessly develops symptoms of ecstasy and becomes eligible to enter the kingdom of God:

[Lord Brahma to the demigods]:

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities...

When one is free from all ten offenses in chanting the holy name of God, he develops the ecstatic bodily features called pulakasru. Pulaka means "symptoms of happiness," and asru means "tears in the eyes." The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God.

~Srimad-Bhagavatam 3.15.25

By hearing the holy name, the devotee is merged in transcendental bliss:

[Lord Caitanya to Sarvaśhauma Bhattācārya]:

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

~Sri Caitanya-caritamṛta Mādhya-līla 10.140

The holy name enables one to taste the full nectar of transcendental life at every step:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"... The chanting of the holy name of Krsna expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step."

~Sri Caitanya-caritamrta Antya-lila 20.12

One who chants the holy name is blessed by Krsna and experiences devotional ecstasy:

[Lord Caitanya to Amogha]:

"Therefore, Amogha, get up and chant the Hare Krsna maha-mantra! If you do so, Krsna will unfailingly bestow mercy upon you." After hearing Sri Caitanya Mahaprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Krsnu. Thus he became mad with ecstatic love and began to dance emotionally. While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms-trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Sri Caitanya Mahaprabhu began to laugh.

~Sri Caitanya-caritamrta Madhya-lila 15.277-79

Chanting brings one to the spiritual platform of ecstasy:

By practical experience also, one can perceive that by chanting this maha-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum.

In the beginning, there may not be the presence of all transcendental ecstasies, which are eight in number. These are: (1) being stopped as though dumb, (2) perspiration, (3) standing up of hairs on the body, (4) dislocation of voice, (5) trembling, (6) fading of the body, (7) crying in ecstasy, and (8) trance. But there is no doubt that chanting for a while takes one immediately to the spiritual platform, and one shows the first symptom of this in the urge to dance along with the chanting of the mantra. We have seen this practically. Even a child can take part in the chanting and dancing. Of course, for one who is too entangled in material life, it takes a little more time to come to the standard point, but even such a materially engrossed man is raised to the spiritual platform very quickly.

~The Science of Self-Realization

A small attachment for chanting Hare Krsna (etc.) can arouse devotional ecstasy even in a neophyte:

Rupa Gosvami has stated that the five kinds of devotional activities-namely, residing in

Mathura, worshiping the Deity of the Lord, reciting Srimad-Bhagavatam, serving a devotee, and chanting the Hare Krsna mantra—are so potent that a small attachment for any one of these five items can arouse devotional ecstasy even in a neophyte.

~The Nectar of Devotion

If materialistic persons would use their dry tongues to chant the holy name, they would taste sweet nectar and enjoy life:

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

Lord Caitanya's movement of Krsna consciousness is full of dancing and singing about the pastimes of Lord Krsna. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

~Sri Caitanya-caritamrta Adi-lila 2.2

By the simple process of chanting, one's transcendental bliss simply increases:

[Krsna consciousness] is called avyayam. Vyaya means "exhaustion." For example, one may have a hundred dollars, and if they are spent one after another, the next day it will come to zero. That is vyaya, exhaustible. But Krsna consciousness is not like that. If you cultivate this knowledge of Krsna consciousness, then it will increase. That is certified by Lord Caitanya Mahaprabhu. Anandambudhi—vardhanam. Ananda means "pleasure," "transcendental bliss," and ambudhi means "ocean." In the material world we see that the ocean does not increase. But if one cultivates Krsna consciousness, then his transcendental bliss will simply increase. Anandambudhi—vardhanam. And I shall always remind everyone that the process is very simple. Anyone can chant, anywhere, without taxation or loss, but the gain is very great.

~The Science of Self-Realization

The word rasa means "taste," or "mellow." We enjoy sweets or candy because of their taste.

Everyone is trying to enjoy some taste, and we want to enjoy sex because there is some taste there. That is called adi taste. Material tastes are different because they are tasted and quickly finished. Material tastes last only a few minutes. You may take a piece of candy, taste it, and say, "Oh, that is very nice," but you have to taste another in order to continue the enjoyment. Material taste is not unlimited, but real taste is without end. Spiritual taste cannot be forgotten; it goes on increasing. Anandambudhi–vardhanam. Caitanya Mahaprabhu says, "This taste is always increasing." Spiritual taste is like the ocean in the sense that it is very great. The Pacific Ocean is always tossing, but it is not increasing. By God's order, the ocean does not extend beyond its limit, and if it extends, there is havoc. Lord Caitanya Mahaprabhu says that there is another ocean, an ocean of transcendental bliss, an ocean that is always increasing. Anandambudhi–vardhanam pratipadam purnamrtasvadanam/ sarvatma–snapanam param vijayate sri–krsna–sankirtanam. By chanting Hare Krsna, our pleasure potency increases more and more.

~The Path of Perfection

A pure devotee absorbed in chanting the holy name of Krsna merges into the ocean of love of Krsna:

To realize our relationship with Krsna, we have but to follow in the footsteps of Lord Caitanya and His chief associates, the six Gosvamis–Sri Rupa, Sanatana, Sri Jiva, Gopala, Raghunatha dasa, and Raghunatha Bhatta. These Gosvamis were always engaged in chanting Hare Krsna and dancing in ecstasy. They taught that when one is merged in krsna–kirtana, or the chanting of the holy names of Krsna, he merges into the ocean of love of Krsna. As soon as the sound of Krsna's name is vibrated, one can immediately merge into the ocean of love. That is the sign of pure devotion. Thus at kirtanas the six Gosvamis would merge immediately into the ocean of love of Godhead.

~The Science of Self–Realization

A devotee should long for the day when, by chanting the holy name, symptoms of ecstasy will appear in his body:

The fruit of love of Godhead distributed by Caitanya Mahaprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys... The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered. With His sankirtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His sankirtana movement.

While chanting the Hare Krsna maha–mantra, Sri Caitanya Mahaprabhu sometimes fainted and remained unconscious for many hours. He prays in His Siksastaka:

yugayitam nimesena
caksusa pravrsayitam
sunnyayitam jagat sarvam
govinda–virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." (Siksastaka 7)

This is the perfectional stage of chanting the Hare Krsna mantra and eating the fruit of love of Godhead, as exhibited by Sri Caitanya Mahaprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Krsna mantra, the time will come when these symptoms will appear. Tears will fill his eyes, and he will be unable to chant distinctly the maha–mantra, and his heart will throb in ecstasy. Sri Caitanya Mahaprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

~Sri Caitanya–caritamrta Adi–lila 9.49–52

A devotee's aspiration to chant in ecstasy:

"O lotus–eyed one, when will I be able to always chant Your holy name, and being inspired by that chanting, when will I be able to dance on the banks of the Yamuna?"

~Bhakti–rasamrta–sindhu (1.2. 156)

~[cited: Teachings of Lord Caitanya]

"My dear Lord, O lotus–eyed one, when will that day come when on the bank of the Yamuna, I shall become just like a madman, and continue to chant Your holy name while incessant tears flow from my eyes?"

~Narada–pancaratra

~[cited: The Nectar of Devotion]

The whole universe becomes ecstatic by the influence of the transcendental vibration of the holy name:

The goodness of the great sage Narada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Srila Bhaktivinoda thakura has sung:

narada muni, bajaya vina,
'radhika–ramana'–name

nama amani, uditā haya,

bhakata—gita—same
amiya—dhara, varise ghana,
sravana—yugale giya
bhakata jana, saghane nace,

bhariya apana hiya
madhuri—pura, asaba paśi',
mataya jagata—jane
keha va kande, keha va nace,

keha mate mane mane
panca—vadana, narade dhari',
premera saghana rola
kamalasana, naciya bale,
'bola bola hari bola'
sahasranana, parama—sukhe,
'hari hari' bali' gaya
nama—prabhava, matila visva,

nama—rasa sabe paya
sri—kṛṣṇa—nama, rasane sphuri',
pura 'la amara asa
sri—rupa—pade, yacaye iha,
bhaktivinoda dasa

The purport of this song is that Narada Muni, the great soul, plays a stringed instrument called a vina, vibrating the sound radhika—ramana, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called madhuri—pura. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Siva embraces Narada Muni and begins talking in an ecstatic voice, and seeing Lord Siva dancing with Narada, Lord Brahma also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!'" The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda thakura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rupa Gosvami that this chanting of harer nama [Adi 17.21] may go on nicely like this."

~Srimad-Bhagavatam 6.5.22

Nama–sankirtana makes the world dance in ecstasy:

[Lord Krsna, thinking to Himself]:

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

~Sri Caitanya–caritamrta Adi–lila 3.19

To taste the nectar of the holy name, great demigods and sages, and even Krsna Himself, descended in human form:

During the incarnation of Lord Caitanya to inaugurate the Krsna consciousness movement, even such personalities as Lord Brahma, Lord Siva and the four Kumaras took birth upon this earth, being allured by ecstatic love of Lord Krsna. All of them, including the great sage Narada and devotees like Prahlada, came here as if human beings, chanting the holy names of Lord Krsna together and dancing and floating in the inundation of love of Godhead. The goddess of fortune and others, allured by love of Krsna, also came down in the form of human beings and tasted the holy name of the Lord in love. What to speak of others, even Krsna, the son of Nanda Maharaja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Krsna.

~Sri Caitanya–caritamrta Antya–lila 3.262–65

Those who have tasted the nectar of chanting the holy name do not care for any other spiritual bliss or for material comforts:

[The personified Vedas said:]

"The most intelligent devotees do not take to any means of self–realization except devotional service and constant engagement in the nine different processes of devotional life, especially hearing and chanting. When hearing and chanting about Your transcendental pastimes, Your devotees do not care even for the transcendental bliss derived from liberation or from merging into the existence of the Supreme. Such devotees are not interested even in so–called liberation, and certainly they have no interest in material activities for elevation to the heavenly planets for sense gratification. Pure devotees seek only the association of paramahansas, or great liberated devotees, so that they can continually hear and chant about Your glories. For this purpose the pure devotees are prepared to sacrifice all comforts of life, even giving up the material comforts of family life and so–called society, friendship and love. Those who have tasted the nectar of devotion by relishing the transcendental vibration of chanting Your glories, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, do not care for

any other spiritual bliss or for material comforts, which appear to the pure devotee to be less important than the straw in the street."

~Krsna, the Supreme Personality of Godhead

Bhava results from understanding that Krsna's person and name are identical:

The transcendental ecstatic attachment for Krsna which results from perfectly understanding that Krsna's person and name are identical is called bhava. One who has attained bhava is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from bhava, and when bhava is intensified, it is called love of Godhead. Lord Caitanya told Prakasananda Sarasvati that the holy name of Krsna, called the maha-mantra (great chanting), enables anyone who chants it to attain the stage of love of Godhead, or intensified bhava.

~Teachings of Lord Caitanya

The bliss derived from chanting the holy name is far greater than the happiness of impersonal Brahman realization:

[Lord Caitanya to Prakasananda Sarasvati]:

"Compared to the ocean of transcendental bliss which is tasted by chanting the Hare Krsna mantra, the pleasure derived from impersonal Brahman realization [brahmananda] is like the shallow water in a canal."

~Sri Caitanya-caritamṛta Ādi-līla 7.97

Impersonalists' apparent ecstatic reactions to chanting the holy name are merely reflections of ecstatic love:

Sometimes impersonalists who are not actually in devotional service may also exhibit such symptoms of ecstatic love, but this is not accepted as actual ecstasy. It is a reflection only. For example, sometimes in Varanasi, a holy city for impersonalist scholars, there may be seen a sannyasi crying from hearing the glories of the Lord. Impersonalists also sometimes chant the Hare Krsna mantra and dance, but their aim is not to serve the Lord. It is to become one with the Lord and merge into His existence. Rupa Gosvami therefore says that even if the reactions to chanting are manifested in the impersonalist's body, they should not be considered to be symptoms of actual attachment, but reflections only, just like the sun reflected in a dark room through some polished glass. The chanting of Hare Krsna, however, is so nice and transcendental that it will eventually melt even the hearts of persons who are impersonalists. Rupa Gosvami says that the impersonalists' symptoms are simply reflections of ecstatic love, not the real thing.

~The Nectar of Devotion

22.

Chanting of the Holy Name in the State of Ecstasy

In the stage of bhava, the devotee is strongly attached to the process of chanting:

[Lord Caitanya to Sanatana Gosvami]:

"Due to having a great relish for the holy name, one is inclined to chant the Hare Krsna maha-mantra constantly. 'O Govinda, this youthful girl named Radhika is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.' At this stage of bhava, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process... 'O Lord Pundarikaksa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamuna?' These are the symptoms of a person who has developed attraction [bhava] for Krsna."

~Sri Caitanya-caritamrta Madhya-lila 23.32-34, 37-38

[The quoted statements are found in Bhakti-rasamrta-sindhu, 1.3.38 and 1.2.156 respectively.]

Strong attachment to chanting as a characteristic of ecstatic love:

Rupa Gosvami next describes the characteristics of a person who has actually developed his ecstatic love for Krsna. The characteristics are as follows: ... 7) He is very much attached to the chanting of the holy names of the Lord...

~The Nectar of Devotion

Taste for chanting the holy name as a subordinate sign of ecstatic emotion:

"When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vrndavana. These are all called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify."

~Bhakti-rasamrta-sindhu 1.3.25-26

~[cited: Sri Caitanya-caritamrta Madhya-lila 23.18-19]

An advanced devotee experiences ecstasy in chanting the holy name:

[Kavi to Maharaja Nimi]:

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."

~Srimad-Bhagavatam 11.2.40

~[cited: Sri Caitanya-caritamrta Madhya-lila 9.262 and Madhya-lila 23.41]

While chanting the holy name, a pure devotee manifests symptoms of ecstasy:

[isvara Puri to Lord Caitanya]:

"It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord. When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman. Perspiration, trembling, standing of one's bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Krsna mantra."

~Sri Caitanya-caritamrta Adi-lila 7.87-90

A pure devotee, whose consciousness is absorbed in the Supreme Lord, chants the holy name in ecstasy:

[Prahlada Maharaja to his schoolmates]:

When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respect to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Krsna, Hare Krsna! O my Lord, O master of the universe!"

When one chants the holy name of the Lord in ecstasy, not caring for outward social conventions, it is to be understood that he is atmamati. In other words, his consciousness is turned toward the Supreme Personality of Godhead.

~Srimad-Bhagavatam 7.7.35

Ecstatic chanting as a symptom of actual love of Godhead:

[Lord Caitanya to Sanatana Gosvami]:

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing."

~Sri Caitanya-caritamrta Madhya-lila 25.139

Physical symptoms of ecstasy produced by chanting the holy name:

[Lord Caitanya said]:

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

~Sri Caitanya-caritamrta Antya-lila 20.36

Effects of the ecstatic chanting of the name of Krsna:

"I do not know how much nectar the two syllables 'Krs-na' have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

~Vidagdha-madhava (1.15), by Rupa Gosvami

~[cited: Sri Caitanya-caritamrta Antya-lila 1.99]

Narada Muni's ecstatic symptoms due to chanting the Hare Krsna mantra:

When there was stretching of the body of Narada Muni from chanting the Hare Krsna mantra, he chanted so loudly that it was apprehended that Lord Nrsimha had appeared. Thus all the demons began to flee in different directions.

~The Nectar of Devotion

The spiritual master experiences ecstasy in chanting the holy name:

mahaprabhoh kirtana-nrtya-gita
vaditra-madyan-manaso rasena
romanca-kampasru-taranga-bhajo
vande guroh sri-caranaravindam

"Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahaprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

~Sri Sri Gurv-astaka (verse 2), by Visvanatha Cakravarti thakura

Those who chant Hare Krsna in ecstasy are unconcerned with the derision of outsiders: "We shall not care for any outsiders. If they should deride us, we shall still not care for them. We shall simply enjoy the transcendental mellow of chanting Hare Krsna, and thus we shall roll on the ground and dance ecstatically. In this way we shall enjoy transcendental bliss."

~Padyavali, by Rupa Gosvami

~[cited: The Nectar of Devotion]

Those who chant the holy name in spontaneous ecstatic love can taste the sweetness of Krsna's pastimes:

[Lord Caitanya to Rupa Gosvami]:

"The transcendental mellows generated from the dealings between the gopis and Krsna cannot be tasted by fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love."

~Sri Caitanya-caritamrta Madhya-lila 21.119

Hearing and chanting in the stage of love of Godhead:

[Lord Caitanya to Sanatana Gosvami]:

"When the permanent ecstasies [neutrality, servitorship, and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows."

In Bhakti-rasamrta-sindhu, the following definition is given:

athasyah kesava-rater

laksitaya nigadyate

samagri–pariposena
parama rasa–rupata
vibhavair anubhavaish ca

sattvikair vyabhicaribhih
svadyatvam hr̥di bhaktanam
anita sravanadibhih
esa kṛṣṇa–ratih sthaya
bhavo bhakti–raso bhavet

Love for Kṛṣṇa, Kesava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of vibhava, anubhava, sattvika and vyabhicari, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (sthaya–bhava), becomes the mellow of devotional service (bhakti–rasa).

–Sri Caitanya–caritamṛta Mādhya–līla 23.47

23.

By Chanting the Holy Name, One Returns Home, Back to Godhead

In Kali–yuga, one can attain liberation and return to the spiritual kingdom by chanting the holy name:

[Sukadeva Gosvami to Maharaja Parikṣit]:

"My dear King, although Kali–yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa maha–mantra, one can become free from material bondage and be promoted to the transcendental kingdom."

–Srimad–Bhagavatam 12.3.51

–[cited: Sri Caitanya–caritamṛta Mādhya–līla 20.344]

By chanting, one becomes liberated and returns home, back to Godhead:

[Lord Caitanya to Satyaraja]:

"...One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [candala] can be delivered."

Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a

person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead... Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

~Sri Caitanya-caritamṛta Madhya-līla 15.108

By chanting the Hare Kṛṣṇa maha-mantra, one's heart becomes cleansed, one's love for Kṛṣṇa and eternal relationship with Him is revived, and one goes back to Godhead: In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Sri Caitanya Mahāprabhu. Rupa Gosvami said:

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

In this verse, Sri Caitanya Mahāprabhu is described as maha-vadanya, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa maha-mantra. We should therefore take advantage of the benediction given by Sri Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa mantra we are cleansed of all dirty things (ceto-darpana-marjanam [Cc. Antya 20.12]), we shall be able to understand very easily that Kṛṣṇa is the only object of love (kīrtanad eva kṛṣṇasya mukta-saṅgah param vrajet).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (sevonmukhe hi jihvadau svayam eva sphuraty adah). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarupa-siddhi. We should take advantage of this benediction and go back home, back to Godhead. Śrīla Nārottama dāsa thākura has therefore sung, patita-pavana-hetu tava avatara: Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

~Srimad-Bhagavatam 10.3.37-38

By chanting Hare Krsna one can become purified of all material contamination and return home, back to Godhead:

Generally people are not aware of their interest in life—to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuntha planets, and the topmost planet is Krsnaloka, Goloka Vrndavana... One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuntha planets, and in particular the planet known as Goloka Vrndavana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (sravanam kirtanam visnoh [SB 7.5.23]). This is also confirmed in Srimad-Bhagavatam (12.3.51):

kaler dosa–nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta–sangah param vrajet

One can go to the supreme planet (param vrajet) simply by chanting the Hare Krsna mantra. This is especially meant for the people of this age (kaler dosa–nidheh). It is the special advantage of this age that simply by chanting the Hare Krsna maha–mantra one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

~Srimad-Bhagavatam 4.29.48

If one constantly thinks of Krsna by chanting His holy name, he will return to Krsnaloka at the time of death:

[Lord Krsna to Arjuna]:

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

In this verse the importance of Krsna consciousness is stressed. Anyone who quits his body in Krsna consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word smarana (remembering) is important. Remembrance of Krsna is not possible for the impure soul who has not practiced Krsna consciousness in devotional service. To remember Krsna one should chant the maha–mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than the tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Krsna and so attain the supreme goal.

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind? Maharaja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Maharaja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Krsna's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Krsna is the best process for successfully changing one's state of being to transcendental life.

Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Krsna by chanting Hare Krsna. This will free one from material contamination and engage the mind and intelligence in Krsna. By chanting Krsna's names, one will be transferred to the supreme planet, Krsnaloka, without a doubt.

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

In this verse Lord Krsna stresses the importance of remembering Him. One's memory of Krsna is revived by chanting the maha-mantra, Hare Krsna. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear and tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord... The devotee can constantly think of the object of worship, the Supreme Lord, in any of His features, Narayana, Krsna, Rama, etc., by chanting Hare Krsna. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Krsna one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Krsna. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Krsna, it is certain that at the end of our lives we shall have the same bodily constitution as Krsna.

~Bhagavad-gita As It Is 8.5-8

One who chants the holy name of the Lord constantly during one's life can, at the time of death, return home, back to Godhead:

[Sukadeva Gosvami to King Pariksit]:

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Krsna mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

~Srimad-Bhagavatam 6.2.49

Those who chant the maha-mantra escape continual rebirth and go to the spiritual planet of Krsna, even in this life:

[Lord Krsna to Arjuna]:

When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated.

The less intelligent jivas try to remain within this material world and are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahma they exhibit their activities, and at the coming of Brahma's night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The jivas (individual souls) remain compact in the body of Visnu and again and again are manifest at the arrival of Brahma's day. When Brahma's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years. Finally, when Brahma is born again in another millennium, they are again manifest. In this way the jivas are captivated by the material world. However, those intelligent beings who take to Krsna consciousness and chant Hare Krsna, Hare Rama in devotional service transfer themselves, even in this life, to the spiritual planet of Krsna and become eternally blissful there, not being subject to such rebirths.

~Bhagavad-gita As It Is 8.18

Better than performing Vedic ritualistic ceremonies to go to higher material planets is to chant the holy name and return home, back to Godhead:

[Sukadeva Gosvami to King Parikṣit]:

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies. Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life... There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in Bhagavad-gītā (9.21), *ksine punye martya-lokam visanti*: when the period of one's enjoyment in the heavenly planets is terminated because of the limited extent of the results of one's pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life...

A devotee's duty is to chant the Hare Kṛṣṇa mantra. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Maharaja Parikṣit has compared their activities to *kunjara-sauca*, the bathing of an elephant.

~Srimad-Bhagavatam 6.3.32–33

The purpose of the Kṛṣṇa consciousness movement is to teach the people in general how to enter the kingdom of God in the next life through the chanting of the names of God: It is not possible in our human condition to understand the Absolute Supreme Personality of

Godhead completely, but with the help of Bhagavad-gita, the statements given by the Supreme Personality of Godhead, and of the spiritual master, we can know Him to the best of our capacity. If we can know Him in reality, then immediately after leaving this body we can enter into the kingdom of God. Krsna says, *tyaktva deham punar janma naiti mam eti so 'rjuna*: "After leaving this body, one who is in knowledge does not come again to this material world, for he enters into the spiritual world and comes to Me." (Bg. 4.9)

The purpose of our Krsna consciousness movement is to propagate this advanced scientific idea to people in general, and the process is very simple. Simply by chanting the holy names of God—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—one cleanses the dirt from his heart and gains understanding that he is part and parcel of the Supreme Lord and that it is his duty to serve Him. This process is very pleasant: we chant the Hare Krsna mantra, we dance rhythmically, and we eat nice prasada. While enjoying this life, we are preparing to enter into the kingdom of God in our next life. This is not a fabrication—it is factual.

~Easy Journey to Other Planets

By chanting the holy name, the soul is attracted by Krsna to go back to Godhead: Recognizing Krsna to be the Supreme Brahman, Arjuna addresses Him, *sthane hrsikesa...* "The world becomes joyful hearing Your name, and thus do all become attached to You." [Bg. 11.36] The process of chanting is herein authorized as the direct means of contacting the Supreme Absolute Truth, the Personality of Godhead. Simply by chanting the holy name Krsna, the soul is attracted by the Supreme Person, Krsna, to go home, back to Godhead.

~The Science of Self-Realization

Even if performed without knowledge or education, chanting the holy name (and dancing and taking prasada) will lead anyone, even an animal, back to Godhead: When all the devotees came to the place of Sri Caitanya Mahaprabhu, they saw that the same dog was sitting a little apart from the Lord. Furthermore, Sri Caitanya Mahaprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rama, Krsna, and Hari." Seeing the dog eating the green coconut pulp and chanting "Krsna, Krsna" again and again, all the devotees present were very much surprised. When he saw the dog sitting in that way and chanting the name of Krsna, Sivananda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuntha, the spiritual kingdom. Such are the transcendental pastimes of Sri Caitanya Mahaprabhu, the son of mother Saci. He even delivered a dog simply by inducing it to chant the maha-mantra, Hare Krsna.

This is the result of sadhu-sanga, consequent association with Sri Caitanya Mahaprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaisnava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasada, not to speak of chanting and dancing, everyone could be promoted to Vaikunthaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaisnavas, so that by their mercy all the people of the world will be transferred to Vaikunthaloka, even without their knowledge. Everyone should be given a chance to take prasada and thus be induced to chant the holy names Hare Krsna and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

~Sri Caitanya-caritamrta Antya-lila 1.28-33

Even unintentional chanting of the holy name, if offenseless, will take one back to Godhead:

[Sukadeva Gosvami to King Pariksit]:

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

~Srimad-Bhagavatam 6.2.49

24.

Even Improper Chanting of the Holy Name Yields Beneficial Results

General instructions

Even if one chants the holy name imperfectly, he still easily attains liberation:

[A disciple of Prakasananda Sarasvati to an assembly of disciples]:

"In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Krsna perfectly, he still attains liberation very easily."

~Sri Caitanya-caritamrta Madhya-lila 25.30

Even imperfectly uttered, the holy name frees one from sin:

[Haridasa thakura to Lord Caitanya]:

Namacarya Haridasa thakura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life."

~Sri Caitanya-caritamrta Antya-lila 3.61

In any condition or for any reason, if one chants the holy name of the Lord, he is freed from all sins:

[Sukadeva Gosvami to King Pariksit]:

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins.

~Srimad-Bhagavatam 5.25.11

Even chanting that is indirect, frivolous, neglectful (etc.), frees one from sin:

[The Visnudutas to the Yamadutas]:

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

~Srimad-Bhagavatam 6.2.14

Conditions of effectiveness of partial or improper uttering of the holy name:

[Haridasa thakura to Lord Caitanya]:

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly."

Srila Bhaktisiddhanta Sarasvati thakura states that the word vyavahita ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is

relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

~Sri Caitanya-caritamṛta Antya-līla 3.59

Whether vibrated properly or improperly, the holy name will liberate the chanter providing it is not done to facilitate sinning:

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brahmana, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord."

This verse from the Padma Purana is included in the Hari-bhakti-vilasa (11.527) by Sanātana Gosvami.

Therein Śrīla Sanātana Gosvami gives the following explanation:

sarvebhyah papebhyo 'paradhebhyaś ca saṁsaraḥ apy uddharaty eveti
satyaṁ eva; kintu nama-sevanasya mukhyaṁ yat phalaṁ, taṁ na sadyaḥ
sāpadyate. tatha deha-bharaṇady-arthaṁ api nama-sevanena mukhyaṁ phalaṁ
asu na śidhyatīti aha—tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nama ced yadi dehādi-madhye niksīptam— deha- bharaṇady-arthaṁ eva
vinyastam, tadapi phala-janakam na bhavati kim? api tu bhavaty eva, kintv atreha
loke śighraṁ na bhavati, kintu vilambenaiva bhavatīti arthah.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

~Sri Caitanya-caritamṛta Antya-līla 3.60

Even unconscious, unintentional, Or accidental chanting is effective

Even unconscious chanting of the holy name liberates one from birth and death:

[The sages at Naimisaranya to Suta Gosvami]:

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

The transcendental name of Krsna, even though uttered unconsciously or by force of circumstances, can help one obtain freedom from the hurdle of birth and death.

~Srimad-Bhagavatam 1.1.16

Even if one chants the holy name of the Lord unintentionally, he is fully purified:

[Sukadeva Gosvami to King Pariksit]:

That old man Ajamila had ten sons, of whom the youngest was a baby named Narayana. Since Narayana was the youngest of all the sons, he was naturally very dear to both his father and his mother. Because of the child's broken language and awkward movements, old Ajamila was very much attached to him. He always took care of the child and enjoyed the child's activities. When Ajamila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Narayana, Ajamila could not understand that his own time was now exhausted and that death was upon him. When the time of death arrived for the foolish Ajamila, he began thinking exclusively of his son Narayana. Ajamila then saw three awkward persons, with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamaraja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajamila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name Narayana. My dear King, the order carriers of Visnu, the Visnudutas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajamila, who had certainly chanted without offense because he had chanted in complete anxiety.

Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Narayana, the old man always chanted the holy name of Narayana. Although he was referring to the small child and not to the original Narayana, the name of Narayana is so powerful that even by chanting his son's name he was becoming purified (*harer nama harer nama harer namaiva kevalam* [Adi 17.21]). Srila Rupa Gosvami has therefore declared that if one's mind is somehow or other attracted by the holy name of Krsna (*tasmat kenapy upayena manah krsne nivesayet*), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Krsnadasa, Govinda dasa, Narayana dasa and Vrndavana and get the chance to be purified...

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man

completely forgot Narayana, he was calling his child, saying, "Narayana, please come eat this food. Narayana, please come drink this milk." Somehow or other, therefore, he was attached to the name Narayana. This is called ajnata-sukrti. Although calling for his son, he was unknowingly chanting the name of Narayana, and the holy name of the Supreme Personality of Godhead is so transcendently powerful that his chanting was being counted and recorded... Somehow or other, Ajamila consciously or unconsciously chanted the name of Narayana at the time of death (ante narayana-smrtih), and therefore he became all-perfect simply by concentrating his mind on the name of Narayana.

It may also be concluded that Ajamila, who was the son of a brahmana, was accustomed to worshiping Narayana in his youth because in every brahmana's house there is worship of the narayana-sila. This system is still present in India; in a rigid brahmana's house, there is narayana-seva, worship of Narayana. Therefore, although the contaminated Ajamila was calling for his son, by concentrating his mind on the holy name of Narayana he remembered the Narayana he had very faithfully worshiped in his youth.

In this regard Srila Sridhara Svami expressed his verdict as follows: etac ca tad-upalalanadi-sri-narayana-namoccarana-mahatmyena tad-bhaktir evabhud iti siddhantopayogitvenapi drastavyam. "According to the bhakti-siddhanta, it is to be analyzed that because Ajamila constantly chanted his son's name, Narayana, he was elevated to the platform of bhakti, although he did not know it." Similarly, Srila Viraraghava Acarya gives this opinion: evam vartamanah sa dvijo mrtyu-kale upasthite satyajno narayanakhye putra eva matim cakara matim asaktam akarod ity arthah. "Although at the time of death he was chanting the name of his son, he nevertheless concentrated his mind upon the holy name of Narayana." Srila Vijayadhvaja Tirtha gives a similar opinion:

mrtyu-kale deha-viyoga-laksana-kale mrtyoh sarva-dosa-papaharasya harer anugrahat kale datta-jnana-laksane upasthite hrdis prakasite tanaye purna-jnane bale panca-varsa-kalpe pradesamatre narayanahvaye murti-visese matim smarana-samartham cittam cakara bhaktyasmarad ity arthah.

Directly or indirectly, Ajamila factually remembered Narayana at the time of death (ante narayana-smrtih)...

A person who performs sinful activities performs them with his body, mind and words. Therefore three order carriers from Yamaraja came to take Ajamila to Yamaraja's abode. Fortunately, even though he was referring to his son, Ajamila chanted the four syllables of the hari-nama Narayana, and therefore the order carriers of Narayana, the Visnudutas, also immediately arrived there. Because Ajamila was extremely afraid of the ropes of Yamaraja, he chanted the Lord's name with tearful eyes. Actually, however, he never meant to chant the holy name of Narayana; he meant to call his son.

Srila Visvanatha Cakravarti thakura remarks, hari-kirtanam nisamyapatan,

katham—bhutasya bhartur nama bruvatah: the order carriers of Lord Visnu came because Ajamila had chanted the holy name of Narayana. They did not consider why he was chanting. While chanting the name of Narayana, Ajamila was actually thinking of his son, but simply because they heard Ajamila chanting the Lord's name, the order carriers of Lord Visnu, the Visnudutas, immediately came for Ajamila's protection. Hari—kirtana is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajamila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Visnudutas heard their master's name being chanted, they immediately came. In this regard Srila Vijayadhvaja Tirtha remarks: anena putra—sneham antarena pracinadrsta—balad udbhutaya bhaktya bhagavan—nama—sankirtanam iti jnayate. "Ajamila chanted the name of Narayana because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Narayana, he apparently chanted the holy name in full devotional service and without offenses."

—Srimad—Bhagavatam 6.1.24–30

Whether one chants knowingly or unknowingly, the holy name will free one from all reactions to sinful activities:

[The Visnudutas to the Yamadutas]:

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Krsna mantra, but if one chants the holy name he will become free from all sinful reactions...

In the Western countries, where the Hare Krsna movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaisnavas who voluntarily become servants of Krsna and humanity. Even a few years ago, such hippies did not know the Hare Krsna mantra, but now they are chanting it and becoming pure Vaisnavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Krsna movement, which is

supported in this verse. One may or may not know the value of chanting the Hare Krsna mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

~Srimad-Bhagavatam 6.2.18-19

The holy name acts even when chanted without reference to the Supreme Lord by those bereft of Vedic culture:

One day Sri Caitanya Mahaprabhu met Haridasa thakura as usual, and in the course of discussion He inquired as follows. "My dear thakura Haridasa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts. How will these yavanas be delivered? To My great unhappiness, I do not see any way." Haridasa thakura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence. Because the yavanas are accustomed to saying, 'ha rama, ha rama' [O Lord Ramacandra], they will very easily be delivered by this namabhasa. A devotee in advanced ecstatic love exclaims, 'O my Lord Ramacandra! O my Lord Ramacandra!' But the yavanas also chant, 'ha rama, ha rama!' Just see their good fortune!"

If a child touches fire, the fire will burn him, and if an elderly man touches fire it will burn him also. Haridasa thakura says that a great devotee of the Lord exclaims, "ha rama, ha rama," but although yavanas do not know the transcendental meaning of "ha rama, ha rama," they say those words in the course of their ordinary life. For the yavanas the words "ha rama" mean "abominable," whereas the devotee exclaims the words "ha rama" in ecstatic love. Nevertheless, because the words "ha rama" are the spiritual summum bonum, the fact is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "ha rama," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "ha rama" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

Namacarya Haridasa thakura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of namabhasa. Even when the holy name is chanted in this way, its transcendental power is not destroyed. 'Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, 'ha rama, ha rama' attains liberation. What then to speak of those who chant the holy name with veneration and faith?'"

This refers to an instance in which a meat-eater being killed by a boar uttered the words "ha rama, ha rama" again and again at the time of his death. Since this is a quotation from

the Nrsimha Purana, this indicates that in the Puranic age there must also have been mlecchas and yavanas (meat-eaters), and the words "ha rama," meaning "condemned," were also uttered in those days. Thus Haridasa thakura gives evidence that even a meat-eater who condemns something by uttering the words "ha rama" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rama."

~Sri Caitanya-caritamrta Antya-lila 3.49-56

Even unintentional chanting of the holy name, if offenseless, will take one back to Godhead:

[Sukadeva Gosvami to King Pariksit]:

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

~Srimad-Bhagavatam 6.2.49

Either deliberate or accidental chanting of the holy name immediately frees one from sinful reactions:

[Sukadeva Gosvami to King Pariksit]:

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmis entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

~Srimad-Bhagavatam 5.24.20

Even if chanted in separate parts,

The holy name is effective

The holy name is effective even if vibrated in separate parts (provided there are no offenses):

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether ... properly joined or vibrated in separate parts."

This verse from the Padma Purana is included in the Hari-bhakti-vilasa (11.527) by Sanatana Gosvami. Therein Srila Sanatana Gosvami gives the following explanation:

vaci gatam prasangad van-madhye pravrttam api,

smarana–patha–gatam kathancin manah–sprstam api,
srotra–mulam gatam kincit srutam api;
suddha–varnam vasuddha–varnam api va;
'vyavahitam' sabdantarena yad–vyavadhanam vaksyamana–narayana–sabdasya
kincid uccarananantaram prasangad apatitam sabdantaram tena rahitam sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadva, yadyapi 'halam riktam' ity ady–uktau hakara–rikarayor vrttya hariti–namasty eva,

tatha 'raja–mahisi' ity atra rama–namapi, evam anyad apy uhyam, tathapi
tat–tan–nama–madhye vyavadhayakam aksarantaram astity etadrsa–vyavadhana–rahitam
ity arthah;

yadva, vyavahitam ca tad–rahitam capi va; tatra 'vyavahitam'–namnah kincid
uccarananantaram kathancid apatitam sabdantaram samadhaya pascan
namavasistaksara–grahanam ity evam rupam,

madhye sabdantarenantaritam ity arthah, 'rahitam' pascad avasistaksara–grahana–varjitam,
kenacid amsena hinam ity arthah, tathapi tarayatya eva.

Suppose one is using the two words "halam riktam." Now the syllable ha in the word "halam" and the syllable ri in "riktam" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "hari." Similarly, in the word "raja–mahisi," the syllables ra and ma appear in two separate words, but because they somehow or other appear together, the holy name rama will act, provided there are no offenses.

~Sri Caitanya–caritamrta Antya–lila 3.60

Even if chanted jokingly,

The holy name is effective

Because the holy name is absolute, it is effective whether one chants sincerely or jokingly: Krsna consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaisnava dressed in saffron garments with beads on his neck and tilaka on his forehead, they are immediately irritated. They criticize the Vaisnavas by sarcastically saying Hare Krsna, and some people also chant Hare Krsna sincerely. In either case, since Hare Krsna is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaisnavas are pleased when the demons chant Hare Krsna because this shows that the Hare Krsna movement is taking ground.

Even chanting for the sake
Of blasphemy is effective

Even if the holy name is chanted for the sake of blasphemy, the holy name is so powerful that it frees one from reactions of sinful activities:

[Rupa and Sanatana Gosvami to Lord Caitanya]:

"Jagai and Madhai had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name. Jagai and Madhai uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance."

Jagai and Madhai chanted the name of Sri Caitanya Mahaprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

~Sri Caitanya-caritamrta Madhya-lila 1.194-95

Even demons who utter Krsna's name only for blaspheming Him attain liberation:

The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, "Krsna is bad, Krsna is a thief" and so on, but Krsna, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul's chanting of "Krsna, Krsna" so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Krsna's name constantly.

~Srimad-Bhagavatam 7.1.25

Even if uttered to chastise Krsna, the holy name brings liberation:

[Svarupa Damodara to a Bengali poet]:

"Sometimes it so happens that one who wants to chastise Krsna utters the holy name, and thus the holy name becomes the cause of his liberation."

~Sri Caitanya-caritamrta Antya-lila 5.155

Even blasphemers can be freed from sinful activities by chanting the holy name:

Jaya and Vijaya inwardly knew that Krsna is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning

of their lives they thought of Lord Krsna as an enemy, and even though blaspheming Lord Krsna, they chanted the holy name of Krsna constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Krsna. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord.

~Srimad-Bhagavatam 7.1.26

25.

A Devotee Can Be Satisfied in Any Condition of Life Simply by Chanting

A pure devotee can be satisfied in any condition of life simply by chanting Hare Krsna: For the spiritual master, a pure devotee, heaven and hell are both the same if there is no Krsna consciousness. In hell people are suffering in so many ways, and in heaven they are enjoying their senses in so many ways, but a devotee of the Lord can live any place where there is Krsna consciousness, and since he brings this consciousness with him, he is always self-satisfied. If he is sent to hell, he will be satisfied simply chanting Hare Krsna. In fact, he does not believe in hell but in Krsna. Similarly, if he were put in heaven, where there are so many opportunities for sense gratification, he would also remain aloof, for his senses are satisfied by Krsna Himself. Thus for the service of the Lord a devotee is prepared to go anywhere, and for this reason he is very dear to Krsna.

~The Science of Self-Realization

Anyone who has attained transcendental affection for Krsna by constantly chanting His holy name remains satisfied in any condition of life simply by remembering the holy name: There is a statement by a person fallen in a hellish condition of life. He addressed the Supreme Lord thus: "My dear Lord, Yamaraja has placed me in a situation which is full of filthy and obnoxious smells. There are so many insects and worms, surrounded by the stools left by different kinds of diseased persons. And after seeing this horrible scene, my eyes have become sore, and I am becoming nearly blind. I therefore pray, O my Lord, O deliverer from the hellish conditions of life. I have fallen into this hell, but I shall try to remember Your holy name always, and in this way I shall try to keep my body and soul together." This is another instance of ecstatic love for Krsna in an abominable situation.

It is to be understood that any person who is constantly engaged in chanting the holy names of the Lord—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama,

Rama Rama, Hare Hare—has attained a transcendental affection for Krsna, and as such, in any condition of life, he remains satisfied simply by remembering the Lord's name in full affection and ecstatic love.

~The Nectar of Devotion

Even in a hellish condition, the devotee may chant Hare Krsna and be happy:

[The Kumaras to Lord Visnu]:

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Krsna. In any condition of life, if one goes on chanting he will never be unhappy.

~Srimad-Bhagavatam 3.15.49

In spite of the ups and downs of material life, one must engage himself in Krsna consciousness by chanting the maha-mantra:

The whole population of the world should glorify Lord Krsna, and for their best interest they should take to this Krsna consciousness movement. The process is easy and helpful. It is simply to chant the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Lord Caitanya has therefore recommended that one should be callous to the material ups and downs. Material life is temporary, and so the ups and downs of life may come and go. When they come, one should be as tolerant as a tree and as humble and meek as the straw in the street, but certainly he must engage himself in Krsna consciousness by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.

~Krsna, the Supreme Personality of Godhead

26.

The Holy Name Protects the Devotee from Falldown

If one keeps himself pure and steady by constantly chanting the holy name, one will be saved from falldown:

Ajamila's exalted position as a brahmana was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life, by chanting the four syllables of the name Narayana, he was saved from the gravest danger of falling down. *Svalpam apy asya dharmasya trayate mahato bhayat*: even a little devotional service can save one from the greatest danger. Devotional service, which begins with chanting of the holy name of the Lord, is so powerful that even if one falls down from the exalted position of a brahmana through sexual indulgence, he can be saved from all calamities if he somehow or other chants the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in Bhagavad-gita it is advised that one not forget the chanting of the holy name even for a moment (*satatam kirtayanto mam yatantas ca drdha-vratah* [Bg. 9.14]). There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Krsna maha-mantra, he will be safe without a doubt. [~]Srimad-Bhagavatam 6.1.63

The chanting of Hare Krsna protects a devotee from all accidental falldowns:

Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the Vedas, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations. [~]Bhagavad-gita As It Is 9.31

27.

The Holy Name Protects One from Danger and Fear

To be free from danger, one should chant the Hare Krsna mantra:

[Sukadeva Gosvami to King Pariksit]:

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [sravanam kirtanam visnoh SB 7.5.23], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

Srila Bhaktivinoda thakura has sung: *namasraya kari' yatane tumi, thakaha apana kaje*. Everyone is thus advised to seek shelter in the chanting of the Hare Krsna maha-mantra and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a maternal point of view, everyone should take to chanting the Hare Krsna mantra to be saved from all kinds of danger. This world is full of danger (*padam padam yad vipadam*). Therefore we should be encouraged to chant the Hare Krsna maha-mantra so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

~Srimad-Bhagavatam 10.6.3

When chanting the maha-mantra, one is completely safe, even in this dangerous material world:

When chanting the maha-mantra, we are completely safe, even in this most dangerous position. We should always be aware that in this material world, we are always in a dangerous position. Srimad-Bhagavatam confirms: *padam padam yad vipadam na tesam*. In this world, there is danger at every step. The devotees of the Lord, however, are not meant to remain in this miserable, dangerous place. Therefore we should take care to advance in Krsna consciousness while in this human form. Then our happiness is assured.

~The Path of Perfection

Prayer for protection by the holy names:

[Visvarupa to Lord Indra]:

May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it

protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Krsna maha-mantra... May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.

~Srimad-Bhagavatam 6.8.27-28, 30

By remembering Visnu (by chanting the Hare Krsna maha-mantra) one can be protected from many dangers and bad elements:

[The elderly gopis to Lord Krsna]:

The evil witches known as Dakinis, Yatudhanis and Kusmandas are the greatest enemies of children, and the evil spirits like Bhutas, Pretas, Pisacas, Yaksas, Raksasas and Vinayakas, as well as witches like Kotara, Revati, Jyestha, Putana and Matrka, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Visnu's name, for when Lord Visnu's name resounds, all of them become afraid and go away.

While decorating the body with tilaka, we give protection to the body by chanting twelve names of Visnu. Although Govinda, or Lord Visnu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Visnu, Lord Visnu, Lord Visnu," and always think of Lord Visnu. Visnor aradhanam param: this is the highest form of worship. If one remembers Visnu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The Ayurveda-sastra recommends, ausadhim cintayed visnum: even while taking medicine, one should remember Visnu, because the medicine is not all and all and Lord Visnu is the real protector. The material world is full of danger (padam padam yad vipadam). Therefore one must become a Vaisnava and think of Visnu constantly. This is made easier by the chanting of the Hare Krsna maha-mantra. Therefore Sri Caitanya Mahaprabhu has recommended, kirtaniyah sada harih [Cc. adi 17.31], param vijayate sri-krsna-sankirtanam and kirtanad eva krsnasya mukta-sangah param vrajet.

~Srimad-Bhagavatam 10.6.27-29

Mother Yasoda chanted different names of Visnu for Krsna's protection:

The gopis, headed by mother Yasoda and Rohini, chanted twelve names of Visnu to give Krsna's body full protection from all evil influences. They washed their hands and feet and

sipped water three times, as is the custom before chanting mantra. They chanted as follows: "My dear Kṛṣṇa, may the Lord who is known as Maniman protect Your thighs; may Lord Viṣṇu who is known as Yajna protect Your legs; may Lord Acyuta protect Your arms; may Lord Hayagrīva protect Your abdomen; may Lord Kṛṣṇa protect Your heart; may Lord Viṣṇu protect Your arms; may Lord Urukrama protect Your face; may Lord īśvara protect Your head; may Lord Cakradhara protect Your front; may Lord Gadadhara protect Your back; may Lord Madhusudana who carries a bow in His hand protect Your eyesight; may Lord Viṣṇu with His conchshell protect Your left side; may the Personality of Godhead Upendra protect You from above, and may Lord Tarkṣya protect You from below the earth; may Lord Haladhara protect You from all sides; may the Personality of Godhead known as Hṛṣīkeśa protect all Your senses; may Lord Nārāyaṇa protect Your breath; and may the Lord of Svetadvīpa, Nārāyaṇa, protect Your heart; may Lord Yogeśvara protect Your mind; may Lord Prsnigarbha protect Your intelligence; and may the Supreme Personality of Godhead protect Your soul. While You are playing, may Lord Govinda protect You from all sides, and when You are sleeping, may Lord Madhava protect You from all danger; when You are working may the Lord of Vaikuntha protect You from falling down; when You are sitting, may the Lord of Vaikuntha give You all protection; and while You are eating, may the Lord of all sacrifices give You all protection."

Thus mother Yasoda began to chant different names of Viṣṇu to protect the child Kṛṣṇa's different bodily parts... Mother Yasoda was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Viṣṇu; therefore she took all shelter in the cows and the name of Viṣṇu just to protect her child Kṛṣṇa. She recited all the holy names of Viṣṇu so that He might save the child.

~Kṛṣṇa, the Supreme Personality of Godhead

Ghosts and evil spirits cannot remain where there is chanting of the holy name:

Mother Yasoda was firmly convinced that she should protect her child from different kinds of evil spirits and ghosts—namely Dakinīs, Yatudhanīs, Kusmandas, Yaksas, Raksasas, Vinayakas, Kotara, Revatī, Jyesthā, Putana, Matrkaś, Unmadās and similar other evil spirits who cause persons to forget their own existence and give trouble to the life—air and the senses. Sometimes they appear in dreams and cause much perturbation; sometimes they appear as old women and suck the blood of small children. But all such ghosts and evil spirits cannot remain where there is chanting of the holy name of God.

~Kṛṣṇa, the Supreme Personality of Godhead

Demons and ghosts are vanquished by the holy name:

The devotee of the Lord, because of manifesting godly qualities, is called a demigod, whereas the atheist is called a demon. The demon cannot stand the presence of Viṣṇu, the

Personality of Godhead. The demons are always busy in trying to vanquish the Personality of Godhead, but factually as soon as the Personality of Godhead appears, by either His transcendental name, form, attributes, pastimes, paraphernalia or variegatedness, the demon is at once vanquished. It is said that a ghost cannot remain as soon as the holy name of the Lord is chanted.

~Srimad-Bhagavatam 1.19.34

The holy name vanquishes the fear of material existence:

The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as maya or external energy, yet all fear is vanished as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Sri Caitanya Mahaprabhu in the following sixteen words:

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare

Hare Rama, Hare Rama, Rama Rama, Hare Hare

We can take advantage of these sounds and be free from all threatening problems of material existence.

~Srimad-Bhagavatam 1.11.2

By crying out the word "Krsna" one can at once transcend a fearful situation:

The calves that were pasturing nearby entered into the deep forest, allured by new grasses, and gradually went out of sight. When the boys saw that the calves were not nearby they became afraid for their safety, and they immediately cried out, "Krsna!" Krsna is the killer of fear personified. Everyone is afraid of fear personified, but fear personified is afraid of Krsna. By crying out the word "Krsna," the boys at once transcended the fearful situation.

~Krsna, the Supreme Personality of Godhead

By chanting the holy name, one becomes fearless of death:

[The] principles of vaidhi bhakti are also described in Srimad-Bhagavatam, Second Canto, First Chapter, verse 35, where Sukadeva Gosvami instructs the dying Maharaja Pariksit as to his course of action. Maharaja Pariksit met Sukadeva Gosvami just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction.

Sukadeva Gosvami, however, gave this direction to him as follows: "My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God." If one can chant and hear Hare Krsna and always remember Lord Krsna, then he is sure to become fearless of death, which may come at any moment.

~The Nectar of Devotion

28.

Other Instructions on the Transcendental Effects of the Holy Name

One who chants the holy name will be situated in the transcendental disciplic succession: One must have firm faith in the process of devotional service and the scriptures that support it... In this age a person should ... chant the holy names of Hari and Krsna, the maha-mantra. That is the sum and substance of eternal religion, known as sanatana-dharma... If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle.

~Sri Caitanya-caritamrta Madhya-lila 9.362

A serious devotee absorbed in the holy name cannot divert his attention to any subject matter not associated with Krsna:

[Lord Caitanya to Sanatana Gosvami]:

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopis and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopis cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Krsna's flute."

The vibration of Krsna's flute is always prominent in the ears of the gopis. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Krsna's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Krsna's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Krsna's flute forgets to talk or hear of any other subject. This vibration of Krsna's flute is represented by the Hare Krsna

maha-mantra. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

~Sri Caitanya-caritamṛta Mādhya-līla 21. 144

Chanting the holy name even once, one becomes perfect:

Srīla Bhaktisiddhanta Sarasvatī thākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava.

~Sri Caitanya-caritamṛta Mādhya-līla 15.106

By chanting the holy name and serving the Vaiṣṇavas, one soon attains the shelter of Kṛṣṇa's lotus feet:

As in the previous year, one of the inhabitants of Kulina-grāma submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it." The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

~Sri Caitanya-caritamṛta Mādhya-līla 16.69-70

One who worships Lord Caitanya through sankīrtana is recognized and blessed by the Lord: Lord Śrī Kṛṣṇa Caitanya is the initiator of sankīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankīrtana is fortunate indeed. Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure a cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the sankīrtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the sankīrtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the sankīrtana movement is the most glorious.

~Sri Caitanya-caritamṛta Ādi-līla 3.77-78

Chanting of the holy name frees one from hellish conditions:

In the Naraśimha Purāṇa it is said that as the hellish inhabitants began to chant the holy

name of the Lord they began to be elevated from hell toward heaven. Durvasa Muni has also supported this view: mucyeta yan–namny udite narako 'pi. "Simply by chanting the holy name of the Lord all the inhabitants of hell became released from their hellish persecution."

~Srimad–Bhagavatam 2.9.36

Every devotee should perfect his chanting of the Hare Krsna mantra so that if he takes birth again, he will not forget Krsna consciousness:

[Sukadeva Gosvami to King Pariksit]:

Sri Sukadeva Gosvami continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Krsna.

Such remembrance is described in Bhagavad–gita (6.43–44):

tatra tam buddhi–samyogam
labhate paurva–dehikam
yatate ca tato bhuyah
samsiddhau kuru–nandana
purvabhyasena tenaiva
hriyate hy avaso 'pi sah

In these verses it is assured that even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which he will in due course of time remember the Supreme Personality of Godhead. As explained later, Gajendra was formerly King Indradyumna, and somehow or other in his next life he became King of the elephants. Now Gajendra was in danger, and although he was in a body other than that of a human being, he remembered the stotra he had chanted in his previous life. Yatate ca tato bhuyah samsiddhau kuru–nandana. To enable one to achieve perfection, Krsna gives one the chance to remember Him again. This is proved here, for although the King of the elephants, Gajendra, was put in danger, this was a chance for him to remember his previous devotional activities so that he could immediately be rescued by the Supreme Personality of Godhead.

It is imperative, therefore, that all devotees in Krsna consciousness practice chanting some mantra. Certainly one should chant the Hare Krsna mantra, which is the maha–mantra, or great mantra, and also one should practice chanting cintamani–prakara–sadmasu or the Nrsimha stotra (ito nrsimhah parato nrsimho yato yato yami tato nrsimhah). Every devotee should practice in order to chant some mantra perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Krsna consciousness, even if he becomes an animal. Of course, a devotee should try to perfect his Krsna consciousness in this life, for simply by understanding Krsna and His instructions, after giving up this body one can return home, back to Godhead. Even if there is some

fall down, practice of Kṛṣṇa consciousness never goes in vain. For example, Ajāmila, in his boyhood, practiced chanting the name of Nārāyaṇa under the direction of his father, but later, in his youth, he fell down and became a drunkard, woman–hunter, rogue and thief. Nonetheless, because of chanting the name of Nārāyaṇa for the purpose of calling his son, whom he had named Nārāyaṇa, he became advanced, even though he was involved in sinful activities. Therefore, we should not forget the chanting of the Hare Kṛṣṇa mantra under any circumstances. It will help us in the greatest danger, as we find in the life of Gajendra.

~Srimad–Bhagavatam 8.3.1

The Practice of the Holy Name

1.

The Three Stages of Chanting

The three stages of chanting the holy name:

The simple process of offenselessly chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation. There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world.

~Srimad-Bhagavatam 2.2.30

There are three stages in chanting the holy name of the Lord—the offensive stage, the stage of lessening offenses, and the pure stage. When a neophyte takes to the chanting of the Hare Kṛṣṇa mantra, he generally commits many offenses. There are ten basic offenses, and if the devotee avoids these, he can glimpse the next stage, which is situated between offensive chanting and pure chanting. When one attains the pure stage, he is immediately liberated. This is called bhava-mahadavagni-nirvāpanam. As soon as one is liberated from the blazing fire of material existence, he can relish the taste of transcendental life.

~The Nectar of Instruction Text 7

There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, namabhasa, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one

chants the Hare Krsna mantra without offenses, his dormant love for Krsna immediately awakens. This is the perfection.

~Srimad-Bhagavatam 5.24.20

The namabhasa stage of chanting elevates one to the position of offenseless chanting: [Chand Kazi to his orderlies]:

"The Hindus chant the name Hari because that is the name of their God. But you are Muhammadan meat-eaters. Why do you chant the name of the Hindus' God?' The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Krsnadasa, and some are called Ramadasa. Some of them are called Haridasa. They always chant 'Hari, Hari,' and thus I thought they would steal the riches from someone's house. Since that time, my tongue always vibrates the sound 'Hari, Hari.' I have no desire to say it, but still my tongue says it. I do not know what to do.' Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Krsna hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'"

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaisnavas when the Vaisnavas chant the Hare Krsna maha-mantra. This joking is also beneficial for such persons. Srimad-Bhagavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Krsna maha-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called namabhasa, which is chanting that is almost on the transcendental stage. This namabhasa stage is better than namaparadha. Namabhasa awakens the supreme remembrance of Lord Visnu. When one remembers Lord Visnu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

~Sri Caitanya-caritamrta Adi-lila 17.197-202

2.

Offensive Chanting of the Holy Name

The TEN Offenses Against the Holy Name

The ten offenses against the holy name:

There are offenses to be considered while chanting the Hare Krsna mantra. Therefore simply by chanting Hare Krsna one does not become ecstatic.

There are ten offenses to avoid in chanting the Hare Krsna maha-mantra.

The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the sastra (Sri Caitanya-caritamṛta Antya-līlā 7.11), *kṛṣṇa-sakti vina nahe tara pravartana*: one cannot distribute the holy names of the Hare Kṛṣṇa maha-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged. The second namaparadha is described as follows:

sivasya sri-visnor ya iha guṇa-namādi-sakalam
dhiya bhinnam paśyet sa khalu hari-namahita-karah

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Gīṭā to be as good as the name of Lord Viṣṇu—or in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called *guror avajna*, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (*śruti-sastra-nindanam*) is to blaspheme Vedic literatures such as the four Vedas and the Puranas. The fifth offense (*tathārtha-vadaḥ*) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (*hari-namni kalpanam*) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

namno balad yasya hi papa-buddhir
na vidyate tasya yamair hi suddhiḥ

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nama.

The eighth offense is stated thus:

dharma-vrata-tyaga-huta-di-sarva-subha-kriya-samyam api pramadaḥ.

It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa maha-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

asraddadhane vimukhe 'py asrnavati
yas copadesah siva-namaparadhah

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

srutvapi nama-mahatmyam
yah priti-rahito narah
aham-mamadi-paramo
namni so 'py aparadha-krt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine [aham mameti SB 5.5.8]," and does not show respect and love for the chanting of the Hare Kṛṣṇa maha-mantra, that is an offense.

~Sri Caitanya-caritamṛta Ādi-līla 8.25

Srīla Jīva Gosvāmī instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the Padma Purāṇa. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the Padma Purāṇa as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction.

The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are

all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood.

They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized acaryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name. If such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name.

~Srimad-Bhagavatam 2.1.11

There are ten principal offenses which can be committed against the holy name. The first is to blaspheme the great devotees who have tried to spread the glories of the holy name

throughout the world. The holy name of Kṛṣṇa is nondifferent from Kṛṣṇa, and one who attempts to spread the holy names throughout the world is beloved of Him. Kṛṣṇa Himself does not tolerate offenses against His pure devotees. The second offense is to deny that Lord Viṣṇu is the Absolute Truth. There is no difference between His name, quality, form, pastimes and activities, and one who sees a difference is considered an offender. The Lord is Supreme, and no one is equal to or greater than Him. Consequently if one thinks that the Lord's names are nondifferent from the names of demigods, he offends. The Supreme Lord and the demigods should never be considered on the same level.

The third offense is to consider the bona fide spiritual master to be a common man. The fourth offense is to blaspheme Vedic literature and authorized scriptures like the Purāṇas. The fifth offense is to consider the glories attributed to the holy names to be exaggerations. The sixth offense is to concoct perverted theories about the holy name. The seventh offense is to commit sinful activities on the strength of chanting the holy name. It is understood that by chanting the holy names one is free from sinful reactions, but this does not mean that one should act sinfully on the strength of chanting. That is the greatest offense. The eighth offense is to consider that religious rituals, austerity, sacrifices or other forms of renunciation are equal to chanting the holy name. Chanting the holy name is as good as associating with the Supreme Personality of Godhead. Pious activities are only means to approach the Supreme Personality of Godhead, and they can even be performed for some material reason. The ninth offense is to preach the glories of the holy name of God to a faithless person who is not interested in hearing them. The tenth and last offense is to maintain material attachment even after hearing and chanting the holy names of God. The idea is that by chanting the holy name without offense, one can obtain elevation to the liberated platform. On the liberated platform one is freed from all material attachments. Thus if one chants the holy names and still has material attachments, he must be committing some offense.

~Teachings of Lord Caitanya

The offenses against the chanting of the holy name are as follows:

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- (2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore, if someone thinks that he can chant "Kali, Kali!" or "Durgā, Durgā!" and it is the same as Hare Kṛṣṇa, that is the greatest offense.)

- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Krsna to be imagination.
- (6) To give some interpretation on the holy name of the Lord.
- (7) To commit sinful activities on the strength of the holy name of the Lord. (It should not be taken that because by chanting the holy name of the Lord one can be freed from all kinds of sinful reaction, one may continue to act sinfully and after that chant Hare Krsna to neutralize his sins. Such a dangerous mentality is very offensive and should be avoided.)
- (8) To consider the chanting of Hare Krsna one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kanda).
- (9) To instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better not to instruct them in this matter.)
- (10) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaisnava must guard against these offenses in order to quickly achieve the desired success.

~The Nectar of Devotion

Comments on Individual Offenses Against the Holy Name

One should neither engage in, nor hear, blasphemy of devotees:

Srila Jiva Gosvami Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name...

Quoting from the Markandeya Purana, Sri Gosvamiji says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord.

~Srimad-Bhagavatam 2.1.12

One should not equate the name of the Lord with those of the demigods:

As far as distinguishing the Lord's holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except for the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one's name can be as powerful as that of the Lord. By chanting the Lord's holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahma, Siva or any other powerful god can never be equal to the Supreme Lord Viṣṇu.

~Srimad-Bhagavatam 2.1.12

[Devahuti to Lord Kapila]:

Oh, how glorious are they whose tongues are chanting Your holy name!...

It is specifically said here, tubhyam: "unto You only." One must chant God's name, not, as the Mayavadi philosophers say, any name, such as a demigod's name or the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called pasandi or an offender.

~Srimad-Bhagavatam 3.33.7

Guru-aparadha is the most grievous offense against the holy name:

While describing the system of protection for the creeper of devotional service, Sri Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaisnavas. Such offenses are called vaisnava-aparadha. Aparadha means "offense." If one commits vaisnava-aparadhas, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaisnava, his advancement is all spoiled... Therefore one should be very careful about committing offenses at the feet of a Vaisnava. The most grievous type of vaisnava-aparadha is called guru-aparadha, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this guru-aparadha is considered the most grievous offense.

~Srimad-Bhagavatam 4.21.37

A disciple who lacks faith in his spiritual master or who acts independently from him cannot attain success in chanting Hare Kṛṣṇa:

It appears from the talks of Lord Caitanya that a person who cannot keep his faith in the

words of the spiritual master and who acts independently cannot attain the desired success in chanting Hare Kṛṣṇa. In the Vedic literatures it is stated that the import of all transcendental literature is revealed to one who has unflinching faith in the Supreme Lord and his spiritual master. Lord Caitanya firmly believed in the statements of His spiritual master, and He never neglected the instructions of His spiritual master by stopping His sankīrtana movement. Thus the transcendental potency of the holy name encouraged Him more and more in chanting Hare Kṛṣṇa, the maha–mantra.

~Teachings of Lord Caitanya

Worshipers of impersonalists are guilty of the offense of blaspheming the Vedic literature: While describing one of the offenses against chanting the holy names, an offense called *sruti–sastra–nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti–sādarbhā: yatha pasānda–margena dattatreyasabha–devopasakanam pasandinam*. Worshipers of impersonalists like Dattatṛeya are also pasāndis.

~Sri Caitanya–caritamṛta Madhya–līla 18.115

Mayavadis offend the holy name by differentiating it from the Lord Himself:

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Mayavadīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *namaparādha* they gradually glide down from their exalted position of *brahma–jñāna*, as confirmed in the *Srimad–Bhagavatam* (10.2.32):

*aruḥya kṛcchrena param padam tataḥ patanty
adho 'nadrta–yusmad–anḥrayaḥ*

Although by severe austerities they rise to the exalted position of *brahma–jñāna*, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra, *sarvaṁ khalv idam brahma* ("everything is Brahman"), they are unable to understand that the holy name is also Brahman. If they regularly chant the maha–mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

~Sri Caitanya–caritamṛta Ādi–līla 7.74

To think that glorification of the holy name is an exaggeration or to interpret the glories of the holy name are offenses against the holy name:

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation. When a student interpreted the glories of the holy name as a prayer of exaggeration, Sri Caitanya Mahaprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

When Sri Caitanya Mahaprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa maha-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the sastras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vada, and it is one of the ten offenses at the lotus feet of the holy name of the Lord... The holy name is identical with the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pasandi, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

~Sri Caitanya-caritamṛta Ādi-līla 17.72-73

One must not sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions: The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa mantra, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

~Srimad-Bhagavatam 6.3.31

Along with the devotees from Bengal came a gentleman named Kalidasa. He never uttered anything but the holy name of Kṛṣṇa. Kalidasa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings. When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

In this connection Śrīla Bhaktisiddhanta Sarasvatī thākura warns the men of this age not to imitate the jesting of a maha-bhagavata like Kalidasa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa maha-mantra, he will certainly become a victim of offenses unto the holy name. As it is said, hari-nama-bale pape

pravrtti: one must not commit sinful activities on the strength of chanting the Hare Krsna mantra. Playing with dice is certainly gambling, but it is clearly said here that Kalidasa did this only in jest. A maha-bhagavata can do anything, but he never forgets the basic principles. Therefore it is said, vaisnavera kriya-mudra vijneha na bujhaya: "No one can understand the activities of a pure devotee." We should not imitate Kalidasa.

~Sri Caitanya-caritamrta Antya-lila 16.5-7

The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured. This does not mean, however, that one should intentionally commit sinful acts and think himself free from the reactions because he is chanting the holy name. Such a mentality is a most abominable offense at the lotus feet of the holy name. Namno balad yasya hi papa-buddhih: the Lord's holy name certainly has the potency to neutralize all sinful activities, but if one repeatedly and intentionally commits sins while chanting the holy name, he is most condemned.

~Srimad-Bhagavatam 6.13.8-9

In the Skanda Purana there is a statement about submission and humbleness. It is stated there: "My dear Lord, there is no sinful living entity who is more of a sinner than myself. Nor is there a greater offender than myself. I am so greatly sinful and offensive that when I come to confess my sinful activities before You, I am ashamed." This is a natural position for a devotee. As far as the conditioned soul is concerned, there is no wonder that he has some sinful activities in his past life, and this should be admitted and confessed before the Lord. As soon as this is done the Lord excuses the sincere devotee. But that does not mean that one should take advantage of the Lord's causeless mercy and expect to be excused over and over again, while he commits the same sinful activities. Such a mentality is only for the shameless persons. Here it is clearly said, "When I come to confess my sinful activities I become ashamed." So if a person is not ashamed of his sinful activities and continues to commit the same sinful activities with the knowledge that the Lord will excuse him, that is a most nonsensical proposition. Such an idea is not accepted in any part of the Vedic literature. It is a fact that by chanting the holy name of the Lord one becomes washed clean of all sinful activities from his past life. But that does not mean that after being washed off, one should again begin sinful activities and expect to be washed again. These are nonsensical propositions and are not admitted in the devotional service. Someone may think: "For a whole week I may commit sinful activities, and for one day I will go to the temple or church and admit my sinful activities so that I can become washed off and again begin my sinning." This is most nonsensical and offensive and is not acceptable to the author of Bhakti-rasamrta-sindhu.

~The Nectar of Devotion

The powerful holy name of the Lord can certainly deliver one from sinful effects, but one

who desires to utilize this transcendental potency of the holy name of the Lord in one's sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord.

~Srimad-Bhagavatam 2.1.12

[Maharaja Pariksit]

compared atonement to an elephant's bathing. The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Krsna maha-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses. Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called *namno balad yasya hi papa-buddhih*, committing sinful activities on the strength of chanting the Hare Krsna maha-mantra.

~The Nectar of Instruction Text 1

One should not think that because the holy name of Krsna can nullify sinful activities, one may commit a little sinful activity and chant Hare Krsna to nullify it. This is the greatest offense (*namno balad yasya hi papa-buddhih*). The members of some religious orders go to church and confess their sins, but then they again commit the same sinful activities. What then is the value of their confession? One may confess, "My Lord, out of my ignorance I committed this sin," but one should not plan, "I shall commit sinful activities and then go to church and confess them, and then the sins will be nullified, and I can begin a new chapter of sinful life." Similarly, one should not knowingly take advantage of the chanting of the Hare Krsna mantra to nullify sinful activities so that one may then begin sinful acts again. We should be very careful. Before taking initiation, one promises to have no illicit sex, no intoxicants, no gambling, and no meat-eating, and this vow one should strictly follow. Then one will be clean. If one keeps oneself clean in this way and always engages in devotional service, his life will be a success.

~Teachings of Queen Kunti

For those who want to be initiated in this Society for Krsna consciousness, there are four principles: no illicit sex, no intoxication, no meat-eating, and no gambling. We don't say, "No sex." But we do say, "No illicit sex." If you want sex, get married and have Krsna conscious children. "No intoxication" means not even taking tea or coffee—to say nothing of other intoxicants. And there is no gambling and no meat-eating (including fish and eggs). Simply by following these four basic rules and regulations, one becomes immediately uncontaminated. No further endeavor is necessary. As soon as one joins this Krsna consciousness movement and follows these rules and regulations, material contamination is immediately removed, but one must be careful not to be contaminated again. Therefore these rules and regulations should be followed carefully.

Material contamination begins with these four bad habits, and if we manage to check them, there is no question of contamination. Therefore, as soon as we take to Kṛṣṇa consciousness, we become free. However, we should not think that because Kṛṣṇa consciousness makes us free, we can again indulge in these four bad habits and get free by chanting. That is cheating, and that will not be allowed. Once we are freed, we should not allow ourselves to become contaminated again. One should not think, "I shall drink or have illicit sex and then chant and make myself free."

~The Path of Perfection

It is an offense to consider the holy name to be an ordinary pious activity:

One who says that ten million asvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is

dharma–vrata–tyaga–hutadi–sarva–subha–kriya–samyam api pramadah. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brahmanas or saintly persons, opening charitable educational institutions, distributing free foodstuffs and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go–koti–danam grahane khagasya
prayaga–gangodaka–kalpa–vasah
yajñayutam meru–survarṇa–danam
govinda–kīrtanā na samam satamsaiḥ

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamuna for millions of years, or gives a mountain of gold in sacrifice to the brahmanas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa."

In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although paśāṇḍis do not understand this, pious activity can never compare to the chanting of the holy name.

~Sri Caitanya–caritamṛta Ādi–līla 3.79

To consider the chanting of the holy name to be an auspicious religious ceremony is an offense:

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharmā-vratā-tyagā-hutādī-sarvā-subhā-kriyā-samyam api pramadah*: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-isvara-vadis*, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called *svamis* have written books saying that one may chant any name—Durga, Kali, Siva, Kṛṣṇa, Rama, and so on—because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pasandis*—unbelievers.

~Sri Caitanya-caritamṛta *Adi-līla* 17.212

While chanting the holy name, one should not desire material advancement:

[*isvara Puri* to Lord Caitanya]:

"Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street."

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (*prema pūmartho mahan sri-caitanya-mahāprabhor matam idam*). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhūksus*, or those who desire to enjoy this material world, and *mumūksus*, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhava*, the preliminary stage of love of Godhead.

~Sri Caitanya-caritamṛta *Adi-līla* 7.84

Effects of Offensive Chanting

The holy name eradicates sins, but if one offends the holy name, he will not be delivered: In the Padma Purana it is stated that even a person whose life is completely sinful will be completely protected by the Lord if he simply surrenders unto Him. So it is accepted that one who surrenders unto the Supreme Personality of Godhead becomes freed from all sinful reactions. And even when a person becomes an offender unto the Supreme Personality of Godhead Himself, he can still be delivered simply by taking shelter of the holy names of the Lord: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, the chanting of Hare Krsna is beneficial for eradicating all sins; but if one becomes an offender to the holy names of the Lord, then he has no chance of being delivered.

~The Nectar of Devotion

An offense at the lotus feet of the holy name is extremely dangerous:

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation. When a student interpreted the glories of the holy name as a prayer of exaggeration, Sri Caitanya Mahaprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward. Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

There are many kinds of offenses, but the offense known as namaparadha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a namaparadha. The holy name is identical with the Supreme Personality of Godhead.

~Sri Caitanya-caritamrta Adi-lila 17.72-74

Without chanting offenselessly, one cannot properly advance in Krsna consciousness:

One should know for certain that without chanting the holy name of the Lord offenselessly, one cannot be a proper candidate for advancement in Krsna consciousness.

~The Nectar of Instruction Text 5

If one commits offenses against the holy name, he will not achieve attachment for chanting:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"...My dear Lord, although You bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

~Sri Caitanya-caritamṛta Antya-līla 20.16

If one chants the holy name offensively, one does not achieve love for the Supreme Lord: If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

~Sri Caitanya-caritamṛta Ādi-līla 8.29-3

If one chants with offenses, even many lifetimes of chanting will not bring him love of Godhead:

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

Srīla Bhaktisiddhanta Sarasvatī thākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the Śikṣastaka:

trnad api sunicena taror iva sahisnuna
amanina manadena kirtaniyah sada harih
[Cc. ādi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." (Śikṣastaka 3)

One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

~Sri Caitanya-caritamṛta Ādi 8.16

If one chants without trying to give up offenses, the real creeper of bhakti will be stunted by the unwanted creepers of sense gratification, etc.:

[Lord Caitanya to Rupa Gosvami]:

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kirtana [hearing and chanting], the seed will begin to sprout...The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers. If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed."

If one chants the Hare Krsna mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Krsna mantra for some material profit. As mentioned in verse 159:

'nisiddhacara', 'kutinati', jiva-himsana'
'labha', 'puja', 'pratisthadi' yata upasakha-gana

The unwanted creepers have been described by Srila Bhaktisiddhanta Sarasvati thakura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Mayavadis, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhi, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prakṛta-sahajiyas, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat-eating, or one may consider a Vaisnava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaisnava, and this is a European Vaisnava. A European Vaisnava is not allowed to enter the temples." In other words, one may consider Vaisnavas in terms of birth, thinking one a brahmana Vaisnava, a sudra Vaisnava, a mleccha Vaisnava and so on. One may also try to carry out a professional business while chanting the Hare Krsna mantra or reading

Srimad-Bhagavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaisnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sadhu, mahatma or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-lata-bija has been stunted.

~Sri Caitanya-caritamrta Madhya-lila 19.152, 157-60

If one chants the holy name without proper understanding, just to make a show, he will never attain perfection in chanting:

[Lord Caitanya to Prakasananda Sarasvati]:

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

It is to be understood that when Sri Caitanya Mahaprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Sri Caitanya Mahaprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Krsna mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name.

~Sri Caitanya-caritamrta Adi-lila 7.95-96

One should avoid those who offend the chanting of the holy name:

One should avoid...those who offend the chanting of the Hare Krsna mantra.

~Sri Caitanya-caritamrta Madhya-lila 22.131

Other Instructions Concerning Offensive Chanting

Due to not being freed from material contamination, a non-Vaisnava brahmana cannot chant the holy name offenselessly:

[Lord Caitanya to Amogha]:

"...When a person's heart is cleansed of all contamination, he is able to chant the maha-mantra, Hare Krsna. Therefore, Amogha, get up and chant the Hare Krsna maha-mantra! If you do so, Krsna will unfailingly bestow mercy upon you."

Whoever understands Brahman is called a brahmana, and when a brahmana engages in the Lord's devotional service, he is called a Vaisnava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A brahmana can chant the Hare Krsna mantra on the platform of namabhasa, but not on the platform of pure vibration. When a brahmana engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, he is called a bhagavata or a Vaisnava. This indicates that he is free from contamination and material attachment...A brahmana may be a very learned scholar, but this does not mean that he is free from material contamination. A brahmana's contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a brahmana transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaisnava.

~Sri Caitanya-caritamrta Madhya-lila 15.276-77

3.

Offenseless Chanting of the Holy Name

General Instructions

One should avoid offenses against the holy name:

[Lord Caitanya to Sanatana Gosvami]:

"...One should avoid offenses against devotional service and the holy name."

The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

~Sri Caitanya-caritamrta Madhya-lila 22.117

Mechanical chanting is not as powerful as offenseless chanting:

Mechanical chanting is not as powerful as chanting of the holy name without offenses.

~Sri Caitanya-caritamrta Adi-lila 10.43

The offenseless chanter of the holy name is as auspicious as the Lord and can purify the world:

The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the age of Kali.

~Srimad-Bhagavatam 1.16.32-33

How to Develop Offenseless Chanting

Repeated chanting brings one to the stage of offenseless chanting:

The chanting of the Hare Krsna mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Krsna mantra without offenses, one increases his love for Krsna...

Srila Visvanatha Cakravarti thakura quotes this verse from the Padma Purana:

namaparadha-yukt
namany eva haranty agham
avisranti-prayuktani
tany evārtha-karāni ca

Even if in the beginning one chants the Hare Krsna mantra with offenses, one will become free from such offenses by chanting again and again. Papa-ksayas ca bhavati smarataṁ tam ahaṁ-nisam: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Sri Caitanya Mahāprabhu.

~Srimad-Bhagavatam 6.3.24

To become free from offenses to the holy name, one must continue to chant constantly and also humbly offer prayers in glorification of the holy name:

While chanting the holy name of the Lord, one should be careful to avoid ten offenses...

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nama-kaumudi it is recommended that if one is an offender at the lotus feet of a Vaisnava, he should submit to that Vaisnava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses...

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as ayi mukta-kulair upasyamanam and nivrtta-tarsair upagiyamanad [SB 10.1.4]. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

~Srimad-Bhagavatam 7.5.23-24

By developing one's service attitude toward the Lord, one can come to chant without offense:

Caitanya Mahaprabhu has recommended that everyone chant the Hare Krsna mantra just to cleanse the dust from the heart. If the dust of the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their heart and want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Krsna mantra. One should, therefore, be encouraged to develop his service attitude toward the Lord, because this will help him to chant without any offense. And so, under the guidance of a spiritual master, the disciple is trained simultaneously to render service and at the same time to chant the Hare Krsna mantra. As soon as one develops his spontaneous service attitude, he can immediately understand the transcendental nature of the holy names of the maha-mantra.

~The Nectar of Devotion

One can chant Hare Krsna offenselessly by developing genuine humility:

Devahuti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire bhakti process is a process of submission. That is also Caitanya Mahaprabhu's teaching:

trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. adi 17.31]

If one is interested in advancing in chanting Hare Krsna, Caitanya Mahaprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Krsna offenselessly.

~Teachings of Lord Kapila, the Son of Devahuti

When one realizes that the holy name and the Lord are identical, he can chant offenselessly: When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord.

~Sri Caitanya-caritamṛta Adi-līla 7.73

The holy name cannot be chanted offenselessly by one who is not pure:

It is said in the Padma Purana: "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is no material sound vibration, nor has it any material contamination." The holy name cannot, therefore, be chanted offenselessly by one who has failed to purify his senses. In other words, materialistic senses cannot properly chant the holy names of the Hare Krsna maha-mantra. But, by adopting this chanting process, one is given a chance to actually purify himself so that he may very soon chant offenselessly.

Caitanya Mahaprabhu has recommended that everyone chant the Hare Krsna mantra just to cleanse the dust from the heart. If the dust of the heart is cleansed away, then one can actually understand the importance of the holy name. For persons who are not inclined to clean the dust from their heart and want to keep things as they are, it is not possible to derive the transcendental result of chanting the Hare Krsna mantra.

~The Nectar of Devotion

Effects of Offenseless Chanting

By chanting offenselessly, one comes to realize that the Lord and His name are nondifferent

Offenseless chanting leads to realization of oneness of the holy name and the Lord Himself: The chanting of the holy names of Krsna is so sublime that if one chants the Hare Krsna maha-mantra offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself.

~The Nectar of Instruction Text 5

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical.

~Sri Caitanya-caritamṛta Ādi-līla 8.16

To realize that Kṛṣṇa and His name are nondifferent, one has to chant the holy name offenselessly:

Unless one is advanced in kṛṣṇa-prema, love of Kṛṣṇa, he cannot see or understand. By the blunt material senses, we cannot even understand the name of Kṛṣṇa. People are always asking, "Why are these people chanting Hare Kṛṣṇa?" They cannot understand, although Kṛṣṇa realization begins with the name. The name of Kṛṣṇa and Kṛṣṇa are nondifferent, but we cannot realize this intellectually. We have to practice chanting Hare Kṛṣṇa to realize it. When we actually advance in devotional service and chant the Hare Kṛṣṇa mahā-mantra offenselessly, we will realize that Kṛṣṇa and His name are nondifferent.

~Teachings of Lord Kapila, the Son of Devahūti Other effects of offenseless chanting

The meaning and effect of offenseless chanting:

[Sūta Gosvāmī to the sages at Naimiśāranya]:

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

One who chants the holy name of the Lord under the direction of a pure devotee can at once get free from the disadvantages due to a lower-caste birth. A pure devotee of the Lord does not commit any offense while chanting the holy name of the Lord. There are ten different offenses in the chanting of the holy name of the Lord. To chant the holy name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the holy name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the holy name and has thus surrendered unto the Lord.

Offenseless chanting awakens one's original dormant Krsna consciousness and is the beginning of sadhana-bhakti:

The process of devotional service—beginning with chanting and hearing—is called sadhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Krsna consciousness is awakened. This awakening to Krsna consciousness is the beginning of sadhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Krsna and His service, and when this attachment is intensified, it results in ecstatic love for Krsna.

~Sri Caitanya-caritamrta Madhya-lila 19.177

By chanting offenselessly, one gets immediate shelter at Krsna's lotus feet:

Sri Caitanya Mahaprabhu further advised Subuddhi Raya: "Begin chanting the Hare Krsna mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Krsna."

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Krsna maha-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Krsna maha-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Krsna's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform.

~Sri Caitanya-caritamrta Madhya-lila 25.199

One can come to the bhava stage only by offenseless chanting of the holy name:

[Saunaka Rsi to Suta Gosvami]:

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord... It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural consequences and are the preliminary symptoms of the bhava stage, which occurs before one reaches the perfectional stage of prema, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the Sandarbha. In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The bhava stage is manifested by eight transcendental symptoms, namely inertness, perspiration, standing of hairs on end, failing in the voice, trembling, paleness of the body, tears in the eyes and finally trance... real, steady bhava is definitely displayed in the matter of cessation of material desires (ksanti), utilization of every moment in the transcendental loving service of the Lord (avyartha-kalatvam [Cc.Madhya 23.18–19]), eagerness for glorifying the Lord constantly (nama-gane sada ruci [Cc. Madhya 23.32]), attraction for living in the land of the Lord (pritis tad-vasati-sthale [Cc.Madhya 23.18–19]), complete detachment from material happiness (virakti), and pridelessness (mana-sunyata). One who has developed all these transcendental qualities is really possessed of the bhava stage, as distinguished from the stonehearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the acaryas. As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name.

One who chants offenselessly develops symptoms of ecstasy and becomes eligible to enter the kingdom of God:

[Lord Brahma to the demigods]:

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities...

When one is free from all ten offenses in chanting the holy name of God, he develops the ecstatic bodily features called pulakasru. Pulaka means "symptoms of happiness," and asru means "tears in the eyes." The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God.

~Srimad-Bhagavatam 3.15.25

By offenseless chanting, one attains God realization, develops mystic powers and, ultimately, becomes a confidential devotee of the Lord:

[Narada Muni to Srila Vyasadeva]:

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form. O brahmana, thus by the Supreme Lord Krsna I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Sri Krsna. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from his personal experience, and one can obtain all the facilities which Sri Narada obtained by perfecting the

chanting process of the sound representation of the Lord.

~Srimad-Bhagavatam 1.5.38-39

One who sincerely chants the holy name without offense is better than a brahmana: Sri Caitanya Mahaprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Krsna and Hari.

It is Sri Caitanya Mahaprabhu's mercy that He advises everyone—even candalas, mlecchas and yavanas—to chant the holy name of the Lord... Whoever follows Sri Caitanya Mahaprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a brahmana.

~Sri Caitanya-caritamrta Madhya-lila 16.187

When one chants the holy name offenselessly, he can make disciples all over the world: When one is completely fit to chant the holy name [offenselessly], he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Krsna maha-mantra. Thus all the disciples of such a spiritual master increase in attachment for Krsna, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants.

~Sri Caitanya-caritamrta Adi-lila 7.83

Even Unintentional Chanting Can be Offenseless

If Not Performed to Counteract Sinful Activities

Even unintentional chanting can be offenseless if not performed to counteract sinful activities:

[The Visnudutas to the Yamadutas]:

Ajamila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation. The Visnudutas continued: Even previously, while eating and at other times, this Ajamila would call his son, saying, "My dear Narayana, please come here." Although calling the name of his son, he nevertheless uttered the four syllables na-ra-ya-na. Simply by chanting the name of Narayana in this way, he sufficiently atoned for the sinful reactions of millions of lives.

Previously, when engaged in sinful activities to maintain his family, Ajamila chanted the name of Narayana without offenses. To chant the holy name of the Lord just to counteract one's sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (*namno balad yasya hi papa-buddhih*). But although Ajamila engaged in sinful activities, he never chanted the holy name of Narayana to counteract them; he simply chanted the name Narayana to call his son. Therefore his chanting was effective. Because of chanting the holy name of Narayana in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Narayana to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajamila was already sinless, and because he chanted the name of Narayana he remained sinless. It did not matter that he was calling his son; the name itself was effective.

~Srimad-Bhagavatam 6.2.7-8

Even though he was sinful, Ajamila's casual chanting was inoffensive because it was not performed to counteract his sinful activities:

Srila Visvanatha Cakravarti thakura's commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord...

Ajamila had named his son Narayana, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Narayana is not different from the Supreme Lord Narayana. When Ajamila named his son Narayana, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Narayana thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

One may argue, "Since he was constantly chanting the name of Narayana, how was it possible for him to be associating with a prostitute and thinking of wine?" By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that his ultimate chanting of Narayana was the cause of his being freed. However, his chanting would then have been a *nama-aparadha*. *Namno balad yasya hi papa-buddhih*: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a *nama-aparadhi*, an offender to the holy name. In response it may be said that Ajamila's chanting was inoffensive because he did not chant the name of Narayana with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Narayana was neutralizing them. Thus he did not commit a *nama-aparadha*, and his repeated chanting of the holy name of Narayana while calling his son may be called pure chanting. Because of this pure chanting,

Ajamila unconsciously accumulated the results of bhakti. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajamila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the sastras it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

~Srimad-Bhagavatam 6.2 "Supplementary note"

4.

One Must Receive the Holy Name from Proper Spiritual Authorities

The holy name must be received from spiritual sources:

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

It is said in the Padma Purana,

atah sri-kṛṣṇa-namādi na bhaved grahyam indriyaiḥ

[BRS. atah sri-kṛṣṇa-namādi

na bhaved grahyam indriyaiḥ

sevonmukhe hi jihvadau

svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamṛta-sindhu 1.2.234)1.2.234]. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Srila Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the

lips of a serpent, as stated in the Padma Purana:

avaishnava–mukhodgirnam
putam hari–kathamrtam
sravanam naiva kartavyam
sarpocchistam yatha payah

As far as possible, therefore, the devotees in the Krsna consciousness movement gather to chant the holy name of Krsna in public so that both the chanters and the listeners may benefit.

~Sri Caitanya–caritamrta Antya–lila 1.101

One should receive the holy name from spiritual authorities:

[Sukadeva Gosvami to King Pariksit]:

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self–satisfied by dint of transcendental knowledge.

Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means that hearing from the authorities is the first essential.

~Srimad–Bhagavatam 2.1.11

The transcendental sound must be received through a representative of the disciplic succession:

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Sri Krsna. It is a completely perfect method for approaching the Lord... There is no bar for chanting this transcendental sound by anyone, provided it is received through Narada's representative, coming down by the chain of disciplic succession, or the parampara system.

~Srimad–Bhagavatam 1.5.39

If not received through the chain of disciplic succession, the holy name does not act:

One may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

The disciple receives the authority to chant the holy name from the spiritual master:

[Lord Caitanya to Prakasananda Sarasvati]:

"My dear child, continue dancing, chanting and performing sankirtana in association with devotees. Furthermore, go out and preach the value of chanting krsna-nama, for by this process You will be able to deliver all fallen souls.' Saying this, My spiritual master taught Me one verse from Srimad-Bhagavatam. It is the essence of all the Bhagavatam's instructions; therefore he instructed Me this verse again and again. 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.' I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

[SU yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Svetasvatara Upanisad 6.23)

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand Krsna as He is by the blunt material senses. But He reveals

Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234)

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of atma and Paramatma and the distinction between matter and spirit will be automatically revealed. This atma-tattva, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a mahajana such as Prahlada Maharaja.6.23]

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

This Vedic injunction is very important, and Sri Caitanya Mahaprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the sankirtana movement, just as the present Krsna consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Sri Caitanya Mahaprabhu never disobeyed the orders of His spiritual master and stopped propagating the sankirtana movement...

It is to be understood that when Sri Caitanya Mahaprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Sri Caitanya Mahaprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Krsna mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Sri Caitanya Mahaprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of Vedanta-sutra, I never followed the explanation of the Sankara-sampradaya or Mayavadi sannyasis. I'm very much afraid of the illogical

arguments of the Mayavadi philosophers. Therefore I think I have no authority regarding their explanations of Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I become almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity (dharma), economic development (artha), sense gratification (kama) and liberation (moksa), it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhagavata-jivana, or the life of a devotee."

Sri Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Mayavadi philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

~Sri Caitanya-caritamṛta Ādi-līla 7.92-96

The holy name should be received from, and chanted under the direction of, the bona fide spiritual master:

[The transcendental sound representation] should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the pañcarātrika system, which is both recognized and authorized.

~Srimad-Bhagavatam 1.5.38

One can understand the glories of the holy name by the mercy of the spiritual master: The holy name and the Lord are identical. One who is completely free from the clutches of māya can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Sri Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all

material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation.

~Sri Caitanya-caritamṛta Adi-līla 7.73

The spiritual master delivers the disciple from maya by initiating him into the chanting of the holy name:

It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Kṛṣṇa maha-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of dikṣa, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

~Sri Caitanya-caritamṛta Madhya-līla 9.61

One must receive the maha-mantra from a guru, who makes it more powerful:

[Lord Siva to the sons of King Pracinabarhi]:

Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

Lord Siva voluntarily came to bless the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King's sons (raja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Kṛṣṇa maha-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful. Lord Siva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

~Srimad-Bhagavatam 4.24.31-32

Being preserved and transmitted through disciplic succession, the holy names of Lord Kṛṣṇa and Lord Caitanya have as much potency now as during the physical appearance of Lord Caitanya:

Although Sri Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

Srila Rupa Gosvami has described Sri Caitanya Mahaprabhu as maha-vadanya-avatara, the most munificent incarnation. Although Sri Caitanya Mahaprabhu is not physically present now, simply by chanting His holy name (sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in Brahma-samhita: premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti [Bs. 5.38]. Sri Caitanya Mahaprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Krsna maha-mantra is less powerful than it was in His presence. By hearing Sri Caitanya Mahaprabhu through the parampara system, one can be purified. Therefore in this verse it is said: tathapi tanra darsana-sravana-prabhava. It is not that everyone is able to see Krsna or Sri Krsna Caitanya Mahaprabhu physically, but if one hears about Him through books like Sri Caitanya-caritamrta and through the parampara system of pure Vaisnavas, there is no difficulty in becoming a pure Vaisnava, free from mundane desires and personal motivations.

~Sri Caitanya-caritamrta Madhya-lila 17.51

5.

The Chanting of a Pure Devotee Is Especially Effective

The chanting of the Hare Krsna mantra should be heard from the lips of a pure devotee of the Lord:

When the mantra is chanted by a pure devotee of the Lord in love, it has the greatest efficacy on hearers, and as such this chanting should be heard from the lips of a pure devotee of the Lord, so that immediate effects can be achieved.

~The Science of Self-Realization

Chanting of the holy names by pure devotees is very attractive and effective:

[King Prataparudra to Gopinatha Acarya and Sarvabhauma Bhattacharya]:

The King said, "Upon seeing all these devotees, I am much astonished, for I have never seen such an effulgence. Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously."

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of sankirtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaisnava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kirtana without hesitation.

~Sri Caitanya-caritamṛta Madhya-līla 11.94-95

Simply by hearing the holy name chanted by a pure devotee, one is purified of all sinful activities and becomes eligible to render devotional service:

[Haridāsa thākura to a prostitute]:

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

Haridāsa thākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in Bhagavad-gītā (7.28):

yesam tv anta-gaṭam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mām dṛḍha-vrataḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

~Sri Caitanya-caritamṛta Antya-līla 3.126

Devotional service begins with hearing the holy name chanted by a pure Vaisnava: Because living entities are minute, atomic parts and parcels of the Lord, devotional service

is already present within them in a dormant condition. Devotional service begins with sravanam kirtanam, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Krsna mantra chanted by a pure Vaisnava. One who hears the Hare Krsna mantra thus vibrated is awakened to spiritual consciousness, or Krsna consciousness. In this way one's mind gradually becomes purified, as stated by Sri Caitanya Mahaprabhu (ceto–darpana–marjanam [Cc. Antya 20.12]). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Krsna is awakened.

~Sri Caitanya–caritamrta Madhya–lila 22.105

The offenseless chanting of a pure devotee can purify hundreds and thousands of other people:

When someone heard the chanting of the holy name from the mouth of Sri Caitanya Mahaprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaisnava through such disciplic succession. Thus everyone chanted the holy name of Krsna and Hari, and they danced, cried and smiled.

The transcendental power or potency of the Hare Krsna maha–mantra is herein explained. First, the holy name is vibrated by Sri Caitanya Mahaprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Krsna maha–mantra offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaisnava, and from him another Vaisnava will emerge. This is the parampara system.

~Sri Caitanya–caritamrta Madhya–lila 17.48–49

6.

One Should Not Hear the Holy Name from a Nondevotee

One must not hear the holy name chanted by non–Vaisnavas:

Sri la Sanatana Gosvami has forbidden us to hear the holy name of Krsna chanted by non-Vaisnavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the Padma Purana:

avaishnava-mukhodgirnam
putam hari-kathamrtam
sravanam naiva kartavyam
sarpocchistam yatha payah
Sri Caitanya-caritamrta Antya-lila 1.101

One should avoid hearing the Hare Krsna mantra chanted by a nondevotee:
As far as possible, chanting from the lips of nondevotees should be avoided. Milk touched by the lips of a serpent has poisonous effects.
~The Science of Self-Realization

7.

Where and When One Should Chant

One can chant anywhere and anytime

The Lord's holy name must be heard, glorified, and remembered always and everywhere:
[Sukadeva Gosvami to King Pariksit]:

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

All the great acaryas, like Ramanuja, Madhva, Caitanya, Sarasvati thakura or even, in other countries, Muhammad, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called sanatana-dharma or bhagavata-dharma. Sanatana means eternal, always and everywhere. Bhagavata means pertaining to Bhagavan, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world. That will bring about the desired peace and prosperity so eagerly awaited by the people of the world.

~Srimad-Bhagavatam 2.2.36

Krsna consciousness can be cultivated anywhere and everywhere, without material arrangements, by chanting the maha–mantra:.

It may be questioned herein how the child can be fully Krsna conscious within the womb of the mother without any paraphernalia with which to execute Krsna consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Visnu ... One does not need any material arrangement to cultivate Krsna consciousness. One can cultivate Krsna consciousness anywhere and everywhere, provided he can always think of Krsna. The maha–mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Krsna consciousness cannot be checked in any circumstance.

–Srimad–Bhagavatam 3.31.21

One can chant the holy name anytime and anyplace:

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection."

–Sri Caitanya–caritamrta Antya–lila 20.18

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"...there are no hard and fast rules for remembering [the holy names] ..."

–Sri Caitanya–caritamrta Antya–lila 20.16

One can chant Hare Krsna anywhere:

We have only to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare twenty–four hours daily. There is no fast rule and regulation. We can chant in the street or on the subway, in our home or in our office.

–The Path of Perfection

Other Instructions

Nama–sankirtana can be performed at home, with a small group of friends or with many people in public:

At a public kirtana one person can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, while a group listens, and at the end of the mantra, the group can respond, and in this way there is a reciprocation of hearing and chanting. This can easily be performed in one's own home, with a small group of friends or with many people in a large public place.

~The Perfection of Yoga

Chanting the Hare Krsna mantra before the Deity is a regulative principle of Deity worship: In the Hari-bhakti-vilasa (Eleventh Vilasa, verses 127-40) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned... (50) The Hare Krsna mantra and approved songs should be sung.

~Sri Caitanya-caritamrta Madhya-lila 24.334

Upon rising in the early morning one should immediately chant the holy name and thus become auspicious and transcendental:

In the early morning hours (known as brahma-muhurta) one should get up and immediately chant the Hare Krsna mantra, or, at least, "Krsna, Krsna, Krsna." In this way, one should remember Krsna. Some slokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities.

~Sri Caitanya-caritamrta Madhya-lila 24.331

Either in danger or happiness, a devotee constantly chants the maha-mantra:

[Maitreya to Vidura]:

Dhruva Maharaja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Maharaja saw the Visnudutas, the direct associates of Lord Visnu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy names of the Lord, the Hare Krsna mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Visnu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or happiness, constantly chants the Hare

Krsna mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Visnu or His associates directly, by chanting this maha–mantra he can please the Lord. This is the absolute nature of the maha–mantra. Either in danger or in happiness, it can be chanted without limitation.

–Srimad–Bhagavatam 4.12.21

8.

One Must Chant the Holy Name Constantly

The chief object of constant remembrance for all living entities is the holy name (etc.) of the Lord:

[Lord Caitanya to Ramananda Raya]:

Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?"

Ramananda Raya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes."

–Sri Caitanya–caritamṛta Madhya–lila 8.252

Following the Lord's order, a devotee chants His holy name incessantly:

One day Vallabha Bhatta said to Advaita Acarya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati]. It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?" Advaita Acarya responded, "In front of you is Lord Sri Caitanya Mahaprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer." Hearing this, Lord Sri Caitanya Mahaprabhu said, "My dear Vallabha Bhatta, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband. The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order. Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

–Sri Caitanya–caritamṛta Antya–lila 7.103–8

Kṛṣṇa, in the Bhagavad–gita, recommends constant chanting:

My dear Professor Staal: ... I am surprised to see that in the last paragraph of your letter

you say, "It is an indisputable fact that the Bhagavad-gita (not to mention the Vedas) does not require such constant chanting." I think that you have missed the following verse in the Bhagavad-gita, apart from many other similar verses:

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate
[Bhagavad-gita 9.14]

The engagement of the great souls, freed from delusion and perfect in their realization of God, is described here: satatam kirtayanto mam—they are always (satatam) chanting (kirtayantah) My glories and—nitya-yukta upasate—always worshiping Me (Krsna).

So I do not know how you can say "indisputable." ... By devotional service, by understanding well the Supreme Personality of Godhead, one can go to His abode and never come back again to this material condition. How is it possible? The answer is, simply by chanting His name constantly.

This is accepted by the exemplary disciple, Arjuna, who has perfectly learned the conclusion of spiritual science from the yogesvara, the master of mystic knowledge, Krsna. Recognizing Krsna to be the Supreme Brahman, Arjuna addresses Him, sthane hrsikesa...: "The world becomes joyful hearing Your name, and thus do all become attached to You." [Bg. 11.36]

—The Science of Self-Realization

One should chant the holy name of the Lord constantly:

[Lord Siva to the sons of King Pracinabarhi]:

Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

The word asakrt is significant, for it means not just for a few minutes but continuously. That is the instruction given by Lord Caitanya Mahaprabhu in His Siksastaka. Kirtaniyah sada harih: [Cc. adi 17.31] "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Krsna consciousness movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like thakura Haridasa, who was chanting the Hare Krsna mantra three hundred thousand times daily. Indeed, he had no other business. Some of the Gosvamis, like Raghunatha dasa Gosvami, were also chanting very rigidly and also offering

obeisances very rigidly. As stated in Srinivasacarya's prayer to the six Gosvamis (Sad-gosvamy-astaka): sankhya-purvaka-nama-gana-natibhih kalavasani-krtau. The word sankhya-purvaka means "maintaining a numerical strength." Not only was Raghunatha dasa Gosvami chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Srimad-Bhagavatam 4.24.70

One should aspire to chant the Hare Krsna mantra constantly:

In our Krsna consciousness movement we are teaching our followers to chant the Hare Krsna mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Sri Caitanya Mahaprabhu recommended:

trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly."

Sada means "always." Haridasa thakura says, nirantara nama lao: "Chant the Hare Krsna mantra without stopping."

~Sri Caitanya-caritamrta Antya-lila 3.137

A devotee always has a taste for chanting Hare Krsna:

There is a verse in which Srila Rupa Gosvami says, avyarthā-kalatvam: [Cc.Madhya 23.18-19] a devotee should be very much careful to see whether his time is being spent unnecessarily. He should ask himself, "Am I now engaged in maya's service or Krsna's service?" This is a symptom of an advanced devotee. Nama-gane sada rucih: such a devotee is never tired of chanting, singing, or dancing. The word sada means "always," and ruci means "taste." A devotee always has a taste for chanting Hare Krsna: "Oh, very nice. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare." This is taste. Of course, this taste takes time to awaken, but when Rupa Gosvami was chanting he was thinking, "I have only one tongue and two ears. What can I

appreciate of chanting? If I could have millions of tongues and trillions of ears, then I could relish something by chanting and hearing." Of course, we should not imitate him, but the devotees of the Krsna consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. Nama—gane sada rucih: we have to increase our taste for singing and chanting Hare Krsna.

~Teachings of Queen Kunti

To always remember Krsna and never forget Him is possible by constantly chanting the holy name:

"Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."

This verse is a quotation from the Padma Purana. There are many regulative principles in the sastras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Krsna and never forget Him. This is possible when one chants the Hare Krsna mantra. Therefore one must strictly chant the Hare Krsna maha—mantra twenty—four hours daily.

~Sri Caitanya—caritamṛta Madhya—lila 22.113

Constant chanting of the maha—mantra is the means for continuously remembering Krsna: Those who are intelligent, however, are not concerned with the four—fold miseries of material life, but with elevation to the spiritual planets. One who is continuously in trance (nitya—yuktasya yoginah) does not divert his attention to anything else. He is always situated in trance. His mind is always filled with the thought of Krsna, without deviation (ananya—cetah satatam). Satatam refers to anywhere and anytime.

In India I lived in Vrndavana, and now I am in America, but this does not mean that I am out of Vrndavana, because if I think of Krsna always, then I'm always in Vrndavana, regardless of the material designation. Krsna consciousness means that one always lives with Krsna on that spiritual planet, Goloka Vrndavana, and that one is simply waiting to give up this material body. Smarati nityasah means "continuously remembering," and for one who is continuously remembering Krsna, the Lord becomes tasyaham sulabhah—easily purchased. Krsna Himself says that He is easily purchased by this bhakti—yoga process. Then why should we take to any other process? We can chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare twenty—four hours daily. There are no rules and regulations. One can chant in the street, in the subway, or at his home or office. There is no tax and no expense. So why not take to it?

~Beyond Birth and Death

To become free from offenses to the holy name, one must continue to chant constantly: While chanting the holy name of the Lord, one should be careful to avoid ten offenses.... There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nama-kaumudi it is recommended that if one is an offender at the lotus feet of a Vaisnava, he should submit to that Vaisnava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses.

~Srimad-Bhagavatam 7.5.23-24

Repeated chanting brings one to the stage of offenseless chanting:

The chanting of the Hare Krsna mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Krsna mantra without offenses, one increases his love for Krsna....

Srila Visvanatha Cakravarti thakura quotes this verse from the Padma Purana:

namaparadha-yuktanam
namany eva haranty agham
avisranti-prayuktani
tany evārtha-karāṇi ca

Even if in the beginning one chants the Hare Krsna mantra with offenses, one will become free from such offenses by chanting again and again. Papa-ksayas ca bhavati smarataṁ tam ahaṁ-nisam: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Sri Caitanya Mahāprabhu.

~Srimad-Bhagavatam 6.3.24

Sankirtana-yajna, the chanting of the holy name, should be performed constantly, all over

the world:

Maharaja Barhisat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one yajna in one place, he began performing another yajna in the immediate vicinity. At the present moment, there is a similar need to perform sankirtana–yajna all over the world. The Krsna consciousness movement has started performing sankirtana–yajna in different places, and it has been experienced that wherever sankirtana–yajna is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Krsna consciousness movement should perform sankirtana–yajnas one after another, so much so that all the people of the world will either jokingly or seriously chant Hare Krsna. Hare Krsna, Krsna Krsna Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and thus they will derive the benefit of cleansing the heart.... It is not possible at the present moment to perform repeated yajnas as Maharaja Barhisat performed, but it is within our means to perform sankirtana–yajna, which does not cost anything. One can sit down anywhere and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If the surface of the globe is overflowed with the chanting of the Hare Krsna mantra, the people of the world will be very, very happy.

~Srimad–Bhagavatam 4.24.10

An advanced devotee (madhyama–bhagavata) is distinguished from a neophyte by his constant chanting of the holy name (and by his stressing the importance of chanting):
[Inhabitant of Kulina–grama to Lord Caitanya]:

The inhabitant of Kulina–grama said, "Please let me know who is actually a Vaisnava and what his symptoms are." Understanding his mind, Sri Caitanya Mahaprabhu smiled and gave the following reply. "A person who is always chanting the holy name of the Lord is to be considered a first–class Vaisnava, and your duty is to serve his lotus feet."

Srila Bhaktisiddhanta Sarasvati thakura says that any Vaisnava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaisnavism. Such a devotee is superior to a neophyte Vaisnava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhyama–bhagavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee.... An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaisnavas and Krsna Himself. Thus the intermediate Vaisnava considers himself krsna–dasa, Krsna's servant. He therefore preaches Krsna consciousness to innocent neophytes and stresses the importance

of chanting the Hare Krsna maha-mantra.
~Sri Caitanya-caritamrta Madhya-lila 16.71-72

Pure devotees in the renounced order should have no other occupation than chanting the holy name:

[Lord Caitanya to Govinda dasa]:

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way."

As stated in the Hari-bhakti-vilasa at the end of the Twentieth Vilasa (366, 379, 382):

krtyany etani tu prayo
grhinam dhaninam satam
likhitani na tu tyakta-

parigraha-mahatmanam
prabhate cardha-ratre ca
madhyahne divasa-ksaye
kirtayanti harim ye vai

te taranti bhavarnavam
evam ekantinam prayah
kirtanam smaranam prabhoh
kurvatam parama-pritya
krtyam anyan na rocate

A well-to-do householder Vaisnava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Krsna in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Krsna, should chant the holy name of the Lord with great love and faith, always thinking of Krsna's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Srila Jiva Gosvami says:

yadyapi sri-bhagavata-mate panca-ratradivad-arcana-margasyavasyakatvam
nasti, tad vinapi saranapatty-adinam ekatarenapi purusartha-siddher abhihitatvat.
~Sri Caitanya-caritamrta Antya-lila 6.223

One who chants the holy name of the Lord constantly during one's life can, at the time of death, return home, back to Godhead:

[Sukadeva Gosvami to King Parikṣit]:

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

~Srimad-Bhagavatam 6.2.49

At ISKCON's world center in Mayapur, there should be constant chanting of the holy names of the Lord: When the sankīrtana movement thus started, no one in Navadvīpa could hear any other sound than the words "Hari! Hari!" and the beating of the mṛdāṅga and clashing of hand bells.

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Mayapur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yadavaya namaḥ, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such sankīrtana must be preceded by the chanting of the holy names of the five tattvas—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrivasadi—gaura-bhaktā-vṛnda. We are already accustomed to chant these two mantras—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrivasadi—gaura-bhaktā-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Now, after these, the other two lines—namely, haraye namaḥ, kṛṣṇa yadavaya namaḥ/ gopāla govinda rama śrī-mādhūsudana—should be added, especially in Mayapur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

~Śrī Caitanya-caritāmṛta Ādi-līla 17.123

Instead of closing the churches, they could be given to the devotees, who would chant the holy name there twenty-four hours a day:

Instead of keeping the churches closed, why not give them to us? We would chant the holy name of God there twenty-four hours a day. In many places we have bought churches that were practically closed because no one was going there. In London I saw hundreds of churches that were closed or used for mundane purposes. We bought one such church in Los Angeles. It was sold because no one came there, but if you visit this same church today, you will see thousands of people.

~The Science of Self-Realization

9.

Devotees Must Chant (at Least) Sixteen Rounds Daily

The first regulative principle is that one must chant a fixed number of rounds:

[Lord Caitanya to Haridasa thakura]:

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly."

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. thakura Haridasa was the living example of how to follow the regulative principles. Similarly, Raghunatha dasa Gosvami was also such a living example. In the *Ñad-gosvamy-astaka* it is stated: *sankhya-purvaka-nama-gana-natibhih kalavasanikrtau*. The Gosvamis, especially Raghunatha dasa Gosvami, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa maha-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunatha dasa Gosvami chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

~Sri Caitanya-caritamṛta Antya-līla 11.24

Following in the footsteps of Lord Caitanya, the six Gosvamis and Haridasa thakura, devotees in the line of Lord Caitanya must chant a fixed number of rounds (sixteen) daily:

[Lord Nityananda to Lord Caitanya]:

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the water pot and external garments?"

From this verse it is clear that Caitanya Mahaprabhu was chanting the holy names a fixed number of times daily. The Gosvamis used to follow in the footsteps of Sri Caitanya Mahaprabhu, and Haridasa thakura also followed this principle. Concerning the Gosvamis—Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Raghunatha Bhatta Gosvami, Srila Jiva Gosvami, Srila Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami—Srinivasa Acarya confirms: sankhya–purvaka–nama–gana–natibhih. (Nad–gosvamy–astaka, 6) In addition to other duties, Sri Caitanya Mahaprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomara dui hasta baddha nama–ganane). Caitanya Mahaprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya–candramrta and also in Srila Rupa Gosvami's Stava–mala:

badhnan prema–bhara–prakampita–karo granthin katidorakaih
sankhyatum nija–loka–mangala–hare–krsneti namnam japan
(Caitanya–candramrta, 9)

hare krsnety uccaih sphurita–rasano nama–ganana
krta–granthi–sreni–subhaga–kati–sutrojjvala–karah
(Caitanyastaka, 5)

Therefore devotees in the line of Sri Caitanya Mahaprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridasa thakura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridasa thakura or the other Gosvamis, but chanting the holy name a fixed number of times daily is essential for every devotee.

~Sri Caitanya–caritamrta Madhya–lila 7.37

Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential:

One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Krsna consciousness movement, we have recommended that the neopyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Krsna and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

The devotee should not divert his attention from the basic principle of chanting sixteen rounds daily, according to the prescribed principles:

The Lord, being satisfied, instructed [Tapana Misra] about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa maha–mantra].

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa maha–mantra regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Sri Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapana Misra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

~Sri Caitanya–caritamṛta Ādi–līla 16.15

The devotees of the Kṛṣṇa consciousness movement must be very careful to complete their sixteen rounds:

A devotee always has a taste for chanting Hare Kṛṣṇa: "Oh, very nice. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare." This is taste. Of course, this takes time to awaken, but when Rupa Gosvami was chanting he was thinking, "I have only one tongue and two ears. What can I appreciate of chanting? If I could have millions of tongues and trillions of ears, then I could relish something by chanting and hearing." Of course, we should not imitate him, but the devotees of the Kṛṣṇa consciousness movement must at least be very careful to complete their sixteen rounds, their minimum amount of prescribed chanting. Nama–gane sāda rucih: we have to increase our taste for singing and chanting Hare Kṛṣṇa.

~Teachings of Queen Kuntī

Srīla Prabhupada requests all his students to chant sixteen offenseless rounds of the maha–mantra, following the regulative principles:

The Brhan–nāradya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our

practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa maha-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nama [Adi 17.21] maha-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

~Sri Caitanya-caritamṛta Adi-līla 17.23

Students of this Hare Kṛṣṇa movement must chant at least sixteen rounds daily:
The twentieth branch of the Caitanya tree was Haridāsa thākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa thākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses.

~Sri Caitanya-caritamṛta Adi-līla 10.43

Although Śrīla Bhaktisiddhanta Sarasvatī prescribed sixty-four rounds, the Kṛṣṇa consciousness movement prescribes sixteen because of Westerners' inability to concentrate for long periods:

The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads. Therefore the minimum number of rounds is prescribed. However, Śrīla Bhaktisiddhanta Sarasvatī used to say that unless one chants at least sixty-four rounds of japa (one hundred thousand names), he is considered fallen (patita). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as patita-pāvana, the deliverer of the fallen.

~The Nectar of Instruction Text 5

Haridāsa thākura would not even accept prasāda or sleep until he finished his daily rounds: thākura Haridāsa would not even accept prasāda nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names.

Chanting a fixed number of rounds on beads is necessary for everyone, even a paramahamsa:

Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest. Although Madhavendra Puri was not interested in eating and sleeping, his interest in chanting the maha-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahamsa. This means that even in the paramahamsa stage, one cannot give up chanting. Haridasa thakura and the Gosvamis were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahamsa. This chanting can be executed anywhere, either inside or outside the temple. Madhavendra Puri even sat down in a vacant marketplace to perform his chanting. As stated by Srinivasa Acarya in his prayers to the Gosvamis: nama-gana-natibhih. A paramahamsa devotee is always engaged in chanting and rendering loving service to the Lord.

~Sri Caitanya-caritamrta Madhya-lila 4.125

An uttama-adhikari chants the prescribed number of rounds on japa beads:

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaisnava, and obeisances should be offered unto him. Out of many such Vaisnavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Krsna consciousness movement. Such a Vaisnava should be accepted as an uttama-adhikari, a highly advanced devotee, and his association should always be sought.

~The Nectar of Instruction Text 5

Dealings with the material world for spreading the Krsna consciousness movement are spiritual, as long as one daily chants sixteen rounds of the maha-mantra:

In our preaching work, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Krsna consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Krsna consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the maha-mantra every day,

his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

~Srimad-Bhagavatam 5.16.3

By chanting sixteen rounds of the maha-mantra (etc.) one gets spiritual strength with which to preach Kṛṣṇa consciousness all over the world:

[Chand Kazi to the devotees of Lord Caitanya]:

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyara Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa maha-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Sri Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Sri Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa maha-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Sri Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

~Sri Caitanya-caritamṛta Ādi-līla 17.126

If one regularly chants one's prescribed rounds, he is gradually elevated to the uttama-adhikāri platform:

Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of hari-nama, he is elevated step by step to the highest platform, uttama-adhikāri.

~The Nectar of Instruction Text 5

One who cannot complete his assigned number of rounds is in a diseased condition of spiritual life:

Sri Caitanya Mahaprabhu further inquired from Haridasa, "Can you ascertain what your disease is?" Haridasa thakura replied, "My disease is that I cannot complete my rounds."

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Srila Haridasa thakura is called *namacarya*. Of course, we cannot imitate Haridasa thakura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

~Sri Caitanya-caritamṛta Antya-līla 11.23

Chanting the holy name 300,000 times daily like Haridasa thakura is for the liberated soul. It should not be imitated:

Haridasa thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

Haridasa thakura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa maha-mantra. One should not, however, imitate Haridasa thakura, for no one else can chant the Hare Kṛṣṇa maha-mantra 300,000 times a day. Such chanting is for the mukta-purusa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa maha-mantra on beads every day.

~Sri Caitanya-caritamṛta Antya-līla 3.100

10.

One Develops a Taste for Chanting by Chanting

Chanting the holy name, which is nectarean and eternal, enthruses one to chant more and more:

The sound of this material world and that of the spiritual world are completely different.

The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more.

~Srimad-Bhagavatam 3.21.22

The more one chants the names of Kṛṣṇa, the more he becomes attached to chanting: Once one has attained the spiritual platform, it is material service that actually becomes disgusting. For example, if one chants Hare Kṛṣṇa throughout his life, he will not grow tired of the names, but if one chants a material name over and over, he will soon become disgusted. The more one chants the names of Kṛṣṇa, the more he becomes attached.

~Kṛṣṇa Consciousness: The Matchless Gift

Although a person in ignorance has no taste for chanting the holy name, if he chants, he will develop a taste for the chanting:

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

The holy name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss. Naturally they are very sweet, like sugar candy, which appeals to everyone. Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions. Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy. Rather, a person with jaundice considers something sweet to taste very bitter. Avidyā (ignorance) similarly perverts the ability to relish the transcendently palatable name, quality, form and pastimes of Kṛṣṇa. Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the holy name and hearing Kṛṣṇa's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia. Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

~The Nectar of Instruction Text 7

11.

To Be Effective, Chanting Should Be Accompanied by the Four Regulative Principles

The chanting of the Hare Krsna mantra will be effective if accompanied by the austerity of giving up the four sinful activities:

[Sukadeva Gosvami to King Pariksit]:

For a few months the sons of Prajapati Daksa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto Narayana, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [Paramahamsa], let us offer our respectful obeisances unto Him."

From these verses it is apparent that the chanting of the mahamantra or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein—drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this tapasya, and then the chanting of the Hare Krsna mantra will be effective without delay. One should not give up the process of austerity.

~Srimad-Bhagavatam 6.5.27–28

12.

Before Chanting the Hare Krsna Maha-mantra, One Should Chant the Panca-tattva Maha-mantra

To chant the Hare Krsna maha-mantra, one should first take shelter of the Panca-tattva maha-mantra:

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout. But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krsna maha-mantra, he feels the ecstasy of love for God.

Srila Bhaktisiddhanta Sarasvati thakura remarks in this connection that if one takes shelter of Lord Sri Caitanya Mahaprabhu and Nityananda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Krsna maha-mantra, but there are no such considerations in chanting the names of Gaura-Nityananda. Therefore, if one chants the Hare Krsna maha-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityananda, he is very quickly freed from the interactions of his offenses. Therefore, one should first approach Lord Caitanya and Nityananda, or worship Guru-Gauranga, and then come to the stage of worshiping Radha-Krsna...

It should be noted in this connection that the holy names of Lord Krsna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Caitanya Mahaprabhu's name is more essential than the chanting of the Hare Krsna maha-mantra because Sri Caitanya Mahaprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Caitanya Mahaprabhu by chanting sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda.

~Sri Caitanya-caritamrta Adi-lila 8.29-31

By chanting the Panca-tattva maha-mantra one becomes free of offenses in chanting the Hare Krsna maha-mantra:

Whether he is offensive or inoffensive, anyone who even now chants sri-krsna-caitanya prabhu nityananda is immediately overwhelmed with ecstasy, and tears fill his eyes.

It is very beneficial to chant the names sri-krsna-caitanya prabhu nityananda before chanting the Hare Krsna maha-mantra because by chanting these two holy names sri-krsna-caitanya prabhu nityananda one immediately becomes ecstatic, and if he then chants the Hare Krsna maha-mantra he becomes free of offenses.

~Sri Caitanya-caritamrta Adi-lila 8.22, 24

By chanting the Panca-tattva maha-mantra, one is blessed with the competency to chant the Hare Krsna maha-mantra without offense:

When chanting the names of the Panca-tattva, one should fully offer his obeisances: sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara

srivasadi–gaura–bhakta–vrnda. By such chanting one is blessed with the competency to chant the Hare Krsna maha–mantra without offense. When chanting the Hare Krsna maha–mantra, one should also chant it fully: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Sri Caitanya–caritamrta Adi–lila 7.168

To derive the full benefit of chanting the maha–mantra, one should first chant the Panca–tattva maha–mantra:

As preachers of the Krsna consciousness movement, we first offer our obeisances to Sri Caitanya Mahaprabhu by chanting this Panca–tattva mantra; then we say, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. There are ten offenses in the chanting of the Hare Krsna maha–mantra, but these are not considered in the chanting of the Panca–tattva mantra, namely sri–krsna–caitanya prabhu nityananda sri–advaita gadadhara srivasadi–gaura–bhakta–vrnda. Sri Caitanya Mahaprabhu is known as maha–vadanyavatara, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the maha–mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare), we must first take shelter of Sri Caitanya Mahaprabhu, learn the Panca–tattva maha–mantra, and then chant the Hare Krsna maha–mantra. That will be very effective.

~Sri Caitanya–caritamrta Adi–lila 7.4

Before chanting the Hare Krsna maha–mantra, one should first offer respects to the Panca–tattva by chanting the Panca–tattva maha–mantra:

Let me offer my respectful obeisances unto Srivasa thakura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

Krsnadasa Kaviraja Gosvami teaches us first to offer respect to the Panca–tattva–Sri Krsna Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, Gadadhara Prabhu and Srivasa and other devotees. We must strictly follow the principle of offering our respects to the Panca–tattva, as summarized in the mantra–sri–krsna–caitanya prabhu nityananda sri–advaita gadadhara srivasadi–gaura–bhakta–vrnda. At the beginning of every function in preaching, especially before chanting the Hare Krsna maha–mantra–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—we must chant the Panca–tattva's names and offer our respects to them.

~Sri Caitanya–caritamrta Adi–lila 8.4

13.

One Must Distinctly Pronounce the Holy Name

When chanting, one must very distinctly pronounce the maha-mantra:

Chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa maha-mantra. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously.

~Sri Caitanya-caritamṛta Adi-līla 17.32

If one has chanted distinctly during his life, it is quite possible that even at the time of death he will be able to chant with faith and love:

While the body is fit, one should chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

~Srimad-Bhagavatam 6.2.49

14.

One Must Chant Loudly Enough to Hear Oneself

The first regulative principle is that one must chant a fixed number of rounds, chanting loudly enough to hear oneself:

[Lord Caitanya to Haridāsa ṭhākura]:

"Now that you have become old," the Lord said, "you may reduce the number of rounds, you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly."

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example.

In the Nad-gosvamy-astaka it is stated: sankhya-purvaka-nama-gana-natibhih kalavasanikrtau. The Gosvamis, especially Raghunatha dasa Gosvami, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Krsna maha-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds.

~Sri Caitanya-caritamrta Antya-lila 11.24

If one has chanted loudly during his life, it is quite possible that even at the time of death he will be able to chant with faith and love:

While the body is fit, one should chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

~Srimad-Bhagavatam 6.2.49

15.

One Must Chant in Humility

Explanation of the "trnad api sunicena" verse of Siksastaka:

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances. A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate. For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water... "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord." Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance." One must strictly follow the principles given by Lord Caitanya Mahaprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvamis, certainly he will achieve the ultimate goal of life, the lotus feet of Sri Krsna.

This practice of forbearance (trnad api sunicena) is very difficult, but when one actually engages in chanting the Hare Krsna mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare

Krsna mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Krsna mantra regularly...

When chanting the Hare Krsna maha-mantra, in the beginning one may commit many offenses, which are called namabhasa and nama-aparadha. In this stage there is no possibility of achieving perfect love of Krsna by chanting the Hare Krsna maha-mantra. Therefore one must chant the Hare Krsna maha-mantra according to the principles of the above verse, *trnad api sunicena taror iva sahisnuna*... Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, advises everyone to keep this verse always strung about his neck.

~Sri Caitanya-caritamrta Adi-lila 17.26-28, 31-33

A Vaisnava is able to tolerate insults from others because he is simply interested in humbly chanting the holy name without disturbance:

[Haridasa thakura to an assembly of scholars]:

"All of you may now go to your homes. May Lord Krsna bestow His blessings upon you all. Do not be sorry because of my being insulted."

From this statement by Haridasa thakura, it is understood that a pure Vaisnava never takes anyone's insults seriously. This is the teaching of Sri Caitanya Mahaprabhu.

*trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih*
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly."

A Vaisnava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

~Sri Caitanya-caritamrta Antya-lila 3.207

Success in chanting of the holy name depends fully upon humility:

Sri Caitanya Mahāprabhu continued, "O Svarūpa Damodara Gosvami and Ramananda Raya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa maha-mantra to awaken very easily one's dormant love for Kṛṣṇa. One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord. These are the symptoms of one who chants the Hare Kṛṣṇa maha-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water. The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaiṣṇava is the most exalted person, he is priceless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa. If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

~Sri Caitanya-caritamṛta Antya-līla 20.20-26

One can chant Hare Kṛṣṇa offenselessly by developing genuine humility:
Devahūti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire bhakti process is a process of submission. That is also Caitanya Mahāprabhu's teaching:

trnad api suni
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. adi 17.31]

If one is interested in advancing in chanting Hare Kṛṣṇa, Caitanya Mahāprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Kṛṣṇa offenselessly.

~Teachings of Lord Kapila, the Son of Devahūti

The easiest way to control the mind is to chant Hare Kṛṣṇa in all humility:
[Arjuna to Lord Kṛṣṇa]:

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

atmanam rathinam viddhi
sariram ratham eva ca
buddhim tu sarathim viddhi
manah pragraham eva ca

indriyani hayam ahur
visayams tesu gocaran
atmendriya–mano–yukto
bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."

Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Kṛṣṇa," the great mantra for deliverance, in all humility. The method prescribed is sa vai manah kṛṣṇa–padaravindayoh: one must enage one's mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

~Bhagavad–gita As It Is 6.34

The efficacy of the holy name depends on the quality of feeling of the chanter:

[Queen Kuntī to Lord Kṛṣṇa]:

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

Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed-up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Krsna." It is said in the sastras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed-up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the holy name in quality.

~Srimad-Bhagavatam 1.8.26

16.

One Must Chant with Respect and Veneration

Knowing that Sri Krsna is present in His name, pure devotees chant with full respect and veneration:

Devotees of the Personality of Godhead know that Sri Krsna son of the King of Vraja, is the Absolute Truth. They do not discriminate between Sri Krsna's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Krsna, Sri Krsna is present as transcendental sound. He therefore chants with full respect and veneration.

~Sri Caitanya-caritamrta Adi-lila 2.11

17.

One Must Have Faith in the Holy Name

A madhyama–adhikari has firm faith in chanting the Hare Krsna mantra:
While giving instructions to Sanatana Gosvami, Lord Caitanya Mahaprabhu divided devotional service into three categories.

sastra–yukti nahi jane drdha, sraddhavan
'madhyama–adhikari' sei maha–bhagyavan

"A person whose conclusive knowledge of the sastras is not very strong but who has developed firm faith in chanting the Hare Krsna maha–mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama–adhikari. Such a person is very fortunate."

(Sri Caitanya–caritamṛta Madhya–lila 22.67) A madhyama–adhikari is a sraddhavan, a staunchly faithful person, and he is actually a candidate for further advancement in devotional service.

The Nectar of Instruction Text 5

He who chants the holy name with faith is a Vaisnava:

[Satyaraja to Lord Caitanya]:

Upon hearing this, Satyaraja said, "How can I recognize a Vaisnava? Please let me know what a Vaisnava is. What are his common symptoms?" Sri Caitanya Mahaprabhu replied, "Whoever chants the holy name of Krsna just once is worshipable and is the topmost human being."

Srila Bhaktisiddhanta Sarasvati thakura says that simply by chanting the holy name of Krsna once, a person becomes perfect. Such a person is understood to be a Vaisnava. With such faith and belief, one may begin a life of Krsna consciousness, but an ordinary person cannot chant the holy name of Krsna with such faith... One should understand that the name Krsna and Krsna are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service—especially in Deity worship—and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Krsna consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also

become Vaisnavas... even a neophyte devotee is superior to the karmis and jnanis because he has full faith in chanting the holy name of the Lord.

~Sri Caitanya-caritamrta Madhya-lila 15.105-6

18.

One Must Become a Servant of the Holy Name

One must become the servant of the holy name:

In the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rasamrta-sindhu it is clearly said: *sevonmukhe hi jihvadau svayam eva sphuraty adah*. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvadau*: One must engage his tongue in the service of the holy name. Our Krsna consciousness movement is based on this principle. We try to engage all the members of the Krsna consciousness movement in the service of the holy name.

~Sri Caitanya-caritamrta Adi-lila 8.16

19.

The Process of Chanting Is Very Simple

One can perform kirtana without musical instruments by clapping and chanting:

Anyone can chant Hare Krsna. There is no need for instruments, although Caitanya Mahaprabhu introduced the mrdanga (drum) and karatalas (cymbals). Otherwise, clapping in itself is sufficient. Anyone can sit down with his family, clap hands and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This sankirtana is very easy to perform.

~Teachings of Lord Kapila, the Son of Devahuti

The process of chanting is very simple:

So this process of hari-kirtana is very simple: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Actually there are only three words: Hare, Krsna, and Rama. But they are very nicely arranged for chanting so that everyone can take the mantra and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Since we have started this movement in the Western countries, Europeans, Americans, Africans, Egyptians, and Japanese are all chanting. There is no difficulty. They are chanting very gladly, and they are getting the results. What is the difficulty? We are distributing this chanting free of charge, and it is very simple.

~The Science of Self-Realization

The process of chanting requires only a tongue and ears:

The bhakti-yoga process should be completed in this life, because in this life we have all the instruments necessary to become fully Krsna conscious. We have mrdangas and cymbals and tongues with which to chant Hare Krsna. Even if we don't have mrdangas and cymbals, we have a tongue. No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore we have all the instruments we need with us—a tongue and ears. We have only to chant Hare Krsna and use our ears to hear this vibration, and all perfection will be there. We don't have to become highly educated scientists or philosophers. We have only to chant and hear.

~The Path of Perfection

20.

The Pure Brahmacari Engages Fully in the Chanting of the Holy Name

The pure brahmacari engages fully in harer namanukirtanam:

[Lord Krsna]: Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice.

The brahmacaris, or students under the care of a bona fide spiritual master, control the mind

by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A brahmacari hears only words concerning Kṛṣṇa consciousness; hearing is the basic principle for understanding, and therefore the pure brahmacari engages fully in harer namanakīrtanam—chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa.

~Bhagavad-gītā As It Is 4.26

The brahmacari must chant the holy name upon rising in the morning:

In the morning, the first duty of a brahmacari seeking spiritual elevation is huta-hutasana, to offer sacrificial oblations to the Supreme Lord. Those engaged in brahmacarya cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, *kalau nasty eva nasty eva gatiḥ anyathā*: there is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The brahmacari must rise early in the morning, and, after placing himself, should chant the holy name of the Lord.

~Srimad-Bhagavatam 3.21.45–47

21.

Householders Can Conduct Chanting at Home

Even householders can achieve perfection by chanting the Hare Kṛṣṇa mantra:

[Narada Muni to King Yudhiṣṭhira]:

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [grhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Maharaja Yudhiṣṭhira, I have now explained to you that process of religion.

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect sannyasi, namely Brahmajñāna (spiritual knowledge). Even more important, he can advance in devotional service. Maharaja Yudhiṣṭhira thought that because he was a grhastha there was no hope of his being liberated, and therefore he asked Narada Muni how he could get

out of material entanglement. But Narada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Krsna mantra, any man in any condition of life can achieve the highest perfection without a doubt.

~Srimad-Bhagavatam 7.15.74

Rather than leave his family, a householder can purify his household situation by regularly chanting the Hare Krsna maha-mantra:

[Kurma to Lord Caitanya]:

The brahmana begged Lord Caitanya Mahaprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life." Sri Caitanya Mahaprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Krsna always. Instruct everyone to follow the orders of Lord Sri Krsna as they are given in the Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land." Sri Caitanya Mahaprabhu further advised the brahmana Kurma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, If you follow these regulative principles, we will again meet here, or, rather you will never lose My company." At whosoever's house Sri Caitanya accepted His alms by taking prasada, He would convert the dwellers to His sankirtana movement and advise them just as He advised the brahmana named Kurma.

One must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brahmana named Kurma was materially happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorified, he wanted to leave all these material opulences. He wanted to travel with Sri Caitanya Mahaprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vrndavana to devote the rest of his life to the service of the Lord...

It is not advisable in this age of Kali to leave one's family suddenly, for people are not trained as proper brahmacaris and grhasthas. Therefore Sri Caitanya Mahaprabhu advised the brahmana not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Krsna maha-mantra regularly under the direction of a spiritual master. This is the instruction of Sri Caitanya Mahaprabhu. If this principle is followed by everyone, there is no need to accept sannyasa. In the next verse Sri Caitanya Mahaprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Krsna mantra and teaching the same principle to everyone he meets... Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request

everyone to chant the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one is a little literate and can read Bhagavad-gita As It Is and Srimad-Bhagavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of being engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Krsna maha-mantra at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication... The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Krsna consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Sri Caitanya Mahaprabhu in His advice to the brahmana Kurma. That is, one should stay at home, chant the Hare Krsna mantra and preach the instructions of Krsna as they are given in Bhagavad-gita and Srimad-Bhagavatam... If one simply follows the instructions of Sri Caitanya Mahaprabhu, under the guidance of His representative, and chants the Hare Krsna mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vrndavana, Navadipa or Jagannatha Puri or in the midst of European cities where the materialistic way of life is very prominent. If a devotee follows the instructions of Sri Caitanya Mahaprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vrndavana and Navadvipa. This means that materialism cannot touch him. This is the secret of success for one advancing in Krsna consciousness...

The cult of Sri Caitanya Mahaprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Sri Caitanya Mahaprabhu, chant the Hare Krsna maha-mantra and instruct relatives and friends in the teachings of Bhagavad-gita and Srimad-Bhagavatam. ~Sri Caitanya-caritamṛta Madhya-līla 7.126–30

One can make home life pleasant by chanting Hare Krsna:

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Krsna consciousness. If one is in full Krsna consciousness, he can make his home very happy because this process of Krsna consciousness is very easy. One need only chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, accept the remnants of foodstuffs offered to Krsna, have some discussion on books like Bhagavad-gita and Srimad-Bhagavatam, and engage oneself in

Deity worship. These four things will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one can mold his family life in this way to develop Krsna consciousness, following these four principles, then there is no need to change from family life to renounced life.

~Bhagavad-gita As It Is 13.8–12

Krsna conscious householders should hold sankirtana festivals in their homes by distributing prasada, talking about Krsna, and holding congregational chanting of the holy name:

During the day the devotees discussed subject matters concerning Krsna, and at night there was a great festival of congregational chanting in the house of Advaita Acarya. Mother Saci cooked with great pleasure, and Sri Caitanya Mahaprabhu, along with the devotees, accepted the prasada with great pleasure. In this way all the opulences of Advaita Acarya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahaprabhu.

Advaita Acarya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahaprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing prasada and talking about Krsna during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Krsna consciousness movement. Thus they will daily perform sankirtana-yajna. In Srimad-Bhagavatam (11.5.32) the daily performance of sankirtana-yajna is recommended for this age (yajnaih sankirtana-prayair yajanti hi sumedhasah). One should worship Lord Caitanya Mahaprabhu and His four associates, the Panca-tattva, by distributing prasada and holding congregational chanting. Indeed, that yajna or sacrifice is most recommended in this age of Kali. In this age, other yajnas are not possible to perform, but this yajna can be performed everywhere and anywhere without difficulty.

~Sri Caitanya-caritamrta Madhya-lila 3.201–3

One who feels he cannot live in the temple can practice Krsna consciousness at home by chanting the maha-mantra, etc.:

Lord Caitanya Mahaprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Krsna, chant His holy name and

discuss His holy pastimes.

The cult of Sri Caitanya Mahaprabhu, the Hare Krsna movement, is very nicely explained by Lord Caitanya Mahaprabhu authoritatively. It is not that everyone has to take sannyasa like Sri Caitanya Mahaprabhu. Everyone can execute the cult of Krsna consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Krsna, the Hare Krsna maha-mantra. One can also discuss the subject matter of Bhagavad-gita and Srimad-Bhagavatam and install Deities of Radha-Krsna or Gaura-Nitai or both and worship Them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Krsna consciousness movement can install Deities at home, and, under superior guidance, worship the Deity regularly, chanting the maha-mantra and discussing Bhagavad-gita and Srimad-Bhagavatam. We are teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Krsna and discussing Bhagavad-gita and Srimad-Bhagavatam. Anyone can do this at home without difficulty, and Sri Caitanya Mahaprabhu requested all the devotees present there to do so. ~Sri Caitanya-caritamrta Madhya-lila 3.190

22.

A Neophyte Devotee Should Not Retire to a Secluded Place to Chant

Sitting in a solitary place to chant the Hare Krsna maha-mantra is not recommended for neophytes:

[Lord Caitanya to Kasi Misra]:

"Please give that room to Me, for I have need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

This statement of Sri Caitanya Mahaprabhu is significant. Nibhrte vasiya tahan kariba smarana: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Krsna maha-mantra. We should always remember that it was Sri Caitanya Mahaprabhu Himself who wanted such a place, either for Himself or Haridasa thakura. No one can suddenly attain the level of Haridasa thakura and sit down in a solitary place to chant the Hare Krsna maha-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridasa thakura or Sri Caitanya Mahaprabhu,

who is personally exhibiting the proper behavior for an acarya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Srila Bhaktisiddhanta Sarasvati thakura has condemned this process for neophytes. He has even stated in a song: pratisthara tare, nirjanera ghare, tava hari—nama kevala kaitava. Sitting in a solitary place intending to chant the Hare Krsna maha—mantra is considered a cheating process. This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Sri Caitanya Mahaprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Krsna maha—mantra as Sri Caitanya Mahaprabhu Himself did. Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannatha Puri to teach us a lesson. Even at Jagannatha Puri the Lord chanted the Hare Krsna maha—mantra in a great meeting at the Jagannatha temple. The point is that one should not try to imitate Haridasa thakura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Sri Caitanya Mahaprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Krsna maha—mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridasa thakura, his enemies (kama, krodha, lobha, moha, mada and matsarya) will disturb and fatigue him. Instead of chanting the Hare Krsna maha—mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Krsna mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyas in Vrndavana.

~Sri Caitanya—caritamrta Madhya—lila 11.176

The neophyte devotee must not give up preaching to chant Hare Krsna in solitude: When disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana—bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana—bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Srila Bhaktisiddhanta Sarasvati thakura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

dusta mana, tumi kiserai vaisnava?
pratisthara tare, nirjanera ghare,

tava hari—nama kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krsna maha—mantra, but this is all cheating."

Thus Bhaktisiddhanta Sarasvati thakura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Krsna consciousness, all over the world.

~Srimad—Bhagavatam 4.28.44

One should not merely chant in a secluded place (and fall down) but should preach: Srila Bhaktisiddhanta Sarasvati thakura sings,

dusta mana, tumi kiserai vaisnava?
pratisthara tare, nirjanera ghare,
tava hari—nama kevala kaitava

"My dear mind, what kind of Vaisnava are you? Simply for false prestige and a material reputation you are chanting the Hare Krsna mantra in a solitary place."

In this way people who do not preach are criticized. There are many Vaisnavas in Vrndavana who do not like preaching; they chiefly try to imitate Haridasa thakura. The actual result of their so—called chanting in a secluded place, however, is that they sleep and think of women and money.

~Srimad—Bhagavatam 4.29.1b

One should not retire prematurely to Vrndavana for pretentious solitary chanting of the holy name:

Srila Sukadeva Gosvami has advised Maharaja Pariksit in the beginning of the Second Canto that every conditioned soul should engage himself in hearing and chanting the transcendental pastimes of the Lord. Srila Sukadeva Gosvami also informed King Pariksit that previously many other kings and emperors went to the jungle to prosecute severe austerities and penances in order to go back home, back to Godhead. In India, it is still a practice that many advanced transcendentalists give up their family lives and go to Vrndavana to live there alone and completely engage in hearing and chanting of the holy pastimes of the Lord. This system is recommended in the Srimad—Bhagavatam, and the six Gosvamis of Vrndavana followed it, but at the present moment many karmis and pseudodevotees have overcrowded the holy place of Vrndavana just to imitate this process

recommended by Sukadeva Gosvami. It is said that many kings and emperors formerly went to the forest for this purpose, but Srila Bhaktisiddhanta Sarasvati thakura Gosvami Maharaja does not recommend that one take up this solitary life in Vrndavana prematurely.

One who goes prematurely to Vrndavana to live in pursuance of the instructions of Sukadeva Gosvami again falls victim of maya, even while residing in Vrndavana. To check such unauthorized residence in Vrndavana, Srila Bhaktisiddhanta Sarasvati thakura has sung a nice song in this connection, the purport of which is as follows: "My dear mind, why are you so proud of being a Vaisnava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog because such popularity is another extension of the influence of maya."
~Krsna, the Supreme Personality of Godhead

Unless one is extremely advanced in Krsna consciousness, one will be influenced by the modes of nature if one tries to chant in a solitary place:

There are many who like to chant the Hare Krsna mantra in a silent, solitary place, but if one is not interested in preaching, talking constantly to the nondevotees, the influence of the modes of nature is very difficult to surpass. Therefore unless one is extremely advanced in Krsna consciousness, one should not imitate Haridasa thakura, who had no other business than chanting the holy name always, twenty-four hours a day. Prahlada Maharaja does not condemn such a process; he accepts it, but without active service to the Lord, simply by such methods one generally cannot attain liberation. One cannot attain liberation simply by false pride.

~Srimad-Bhagavatam 7.9.46

One should not try to imitate exalted personalities like Haridasa thakura by chanting in a solitary place:

Srila Bhaktisiddhanta Sarasvati thakura explains in his Anubhasya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Krsna conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Krsna mantra in a solitary place." Such activities constitute, in the language of Srila Bhaktisiddhanta Sarasvati thakura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridasa thakura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Sri Caitanya Mahaprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place,

avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Srila Bhaktisiddhanta Sarasvati thakura advises that one discuss the verse in Srimad-Bhagavatam, naitat samacarej jatu manasapi hy anisvarah (10.33.30), and the following verse in Bhakti-rasamrta-sindhu (1.2.255):

anasaktasya visayan yatharham upayunjatah
nirbandhah krsna-sambandhe yuktam vairagyam ucyate

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Krsna's service.

~Sri Caitanya-caritamrta Adi-lila 7.92

Krsna consciousness does not mean to become inert and to chant the holy name in a secluded place:

Sometimes Krsna consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Krsna conscious by chanting the holy name of Lord Krsna. But without being trained in the philosophy of Krsna consciousness, it is not advisable to chant the holy name of Krsna in a secluded place where one may acquire only cheap adoration from the innocent public.

~Bhagavad-gita As It Is 3.1

23.

One Should Not Concoct Chants and Mantras

One does not have to search for or concoct a name of God to chant. The sastras recommend particular names such as the Hare Krsna mantra:

[Svayambhuva Manu said, in trance]:

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies...

The Lord's activities are many, and according to His activities He has many names. He

appeared as the son of mother Yasoda, and also as the son of mother Devaki, and therefore He is named Devaki–nandana and Yasoda–nandana. Parasya saktir vividhaiva sruyate: the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The sastras recommend which names we should chant, such as Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the sastras in chanting His holy name.

~Srimad–Bhagavatam 8.1.13

One should chant the maha–mantra and not concoct new types of chanting:

Kirtanad eva krsnasya mukta–sangah param vrajet: simply by chanting the holy name of Krsna, one is liberated and returns home, back to Godhead... One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Srimad–Bhagavatam 7.5.23–24

One should not concoct a maha–mantra of one's own:

Taking advantage of Sri Caitanya Mahaprabhu, there are many unscrupulous devotees who manufacture a maha–mantra of their own. Sometimes they sing, bhaja nitai gaura radhe syama hare krsna hare rama or sri–krsna–caitanya prabhu nityananda hare krsna hare rama sri radhe govinda. Actually, however, one should chant the names of the full Panca–tattva (sri–krsna–caitanya prabhu nityananda sri–advaita gadadhara srivasadi–gaura–bhakta–vrnda) and then the sixteen words Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Sri Caitanya Mahaprabhu's pure devotees is to chant first the full Panca–tattva mantra and then chant the maha–mantra– Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Sri Caitanya–caritamrta Adi–lila 7.4

Concocted chants cannot help us advance in devotional service:

I thus explain the truth of the Panca–tattva. One who hears this explanation increases in knowledge of Sri Caitanya Mahaprabhu. While chanting the Panca–tattva maha–mantra, one must chant the names of Sri Caitanya, Nityananda, Advaita, Gadadhara and Srivasa

with their many devotees. This is the process.

The Panca-tattva is a very important factor in understanding Sri Caitanya Mahaprabhu. There are sahajiyas who, not knowing the importance of the Panca-tattva, concoct their own slogans such as bhaja nitai gaura, radhe syama, japa hare krsna hare rama or sri krsna caitanya prabhu nityananda hare krsna hare rama sri radhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Panca-tattva, one should fully offer his obeisances: sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By such chanting one is blessed with the competency to chant the Hare Krsna maha-mantra without offense. When chanting the Hare Krsna maha-mantra, one should also chant it fully: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great acaryas. This is confirmed in the Mahabharata. Mahajano yena gatah sa panthah: "The real path of progress is that which is traversed by great acaryas and authorities."

~Sri Caitanya-caritamrta Adi-lila 7.168-69

24.

Results of Giving Up Chanting

The attraction of chanting the holy name is so powerful that only an animal can give it up: [King Prthu to Lord Visnu]:

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

The glorification of the Supreme Lord can be very much appreciated by the Aryan family. Although there is no bar for others, the members of the Aryan family very quickly catch the essence of spiritual life... Presently these descendants of the Aryan family are taking this Krsna consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Krsna maha-mantra from the lips of pure devotees are also

becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Aryans, but even though one does not belong to the Aryan family, he will become a Vaisnava simply by hearing the mantra because the vibration has great influence over everyone... The impersonalist may ask why one should bother chanting the Hare Krsna maha-mantra continually for so many years instead of stopping and trying for kaivalya, liberation, or merging into the existence of the Lord. In answer, Maharaja Prthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Prthu Maharaja is very emphatic in this connection—only an animal can give up the practice of chanting Hare Krsna. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Srimad-Bhagavatam 4.20.26

One who cannot complete his assigned number of rounds is in a diseased condition of spiritual life:

[Lord Caitanya and Haridasa thakura]:

Sri Caitanya Mahaprabhu further inquired from Haridasa, "Can you ascertain what your disease is?" Haridasa thakura replied, "My disease is that I cannot complete my rounds."

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life.

~Sri Caitanya-caritamrta Antya-lila 11.23

If we neglect the regulative principle of chanting the maha-mantra, we will eventually fall down:

[Sukadeva Gosvami to King Pariksit]:

...Being attached to raising the deer, Maharaja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Krsna maha-mantra. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend mangala-arati, worship the Deities, chant the Hare Krsna mantra, study the Vedic literatures and follow all the rules prescribed by the acaryas and the

spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced... Even if one is in the renounced order, he should never give up the regulative principles.

~Srimad-Bhagavatam 5.8.8

Even if one is highly elevated in Krsna consciousness, if he stops chanting, his devotional creeper will dry up:

Krsna is within you, and as soon as Krsna sees that you are very sincere, that you are seeking, He sends a bona fide spiritual master. This combination of Krsna and the spiritual master is the cause of one's receiving the seed of Krsna consciousness. The seed is there. If you have a very nice seed of a rose bush, what is your duty? If you have a seed of any nice plant, it is your duty not to lock it up in the safety vault of a bank. Your duty is to sow it in the ground. Where should you sow that seed? If you have information of Krsna consciousness, you just sow it in your heart. Not in this earth, but in the earth within yourself. And after sowing a seed you have to pour a little water on it, so that water is hearing and chanting. Once the seed is sown in the heart, just pour on a little water, and it will grow.

This process should not be stopped by the thought that because one is initiated there is no need of hearing and chanting. It should go on continuously. If you stop pouring water on a plant, it will dry up; it will not produce any fruit. Similarly, even if you are highly elevated in Krsna consciousness, you cannot stop this process of hearing and chanting because maya is so strong, so powerful, that as soon as she sees, "Ah, here is an opportunity," at once you will dry up. By the process of pouring water, that plant of Krsna consciousness grows... If you continue this chanting and hearing process, you will grow and grow and actually reach Krsna's lotus feet and there relish His association.

~Krsna Consciousness: The Topmost Yoga System

If a devotee fails to chant the holy name, he will fall into the material conception of life: We have witnessed that some of our contemporaries who are supposed to be great preachers have gradually fallen into the material conception of life because they have failed to chant the holy name of the Lord.

~The Nectar of Instruction Text 5

25.

Chanting at the Time of Death

One should pray to the Lord to be able to chant His holy name at the time of death:

[The priests at King Nabhi's sacrifice to Lord Visnu]:

Dear Lord, we may not be able to remember Your name, form and qualities, due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

The real success in life is ante narayana-smrtih—remembering the holy name, attributes, activities and form of the Lord at the time of death. Although we may be engaged in the Lord's devotional service in the temple, material conditions are so tough and inevitable that we may forget the Lord at the time of death due to a diseased condition or mental derangement. Therefore we should pray to the Lord to be able to remember His lotus feet without fail at the time of death, when we are in such a precarious condition.

~Srimad-Bhagavatam 5.3.12

If one has chanted loudly and distinctly during his life, it is quite possible that even at the time of death he will be able to chant with faith and love:

[Sukadeva Gosvami to King Pariksit]:

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned back to home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

While the body is fit, [one should] chant the holy name of the Lord loudly and distinctly. If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith.

~Srimad-Bhagavatam 6.2.49

Those who are strong in Kṛṣṇa consciousness by always chanting the Hare Kṛṣṇa mantra can remember Kṛṣṇa at the time of death:

If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such time the sound vibration of Hare Kṛṣṇa, the maha-mantra,

may not come out. Thus one may forget Kṛṣṇa. Of course, those who are strong in Kṛṣṇa consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa mantra, especially when there is a signal from death.

~Srimad-Bhagavatam 4.28.15

It is by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death:

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In Bhagavad-gītā (8.6) it is also confirmed:

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vrndavana, or Kṛṣṇaloka, and thus his life becomes successful... Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulasekhara in his Mukunda-māla-stotra:

kṛṣṇa tvadiya-padapankaja-panjarantam
adyaiva me visatu manasa-raja-hamsah
prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te

King Kulasekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death.

~Srimad-Bhagavatam 4.23.13

The Lord enables the yogi-devotee to chant His holy name at the time of death and thus go back to Godhead:

[Bhisma to King Yudhisthira]:

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

A yogi—devotee of the Lord engages himself twenty—four hours daily in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in ninefold devotional service... By such practice of yoga, or linking up in the service of the Lord, one is recognized by the Lord Himself... The Lord calls such a rare devotee the best amongst all the yogis. Such a perfect yogi is enabled by the divine grace of the Lord to concentrate his mind upon the Lord with a perfect sense of consciousness, and thus by chanting His holy name before quitting the body the yogi is at once transferred by the internal energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors.

~Srimad—Bhagavatam 1.9.23

By chanting the holy name, one becomes fearless at the time of death:

[The] principles of vaidhi bhakti are also described in Srimad—Bhagavatam, Second Canto, First Chapter, verse 35, where Sukadeva Gosvami instructs the dying Maharaja Pariksit as to his course of action. Maharaja Pariksit met Sukadeva Gosvami just a week before his death, and the King was perplexed as to what should be done before he was to pass on. Many other sages also arrived there, but no one could give him the proper direction. Sukadeva Gosvami, however, gave this direction to him as follows: "My dear King, if you want to be fearless in meeting your death next week (for actually everyone is afraid at the point of death), then you must immediately begin the process of hearing and chanting and remembering God."

~The Nectar of Devotion

By chanting the holy name at the time of death, one enters the spiritual sky:

[The sages to Dhruva Maharaja]:

...The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

By the grace of the Lord, if a devotee, at the time of death, can simply chant His holy name—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—simply by chanting this maha—mantra, he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death.

~Srimad—Bhagavatam 4.10.30

One who chants the holy name upon accidental death is saved from hellish life after death:
[The Visnudutas to the Yamadutas]:

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

As stated in Bhagavad-gita (8.6):

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

If one practices chanting the Hare Krsna mantra, he is naturally expected to chant Hare Krsna when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Krsna) when he meets with an accident and dies, he will be saved from hellish life after death.

~Srimad-Bhagavatam 6.2.15

By constantly chanting the holy name for Madhavendra Puri, isvara Puri helped Madhavendra Puri remember the holy name at the time of death:
isvara Puri, the spiritual master of Sri Caitanya Mahaprabhu, performed service to Madhavendra Puri, cleaning up his stool and urine with his own hand. isvara Puri was always chanting the holy name and pastimes of Lord Krsna for Madhavendra Puri to hear. In this way he helped Madhavendra Puri remember the holy name and pastimes of Lord Krsna at the time of death.

~Sri Caitanya-caritamrta Antya-lila 8.28-29

Even if one cannot chant at the time of death, he still receives all benefits of chanting performed during his life:

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy

name of the Lord may not be able to chant the Hare Krsna mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? ...one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

~Srimad-Bhagavatam 6.2.49

26.

Other Instructions on the Practice of the Holy Name

On Ekadasi day, one should increase one's chanting of Hare Krsna:

One should generally accept the following principles to properly execute devotional service: ... (9) observe fasting on Ekadasi day. (This occurs on the eleventh day after the full moon and the eleventh day after the new moon. On such days no grains, cereals or beans are eaten; simply vegetables and milk are moderately taken, and chanting Hare Krsna and reading scriptures are increased.)

~Teachings of Lord Caitanya

Chanting the holy name before the tulasi plant has immense spiritual potency:

Haridasa thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamuna or any sacred river, devise a sitting place or cottage, plant a tulasi, and before the tulasi chant the Hare Krsna maha-mantra undisturbed... the process of chanting the Hare Krsna maha-mantra with a vow before the tulasi plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Krsna movement to follow Haridasa thakura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasi plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

~Sri Caitanya-caritamrta Antya-lila 3.100

The more people present at kirtana the better:

In India there are sacred places where yogis go to meditate in solitude, as prescribed in Bhagavad-gita. Traditionally, yoga cannot be executed in a public place, but insofar as kirtana-mantra-yoga, or the yoga of chanting the Hare Krsna mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—is concerned, the more people present, the better. When Lord Caitanya Mahaprabhu was performing kirtana in India some five hundred years ago, He organized in each group sixteen persons to lead the chanting, and thousands of persons chanted with them.

~The Perfection of Yoga

There Is no need for mental speculation or intellectual adjustment for chanting the maha-mantra:

This chanting of the Hare Krsna mantra is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation nor any intellectual adjustment for chanting this maha-mantra. It is automatic, from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification.

~The Science of Self-Realization

One may chant the name of the form of the Lord to which one is attracted under the guidance of a pure devotee of that particular form of the Lord (although chanting the name Krsna under the guidance of a pure devotee of Krsna is especially recommended):

The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Krsna, or one may chant the holy name of Lord Rama or Nrsimhadeva (ramadi-murtisu kala-niyamena tisthan [Bs. 5.39]). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Krsna should chant and hear from other pure devotees who are also attached to Lord Krsna. The same principle applies for devotees attracted by Lord Rama, Lord Nrsimha and other forms of the Lord. Because Krsna is the ultimate form of the Lord (krsnas tu bhagavan svayam), it is best to hear about Lord Krsna's name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Krsna. In Srimad-Bhagavatam, great devotees like Sukadeva Gosvami have specifically described Lord Krsna's holy name, form and qualities.

~Srimad-Bhagavatam 7.5.23–24

If one cannot bathe in water he can bathe by chanting the Hare Krsna mantra:
Pratah–krtya means that one should evacuate regularly and then cleanse himself by taking a bath... Actually householders and vanaprasthas should bathe two times a day (pratar–madhyahnayoh snanam vanaprastha–grhasthayoh). A sannyasi should bathe three times daily, and a brahmacari may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Krsna mantra.
~Sri Caitanya–caritamrta Madhya–lila 24.331

Twelve names of Lord Visnu should be recited while applying tilaka:

[Lord Caitanya to Sanatana Gosvami]:

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Visnu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body."

While marking the body with tilaka, one should chant the following mantra, which consists of the twelve names of Lord Visnu.

lalate kesavam dhyayen
narayanam athodare
vaksah–sthale madhavam tu
govindam kantha–kupake

visnum ca daksine kuksau
bahau ca madhusudanam
trivikramam kandhare tu
vamanam vama–parsvake

sridharam vama–bahau tu
hrsikesam tu kandhare
prsthe ca padmanabham ca
katyam damodaram nyaset

"When one marks the forehead with tilaka, he must remember Kesava. When one marks the lower abdomen, he must remember Narayana. For the chest, one should remember Madhava, and when marking the hollow of the neck one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly and Madhusudana

should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vamana should be remembered when marking the left side of the belly. Sridhara should be remembered while marking the left arm, and Hrsikesa should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking the back."

~Sri Caitanya-caritamṛta Madhya-līla 20.202

One should stamp the holy names of the Lord on his body:

[Lord Caitanya to Sanatana Gosvami]:

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with urdhva-pundra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club."

~Sri Caitanya-caritamṛta Madhya-līla 24.332

The Propagation of the Holy Name

1.

The Holy Name Should Be Propagated Throughout the World

A devotee should not only chant the holy name, but should preach the chanting of the holy name to others:

[isvara Puri to Lord Caitanya]:

"My dear child, continue dancing, chanting and performing sankirtana in association with devotees. Furthermore, go out and preach the value of chanting krsna–nama, for by this process You will be able to deliver all fallen souls."

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the sankirtana movement to others in order to deliver them, for the Krsna consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees—namely, gosthy–anandis and bhajananandis. Bhajananandi refers to one who is satisfied to cultivate devotional service for himself, and gosthy–anandi is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlada Maharaja. When he was offered a benediction by Lord Nrsimhadeva, Prahlada Maharaja said:

naivodvije para duratyaya–vaitaranyas
tvad–virya–gayana–mahamrta–magna–cittah
soce tato vimukha–cetasa indriyārtha–
maya–sukhaya bharam udvahato vimudhan

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I

immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of maya." (S.B. 7.9.43)

Srila Bhaktisiddhanta Sarasvati thakura explains in his Anubhasya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Krsna conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Krsna mantra in a solitary place." Such activities constitute, in the language of Srila Bhaktisiddhanta Sarasvati thakura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridasa thakura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Sri Caitanya Mahaprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day.

~Sri Caitanya-caritamrta Adi-lila 7.92

One who is advanced in chanting the holy name induces others to chant:

Many fools, not knowing the transcendental nature of the Hare Krsna maha-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Krsna maha-mantra induces others to chant also.

Krsnadasa Kaviraja Gosvami explains, krsna-sakti vina nahe tara pravartana: unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Krsna maha-mantra. As devotees propagate the Hare Krsna maha-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name.

~Sri Caitanya-caritamrta Adi-lila 7.83

After initiation, the devotee takes very seriously the chanting and spreading of the holy name:

[Narada Muni to Srila Vyasadeva]:

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring

all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

The life of a sincere devotee of the Lord is thus explained in a nutshell by Narada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and traveling all over the world so that others may also hear the glories of the Lord... Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

~Srimad-Bhagavatam 1.6.26

One must become the servant of the holy name by distributing it to the world: In the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rasamrta-sindhu it is clearly said: *sevonmukhe hi jihvadau svayam eva sphuraty adah*. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvadau*: one must engage his tongue in the service of the holy name. Our Krsna consciousness movement is based on this principle. We try to engage all the members of the Krsna consciousness movement in the service of the holy name.

~Sri Caitanya-caritamrta Adi-lila 8.16

A true Vaisnava bestows the priceless gift of the maha-mantra upon society: *Harav abhaktasya kuto mahad-guna mano-rathenasati dhavato bahih* [SB 5.18.12]. One who has developed Krsna consciousness will manifest all the good qualities of the demigods. Indeed, it is stated, *vanca-kalpatarubhyas ca krpa-sindhubhya eva ca*: a Vaisnava or devotee of Krsna is an ocean of mercy to others. He gives the greatest gift to society, for society is in dire need of God consciousness. A Vaisnava bestows the priceless gift of the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Simply by chanting this mantra, one can remain in a liberated state.

~Krsna Consciousness: The Matchless Gift

The true acarya presents Krsna to everyone by preaching the holy name throughout the world:

One cannot become an acarya simply by mental speculation. The true acarya presents Krsna to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky... Since he is understood to be the most advanced devotee, he is called paramahamsa—thakura. thakura is a title of honor offered to the paramahamsa. Therefore one who acts as an acarya, directly presenting Lord Krsna by spreading His name and fame, is also to be called paramahamsa—thakura.

~Sri Caitanya—caritamrta Antya—lila 7.1

Lord Caitanya predicted that the Hare Krsna mantra would be chanted in every town and village in the world:

This method [hari—kirtana] is recommended in the scriptures, and it was given to us by Caitanya Mahaprabhu five hundred years ago. He appeared in a town which is known as Navadvipa. It is about sixty miles north of Calcutta. People still go there. We have a temple center there. It is also a sacred place of pilgrimage. Caitanya Mahaprabhu appeared there, and He started this mass sankirtana movement, which is conducted without discrimination. He predicted that this sankirtana movement would be spread all over the world and that the Hare Krsna mantra would be chanted in every village and town on the surface of the globe.

~Krsna Consciousness: The Topmost Yoga System

All devotees should combine to distribute the Hare Krsna maha—mantra all over the world:
[Lord Caitanya to His devotees]:

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute? It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not. Therefore I order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere."

Here Sri Caitanya Mahaprabhu indicates that the distribution of the Hare Krsna maha—mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit

and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Krsna maha-mantra without consideration of the time, place or situation.

~Sri Caitanya-caritamrta Adi-lila 9.34-36

Even if one is not wealthy, he can act for the highest welfare of human society and please the Supreme Lord by preaching the Hare Krsna mantra to everyone:

[Lord Caitanya to His devotees]:

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life."

In performing welfare activities for human society, Sri Caitanya Mahaprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Srila Rupa Gosvami describes in his Bhakti-rasamrta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Sri Caitanya Mahaprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahaprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as recommended in Bhagavad-gita:

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah
(Bg. 9.26)

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or flower and offer it to the Lord. The Lord says that if one brings

such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is the story in the Mahabharata illustrating how by Kṛṣṇa's eating, the sixty thousand disciples of Durvāsa Muni were all satisfied. Therefore it is a fact that if by our life (pranaiḥ), by our wealth (arthaiḥ), by our intelligence (dhiya) or by our words (vaca) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa mantra. Thus the entire world situation will become very happy and peaceful.

~Sri Caitanya-caritamṛta Adī-līla 9.44

In this age, saintly persons should help the general populace not by political action, but by chanting the maha-mantra:

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brahmanas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the maha-mantra, Hare Kṛṣṇa. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa maha-mantra, the general populace can derive all benefits without political implications.

~Srimad-Bhagavatam 4.14.12

The chanting of Hare Kṛṣṇa should be vigorously propagated all over the world because it gives tremendous benefit:

The process of Kṛṣṇa consciousness should be very vigorously propagated all over the world. Simply by seeing the Deity or simply by joining in chanting of the Hare Kṛṣṇa mantra, people will derive tremendous benefit. If one performs kīrtana, chanting, one will be able to think of Kṛṣṇa. One may think, "I danced for two hours and chanted Hare Kṛṣṇa. What is the meaning of this?" This is smarana, thinking of Kṛṣṇa. One may even think, "I foolishly chanted 'Kṛṣṇa, Kṛṣṇa' for two hours." But that also is smarana.

~Teachings of Queen Kuntī

Distributing and receiving the holy name as an example of the devotional principle of giving and receiving charity:

By chanting the holy names of the Lord we can actually convert many people throughout the world to Kṛṣṇa consciousness. Contributing or distributing the holy name of the Lord is a sublime example of contributing or giving charity (the *dadati* principle). By the same token, one must also follow the *pratigrhṇati* principle and be willing and ready to receive the transcendental gift.

~The Nectar of Instruction Text 4

One should go on chanting the Hare Kṛṣṇa mantra and preaching the chanting of this mantra, tolerating the harassment of envious persons and atheists:

trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. adi 17.31]

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Pṛahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa mantra and preaching the chanting of this mantra because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects.

~Srimad-Bhagavatam 4.24.67

When one situated on the platform of love of God chants the holy name loudly, everyone becomes initiated in the chanting of the holy name:

When a devotee is perfectly qualified in chanting the transcendental vibration of the holy name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this maha-mantra, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned.

As a result, everyone becomes initiated in the chanting of the holy names—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.
—Teachings of Lord Caitanya

2.

The Krsna Consciousness Movement and the Propagation of the Holy Name

Following in the footsteps of Sri Caitanya Mahaprabhu, Srila Prabhupada distributed the maha—mantra freely in the West:

Among His own associates, Sri Caitanya Mahaprabhu laughingly said, "I came here to sell My emotional ecstatic love. Although I came to Varanasi to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country. All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

When we began distributing the message of Sri Caitanya Mahaprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Sri Caitanya Mahaprabhu, some young boys joined this movement in 1966. Of course we distributed Sri Caitanya Mahaprabhu's message of the Hare Krsna maha—mantra without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Sri Caitanya Mahaprabhu upon all the devotees in the Western world who are spreading this movement.

—Sri Caitanya—caritamrta Madhya—lila 25.168–70

The sankirtana movement was begun in the West when Srila Prabhupada began to chant in Tompkins Square Park in New York in 1966:

Lord Caitanya predicted:

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

"In all the villages and towns all over the world, everywhere, this sankirtana movement will be preached."

This is His prediction.

So by the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our sankirtana movement was first introduced in New York in 1966. At that time I came and began to chant this Hare Krsna mantra in Tompkins Square. I was chanting there for three hours with a small mrdanga (drum), and these American boys assembled and gradually joined, and so it is increasing. First of all it was started in a New York storefront, 26 Second Avenue, then we started our branches in San Francisco, Montreal, Boston, Los Angeles, Buffalo, Columbus. We now [1970] have twenty-four branches, including one in London and one in Hamburg. In London they are all American boys and girls, and they are preaching. They are not sannyasis, nor are they Vedantists, nor Hindus, nor Indians, but they have taken this movement very seriously. Even in the London Times there was an article headlined, "Krsna Chant Startles London." So we have many in the movement now.

~The Science of Self-Realization

In pursuance of the order of Lord Caitanya, ISKCON is trying to introduce the chanting of Hare Krsna throughout the world:

[Lord Caitanya] started this mass sankirtana movement, which is conducted without discrimination. He predicted that this sankirtana movement would be spread all over the world and that the Hare Krsna mantra would be chanted in every village and town on the surface of the globe. In pursuance of the order of Lord Caitanya Mahaprabhu, following in His footsteps, we are trying to introduce this sankirtana movement, chanting Hare Krsna, and it is proving very successful everywhere. I am preaching especially in foreign countries, all over Europe, America, Japan, Canada, Australia, Malaysia, etc. I have introduced this sankirtana movement, and now we have centers around the world. All eighty centers are being received with great enthusiasm. I have not imported these boys and girls from India, but they are taking this movement very seriously because it appeals to the soul directly.

~Krsna Consciousness: The Topmost Yoga System

The Krsna consciousness movement is distributing the Hare Krsna maha-mantra all over the world, following in the footsteps of Sri Caitanya Mahaprabhu:

In this way Sri Caitanya Mahaprabhu contributed the greatest benefit to the people of East Bengal by initiating them into harinama, the chanting of the Hare Krsna maha-mantra, and making them learned scholars by educating them.

Following in the footsteps of Lord Caitanya Mahaprabhu, the Krsna consciousness movement is distributing the Hare Krsna maha-mantra and inducing people all over the

world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Sri Caitanya Mahaprabhu this literature is selling profusely, and people are chanting the Hare Krsna maha-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Sri Caitanya Mahaprabhu may be fulfilled all over the world, especially in the Western countries.

~Sri Caitanya-caritamrta Adi-lila 16.19

Lord Caitanya's request to chant the holy name is now extended to everyone in the world through the Krsna consciousness movement:

Sri Caitanya Mahaprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Krsna and Hari.

It is Sri Caitanya Mahaprabhu's mercy that He advises everyone—even candalas, mlecchas and yavanas—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Krsna and Hari has already received Sri Caitanya Mahaprabhu's mercy. The Lord's request to chant the holy name of Krsna is now extended to everyone in the world through this Krsna consciousness movement. Whoever follows Sri Caitanya Mahaprabhu's instructions will certainly be purified.

~Sri Caitanya-caritamrta Madhya-lila 16.187

The members of the Krsna consciousness movement should follow in the footsteps of Narada Muni by chanting Hare Krsna for their own benefit and for the benefit of all fallen souls:

[Sukadeva Gosvami to King Pariksit]:

The seven musical notes—sa, r, ga, ma, pa, dha and ni—are used in musical instruments, but originally they come from the Sama Veda. The great sage Narada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hrsikesa, the master of the senses. After delivering the Haryasvas, Narada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

Lord Brahma is the guru of Narada Muni, who is the guru of Vyasadeva, and Vyasadeva is the guru of Madhvacarya. Thus the Gaudiya-Madhva-sampradaya is in the disciplic succession from Narada Muni. The members of this disciplic succession—in other words,

the members of the Krsna consciousness movement—should follow in the footsteps of Narada Muni by chanting the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Krsna mantra, and the instructions of Bhagavad-gita, Srimad-Bhagavatam and Caitanya-caritamrta. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Narada Muni. If one pleases Narada Muni, then the Supreme Personality of Godhead, Hrsikesa, is also pleased (yasya prasada bhagavat-prasadah **).
~Srimad-Bhagavatam 6.5.22

So that the minds of the people in general may be cleansed, the Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world: Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Krsna consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one becomes purified (ceto-darpana-marjanam [Cc. Antya 20.12]). Therefore our Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world.
~Srimad-Bhagavatam 5.18.11

The Krsna consciousness movement is especially meant for propagating the Hare Krsna mantra:

In order to get freed from the material disease, one must take to the chanting of the Hare Krsna mantra. The Krsna consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Krsna mantra. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society.

~The Nectar of Instruction Text 7

The Krsna consciousness movement is simply requesting people to chant Hare Krsna: Our Krsna consciousness movement is simply requesting people, "Chant Hare Krsna." There was a cartoon in some newspaper that depicted an old lady and her husband sitting face to face. The lady is requesting her husband, "Chant, chant, chant." And the husband is

answering, "Can't, can't, can't." So in this same way, we are requesting everyone, "Please chant, chant, chant." But they are replying, "Can't, can't, can't." This is their misfortune.

Still, it is our duty to make all such unfortunate creatures fortunate. That is our mission. Therefore we go into the street and chant. Although they say, "Can't," we go on chanting.
~Teachings of Queen Kunti

The devotees publicly preach the importance of the Hare Krsna mantra:
However one is situated, one should have the determination to go out and preach Krsna consciousness. That endeavor should at least be there, and one who so attempts to preach renders the best service to the Lord. Despite opposition, one should attempt to elevate people to the highest standard of self-realization. One who has actually seen the truth, who is in the trance of self-realization, cannot just sit idly. He must come out. Ramanujacarya, for instance, declared the Hare Krsna mantra publicly. He did not distribute it secretly for some fee. Recently, an Indian yogi came to America to give some "private mantra." But if a mantra has any power, why should it be private? If a mantra is powerful, why should it not be publicly declared so that everyone can take advantage of it? We are saying that this Hare Krsna maha-mantra can save everyone, and we are therefore distributing it publicly, free of charge... The devotees are preaching without charge, declaring in the streets, parks, and everywhere, "Here! Here is the Hare Krsna maha-mantra. Come on, take it!"
~The Path of Perfection

It is a preacher's duty to induce the nondevotees to chant the Hare Krsna maha-mantra: From that moment when the Mayavadi sannyasis heard the explanation of Vedanta-sutra from the Lord, their minds changed, and on the instruction of Caitanya Mahaprabhu, they too chanted, "Krsna! Krsna!" always. Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with krsna-nama.

Sri Caitanya Mahaprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Srila Rupa Gosvami as maha-vadanyavatara, or the most magnanimous incarnation. Srila Rupa Gosvami also says, karunayavatirnah kalau: it is only by His mercy that He has descended in this age of Kali. Here this is exemplified. Sri Caitanya Mahaprabhu did not like to see Mayavadi sannyasis because He thought of them as offenders to the lotus feet of Krsna, but here He excuses them (tan-sabara ksami' aparadha). This is an example in preaching. Apani acari' bhakti-sikhaimu sabare. Sri Caitanya Mahaprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Krsna consciousness, but it is a preacher's duty to convince them of the Krsna consciousness movement and then induce them to chant the Hare Krsna maha-mantra. Our

propagation of the sankirtana movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Krsna mantra, Lord Caitanya Mahaprabhu exemplified the success of the Krsna consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

~Sri Caitanya-caritamrta Adi-lila 7.149-50

The Krsna consciousness movement is meant to give the proper medicine for the conditioned souls—the Hare Krsna mantra:

The word dharma means "duty." Although the word dharma is often translated as "religion" and religion is generally defined as a kind of faith, dharma is not in fact a kind of faith. Dharma means one's actual constitutional duty. It is one's duty to know the needs of the soul, but unfortunately we have no information of the soul and are simply busy supplying the necessities for bodily comfort.

Bodily comfort, however, is not enough. Suppose a man is very comfortably situated. Does it mean he will not die? Of course not. We speak of a struggle for existence and survival of the fittest, but bodily comforts alone cannot enable anyone to exist or survive permanently. Therefore, taking care of the body only is called dharmasya glanih, or pollution of one's duty.

One must know the necessities of the body and also the necessities of the soul. The real necessity in life is to supply the comforts of the soul, and the soul cannot be comforted by material adjustments. Because the soul is a different identity, the soul must be given spiritual food, and that spiritual food is Krsna consciousness. When one is diseased, he must be given the proper diet and the proper medicine. Both are required. If he is simply given medicine but not a proper diet, the treatment will not be very successful. Therefore the Krsna consciousness movement is meant to give both the proper medicine and the proper diet for the soul. The diet is krsna-prasada, food that has first been offered to Krsna, and the medicine is the Hare Krsna mantra.

~Teachings of Queen Kunti

The medicine of the maha-mantra is delivering thousands of Jagais and Madhais: Narottama dasa thakura sings: hari hari vipahle janama gonainu: "My dear Lord Krsna, I have simply wasted my time." Why?

manusya-janama paiya, radha-krsna na bhajiya,

janiya suniya visa khainu

"Because I have received the human form of life, which is meant for understanding Krsna, yet I have simply wasted my time by not taking advantage of this opportunity. I have done everything but worship Radha–Krsna. Therefore I have taken poison knowingly."

When one takes poison knowingly, he commits suicide, and not taking advantage of the human form is something like that. If we do not understand Krsna in this life, we are knowingly taking poison. This material life is just like a blazing forest fire. Eating, sleeping, enjoying sex and defending are the main material activities. When we are engaged simply in these things, our hearts are always burning as if we had taken poison. How can we be cured?

golokera prema–dhana, hari–nama–sankirtana,
rati na janmilo kene taya

"My dear Lord, You have given us the medicine of hari–nama–sankirtana, the chanting of Hare Krsna. Unfortunately, I have no attraction for Your holy names."
It is also stated:

vrajendra–nandana jei, saci–suta hoilo sei,
balarama hoilo nitai

"Krsna has now come as Sri Caitanya Mahaprabhu, the son of mother Saci. And Balarama has come as Lord Nityananda."

What is Their business? They are delivering all kinds of sinful men simply by chanting Hare Krsna. And what is the evidence of this? The evidence is that Sri Caitanya Mahaprabhu and Nityananda Prabhu delivered the sinful Jagai and Madhai. At the present moment everyone is like Jagai and Madhai, for everyone is intoxicated and mad after sex. Now, by the grace of Caitanya Mahaprabhu, thousands of Jagais and Madhais are being delivered. It is this active medicine, this Hare Krsna maha–mantra, that is doing it. It is the perfect yoga system.

~Teachings of Lord Kapila, the Son of Devahuti

The holy name is so powerful that even today, wherever ISKCON preachers go, people begin chanting Hare Krsna:

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaisnavas and began to chant Hari and Krsna. In this way, in all the villages visited by the Lord, everyone became a Vaisnava, a devotee.

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa maha-mantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Sri Caitanya Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa maha-mantra, the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. ~Sri Caitanya-caritamṛta Mādhya-līla 9.7-8

Wherever they go, devotees infuse the place with Kṛṣṇa consciousness by chanting Hare Kṛṣṇa:

When devotees meet in a place where there is no Kṛṣṇa consciousness, there is no harm, for they take the opportunity to chant Hare Kṛṣṇa and infuse the place with Kṛṣṇa consciousness. This opportunity should always be taken. It is not that one should close himself up in a room and chant alone. The great sage Nārada is a spaceman who travels all over the universe. Although he can dwell in the most elevated planets, he sometimes goes to hell and preaches there. That is the beauty of a servant of God—he is always acting out of love for Kṛṣṇa and His parts and parcels.

~The Science of Self-Realization

The chanting of the Hare Kṛṣṇa mantra is the best means for infusing spiritual consciousness into people's hearts:

My dear Professor Staal:

I thank you very much for your kind letter dated January 23, 1970. In the last paragraph of your letter you have mentioned that you are not irritated at the chanting of the Hare Kṛṣṇa mantra (like some people), but rather like it. This has given me much satisfaction, and I am sending herewith a copy of our magazine, Back to Godhead, issue number 28, in which you will find how the students [at a program at Ohio State University] liked this chanting of the Hare Kṛṣṇa mantra, although all of them were neophytes to this cult of chanting. Actually this chanting is very pleasing to the heart and is the best means of infusing spiritual consciousness, or Kṛṣṇa consciousness, into the hearts of people in general.

~The Science of Self-Realization

Unlike some modern so-called yogis, we do not keep the Hare Krsna mantra a "secret" or charge money for it:

One who has actually seen the truth, who is in the trance of self-realization, cannot just sit idly. He must come out. Ramanujacarya, for instance, declared the Hare Krsna mantra publicly. He did not distribute it secretly for some fee. Recently, an Indian yogi came to America to give some "private mantra." But if a mantra has any power, why should it be private? If a mantra is powerful, why should it not be publicly declared so that everyone can take advantage of it? We are saying that this Hare Krsna maha-mantra can save everyone, and we are therefore distributing it publicly, free of charge. But in this age, people are so foolish that they are not prepared to accept it. Rather, they hanker after some secret mantra and therefore pay some "yogi" thirty-five dollars or whatever for some "private mantra." This is because people want to be cheated. But the devotees are preaching without charge, declaring in the streets, parks, and everywhere, "Here! Here is the Hare Krsna maha-mantra. Come on, take it!" But under the spell of maya, illusion, people are thinking, "Oh, this is not good." But if you charge something and bluff and cheat people, they will follow you.

~The Path of Perfection

ISKCON has established its spiritual communities to give everyone a chance to chant the Hare Krsna mantra:

"Simply by chanting this Hare Krsna mantra one can become liberated and go back to Godhead."

This is practical and authorized, and one can also test himself to see how he is advancing simply by chanting. This Krsna consciousness movement is not something new, something that we have introduced or manufactured. It is authorized on the Vedic principles, authorized by acaryas like Caitanya Mahaprabhu and others. And the method is very simple; there is no loss. We are not charging anything, we are not asking for fees and giving the people some secret mantra and promising them that within six months they will become God. No. This is open for everyone—children, women, girls, boys, old people—everyone can chant and see the results.

To further this end we not only are establishing New Vrndavana, our farm project in West Virginia, but we are establishing other spiritual communities, such as New Navadvipa and New Jagannatha Puri.

~The Science of Self-Realization

3.

Only One Empowered by the Lord Can Propagate the Holy Name

Unless empowered by Kṛṣṇa, one cannot propagate the holy name:

[Vallabha Bhatta to Lord Caitanya]:

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the sankīrtana movement. You have spread the sankīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it. You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa."

Srīla Bhaktisiddhanta Sarasvatī thākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an ācārya simply by mental speculation... The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. Indeed, he is personally embracing Kṛṣṇa

~Sri Caitanya-caritamṛta Antya-līla 7.11-13

Parasya saktir vividhaiva sruyate. The Supreme Lord has multipotencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in Caitanya-caritamṛta (Antya-līla 7.11). Kṛṣṇa-sakti vina nahe tara pravartana: "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of māyā life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord, Sri Kṛṣṇa, personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Sri Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

~Sri Caitanya-caritamṛta Mādhyama-līla 19.114

In this age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa mahā-mantra. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa... Srīla Bhaktisiddhanta Sarasvatī

thakura comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an acarya, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is kṛṣṇalingita-vigraha—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the varṇāśrama institution. He is the guru or spiritual master for the entire world, a devotee on the topmost platform, the maha-bhāgavata stage, and a paramahansa-thakura, a spiritual form only fit to be addressed as paramahansa or thakura."

~Sri Caitanya-caritamṛta Madhya-līla 25.9

[King Prataparudra and Sarvabhauma Bhattacharya]:

The King said, "According to evidence given in revealed scriptures, it is concluded that Lord Sri Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?" Bhattacharya replied, "Only a person who has received but a small fraction of mercy from the Lord can understand that Lord Sri Caitanya Mahāprabhu is Kṛṣṇa. No one else can. If the mercy of Sri Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept the Lord as the Supreme Personality of Godhead."

The sankīrtana movement can be spread by a person who is especially favored by Lord Kṛṣṇa (kṛṣṇa-sakti vina nāhe tara pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhanta Sarasvatī. The labdha-caitanya is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *śumedhasa* means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Sri Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Sri Caitanya Mahāprabhu, he cannot properly chant and dance in the sankīrtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa

consciousness... The same principles can be applied to demoniac persons, even though they be in the sampradaya of Lord Caitanya Mahaprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Sri Caitanya Mahaprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Sri Caitanya Mahaprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya.

~Sri Caitanya-caritamṛta Madhya-līla 11.101-3

One must become empowered by Lord Caitanya and request everyone to chant the maha-mantra:

Whoever heard Lord Caitanya Mahaprabhu chant, "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way, they all followed the Lord, very eager to see Him. After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency. Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing. These empowered people used to request everyone and anyone-whomever they saw-to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

In his Amṛta-pravaha-bhāṣya, Śrīla Bhaktivinoda thākura explains that this spiritual potency is the essence of the pleasure potency and the eternity potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself, or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahaprabhu was empowered with this bhakti-sakti. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace...

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahaprabhu or His devotee, the spiritual master. One must also request everyone to chant the maha-mantra. In this way, such a person can convert others to Vaisnavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

~Sri Caitanya-caritamṛta Madhya-līla 7.98-101

One who follows in the footsteps of Lord Caitanya and the acaryas will be able to preach the holy name all over the universe:

Śrī Kṛṣṇa Caitanya Mahaprabhu and His associates of the Panca-tattva distributed the holy

name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the sankirtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Sri Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa maha-māntṛa all over the universe.

~Sri Caitanya-caritāmṛta Ādi-līla 7.163

Persons who, endowed with the power of Sri Caitanya Mahāprabhu, spread the holy name throughout the world are sometimes called *avesa-āvatāras* or incarnations:

Thus by direct meetings, Sri Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities. To deliver people in regions throughout the universe who could not meet Him, Sri Caitanya Mahāprabhu personally entered the bodies of pure devotees. Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

As stated in Caitanya-caritāmṛta (Antya-līla 7.11):

kali-kalera dharma-kṛṣṇa-nama-sankīrtana
kṛṣṇa-sakti vīna nāhe tara pravartana

Unless one is empowered by the Supreme Personality of Godhead, Sri Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa maha-māntṛa throughout the world. Persons who do so are empowered. Therefore they are sometimes called *avesa-āvatāras* or incarnations, for they are endowed with the power of Sri Caitanya Mahāprabhu.

~Sri Caitanya-caritāmṛta Antya-līla 2.12-14

Only one who is empowered by Lord Kṛṣṇa (*avesa* or *saktyavesa*) can broadcast the holy name throughout the world:

Lord Sri Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [*sakṣat*], His prowess within someone He empowers [*avesa*], and His manifestation [*avīrabhava*].

There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Sri Caitanya Mahāprabhu functions

with specific prowess, he displays the feature called *avesa*... The Caitanya-caritamṛta states that in this age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called *avesa*, or sometimes it is called *saktyavesa*.

~Sri Caitanya-caritamṛta *Adi-līla* 10.56, 59

4.

Only One Who Is Strictly Following Religious Principles Can Propagate the Holy Name

Only one who is strictly following religious principles can be successful in propagating the holy name:

Lieutenant Mozee: There are many Christian organizations in the United States that give the holy communion. Why doesn't this work? Why is this not cleansing the heart?

Srila Prabhupada: To speak frankly, I find it difficult to find even one real Christian. The so-called Christians do not abide by the Bible's order. One of the ten commandments in the Bible is, "Thou shalt not kill." But where is that Christian who does not kill by eating the flesh of the cow? The process of chanting the Lord's holy name and distributing prasada will be effective if carried out by persons who are actually practicing religion. My disciples are trained to strictly follow religious principles, and therefore their chanting of the holy name of God is different from others'. Theirs is not simply a rubber-stamped position. They have realized the purifying power of the holy name through practice... If you are not a true Christian, then your preaching will not be effective. And because we are strictly following religious principles, our preaching will be effective in spreading God consciousness.

~The Science of Self-Realization

Important Instructions

Other Important Instructions Concerning the Holy Name:

1.

The Krsna Consciousness Movement and the Holy Name

The Krsna Consciousness Movement Is Based Upon the Chanting of the Holy Name

Chanting the holy name is the basis of the Krsna consciousness movement:

The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called sankirtana and is the basis of our Krsna consciousness movement... The age we live in is called Kali–yuga, the age of forgetting God. It is an age of misunderstanding and quarrel, and the people's hearts are filled with dirty things. But God is so powerful that if we chant His holy name we become purified, just as my disciples have become purified of their bad habits. Our movement is based on this principle of chanting the holy name of God. We give everyone the opportunity, without any distinction. They can come to our temple, chant the Hare Krsna mantra, take a little prasada as refreshment, and gradually become purified.

~The Science of Self–Realization

The Krsna consciousness movement is based upon the principle of chanting the Hare Krsna mantra at every moment, everywhere:

The Krsna consciousness movement is based on this principle: chant the Hare Krsna mantra at every moment, as much as possible, both inside and outside of the temple, and, as far as possible, distribute prasada. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of prasada and sankirtana, the whole world can become peaceful and prosperous.

~Srimad–Bhagavatam 4.12.10

The Krsna consciousness movement is based upon the principles of chanting the Hare Krsna maha-mantra, etc.:

In the house of Advaita Acarya, all the Vaisnavas took pleasure in always talking of Krsna, always worshiping Krsna and always chanting the Hare Krsna maha-mantra.

On these principles only does the Krsna consciousness movement go on. We have no business other than to talk of Krsna, worship Krsna and chant the Hare Krsna maha-mantra.

~Sri Caitanya-caritamrta Adi-lila 13.66

The Krsna consciousness movement is chiefly engaged in chanting the maha-mantra all over the world:

Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one becomes purified (ceto-darpana-marjanam [Cc. Antya 20.12]). Therefore our Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world.

~Srimad-Bhagavatam 5.18.11

The Krsna consciousness movement is spreading all over the world due to the chanting of the holy name

The Krsna consciousness movement is being distributed all over the world through the chanting of the holy name:

[Lord Caitanya]: "If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure."

This prediction of Lord Caitanya Mahaprabhu is now actually coming to pass. The Krsna consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Krsna maha-mantra, and people who are leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in sankirtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahaprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great

movement.

~Sri Caitanya-caritamṛta Adi-līla 9.40

Thousands of people are attracted to the Hare Kṛṣṇa movement by the maha-mantra: The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa mantra. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society. We are sending sankīrtana parties all over the world, and they are experiencing that even in the remotest part of the world, where there is no knowledge of Kṛṣṇa, the Hare Kṛṣṇa maha-mantra attracts thousands of men to our camp. In some areas, people begin to imitate the devotees by shaving their heads and chanting the Hare Kṛṣṇa maha-mantra, only a few days after hearing the mantra. This may be imitative, but imitation of a good thing is desired. Some imitators gradually become interested in being initiated by the spiritual master and offer themselves for initiation.

~The Nectar of Instruction Text 7

The Hare Kṛṣṇa movement began and developed simply by chanting Hare Kṛṣṇa: Śrīla Prabhupada: ... I started my movement simply by chanting Hare Kṛṣṇa. I chanted in New York in a place called Tompkins Square Park, and soon people began to come to me. In this way, the Kṛṣṇa consciousness movement gradually developed. Many accepted, and many did not accept. Those who are fortunate have accepted.

~The Science of Self-Realization

Many people are attracted to ISKCON simply by chanting:

By the grace of Lord Caitanya, this movement is already introduced in the Western countries, beginning from New York. Our sankīrtana movement was first introduced in New York in 1966. At that time I came and began to chant this Hare Kṛṣṇa mantra in Tompkins Square. I was chanting there for three hours with a small mṛdanga (drum), and these American boys assembled and gradually joined, and so it is increasing... We are attracting many students simply by chanting, and they are understanding the entire philosophy and becoming purified. This Society's movement started only four years ago, in 1966, and we have so many branches already. The American boys and girls are taking it very seriously, and they are happy. Ask any one of them. Ceto-darpaṇa-marjanam [Cc. Antya 20.12]. They are cleansing the dirty things from the heart, simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~The Science of Self-Realization

Other instructions

The Krsna consciousness movement will increase only if its leaders remain firmly Krsna conscious by following the regulative principles and regularly chanting the Hare Krsna mantra:

The Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srijamy aham

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

In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in Bhagavad-gita (dehino 'smin yatha dehe [Bg. 2.13]), within the body is the body's proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Krsna has taken birth or taken shelter within the womb of the Krsna consciousness movement. Men of Kamsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Krsna consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Krsna consciousness movement. As stated by authorities (Sri Caitanya-caritamṛta Adi-līla 17.22), *kali-kale nama-rupa krsna-avatara*: in this age, Krsna has appeared in the Hare Krsna maha-mantra. The Krsna consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kamsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Krsna could not be killed by Kamsa, this movement cannot be checked by men of Kamsa's class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Krsna conscious by following the regulative principles and the primary activities of chanting the Hare Krsna mantra regularly.

~Srimad-Bhagavatam 10.2.20

Dealings with the material world for spreading the Kṛṣṇa consciousness movement are spiritual, as long as one daily chants sixteen rounds of the maha–mantra:

In our preaching work, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the maha–mantra every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

~Srimad–Bhagavatam 5.16.3

By chanting sixteen rounds of the maha–mantra (etc.) one gets the spiritual strength with which to preach Kṛṣṇa consciousness all over the world:

[Chand Kazi to the devotees of Lord Caitanya]:

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyara Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present–day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa maha–mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so–called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Sri Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Sri Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa maha–mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Sri Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

~Sri Caitanya–caritamṛta Ādi–līlā 17.126

Persecution of ISKCON's public chanting of the holy name proves that the movement is pure and genuine:

[Chand Kazi to some devotees of Lord Caitanya]:

"No one should perform sankirtana on the streets of the city. Today I am excusing the offense and returning home."

Such orders stopping sankirtana in the streets of the world's great cities have been imposed upon members of the Hare Krsna movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Sri Caitanya Mahaprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our sankirtana movement is really authorized, for if sankirtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the sankirtana movement started by Sri Caitanya Mahaprabhu. Similar demons are trying to obstruct the sankirtana movement we are executing all over the world, and this proves that our sankirtana movement is still pure and genuine, following in the footsteps of Sri Caitanya Mahaprabhu.

~Sri Caitanya-caritamṛta Adi-līla 17.127

At ISKCON's world center in Mayapur, there should be constant chanting of the holy names of the Lord:

When the sankirtana movement thus started, no one in Navadvīpa could hear any other sound than the words "Hari! Hari!" and the beating of the mṛdāṅga and clashing of hand bells.

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Mayapur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yadavaya namaḥ, for this song was a favorite of Sri Caitanya Mahaprabhu. But all such sankirtana must be preceded by the chanting of the holy names of the five tattvas—sri—kṛṣṇa—caitanya prabhu nityānanda sri—advaita gadādhara śrivasādi—gaura—bhakta—vrnda. We are already accustomed to chant these two mantras—sri—kṛṣṇa—caitanya prabhu nityānanda sri—advaita gadādhara śrivasādi—gaura—bhakta—vrnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Now, after these, the other two lines—namely, haraye namaḥ, kṛṣṇa yadavaya namaḥ/ gopāla govinda rama sri—madhusudana—should be added, especially in Mayapur. Chanting of these six lines should go on so perfectly well

that no one there hears any other vibration than the chanting of the holy names of the Lord.
That will make the center spiritually all-perfect.
~Sri Caitanya-caritamṛta Ādi-līla 17.123

The members of ISKCON should perform nama-sankirtana in Mayapur during Gaura-purnima to attract the attention of important people in India:
The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Mayapur and perform sankirtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and sankirtana performance by the associates of Sri Caitanya Mahāprabhu attracted the attention of Maharaja Pratāparudra.
~Sri Caitanya-caritamṛta Madhya-līla 11.96

2.

Qualifications and Disqualifications for Understanding and Chanting the Holy Name

Only the devotee can understand the transcendental nature of Kṛṣṇa's name:
[The demigods to Lord Kṛṣṇa in the womb of Devakī]:
O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.
As stated in the Padma Purāṇa:

ataḥ sri-kṛṣṇa-namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

[BRS. atāḥ sri-kṛṣṇa-namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adaḥ

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Kṛṣṇa through his materially contaminated senses. Only when one becomes

spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamrta-sindhu 1.2.234)1.2.234]

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

Since Krsna and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them... Sevonmukhe hi jihvadau sveyam eva sphuraty adah: Krsna's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Krsna's own words in Bhagavad-gita (18.55):

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

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

Only by sevonmukha, by engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead...

The Lord is also known as Giridhari or Girivara-dhari. Because Krsna, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Syamasundara and Giridhari. Similarly, the Lord is known as Devaki-nandana and Yasoda-nandana because He accepted the role of son for mother Devaki and mother Yasoda, and He is known as Gopala because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devaki-nandana, Yasoda-nandana, Gopala and Syamasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

~Srimad-Bhagavatam 10.2.36

Although not advanced in purity or Vedic education, the young people of the West could accept the chanting of the holy name because they were not offensive:

[Lord Caitanya to a brahmana]:

"I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kasi."

Sri Caitanya Mahaprabhu was selling the transcendental holy name of the Lord. However, Kasi was a city of Mayavadis (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa maha-mantra. Consequently Sri Caitanya Mahaprabhu was feeling disappointed. How could He teach the Mayavadis the importance of chanting the Hare Kṛṣṇa maha-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kasi. Consequently Sri Caitanya Mahaprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kasi, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa maha-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa mantra, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa maha-mantra in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Mayavadis or atheistic impersonalists.

~Sri Caitanya-caritamṛta Madhya-līla 17.145

The taste of the Hare Kṛṣṇa mantra can be tasted by one who is free from material hankering:

nivṛtta-tarsair upagiyamanad
bhavausadhac chrotra-mano-'bhiramat
ka uttamasloka-gunanuvadat

puman virajyeta vina pasughnat
(S.B. 10.1.4)

Pariksit Maharaja said to the great sage Sukadeva Gosvami, "The discourses on Srimad-Bhagavatam that you are giving me are not ordinary. These Bhagavata discourses are relishable for persons who are nivṛtta-trsna, free from hankering." Everyone in this material world is hankering for enjoyment, but one who is free from this hankering can taste how relishable the Bhagavatam is. The word bhagavata refers to anything in relationship to Bhagavan, the Supreme Lord, and the Hare Kṛṣṇa mantra is also bhagavata. Thus Pariksit Maharaja said that the taste of the Bhagavata can be relished by one who is free from hankering to satisfy material desires.

—Teachings of Queen Kunti

We can understand the name of God as much as our spiritual understanding is developed: Srila Prabhupada: Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him...

Father Emmanuel: But our understanding of the name of God is limited.

Srila Prabhupada: Yes, we are limited, but God is unlimited. And because He is unlimited, or absolute, He has unlimited names, each of which is God. We can understand His names as much as our spiritual understanding is developed.

—The Science of Self-Realization

By chanting, one comes to understand Kṛṣṇa (and His holy name):

"Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is."

—Bhakti-rasamṛta-sindhu (1.2.234)

—[cited: Sri Caitanya-caritamṛta Madhya-līla 17.136]

The holy name can be heard by those who have developed love of Godhead:

[The maha-mantra] is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is bhagavat-prema. Those who have

developed love of Godhead can hear it.

~Teachings of Lord Kapila, the Son of Devahuti

One cannot understand the glories of the holy name simply by logic and argument:

[Haridasa thakura to an assembly of scholars]:

"One cannot understand the glories of the holy name simply by logic and argument..."

~Sri Caitanya-caritamṛta Antya-līla 3.206

The transcendental nature of the holy name cannot be understood by logic and argument, but by regular chanting with faith:

The holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is a transcendental vibration because it comes from the transcendental platform, the supreme abode of Kṛṣṇa. Because there is no difference between Kṛṣṇa and His name, the holy name of Kṛṣṇa is as pure, perfect and liberated as Kṛṣṇa Himself. Academic scholars have no entrance by means of logic and other argument into the understanding of the transcendental nature of the holy name of God. The single path in understanding the transcendental nature of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the chanting of these names with faith and adherence.

~Teachings of Lord Caitanya

Empiricists who reject the parampara system cannot understand the transcendental activities of the holy name:

The principles of the parampara system were strictly honored in the ages of Satya-yuga, Treta-yuga and Dvāpara-yuga, but in the present age, Kali-yuga, people neglect the importance of this system of śrauta-parampara, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself... although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa maha-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuntha, which means "without anxiety." In the material world everything is full of anxiety (kuntha), whereas in

the spiritual world (Vaikuntha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety...

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute.

~Sri Caitanya-caritamṛta Adī-līla 7.74

Being ignorant about and offensive to Kṛṣṇa, Mayavadis cannot understand or chant the personal names of the Lord:

The brahmana's mind was already purified by seeing the Supreme Personality of Godhead, Sri Caitanya Mahāprabhu. He therefore went to Sri Caitanya Mahāprabhu and described what took place before the Mayavadi sannyasi Prakāśananda. Hearing this, Sri Caitanya Mahāprabhu mildly smiled. The brahmana then spoke again to the Lord. The brahmana said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name. While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.' Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved. Why could Prakāśananda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari." Sri Caitanya Mahāprabhu replied, "Mayavadi impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, atma and caitanya. The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name ... Because the Mayavadis are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths."

Prakāśananda Sarasvatī vilified and blasphemed Sri Caitanya Mahāprabhu. Words like brahma, caitanya, atma, paramātmā, jagadīśa, īśvara, virāt, vibhu, bhūman, visvarūpa and vyāpaka all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Mayavadi philosophers and the pañcopasakas cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are māyā. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Mayavadi philosophers do not know this fact, and therefore they commit great offenses... Mayavadis

believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by maya. In other words, Mayavadi impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Krsna has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Krsna, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Krsna. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Krsna or Madhava, they still cannot understand that these names are as good as Govinda, Krsna or Madhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Krsna but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, atma and caitanya.

~Sri Caitanya-caritamṛta Madhya-līla 17.123-30, 132, 143

Because the Mayavadis cannot understand the transcendental nature of the holy name, they cannot utter it:

According to the material conception, there is duality between the name, form, quality, emotions and activities of a person and the person himself, but as far as the transcendental vibration is concerned, there is no such limitation, for it descends from the spiritual world. In the spiritual world there is no difference between the name of the person and the quality of the person. Of course in the material world there is a difference. Because the Mayavadi philosophers cannot understand this, they cannot utter the transcendental vibration.

~Teachings of Lord Caitanya

Lord Caitanya was disappointed because the Mayavadis of Kasi could not accept the chanting of the holy name:

[Lord Caitanya to a brahmana]:

"Because the Mayavadis are great offenders and atheistic philosophers, the holy name of Krsna does not come from their mouths. I have come here to sell My emotional ecstatic sentiments in this city of Kasi, but I cannot find any customers. If they are not sold, I must take them back home. I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kasi."

Sri Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However,

Kasi was a city of Mayavadis (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa maha–mantra. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Mayavadis the importance of chanting the Hare Kṛṣṇa maha–mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kasi. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kasi, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.

~Śrī Caitanya–caritamṛta Madhya–līla 17.143–45

One can mentally respect, but should avoid the association of, prakṛta–sahajiyas who chant the Hare Kṛṣṇa mantra:

We can see from practical experience that there are different types of Vaiṣṇavas. The prakṛta–sahajiyas generally chant the Hare Kṛṣṇa maha–mantra, yet they are attached to women, money and intoxication. Although such persons may chant the holy name of the Lord, they are not yet properly purified. Such people should be respected within one's mind, but their association should be avoided.

~The Nectar of Instruction Text 5

Sometimes yogis and jñānis chant the maha–mantra, but without proper understanding: Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogis and jñānis in the beginning take to the chanting of the Hare Kṛṣṇa maha–mantra as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is.

~Śrī Caitanya–caritamṛta Madhya–līla 12.135

3.

Nama–diksa, Brahminical Initiation, and the Holy Name

Sincere eagerness to chant the holy name is the main qualification to be initiated according to the pancaratrika process:

The following injunction is given in the Hari–bhakti–vilasa (1.194):

tantrikesu ca mant
diksayam yositam api
sadhvinam adhikaro 'sti
sudradinam ca sad–dhiyam

"Sudras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pancaratrika–mantras."

This is also confirmed in Bhagavad–gita (9.32):

mam hi partha vyapasr
ye 'pi syuh papa–yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth–women, vaisyas [merchants], as well as sudras [workers]–can approach the supreme destination."

If one actually wants to serve Krsna, it doesn't matter whether one is a sudra, vaisya, or even a woman. If one is sincerely eager to chant the Hare Krsna mantra or diksa–mantra, he is qualified to be initiated according to the pancaratrika process. According to Vedic principles, only a brahmana who is fully engaged in his occupational duties can be initiated. Sudras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pancaratrika–vidhi or the vaidika–vidhi. When one is fit to accept the mantra, he is initiated by the pancaratrika–vidhi or the vaidika–vidhi. In any case, the result is the same.

~Sri Caitanya–caritamrta Madhya–lila 24.331

When the disciple has become competent and purified by chanting, the spiritual master offers him the sacred thread:

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple... By the process of initiation by the spiritual master, a

person is accepted as a brahmana in his purified state of chanting the holy name of the Lord.

~Srimad-Bhagavatam 3.33.6

Even without recitation of kama-gayatri, the chanting of Hare Krsna is sufficient to elevate one to the highest spiritual platform:

Lord Krsna is worshiped by the Gayatri mantra, and the specific mantra by which He is worshiped is called kama-gayatri. Vedic literatures explain that that sound vibration which can elevate one from mental concoction is called gayatri. The kama-gayatri mantra is composed of 24 ½ syllables thus:

klim kama-devaya vidmahe
puspa-banaya dhimahi
tan no 'nangah pracodayat

This kama-gayatri is received from the spiritual master when the disciple is advanced in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, this kama-gayatri mantra and samskara, or reformation of a perfect brahmana, are offered by the spiritual master when he sees that his disciple is advanced in spiritual knowledge. Even then, the kama-gayatri is not uttered under certain circumstances. In any case the chanting of Hare Krsna is sufficient to elevate one to the highest spiritual platform.

~Teachings of Lord Caitanya

Haridasa thakura formally initiated Maya by asking her to chant the Hare Krsna maha-mantra:

After speaking in this way, Maya worshiped the lotus feet of Haridasa thakura, who initiated her by saying, "Just perform chanting of the Hare Krsna maha-mantra."

Now even Maya wanted to be favored by Haridasa thakura. Therefore Haridasa thakura formally initiated her by asking her to chant the Hare Krsna maha-mantra.

~Sri Caitanya-caritamrta Antya-lila 3.259

When one situated on the platform of love of God chants the holy name loudly, everyone becomes initiated in the chanting of the holy name:

When a devotee is perfectly qualified in chanting the transcendental vibration of the holy

name, he is quite fit to become a spiritual master and to deliver all the people of the world. The chanting of the holy name is so powerful that it gradually establishes its supremacy above everything in the world. The devotee who chants it becomes transcendently situated in ecstasy and sometimes laughs, cries and dances in his ecstasy. Sometimes the unintelligent put hindrances in the path of chanting this maha–mantra, but one who is situated on the platform of love of Godhead chants the holy name loudly for all concerned. As a result, everyone becomes initiated in the chanting of the holy names–Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

–Teachings of Lord Caitanya

4.

Relative Importance of Chanting and Initiation

The chanting of the holy name does not depend upon initiation:

[Lord Caitanya to Satyaraja]:

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [candala] can be delivered."

In the Ramarcana–candrika it is stated:

vinaiva diksam viprendra
purascaryam vinaiva hi
vinaiva nyasa–vidhina
japa–matrena siddhida

In other words, the chanting of the Hare Kṛṣṇa maha–mantra is so powerful that it does not depend on official initiation...

The offenseless chanting of the holy name does not depend on the initiation process.

Although initiation may depend on purascarya or purascarana, the actual chanting of the holy name does not depend on purascarya–vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success... Simply by chanting the holy name, one is immediately delivered.

–Sri Caitanya–caritamṛta Madhya–lila 15.108

The holy name is self–sufficient:

"...Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the purascarya regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient."

~Padyavali (29), by Rupa Gosvami

~[cited: Sri Caitanya-caritamrta Madhya-lila 15.110]

Whether or not one is properly initiated, if he chants the holy name offenselessly, he is a pure Vaisnava and must be respected:

[Lord Caitanya to Satyaraja]:

Sri Caitanya Mahaprabhu then finally advised, "One who is chanting the Hare Krsna mantra is understood to be a Vaisnava; therefore you should offer all respects to him."

Srila Bhaktivinoda thakura comments that serving Vaisnavas is most important for householders. Whether a Vaisnava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Mayavada philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaisnava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaisnava. It is the duty of the householder to offer respects to such an unalloyed Vaisnava. This is Sri Caitanya Mahaprabhu's instruction.

~Sri Caitanya-caritamrta Madhya-lila 15.111

Although chanting the holy name is sufficient for perfection, one should receive brahminical initiation for purification:

If one is interested in the process of arcana, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for arcana, especially Narada-pancaratra. In this age, the Pancaratra system is particularly recommended for arcana, Deity worship. There are two systems of arcana—the bhagavata system and pancaratatriki system. In the Srimad-Bhagavatam there is no recommendation of pancaratatriki worship because in this Kali-yuga, even without Deity worship, everything can be perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord... The special purpose of Deity worship is to keep oneself always pure and clean...

Deity worship should be continued along with hearing and chanting... By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy

name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcana-vidhi. One should therefore regularly take advantage of both the bhagavata process and pancaratatriki process.

~Srimad-Bhagavatam 7.5.23-24

Although chanting of the holy name is complete in itself, initiation and Deity worship are still necessary for purification:

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Narada, in his Pancaratatriki vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Srila Rupa Gosvami has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

~Sri Caitanya-caritamṛta Adi-līla 7.76

5.

Relative Importance of Chanting and Deity Worship

In Kali-yuga, chanting of the Hare Kṛṣṇa mantra is more powerful than Deity worship: As it is said in Srimad-Bhagawam (12.3.52):

krte yad dhyayato vi
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat

"Whatever result one obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Krsna maha-mantra."

In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among brahmanas and Vaisnavas... When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Treta-yuga and was especially prominent in Dvapara-yuga (dvapare paricaryayam). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Krsna mantra is more powerful than Deity worship. Sri Caitanya Mahaprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the sankirtana movement.

~Srimad-Bhagavatam 7.14.39

Although chanting of the holy name is complete in itself, initiation and Deity worship are still necessary for purification:

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Narada, in his pancaratrici vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Srila Rupa Gosvami has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity

are also simultaneously essential.

~Sri Caitanya-caritamṛta Ādi-līlā 7.76

Sankīrtana, chanting of the holy name, must go hand in hand with Deity worship:

Especially in this age of Kali, sankīrtana alone is sufficient. If the members of our temples in the different parts of the world simply continue sankīrtana before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although sankīrtana is sufficient for the perfection of life, the arcana, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla Bhaktisiddhanta Sarasvatī thākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and sankīrtana along parallel lines. This we should continue.

~Srimad-Bhagavatam 6.3.25

6.

The Interrelationship Between Chanting and Studying Scripture

By becoming purified by chanting the Hare Kṛṣṇa mantra, the general mass of people can come to understand Bhagavad-gītā and Srimad-Bhagavatam:

Saintly people like Jada Bharata do not speak ordinary words. Whatever they say is approved by great yogis and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jada Bharata. Bhagavad-gītā was spoken to Arjuna, not to others. Lord Kṛṣṇa especially selected Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to sudras, vaiśyas, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Śrī Caitanya Mahāprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Kṛṣṇa mantra. The general mass of people, although sudras and less, can be purified by chanting this Hare Kṛṣṇa mantra. Then they can understand the exalted philosophical statements of Bhagavad-gītā and Srimad-Bhagavatam. Our Kṛṣṇa consciousness movement has therefore adopted the chanting of the Hare Kṛṣṇa maha-mantra for the general masses.

When people gradually become purified, they are instructed in the lessons of Bhagavad-gita and Srimad-Bhagavatam. Materialistic people like stri, sudra and dvija-bandhu cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaisnava, for he knows the art of enlightening even sudras in the highly elevated subject matter spoken in Bhagavad-gita and Srimad-Bhagavatam.

~Srimad-Bhagavatam 5.10.18

After one's mind becomes cleansed by chanting Hare Krsna, one advances and studies the Vedic literature:

Sri Caitanya Mahaprabhu introduced the congregational chanting of the Hare Krsna mantra to give everyone a chance to hear Krsna's holy name, for simply by hearing Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, one becomes purified (ceto-darpana-marjanam [Cc. Antya 20.12]). Therefore our Krsna consciousness movement is chiefly engaged in chanting the Hare Krsna mantra all over the world.

After one's mind becomes cleansed by chanting Hare Krsna, one gradually comes to the platform of Krsna consciousness and then reads books like Bhagavad-gita, Srimad-Bhagavatam, Caitanya-caritamrta and The Nectar of Devotion. In this way, one becomes more and more purified of material contamination.

~Srimad-Bhagavatam 5.18.11

To become attached to the chanting of the holy name, one must read Srimad-Bhagavatam regularly and with scrutiny:

Sri Caitanya Mahaprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyasadeva in Srimad-Bhagavatam.

anarthopasamam saksad
bhakti-yogam adhoksaje
lokasyajanato vidvams
cakre satvata-samhitam

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

[SB 1.7.6]

... acting on the instruction of Sri Narada, has very kindly introduced Srimad-Bhagavatam to relieve the conditioned souls from the clutches of maya. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Srimad-Bhagavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Krsna maha-mantra.
~Sri Caitanya-caritamrta Adi-lila 7.73

To learn about the glories of the holy name, one must hear the revealed scriptures from devotees:

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

~Sri Caitanya-caritamrta Antya-lila 1.101

7.

Even If One Cannot Read or Understand the Scriptures, He Can Attain Perfection Through Chanting

Even if one is illiterate (and thus cannot read Bhagavad-gita and Srimad-Bhagavatam) he can still perfect his life simply by chanting the maha-mantra:

A realized student of Krsna consciousness can very easily say what his next life is, what God is, what the living entity is and what his relationship with God is. His knowledge is perfect because it is coming from perfect books of knowledge such as Bhagavad-gita and Srimad-Bhagavatam.

This, then, is the process of Krsna consciousness. It is very easy, and anyone can adopt it and make his life perfect. If someone says, "I'm not educated at all, and I cannot read books," he is still not disqualified. He can still perfect his life by simply chanting the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Krsna has given us a tongue and two ears, and we may be surprised to know that Krsna is realized through the ears and tongue, not through the eyes.
~Krsna Consciousness: The Matchless Gift

Even an illiterate or unintelligent person can be liberated by chanting the holy name:

In the Hare Kṣṇa movement, the chanting of the Hare Kṣṇa maha-mantra, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

~Sri Caitanya-caritamṛta Madhya-līla 15.237

8.

One Chants the Holy Name Due to Devotional Service Performed in Previous Lives

Only one who has worshiped Kṣṇa for many births can chant the holy name:

In the Padma Purāṇa it is stated: "The chanting of the Hare Kṣṇa mantra is present only on the lips of a person who has for many births worshiped Vasudeva."

~The Nectar of Devotion

Devotional service performed in a previous life may lead one to the chanting of the holy name:

The leader of the elephants was much distressed when he was attacked by the crocodile. Although the elephant is always stronger than the crocodile, the latter is stronger than the elephant when it is in the water. And because the elephant was a great devotee of the Lord in his previous birth, he was able to chant the holy name of the Lord by dint of his past good deeds. Every living entity is always distressed in this material world because this place is such that at every step one has to meet with some kind of distress. But one who is supported by his past good deeds engages himself in the devotional service of the Lord, as confirmed in the Bhagavad-gītā (7.16). Those who are supported by impious acts cannot be engaged in the devotional service of the Lord, even though they are distressed. This is also confirmed in the Bhagavad-gītā (7.15). The Personality of Godhead Hari appeared at once on the back of His eternal bearer, Garuḍa, and delivered the elephant.

~Srimad-Bhagavatam 2.7.15

9.

Anyone Who Chants the Holy Name Is Worthy of Respect

One should mentally honor the devotee who chants the holy name:

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa...

The kanistha–adhikari is a neophyte who has received the harinama initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kanistha–vaisnava.

~The Nectar of Instruction Text 5

Any person trying to advance in Kṛṣṇa consciousness by chanting the holy name should be respected by Vaisnavas:

[Rupa Gosvami]: One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa...

One of our friends, a famous English musician, has become attracted to chanting the holy names of Kṛṣṇa, and even in his records he has several times mentioned the holy name of Kṛṣṇa. At his home he offers respect to pictures of Kṛṣṇa and also to the preachers of Kṛṣṇa consciousness. In all regards, he has a very high estimation for Kṛṣṇa's name and Kṛṣṇa's activities; therefore we offer respects to him without reservation, for we are actually seeing that this gentleman is advancing gradually in Kṛṣṇa consciousness. Such a person should always be shown respect. The conclusion is that anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the holy name should always be respected by Vaisnavas.

~The Nectar of Instruction Text 5

10.

One Who Realizes that the Lord and His Name Are Identical Is a Pure Devotee and Should Be Respected

A devotee who believes that the holy name is identical with the Lord is a pure devotee:

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaisnavas.

One who has realized that the Lord and His name are identical should be very much respected:

The chanting of the holy names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa maha–mantra offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself. One who has reached such an understanding should be very much respected by neophyte devotees.

ˆThe Nectar of Instruction Text 5

11.

Great Souls Chant the Holy Name

A real mahatma is always engaged in chanting the glories of Kṛṣṇa, praising His holy name: [Lord Kṛṣṇa to Arjuna]:

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

The mahatma cannot be manufactured by rubber–stamping an ordinary man. His symptoms are described here: a mahatma is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a mahatma is attached to the Supreme Personality of Godhead.

ˆBhagavad–gita As It Is 9.14

Understanding Kṛṣṇa to be the primal source of everything, great souls glorify Him by chanting Hare Kṛṣṇa:

Understanding Kṛṣṇa to be the primal source of everything, how do the great souls act? Kṛṣṇa Himself characterizes them in this way:

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion." (Bg. 9.14)

That glorification is this process of bhakti-yoga, the chanting of Hare Krsna.
~Raja-vidya: The King of Knowledge

A mahatma chants the glories of the Lord via the maha-mantra:
This process of kirtana (kirtayantah), always chanting the glories of the Lord, is the beginning of mahatma. That process is simplified by Lord Caitanya Mahaprabhu, who imparted to mankind this chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/
Hare Rama, Hare Rama, Rama Rama, Hare Hare.
~Raja-vidya: The King of Knowledge

Out of compassion for the people in general, saintly persons take to the chanting of the Hare Krsna mantra:
Even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of varnasrama-dharma... In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Krsna mantra, as recommended in the sastras:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]
~Srimad-Bhagavatam 4.14.37

12.

Our Misfortune: No Attachment for Chanting

It is our misfortune that although Krsna makes Himself so available through His name, we have no attachment for chanting:

The Krsna consciousness movement is giving all facilities so that people may come here, chant, dance, live very peacefully, take krsna–prasada, and be happy, but people will not accept it. That is called misfortune. Caitanya Mahaprabhu, portraying the people of this age, therefore said, "I am so unfortunate that I have no attachment for chanting Hare Krsna."

Lord Caitanya prayed:

namnam akari bahudha nija–sarva–saktis
tatarpita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah
(Siksastaka 2)

Krsna, the transcendental holy name of God, has all potencies, Lord Caitanya said. Krsna has unlimited potencies, and similarly in the holy name of Krsna there are unlimited potencies. Krsna has thousands and thousands of names, of which the name Krsna is the chief, and there are no hard and fast rules for chanting... We can chant at any time and immediately get Krsna. Just see the mercy of Krsna!

Therefore Caitanya Mahaprabhu said, etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah: "My dear Lord, You have given me such generous facilities by which to contact You, but I am so unfortunate that I have no attachment for these things. I have attachment for so many other things, but I have no attachment for chanting Hare Krsna. This is my misfortune." Krsna is so magnanimous that He is present before us by the transcendental vibration of His name, which has all the potencies of Krsna Himself, and if we remain in contact with that name we shall get all the benefits of Krsna's benedictions. But still we are not inclined to chant the Hare Krsna mantra. This is our misfortune.

~Teachings of Queen Kunti

If one commits offenses against the holy name, he will not achieve attachment for chanting: [Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"...My dear Lord, although You bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

~Sri Caitanya–caritamrta Antya–lila 20.16

13.

To Preach Effectively, One Must Chant the Holy Name

In order to have potency to preach, the preachers of the Krsna consciousness movement should become purified by chanting the holy name:

Our preachers who are preaching Krsna consciousness all over the world should follow in the footsteps of Narada Muni and become purified by following the four principles and chanting the Hare Krsna maha-mantra. This will make them fit to become Vaisnavas. Then, when they speak to sinful people about the teachings of this Krsna consciousness movement, people will be affected and take the instructions.

~Sri Caitanya-caritamrta Madhya-lila 24.252

By chanting sixteen rounds of the maha-mantra (etc.) one gets spiritual strength with which to preach Krsna consciousness all over the world:

[Chand Kazi to the devotees of Lord Caitanya]:

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

It appears that from the aggression of Vaktiyara Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Krsna maha-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Sri Caitanya Mahaprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Sri Caitanya Mahaprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Krsna maha-mantra,

and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

~Śrī Caitanya-caritamṛta Ādi-līla 17.126

14.

Chanting of the Holy Name Continues in the Liberated State

Even a self-realized devotee must continue to execute all scriptural injunctions, especially hearing and chanting:

[Lord Caitanya to Sanātana Gosvāmī]:

"There are two processes by which one may execute this rāganuga bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the sāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night."

~Śrī Caitanya-caritamṛta Mādhya-līla 22.156–57

An uttama-adhikāri chants the prescribed number of rounds on japa beads:

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an uttama-adhikāri, a highly advanced devotee, and his association should always be sought.

~The Nectar of Instruction Text 5

Chanting a fixed number of rounds on beads is necessary for everyone, even a paramahansa:

Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity

down to rest.

Although Madhavendra Puri was not interested in eating and sleeping, his interest in chanting the maha–mantra was as acute as if he were an aspiring transcendentalist rather than a paramahansa. This means that even in the paramahansa stage, one cannot give up chanting. Haridasa thakura and the Gosvamis were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahansa. This chanting can be executed anywhere, either inside or outside the temple. Madhavendra Puri even sat down in a vacant marketplace to perform his chanting. As stated by Srinivasa Acarya in his prayers to the Gosvamis:

nama–gana–natibhih. A paramahansa devotee is always engaged in chanting and rendering loving service to the Lord.

~Sri Caitanya–caritamṛta Madhya–lila 4.125

The process of chanting continues even after the bhakti–yoga creeper reaches the lotus feet of Kṛṣṇa in Goloka Vṛndavana:

The primary practice of bhakti–yoga will cause the seed already sowed in the heart to sprout, and by a regular watering process, as mentioned above, the bhakti–yoga creeper will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe, as we have heard in the previous verses, reach the effulgent sky, the brahmajyoti, and go farther and farther and reach the spiritual sky, where there are innumerable spiritual planets called Vaikunthalokas. Above all of them is Kṛṣṇaloka, or Goloka Vṛndavana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Sri Kṛṣṇa, the original Personality of Godhead. When one reaches the lotus feet of Kṛṣṇa at Goloka Vṛndavana, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world.

~Srimad–Bhagavatam 2.2.30

In Vaikuntha, the liberated souls are always chanting:

In Vaikuntha, the spiritual world, there is no anxiety. Vaikuntha means "freedom from anxiety," and in Vaikuntha the liberated souls are always dancing, chanting, and taking prasada. There are no factories, hard work, or technical institutions. There is no need for these artificial things. In Vedānta–sūtra it is stated, anandamayo 'bhyasat: God is anandamaya, full of bliss and pleasure. Since we are part and parcel of God, we also possess these same qualities. So the goal of our yoga process is to join with the supreme anandamaya, Sri Kṛṣṇa, to join His dance party. Then we will be actually happy.

15.

Chanting of the Holy Name in Krsna–lila

Unable to find Krsna, and completely absorbed in Krsna consciousness, the gopis gathered on the bank of the Yamuna and chanted the names of Krsna:

All the gopis, including Radharani, began to proceed further into the forest until they could no longer see the moonlight.

When they saw that it was getting gradually darker, they stopped. Their mind and intelligence became absorbed in the thoughts of Krsna; they all imitated the activities of Krsna and His speeches. Due to their heart and soul being completely given to Krsna, they began to chant His glories, completely forgetting their family interests. In this way, all the gopis assembled together on the bank of the Yamuna, and expecting that Krsna must return to them, they simply engaged in the chanting of the glories of Sri Krsna–Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

~Krsna, the Supreme Personality of Godhead

Radharani's hearing is eternally fixed on Krsna's name and fame:

Radharani's sense of hearing is eternally fixed on Krsna's name and fame.

~Teachings of Lord Caitanya

Radharani's alertness caused by hearing Krsna's name:

When Srimati Radharani first saw Krsna, She suddenly became conscious of all transcendental happiness, and the functions of Her different limbs were stunned. When Lalita, Her constant companion, whispered into Her ear the holy name of Krsna, Radharani immediately opened Her eyes wide. This is an instance of alertness caused by hearing the sound of Krsna's name.

~The Nectar of Devotion

Radharani's embarrassment in chanting the holy name of Kṛṣṇa near Her superiors:
One day Srimatī Radharānī was churning curd for Kṛṣṇa. At that time the jeweled bangles on Her hands were circling around, and She was also chanting the holy name of Kṛṣṇa. All of a sudden She thought, "I am chanting the holy name of Kṛṣṇa, and My superiors—My mother—in—law and My sister—in—law—may hear Me!" By this thought Radharānī became overanxious. This is an instance of feeling guilty because of devotion to Kṛṣṇa.

~The Nectar of Devotion

The ecstatic, devotional chanting of Radharānī:

In the Kṛṣṇa—kṛṇāmṛta there is another statement about the chanting of Radharānī. It is said by one of the associates of Radharānī: "O Lord Govinda, the girl who is the daughter of King Vṛṣabhānu is now shedding tears, and She is anxiously chanting Your holy name—Kṛṣṇa! Kṛṣṇa!"

~The Nectar of Devotion

16.

Other Instructions

The Lord as nama—dheya, one whose holy name is worth chanting:

[Gajendra to Lord Viṣṇu]:

"...All are purified simply by hearing Your holy name, which is worthy to be chanted."

The holy name of the Lord and topics in relation with Him are always worth hearing, and therefore He is called here in this verse nama—dheya, or one whose holy name is worth chanting.

~Srimad—Bhagavatam 2.7.15

One who has taken to chanting has already received the mercy of Śrī Caitanya Mahāprabhu: Śrī Caitanya Mahāprabhu then glanced with mercy at the Muhammadan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even candalas, mlecchas and yavanas—to chant the holy name of the Lord. In other words, one who has taken to

chanting the holy names Krsna and Hari has already received Sri Caitanya Mahaprabhu's mercy.

~Sri Caitanya-caritamṛta Madhya-līla 16.187

A person situated in Kṛṣṇa consciousness and engaged with determination in chanting Hare Kṛṣṇa is to be considered to be on the transcendental position even if by accident he falls down:

[Lord Kṛṣṇa to Arjuna]:

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

In the Srimad-Bhagavatam it is stated that if a person falls down, but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a yogi fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words *sadhur eva*, "he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word *mantavyah* is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable.

~Bhagavad-gītā As It Is 9.30

A first-class Vaisnava is he whose very presence makes others chant the holy name (and

who chants the holy name perfectly):

[Lord Caitanya to the inhabitants of Kulina–grama]:

Sri Caitanya Mahaprabhu said, "A first–class Vaisnava is he whose very presence makes others chant the holy name of Krsna."

Srila Bhaktisiddhanta Sarasvati thakura says that if an observer immediately remembers the holy name of Krsna upon seeing a Vaisnava, that Vaisnava should be considered a maha–bhagavata, a first–class devotee. Such a Vaisnava is always aware of his Krsna conscious duty, and he is enlightened in self–realization. He is always in love with the Supreme Personality of Godhead, Krsna, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Krsna consciousness is the basis of knowledge and action, he sees everything connected with Krsna. Such a person is able to chant the holy name of Krsna perfectly.

~Sri Caitanya–caritamrta Madhya–lila 16.74

Chanting the holy name of Visnu has gone on in Vedic culture since the beginning of history:

Mother Yasoda was firmly convinced of the Vedic injunctions about the importance of cows and the holy name of Visnu; therefore she took all shelter in the cows and the name of Visnu just to protect her child Krsna. She recited all the holy names of Visnu so that He might save the child. Vedic culture has taken advantage of keeping cows and chanting the holy name of Visnu since the beginning of history.

~Krsna, the Supreme Personality of Godhead

The Vedic scriptures do not authorize any kirtana other than hari–kirtana, the glorification of Krsna:

In Bengal there is competition between the Vaisnavas and the saktas. The saktas have introduced a certain type of kirtana called kali–kirtana. But in the Vedic scriptures there is no recommendation of kali–kirtana. Kirtana means hari–kirtana. One cannot say, "Oh, you are Vaisnava. You can perform hari–kirtana. I shall perform siva–kirtana or devi–kirtana or ganesa–kirtana." No. The Vedic scriptures do not authorize any kirtana other than hari–kirtana. Kirtana means hari–kirtana, the glorification of Krsna.

~The Science of Self–Realization

The "Hari Haraye Namah" prayer is another way of chanting the Hare Krsna maha–mantra: There were four people accompanying Sri Caitanya Mahaprabhu, and these were

Candrasekhara, Paramananda Puri, Tapana Misra and Sanatana Gosvami. They were all chanting the Hare Krsna maha-mantra in the following way. They chanted, "Haraye namah, krsna yadavaya namah/ gopala govinda rama sri-madhusudana."

This is another way of chanting the Hare Krsna maha-mantra. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Krsna. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopala, Govinda, Rama and Sri Madhusudana."

~Sri Caitanya-caritamrta Madhya-lila 25.63-64

In the spiritual atmosphere of Vrndavana, one will automatically chant the holy name: In India there are hundreds of sacred places of pilgrimage, of which Prayaga, Hardwar, Vrndavana and Ramesvaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vrndavana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Krsna and Radha. That we have actually seen and experienced.

~Srimad-Bhagavatam 3.20.4

The Vrndavana scheme—execute Krsna consciousness by chanting Hare Krsna: We should especially establish this New Vrndavana because Lord Caitanya recommended, aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam: "Krsna, the son of Nanda Maharaja, in the Vrndavana-dhama of Vrajabhumi, is the supreme worshipable Deity, and His place Vrndavana is also worshipable." The Western boys and girls are taking to Krsna consciousness, and they should have a place like Vrndavana. Swami Kirtanananda, who went to Vrndavana with me two years ago, knows what Vrndavana is like, so I have instructed him to construct at least seven temples. In Vrndavana, there are five thousand temples of Radha-Krsna, but the most important temples are seven, established by the Gosvamis. Our program is to live in New Vrndavana, depend on agriculture and cows as an economic solution, and peacefully execute Krsna consciousness, chant Hare Krsna—that is the Vrndavana scheme.

~The Science of Self-Realization

Chanting of the holy name as muni-vrata, the vow of silence:
[Lord Siva to the sons of King Pracinabarhi]:

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

The topmost yogi is he who constantly thinks of Kṛṣṇa within himself and chants the glories of the Lord... The word muni–vratah is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of kṛṣṇa–katha. This is the silence of Maharaja Ambarisa:

sa vai manah kṛṣṇa–padaravindayor
vacamsi vaikuntha–gunanuvarṇane

"King Ambarisa always fixed his mind on the lotus feet of the Lord and talked of Him only." (S.B. 9.4.19)

We should also take this opportunity in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called muni–vrata.

–Srimad–Bhagavatam 4.24.71

Some caste brahmanas mistakenly think that if non–brahmanas chant the holy name, its potency is reduced:

[Some nonbelieving Hindus to Chand Kazi]:

"Now the lower classes are chanting the Hare Kṛṣṇa maha–mantra again and again. For this sinful activity, the entire city of Navadvipa will be deserted. According to Hindu scripture, God's name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost."

Pasandis [unbelievers] do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as brahmanas and their consequently higher position in the social order, they think of the other classes–namely, the ksatriyas, the vaiśyas and sudras–as lower classes. According to them, no one but the brahmanas can chant the holy name of Kṛṣṇa, for if others chanted the holy name its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The Brhan–naradiya Purana recommends:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva

nasty eva gatiṁ anyatha
[Adi 17.21]

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord."

The pasandis do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Srimad-Bhagavatam (12.3.51). Kīrtanad eva kṛṣṇasya mukta-sanghaḥ param vrajet: any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal pasandis think that if anyone but a brahmana chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these pasandis do not believe in the words of the śāstra (harer nama harer nama harer namaiva kevalam [Adi 17.21]). But Śrī Caitanya Mahāprabhu confirms in His Siksastaka, kīrtaniyāḥ sādā hariḥ: [Cc. adi 17.31] one must chant the holy name of the Lord always, twenty-four hours a day. The pasandis, however, are so fallen and falsely proud of having taken birth in brahmana families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words nica bada bada because anyone can join in the sankīrtana movement, as mentioned in Srimad-Bhagavatam (2.4.18): kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah khasadayah. This is a list of the names of candalas. The pasandis say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities because this would curb their false pride in having taken birth in families of the elevated brahmana caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brahmana caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the śāstras and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

~Śrī Caitanya-caritamṛta Adi-līla 17.211-12

Chanting the Hare Kṛṣṇa mantra will not free one from offending a brahmana or Vaiṣṇava (one must beg the pardon of the offended person):

When one pollutes his Kṛṣṇa consciousness by offending a brahmana or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the vaiṣṇava-aparādha, or

offense to a Vaisnava, as "the mad elephant offense." One should be very careful not to offend a Vaisnava or a brahmana. Even the great yogi Durvasa was harassed by the Sudarsana cakra when he offended the Vaisnava Maharaja Ambarisa, who was neither a brahmana nor a sannyasi but an ordinary householder. Maharaja Ambarisa was a Vaisnava, and consequently Durvasa Muni was chastised.

The conclusion is that if Krsna consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Krsna mantra, but if one pollutes his Krsna consciousness by offending a brahmana or a Vaisnava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaisnava or brahmana. This was the course that Durvasa Muni had to follow, for he surrendered unto Maharaja Ambarisa. A vaisnava–aparadha cannot be atoned for by any means other than by begging the pardon of the offended Vaisnava.

~Srimad–Bhagavatam 4.26.24

A renunciate should not renounce chanting Hare Krsna:

Even one who has renounced the world and has taken sannyasa should not renounce chanting the Hare Krsna maha–mantra. Renunciation does not mean that one has to renounce sankirtana–yajna.

~Srimad–Bhagavatam 5.6.2

Rather than discuss the Lord's confidential, transcendental pastimes among mundane moralists who misinterpret them, one should give them the maha–mantra so that they may become gradually purified and elevated to transcendental understanding:

[Priest calling Madhavendra Puri]:

Holding the pot of sweet rice, the priest called, "Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot for you!" The priest continued, "Would the sannyasi whose name is Madhavendra Puri please come and take this pot of sweet rice and enjoy the prasada with great happiness! You are the most fortunate person within these three worlds!"

The difference between the Absolute Truth and relative truth is explained here. Lord Gopinatha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Sri Krsna immoral, but they do

not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy)... Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Sri Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the gopis. He used to discuss these dealings only with three confidential friends. He never discussed rasa-līla publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Sri Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible...

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopinātha's stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world...

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhūyāya kalpate). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa maha-mantra so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

~Sri Caitanya-caritamṛta Mādhya-līla 4.133-34

The sankīrtana party of the followers of Tukarama exactly resembles those of the Gaudīya-Vaiṣṇavas:

It is said that Sri Caitanya Mahāprabhu initiated Tukarama when He visited Pandarapura. This Tukarama Ācārya became very famous in the Mahrāṣṭra province, and he spread the sankīrtana movement all over the province. The sankīrtana party belonging to Tukarama is still very popular in Bombay in the province of Mahrāṣṭra. Tukarama was a disciple of Sri Caitanya Mahāprabhu, and his book is known as Abhangā. His sankīrtana party exactly resembles the Gaudīya-Vaiṣṇava sankīrtana parties, for they chant the holy name of the Lord with mṛdāṅga and karatalas.

~Sri Caitanya-caritamṛta Mādhya-līla 9.282

Due to the influence of Sri Caitanya Mahaprabhu, even today many scholars and sannyasis of Varanasi gather on the banks of the Ganges to perform sankirtana:

All the inhabitants of Kasi [Varanasi] began chanting the Hare Krsna maha-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced. After this, all the Mayavadi sannyasis and learned scholars at Varanasi began discussing Srimad-Bhagavatam. In this way Sri Caitanya Mahaprabhu delivered them. Sri Caitanya Mahaprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Varanasi into another Navadvipa [Nadiya-nagara].

Both Navadvipa and Varanasi were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Varanasi is especially a center for Mayavadi sannyasis who are learned scholars. However, unlike Navadvipa, there are hardly any devotees in Varanasi. Consequently a discussion of Srimad-Bhagavatam was very rare in Varanasi. In Navadvipa, such a discussion was quite ordinary. After Sri Caitanya Mahaprabhu visited Varanasi and turned Prakasananda Sarasvati and his disciples into Vaisnavas, Varanasi became like Navadvipa because so many devotees began discussing Srimad-Bhagavatam. Even at the present moment one can hear many discussions on Srimad-Bhagavatam taking place on the banks of the Ganges. Many scholars and sannyasis gather there to hear Srimad-Bhagavatam and perform sankirtana.

~Sri Caitanya-caritamrta Madhya-lila 25.165-67

Appendix I

Songs by Vaisnava Saints

on the Glories of the Holy Name

Sri Nama

(from Gitavali)

by Bhaktivinoda thakura

(1)

gay gora madhur sware
hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

(2)

grhe thako, vane thako, sada 'hari' bole' dako,
sukhe duhkhe bhulo na'ko, vadane hari–nam koro re

(3)

maya–jale baddha ho 'ye, acho miche kaja lo 'ye,
ekhona cetana pe'ye, 'radha–madhav' nam bolo re

(4)

jivana hoilo sesa, na bhajile hrsikesa
bhaktivinodopadesa, ekbar nam–rase mato re

(1) Lord Gaurasundara sings in a very sweet voice, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

(2) Whether you are a householder or a sannyasi, constantly chant "Hari! Hari!" Do not forget this chanting, whether you are in a happy condition or a distressful one. Just fill your lips with the hari–nama.

(3) You are bound up in the network of maya and are forced to toil fruitlessly. Now you have obtained full consciousness in the human form of life, so chant the names of Radha–Madhava.

(4) Your life may end at any moment, and you have not served the Lord of the senses, Hrsikesa. Take this advice of Bhaktivinoda thakura: "Just once, relish the nectar of the holy name!"

Arunodaya–kirtana

Kirtana songs to be sung at dawn (from Gitavali)

by Bhaktivinoda thakura

part one

(1)
udilo aruna puraba–bhage,
dwija–mani gora amani jage,
bhakata–samuha loiya sathe,
gela nagara–braje

(2)
'tathai tathai bajalo khol,
ghana ghana tahe jhajera rol,
preme dhala dhala sonara anga,

carane nupura baja

(3)

mukunda madhava yadava hari,
bolena bolo re vadana bhoṛi',
miche nida—base gelo re rati,
divasa sarira—saje

(4)

emana durlabha manava—deho,
paiya ki koro bhava na keho,
ebe na bhajile yasoda—suta,
carama poribe laje

(5)

udita tapana hoile asta,
dina gelo boli' hoibe byasta,
tabe keno ebe alasa hoy,
na bhaja hrdoya—raje

(6)

jivana anitya janaha sar,
tahe nana—vidha vipada—bhar,
namasraya kori' jatane tumi,
thakaha apana kaje

(7)

jivera kalyana—sadhana—kam,
jagate asi' e madhura nam,
avidya—timira—tapana—rupe,
hrd—gagane biraje

(8)

kṛṣṇa—nama—sudha koriya pan,
juraḥ bhakativinoda—pran,
nama bina kichu nahiko aro,
caudda—bhuvana—majhe

(1) When the eastern horizon became tinged with the redness that heralds the rising of the sun, the jewel among the brahmanas, Lord Gaurasundara, immediately awakened. Taking

His devotees with Him, He journeyed through the towns and villages of Nadia.

(2) The mrdangas resounded "tathai, tathai," and the jhajas [large metal karatalas that look like small cymbals] in that kirtana played in time. Lord Gauranga's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled.

(3) Lord Caitanya called out to the townsfolk, "You spend your nights uselessly sleeping and your days decorating your bodies! Now just fill your mouths with the holy names, 'Mukunda!' 'Madhava!' 'Yadava!' and 'Hari!' chanting without offense!

(4) "You have achieved this rare human body. Don't you care for this gift? If you do not worship the darling of mother Yasoda now, then great sorrow awaits you at the time of your death.

(5) "With every rising and setting of the sun, a day passes and is lost. Why then do you remain idle and not serve the Lord of the heart?

(6) "You should understand this essential fact: life is temporary and filled with various kinds of miseries. Therefore carefully take shelter of the holy name and remain always engaged in His service as your eternal occupation.

(7) "Desiring to bless all living entities, this sweet name of Kṛṣṇa has descended to this material universe and shines like the sun in the sky of the heart, destroying the darkness of ignorance."

(8) Drink the pure nectar of the holy name of Kṛṣṇa and thus satisfy the soul of thakura Bhaktivinoda. There is nothing except the holy name within all the fourteen worlds.

Arunodaya–kirtana

part two

(1)

jiv jago, jiv jago, gauracanda bole
kota nidra jao maya–pisacira kole

(2)

bhajibo boliya ese samsara–bhitare
bhuliya rohile tumi avidyara bhare

(3)

tomare loite ami hoinu avatara
ami bina bandhu ara ke ache tomara

(4)

enechi ausadhi maya nasibaro lagi'
hari–nama maha–mantra lao tumi magi'

(5)

bhaktivinoda prabhu–carane pariya
sei hari–nama–mantra loilo magiya

(1) Lord Gauranga calls, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long in the lap of the witch Maya.

(2) "You came into this world saying, 'O my Lord, I will certainly worship You,' but having forgotten this promise, you have remained in great ignorance.

(3) "I have descended just to save you. Other than Myself, who else is your friend?

(4) "I have brought the medicine for destroying the illusion of Maya. Now pray for this hari–nama maha–mantra and take it."

(5) thakura Bhaktivinoda fell at the lotus feet of Lord Gauranga, and after begging for the holy name, he received that maha–mantra.

Radha–Krsna Bol

(from Gitavali)

by Bhaktivinoda thakura

(1)

'radha-krsna' bol bol bolo re sobai
(ei) sikha diya, sab nadiya
phirche nece' gaura-nitai
(miche) mayar bose, jaccho bhese',
khaccho habudubu, bhai

(2)

(jiv) krsna-das, e biswas,
korle to' ar duhkho nai
(krsna) bolbe jabe, pulak ha'be
jhorbe ankhi, boli tai

(3)

('radha) krsna' bolo, sange calo,
ei-matra bhikha cai
(jay) sakal'bipod bhaktivinod
bole, jakhon o-nam gai

(1) "Everyone chant, chant, chant, 'Radha-Krsna!'" Lord Caitanya and Lord Nityananda are dancing all over the land of Nadia giving this teaching to all. O brother, needlessly under the control of maya you suffer and are carried away by her waves, sometimes floating and sometimes sinking in this ocean of illusion.

(2) If you have this faith that the soul is the eternal servant of Krsna, then there will be no more misery. And when you chant the holy name of Krsna, your body will shiver in ecstasy and your eyes will shed tears in love of God. This is what I say.

(3) Chant 'Radha-Krsna' in the association of devotees. This is the only request I beg. thakura Bhaktivinoda says, "When I chant that holy name of the Lord, all dangers go away."

Kabe Ha'be Bolo

(from Saranagati)

by Bhaktivinoda thakura

(1)

kabe ha'be bolo se—dina amar
(amar) aparadha ghuci', suddha name ruci,
krpa—bale ha'be hrdoye sancar

(2)

trnadhika hina, kabe nije mani',
sahisnuta—guna hrdoyete ani'
sakale manada, apani amani,
ho'ye aswadibo nama—rasa—sar

(3)

dhana jana ara, kobita—sundari,
bolibo na cahi deho—sukha—kari
janme—janme dao, ohe gaurahari!
ahaituki bhakti carane tomar

(4)

(kabe) korite sri—krsna—nama uccarana,
pulkita deho gadgada bacana
baibarnya—bepathu ha'be sanghatana,
nirantara netre ba'be asru—dhar

(5)

kabe navadwipe, suradhuni—tate,
gaura—nityananda boli' niskapate
naciya gaiya, beraibo chute,
batulera praya chariya bicar

(6)

kabe nityananda, more kori 'doya,
charaibe mora visayera maya
diya more nija—caranera chaya,
namera hatete dibe adhikar

(7)

kinibo, lutibo, hari–nama–rasa,
nama–rase mati' hoibo bibasa
rasera rasika–carana parasa,
koriya mojibo rase anibar

(8)

kabe jibe doya, hoibe udoya,
nija–sukha bhuli' sudina–hrdoya
bhakativinoda, koriya binoya,
sri–ajna–tahala koribe pracar

(1) Please tell me, When will that day be mine—when my offenses will end and a taste for the pure holy name will be infused within my heart by the power of divine grace?

(2) Considering myself lower than a blade of grass, bringing the quality of forbearance into my heart, showing respect to all, myself being freed from all false pride—when will I taste the essence of the liquid nectar of the holy name?

(3) Wealth, following, beautiful women, as described in worldly poetry—I do not want any such bodily pleasures. O Lord Gaurahari, please give me unmotivated devotion to Your lotus feet, birth after birth.

(4) When, while articulating the divine name of Sri Krsna, will my body be thrilled in ecstatic rapture and my words be choked with emotion, when will pallor and ecstatic trembling occur, and when will streams of tears flow constantly from my eyes?

(5) When, in the land of Navadvipa, on the banks of the Ganges, will I run about, guilelessly calling, "O Gaura! O Nityananda!" dancing and singing like a madman, giving up all considerations?

(6) When will Lord Nityananda be merciful to me and release me from the illusion of worldliness? Giving me the shade of His lotus feet, when will He allow me to enter the marketplace of the holy name?

(7) I shall buy and plunder the mellows of the name of Hari, and becoming thoroughly intoxicated by those liquid mellows of the holy name, I shall become stunned. By touching the feet of those great souls who are able to relish those mellows, I will be constantly immersed in the sweet nectar of the holy name.

(8) When will there be an awakening of compassion for all fallen souls, and when will this Bhaktivinoda, forgetting his own happiness, with a meek heart set out to propagate by humble entreaty the sacred order of Sri Caitanya Mahaprabhu?

Sri Sri Gaura–Nityanander Daya

The Mercy of Sri Gaura and Nityananda (from Dhamali)

by Locana dasa thakura

(1)

parama koruna, pahu dui jana
nitai gauracandra
saba avatara–sara siromani
kevala ananda–kanda

(2)

bhajo bhajo bhai, caitanya nitai
sudrdha biswasa kori
visaya chadiya, se rase majiya,
mukhe bolo hari hari

(3)

dekho ore bhai, tri–bhuvane nai,
emona doyalala data
pasu pakhi jhure, pasana vidare,
suni' janra guna–gatha

(4)

samsare majiya, rohili poriya,
se pade nahilo asa
apana karama, bhunjaye samana,
kahoye locana–dasa

PURPORT

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This is a song by Locana dasa thakura. Pahu means "Lord," and dui jana means "two." Locana dasa thakura declares that the two Lords, Nitai–Gauracandra–Lord Nitai and Lord Caitanya—are very merciful (parama koruna). Saba avatara–sara siromani. Avatara means "incarnation," and saba means "all." They are the essence of all incarnations. The specific significance of these incarnations is that prosecuting Their way of self–realization is simply joyful (kevala ananda–kanda), for They introduced chanting and dancing. There are many incarnations, like Lord Rama and even Krsna, who taught Bhagavad–gita, which requires knowledge and understanding. But Lord Caitanya and Nityananda introduced a process that is simply joyful—simply chant and dance. Therefore, Locana dasa requests everyone, bhajo bhajo bhai, caitanya–nitai: "My dear brother, I request that you just worship Lord Caitanya and Nityananda with firm conviction and faith." Don't think that this chanting and dancing will not lead to the desired goal. It will. It is the assurance of Lord Caitanya Mahaprabhu that one will get all perfection by this process. Therefore one must chant with firm faith and conviction (biswasa kori').

But what is the process? The process is visaya chariya, se rase majiya. If one wants to be Krsna conscious by this process, one has to give up his engagement in sense gratification. That is the only restriction. If one gives up sense gratification, it is sure that he will reach the desired goal. Mukhe bolo hari hari: one simply has to chant, "Hare Krsna! Hari Hari!" without any motive of sense gratification.

Dekho ore bhai, tri–bhuvane nai. Locana dasa thakura says, "My dear brother, you just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityananda, because Their merciful qualities are so great that They make even birds and beasts cry, what to speak of human beings." Actually, when Lord Caitanya passed through the forest known as Jharikhanda, the tigers, elephants, snakes, deer, and all other animals joined Him in chanting Hare Krsna: It is so nice that anyone can join. Even the animals can join, what to speak of human beings. Of course, it is not possible for ordinary men to induce animals to chant, but if Caitanya Mahaprabhu could inspire animals to chant, at least we can encourage human beings to adopt this path of Hare Krsna mantra chanting. It is so nice that even the most stonehearted man will be melted. Pasana means "stone." It is so nice that

even stone will melt.

But Locana dasa thakura regrets that he is entrapped by sense gratification. He addresses himself, "My dear mind, you are entrapped in this sense gratification process, and you have no attraction for chanting Hare Kṛṣṇa. Since you have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, what can I say? I can simply think of my misfortune. Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement."

Ista–deve Vijnapti Prayer to One's Beloved Lord (from Prarthana)

by Narottama dasa thakura

(1)

hari hari! bifale janama gonainu
manusya–janama paiya, radha–kṛṣṇa na bhajīya,
janiya suniya bisa khainu

(2)

golokera prema–dhana, hari–nama–sankīrtana,
rati na janmilo kene tay
samsara–bisānāle, diba–nisi hiya jwale,
juraite na koinu upay

(3)

brajendra–nandana jei, saci–suta hoilo sei,
balarama hoilo nitai
dina–hina jata chilo, hari–name uddharilo,
tara saksi jagai madhai

(4)

ha ha prabhu nanda–suta, vṛṣabhanu–suta–juta,
koruna karoho ei–baro

narottama—dasa koy, na theliho ranga pay,
toma bine ke ache amara

(1) O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Radha and Krsna, I have knowingly drunk poison.

(2) The treasure of divine love in Goloka Vrndavana has descended as the congregational chanting of Lord Hari's holy names. Why did my attraction for that chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.

(3) Lord Krsna, who is the son of the King of Vraja, became the son of Saci (Lord Caitanya), and Balarama became Nitai. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhai are evidence of this.

(4) O Lord Krsna, son of Nanda, accompanied by the daughter of Vrsabhanu, please be merciful to me now. Narottama dasa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"

Appendix II

Important Verses

from Vedic and Vaisnava Literature
on the Glories of the Holy Name

*1.

The Holy Name Is the Universal and Supreme Religion for this Age

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[Adi 17.21]

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord."

~Brhan-naradiya Purana

~ [cited: Sri Caitanya-caritamrta Adi-lila 7.76]

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah
[SB 11.5.32]

[Karabhajana Rsi to Maharaja Nimi]:

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

~Srimad-Bhagavatam 11.5.32

~ [cited: Sri Caitanya-caritamṛta Antya-līla 20.10]

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rama hare rama rama rama hare hare
iti sodasakam namnam kali-kalmaṣa-nāsanam
nataḥ parataropayaḥ sarva-vedesu drśyate

"Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name."

~Kalisantarāna Upaniṣad

~ [cited: Sri Caitanya-caritamṛta Adī-līla 7.76 transliteration given: Sri Caitanya-caritamṛta Adī-līla 3.40]

kaler doṣa-nidhe rajann
asti hy eko mahan guṇaḥ
kīrtanad eva kṛṣṇasya
mukta-saṅgaḥ param vrajet

[Sukadeva Gosvāmī to Mahārāja Parīkṣit]:

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."

~Srimad-Bhagavatam 12.3.51

~ [cited: Sri Caitanya-caritamṛta Mādhya-līla 20.344]

krte yad dhyayato viṣṇum
tretayam yajato makhaiḥ

dvapare paricaryayam
kalau tad dhari-kirtanat

[Sukadeva Gosvami to Maharaja Pariksit]:

"Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra."

~Srimad-Bhagavatam 12.3.52

~ [cited: Sri Caitanya-caritamrta Madhya-lila 20.345]

dhyayan krte yajan yajnaish
tretayam dvapare 'rcayan
yad apnoti tad apnoti
kalau sankirtya kesavam

"Whatever is achieved by meditation in Satya-yuga, by performance of yajna in Treta-yuga or by the worship of Krsna's lotus feet in Dvapara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Kesava."

~Visnu Purana (6.2.17), Padma Purana (Uttara-khanda 72.25) and Brhan-naradiya Purana (38.97)

~ [cited: Sri Caitanya-caritamrta Madhya-lila 20.346]

dvapariyair janair visnuh
pancaratraish tu kevalaih
kalau tu nama-matrena
pujyate bhagavan harih

"In the Dvapara-yuga one could satisfy Krsna or Visnu only by worshiping opulently according to the pancaratric system; but in the age of Kali, one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name."

~Narayana-samhita (quoted by Srila Madhvacarya in his commentary on Mundaka Upanisad)

~ [cited: Sri Caitanya-caritamrta Antya-lila 7.12]

kalim sabhajayanty arya

guna jnah sara—bhaginah
yatra sankirtanenaiva
sarva—svartho 'bhilabhyate
[Karabhajana Rsi to Maharaja Nimi]:

"Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali—yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Krsna maha—mantra one can advance in spiritual knowledge and attain life's goal."

~Srimad—Bhagavatam 11.5.36

~ [cited: Sri Caitanya—caritamrta Madhya—lila 20.347]

nama vinu kali—kale nahi ara dharma
sarva—mantra—sara nama, ei sastra—marma

[isvara Puri to Lord Caitanya]:

"In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures."

~Sri Caitanya—caritamrta Adi—lila 7.74

etavan eva loke 'smin
pumsam dharmah parah smrtah
bhakti—yogo bhagavati
tan—nama—grahanadibhih

[Yamaraja to the Yamadutas]:

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."

~Srimad—Bhagavatam 6.3.22

etan nirvidyamananam
icchatam akuto—bhayam
yoginam nrpa niritam

harer namanukirtanam

[Sukadeva Gosvami to Maharaja Pariksit]:

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."

~Srimad-Bhagavatam 2.1.11

tattva-vastu-krsna, krsna-bhakti, prema-rupa
nama-sankirtana-saba ananda-svarupa

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

~Sri Caitanya-caritamrta Adi-lila 1.96

iti murty-abhidhanena
mantra-murtim amurtikam
yajate yajna-purusam
sa samyag darsanah puman

[Narada Muni to Vyasadeva]:

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Visnu, who has no material form."

~Srimad-Bhagavatam 1.5.38

II.

The Transcendental Attributes and Effects of the Holy Name

ceto–darpana–marjanam bhava–maha–davagni–nirvapanam
sreyah–kairava–candrika–vitaranam vidya–vadhu–jivanam
anandambudhi–vardhanam prati–padam purnamrtasvadanam
sarvatma–snapanam param vijayate sri–krsna–sankirtanam
[Cc. Antya 20.12]

"Let there be all victory for the chanting of the holy name of Lord Krsna, which can cleanse the mirror of the heart and stop the–miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Krsna expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step."

–Sri Sri Siksastaka (verse 1), by Lord Caitanya

– [cited: Sri Caitanya–caritamrta Antya–lila 20.12]

namnam akari bahudha nija–sarva–saktis
tatrarpita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Krsna and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting."

–Sri Sri Siksastaka (verse 1), by Lord Caitanya

– [cited: Sri Caitanya–caritamrta Antya–lila 20.16]

akrstih krta–cetasam sumanasam uccatanam camhasam
acandalam amuka–loka–sulabho vasyas ca mukti–sriyah
no diksam na ca sat–kriyam na ca purascaryam manag iksate

mantra 'yam rasana—sprg eva phalati sri—kṛṣṇa—namatmakah

"The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the candalā. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the purascarya regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient."

~Padyavali (29), by Rupa Gosvami

~ [cited: Sri Caitanya—caritamṛta Madhya—lila 15.110]

nama cintamaniḥ kṛṣṇas
caitanya—rasa—vigrahaḥ
purnah suddho nitya—mukto
'bhinnatvan nama—naminoh

"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with maya. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical."

~Padma Purana

~ [cited: Sri Caitanya—caritamṛta Madhya—lila 17.133]

jayati jayati namananda—rupam murarer
viramita—nija—dharma—dhyana—pujādi—yatnam
kathamapi sakṛd—attam muktidam praninam yat
paramam amṛtam ekam jivanam bhusanam me

"All glories, all glories to the all-blissful holy name of Sri Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

~Bṛhad—bhagavatamṛta (1.9), by Sanātana Gosvami

~ [cited: Sri Caitanya-caritamṛta Antya-līla 4.71]

nikhila-sruti-mauli-ratna-mala-
dyuti-nirajita-pada-pankajanta
ayi mukta-kulair upasyamanam
paritas tvam hari-nama samsrayami

"O Hari-nama! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Narada and Sukadeva. O Hari-nama! I take complete shelter of You."

~Namastaka (verse 1), by Rupa Gosvami

~ [cited: Sri Caitanya-caritamṛta Antya-līla 4.71]

trayo vedah sad-angani
chandamsi vividhah surah
sarvam astaksarantahstham
yac canyad api van-mayam
sarva-vedanta-sararthah
samsararnava-taranah

"The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kanda, jnana-kanda and upasana-kanda], the chandah or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience."

~Narada-pancaratra

~ [cited: Sri Caitanya-caritamṛta Ādi-līla 7.76]

tam nirvyajam bhaja guna-nidhe pavanam pavananam
sraddha-rajyan-matir atitaram uttamah-sloka-maulim
prodyann antah-karana-kuhare hanta yan-nama-bhanor
abhaso 'pi kṣapayati maha-pataka-dhvanta-rasim

"O reservoir of all good qualities, just worship Sri Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful,

unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

~Bhakti-rasamṛta-sindhu (2.1.103), by Rupa Gosvami

~ [cited: Sri Caitanya-caritamṛta Antya-līla 3.62]

namno hi yavati sa
papa-nirharane hareh
tavat kartum na saknoti
patakam pataki narah

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit."

~Brhad- Visnu Purana

~ [cited: Srimad-Bhagavatam 6.2.7]

avasenapi yan-namni
kirtite sarva-patakaiah
puman vimucyate sadyah
simha-trastair mrgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear."

~Garuda Purana

~ [cited: Srimad-Bhagavatam 6.2.7]

"My dear King, this word 'Kṛṣṇa' is so auspicious that anyone who chants this holy name immediately gets rid of the resultant actions of sinful activities from many, many births."

~Visnu-dharma

~ [cited: The Nectar of Devotion]

'eka' krsna—name kare sarva—papa nasa
premera karana bhakti karena prakasa

"Simply chanting the Hare Krsna maha—mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest."

~Sri Caitanya—caritamṛta Adi—lila 8.26

apannah samsrtim ghoram
yan—nama vivaso grnan
tatah sadyo vimucyeta
yad bibheti svayam bhayam

[The sages at Naimisaranya to Suta Gosvami]:

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified."

~Srimad—Bhagavatam 1.1.14

sakrd uccaritam yena
harir ity aksara—dvayam
baddha—parikaras tena
moksaya gamanam prati

"By once chanting the holy name of the Lord, which consists of the two syllables ha—ri, one guarantees his path to liberation."

~Skanda Purana

~ [cited: Srimad—Bhagavatam 6.2.7]

"For any person who is chanting the holy name either softly or loudly, the paths to liberation and even heavenly happiness are at once open."

~Padma Purana

~ [cited: The Nectar of Devotion]

krsna—mantra haite habe samsara—mocana
krsna—nama haite pabe krsnera carana

[isvara Puri to Lord Caitanya]:

"Simply by chanting the holy name of Krsna, one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord."

~Sri Caitanya—caritamrta Adi—lila 7.73

tara madhye sarva—srestha nama—sankirtana
niraparadhe nama laile paya prema—dhana

[Lord Caitanya to Sanatana Gosvami]:

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

~Sri Caitanya—caritamrta Antya—lila 4.71

krsna—adi, ara yata sthavara—jangame
krsna—preme matta kare krsna—sankirtane

"The holy name of Krsna is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Krsna Himself—becomes imbued with love of Krsna. This is the effect of chanting the Hare Krsna maha—mantra."

~Sri Caitanya—caritamrta Antya—lila 3.268

anayase bhava—ksaya, krsnera sevana
eka krsna—namera phale pai eta dhana

"As a result of chanting the Hare Krsna maha—mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krsna is so powerful that by chanting even one name, one very

easily achieves these transcendental riches."

~Sri Caitanya-caritamṛta Adī-līla 8.28

sankīrtana haite papa-samsara-nasana
citta-suddhi, sarva-bhakti-sādhana-udgama
kṛṣṇa-premodgama, premamṛta-asvādāna
kṛṣṇa-prāpti, sevamṛta-samudre majjana

[Lord Caitanya to Svarupa Damodara and Ramananda Raya]:

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service. The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

~Sri Caitanya-caritamṛta Antya-līla 20.13-14

kṛṣṇa-nama-maha-mantrera ei ta' svabhava

yei jape, tara kṛṣṇe upajaye bhava
[isvara Puri to Lord Caitanya]:

"It is the nature of the Hare Kṛṣṇa maha-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa."

~Sri Caitanya-caritamṛta Adī-līla 7.83

evam-vrataḥ sva-priya-nama-kīrtya
jātanurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gayaty
unmāda-van nrtyati loka-bahyaḥ

[Kavi to Maharaja Nimi]:

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also

laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."

~Srimad-Bhagavatam 11.2.40

~ [cited: Sri Caitanya-caritamṛta Madhya-līla 9.262]

nayanam galad-asru-dharaya
vadanam gadgada-ruddhaya gira
pulkair nicitam vapuh kada,
tava nama-grahane bhavisyati

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

~Sri Sri Siksastaka (verse 6), by Lord Caitanya

~ [cited: Sri Caitanya-caritamṛta Antya-līla 20.36]

tunde tandavini ratim vitanute tundavali-labdhave
karna-kroda-kadambini ghatayate karnarbudebhyah sprham
cetah-prangana-sangini vijayate sarvendriyanam krtim
no jane janita kiyadbhir amrtaih krsneti varna-dvayi

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

~Vidagdha-madhava (1.15), by Rupa Gosvami

~ [cited: Sri Caitanya-caritamṛta Antya-līla 1.99]

mriyamano harer nama
grnan putropacaritam
ajamilo 'py agad dhama
kim uta sraddhaya grnan

[Sukadeva Gosvami to Maharaja Parikṣit]:

"While suffering at the time of death, Ajamila chanted the holy name of the Lord, and

although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?"

~Srimad-Bhagavatam 6.2.49

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

[BRS. atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamrta-sindhu 1.2.234)1.2.234]

"Therefore material senses cannot appreciate Krsna's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krsna really is."

~Bhakti-rasamrta-sindhu (1.2.234), by Rupa Gosvami

~ [cited: Sri Caitanya-caritamrta Madhya-lila 17.136]

syat krsna-nama-caritadi-sitapy avidya-
pittopatapta-rasanasya na rocika nu
kintv adarad anudinam khalu saiva justa
svadvi kramad bhavati tad-gada-mula-hantri

"The holy name, character, pastimes and activities of Krsna are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidya, ignorance, cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."

~The Nectar of Instruction, Text 7

'kanhara smarana jiva karibe anuksana?'
'krsna–nama–guna–lila–pradhana smarana'

Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?"
Ramananda Raya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes."

~Sri Caitanya–caritamṛta Madhya–lila 8.252

yasya smṛtya ca namoktya
tapo–yajña–kriyādisu
nūnam sampurnatam eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."

~Skanda Purana

~ [cited: Srimad–Bhagavatam 2.9.36]

yan–namadheya–sravananukīrtanad
yat–prahvanad yat–smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

[Devahuti to Lord Kapila]:

"To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog–eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him."

~Srimad–Bhagavatam 3.33.6

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te
[SB 3.33.7]

[Devahuti to Lord Kapila]:

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

~Srimad-Bhagavatam 3.33.7

rama rameti rameti
rame rame manorame
sahasra-namabhis tulyam
rama-nama varanane

[Lord Siva to his wife, Durga]:

"I chant the holy name of Rama, Rama, Rama and thus enjoy this beautiful sound. This holy name of Ramacandra is equal to one thousand holy names of Lord Visnu."

~Brhad-Visnu-sahasranama-stotra, 72.335 (from Padma Purana, Uttara-khanda)

~ [cited: Sri Caitanya-caritamrta Madhya-lila 9.32]

sahasra-namnam punyanam
trir-avrttya tu yat phalam
ekavrttya tu krsnasya
namaikam tat prayacchati

"The pious results derived from chanting the thousand holy names of Visnu three times can be attained by only one repetition of the holy name of Krsna."

~Brahmanda Purana (quoted in Laghu-bhagavatamrta, 1.354, by Rupa Gosvami)

~ [cited: Sri Caitanya-caritamrta Madhya-lila 9.33]

III.

The Practice of the Holy Name

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly."

Sri Sri Siksastaka (verse 3), by Lord Caitanya,

~Sri Caitanya-caritamrta Antya-lila 20.21

~ [cited: Sri Caitanya-caritamrta Antya-lila 3.207]

bahu janma kare yadi sravana, kirtana
tabu ta' na paya krsna-pade prema-dhana

"If one is infested with the ten offenses in the chanting of the Hare Krsna maha-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting."

~Sri Caitanya-caritamrta Adi-lila 8.16

namaparadha-yuktanam
namany eva haranty agham
avisranti-prayuktani
tany evarthakarani ca

[Even if in the beginning one chants the Hare Krsna mantra with offenses, one will become free from such offenses by chanting again and again.]

~Padma Purana

~ [cited: Srimad-Bhagavatam 6.3.24]

tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih
na vikriyetatha yada vikaro
netre jalam gatra-ruhesu harsah

[Sukadeva Gosvami to Maharaja Pariksit]:

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Krsna maha-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

~Srimad-Bhagavatam 2.3.24

~ [cited: Sri Caitanya-caritamrta Adi-lila 8.25]

dusta mana! tumi kiserai vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating."

~Song by Srila Bhaktisiddhanta Sarasvati thakura

~ [cited: Srimad-Bhagavatam 4.28.33]

IV.

The Propagation of the Holy Name

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

[Lord Caitanya]:

"In every town and village, the chanting of My name will be heard."

~Caitanya–bhagavata, by Vrndavana dasa thakura

~ [cited: Sri Caitanya–caritamrta Madhya–lila 25.264]

kali–kalera dharma–krsna–nama–sankirtana
krsna–sakti vina nahe tara pravartana

"The fundamental religious system in the age of Kali is the chanting of the holy name of Krsna. Unless empowered by Krsna, one cannot propagate the sankirtana movement."

~Sri Caitanya–caritamrta Antya–lila 7.11

naca, gao, bhakta–sange kara sankirtana
krsna–nama upadesi' tara' sarva–jana

[isvara Puri to Lord Caitanya]:

"My dear child, continue dancing, chanting and performing sankirtana in association with devotees. Furthermore, go out and preach the value of chanting krsna–nama, for by this process You will be able to deliver all fallen souls."

~Sri Caitanya–caritamrta Adi–lila 7.92

apane acare keha, na kare pracara
pracara karena keha, na karena acara
'acara', 'pracara',–namera karaha 'dui' karya
tumi–sarva–guru, tumi jagatera arya

~Sri Caitanya-caritamṛta Ādi-līla 7.92

[Sanātana Gosvāmī to Haridāsa ṭhākura]:

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

~Sri Caitanya-caritamṛta Āntya-līla 4.102-3

kali-yuge yuga-dharma-nāmaṛa pracara
tathī lagī' pita-varṇa caitanyāvatara

"The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya."

~Sri Caitanya-caritamṛta Ādi-līla 3.40

V.

Other Verses About the Holy Name

naham tiṣṭhamī vaikunṭhe
yoginam hrdayesu va
tatra tiṣṭhamī narada
yatra gayanti mad-bhaktah

"My dear Narada, actually I do not reside in My abode, Vaikunṭha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities."

~[cited: Śrīmad-Bhagavatam 4.30.35]

"The chanting of the Hare Krsna mantra is present only on the lips of a person who has for many births worshiped Vasudeva."

~Padma Purana [cited: The Nectar of Devotion]

...yajnanam japa-yajno 'smi...

[Krsna to Arjuna]: "...Of sacrifices I am the chanting of the holy names [japa]..."

~Bhagavad-gita As It Is 10.25

avaishnava-mukhodgirnam

putam hari-kathamrtam

sravanam naiva kartavyam

sarpocchistam yatha payah

[The holy name chanted by non-Vaisnavas is like milk touched by the lips of a serpent.]

~Padma Purana

~ [cited: Sri Caitanya-caritamrta Antya-lila 1.101]

"krsna-nama nirantara yanhara vadane

sei vaisnava-srestha, bhaja tanhara carane

[Lord Caitanya to an inhabitant of Kulina-grama]:

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaisnava, and your duty is to serve his lotus feet."

~Sri Caitanya-caritamrta Madhya-lila 16.72

yanhara darsane mukhe aise krsna-nama

tanhare janiha tumi 'vaisnava-pradhana'

Sri Caitanya Mahaprabhu said, "A first-class Vaisnava is he whose very presence makes others chant the holy name of Krsna."

~Sri Caitanya–caritamṛta Madhya–līla 16.74

**I Srimad–Bhagavatam, Sixth Canto, Chapters Two and Three ("Ajamila Delivered by the Visnudutas" and "Yamaraja Instructs His Messengers").*

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Srila Bhaktisiddhanta Sarasvati Gosvami, in Calcutta in 1922. Bhaktisiddhanta Sarasvati, a prominent religious scholar and the founder of sixty-four Gaudiya Mathas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Srila Prabhupada became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Srila Bhaktisiddhanta Sarasvati thakura requested Srila Prabhupada to broadcast Vedic knowledge through the English language. In the years that followed, Srila Prabhupada wrote a commentary on the Bhagavad-gita, assisted the Gaudiya Matha in its work and, in 1944, without assistance, started Back to Godhead, an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West and is published in over thirty languages.

Recognizing Srila Prabhupada's philosophical learning and devotion, the Gaudiya Vaisnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Srila Prabhupada retired from married life, adopting the vanaprastha (retired) order to devote more time to his studies and writing. Srila Prabhupada traveled to the holy city of Vrndavana, where he lived in very humble circumstances in the historic medieval temple of Radha-Damodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyasa) in 1959. At Radha-Damodara, Srila Prabhupada began work on his life's masterpiece: a multi-volume translation of and

commentary on the eighteen–thousand–verse Srimad–Bhagavatam (Bhagavata Purana). He also wrote Easy Journey to Other Planets.

After publishing three volumes of the Bhagavatam, Srila Prabhupada came to the United States, in 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Srila Prabhupada was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred asramas, schools, temples, institutes and farm communities.

In 1968, Srila Prabhupada created New Vrindaban, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vrindaban, now a thriving farm community of more than two thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. Since then, under his supervision, his disciples have established children's schools throughout the United States and the rest of the world, with the principal educational center now located in Vrindavana, India.

Srila Prabhupada also inspired the construction of several large international cultural centers in India. The center at Sridhama Mayapur in West Bengal is the site for a planned spiritual city, an ambitious project for which construction will extend over the next decade. In Vrndavana, India, is the magnificent Krsna–Balarama Temple and International Guesthouse. There is also a major cultural and educational center in Bombay. Other centers are planned in a dozen other important locations on the Indian subcontinent.

Srila Prabhupada's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into over thirty languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy.

In just twelve years, in spite of his advanced age, Srila Prabhupada circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Srila Prabhupada continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

Sri Brhad Bhagatamrtam

by
Srila Sanatan Goswami



Part One

Sri Bhagavata–kripa–nirdhara
(*The Search For the Lord's Mercy*)

Chapter One: Bhauma Nama (The Earth)

1 Glory to He who is a great ocean of many sweetnesses, who is scented with the fragrance of youth, and who, in the form of Sri Chaitanya Mahaprabhu, descended (to this world) to give pure love for His own lotus feet and to personally taste the perfect eternal love felt by the gopis.

2 Glory to the gopis headed by Srimati Radharani, who are famous as the beloveds of the Supreme Personality of Godhead, and the sweetness of whose intimate relationship with Lord Hari no one will ever have the slightest power to describe.

3 Glory to Lord Hari who, seeing the very sweet love His dear devotees bear for Him, eagerly descended (to this world) in the form of a devotee, who is now splendid as gold, who is dressed as a sannyasi, who is the son of Srimati Saci–devi, and who bears the name Sri Krishna Chaitanya.

4 Glory to Goddess Mathura, the best and most beautiful of cities, dear to Lord Krishna, beautified with His birth–pastime, the place where His pastimes are narrated eternally, the place that, because it removes all sins and grants liberation and devotional service, is eternally glorified in this world.

5 Glory, glory to Vrndavana forest, the place dearer to Lord Krishna than

the transcendental realm of Vaikuntha, the place where Lord Krishna eternally protects the surabhi cows, and where, sweetly playing the flute, He arouses the pure love of the gopis in the arena of the rasa dance.

6 Glory to the Yamuna River, which is the daughter of the sun-god, the sister of Yamaraja, the friend of Mathura, superior to Ganges, and very dear to Lord Krishna, and which flows with what seems to be water but is actually the nectar of the lotus flower of Lord Krishna's feet.

7 Glory to Govardhana Hill, the king of mountains, the hill the gopis declared was the best servant of Lord Hari, the hill personally worshipped by Lord Krishna when He stopped the indra-yajna, the hill that for seven days rested on Lord Krishna's lotus hand.

8 Glory, glory to devotional service in pure love for Krishna. Rejected by the devotees, finally understanding the confidential secret of all Vedic knowledge, and abandoning all trust in mantra chanting, Vedic sacrifices, and severe austerity, liberation now worships the feet of devotional service. Liberation now yearns to take shelter of the feet of devotion.

9 All glories, all glories, to the all-blissful holy name of Sri Krishna, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Krishna is the highest nectar. It is my very life and my only treasure.*

10 Obeisances to boundlessly merciful Lord Sri Krishnacandra who, appearing as Sri Chaitanya, distributed the nectar of pure love of God in the age of Kali.

11 This book is bhakti literatures' essence, which was revealed by the Lord who is dear to the heart.

Note: The Lord who is dear to the heart is Nanda's son, who plays the flute and whose handsome form gracefully bends in three places. By his mercy He appeared in the heart and revealed the truth of devotional service.

Another interpretation is "Chaitanyadeve" is "Lord Chaitanya Mahaprabhu" and "rupa" is "Srila Rupa Gosvami". Then the phrase becomes :which was revealed by Srila Rupa Gosvami, who is dear to Lord Chaitanyadeva."

12 May the saintly devotees hear this confidential book, the Bhagavatamṛta (the nectar of the Supreme Personality of Godhead and His devotees), which Jaimini Rsi affectionately spoke to Maharaj Janamejaya.

13 Hearing the wonderful story of Mahabharata from Jaimini, the king of sages, and becoming very eager to hear more, Maharaj Janamejaya, the son of Maharaj Parikṣit, asked:

14 Sri Janamejaya said: O brahmana, the sweet nectar I found in your narration of Mahabharata I did not find in Vaisampayana's version. Please now sweetly finish that story.

15–17 Sri Jaimini said: Sri Parikṣit was the best of kings, and by Sukadev's instructions he had become free of all fears, wise in all spiritual knowledge, and plunged in love for Sri Krishna. At that moment when he was about to ascend to his desired destination in the spiritual world, his mother, Uttara, who was a great devotee of Lord Krishna, and who was flooded with love, and who was first distressed but who was then encouraged by her son, had at last become cheerful, she asked:

18 Sri Uttara said: Son, as nectar was taken from the ocean of milk, please extract for me the essence of Sukadev's teachings.

19 Sri Jaimini said: Maharaj Parikṣit, who was both affectionate to his mother and eager to repeat the very wonderful nectar history of Lord Govinda he had heard, respectfully said:

20 Maharaj Parikṣit said: Mother, although at this time I wished to follow a vow of silence, the sweetness of your question makes me eager to speak.

21–3 Bowing down, by my guru Srila Sukadev Gosvami's mercy, to the infallible Supreme Personality of Godhead, who gave life to both you and your son, by the power of his mercy I will speak the beautiful Bhagavatamṛta, the nectar of the Supreme Personality of Godhead and His devotees, which the great devotees extracted with great effort, which is the great conclusion of the assembly of sages, and which is a great secret. Please listen with great attention.

24–5 Once, during the month of Magha, at Prayaga, the best of holy places, many great sages bathed in the morning, happily sat down near the

Deity of Lord Madhava and, thinking how to attain spiritual success, praised each other, saying "You are dear to Lord Krishna."

26 O mother, then a great brahmana devotee of the Lord came there to Dasasvamedha-tirtha.

27 A wealthy landowner, he and his associates had come to feed the brahmanas.

28 That great soul performed his morning duties, set aside a large area, and brought many wonderful things.

29 He quickly fashioned a charming courtyard, set up many open tents, and anointed the ground with his own hand.

30 Then he placed Lord Krishna, in His Salagrama-sila form, on a beautiful golden throne. Filled with happiness, and carefully following the proper rituals, he devotedly worshipped the Deity.

31 He offered delicious foods, costly garments and many other valuables to Lord Hari. Then he celebrated a great festival wherein he himself danced to the accompaniment of singing instrumental music.

32 Then he bowed down to offer respects to the brahmanas, who could eloquently speak on the Vedas, Puranas, and other scriptures. He bowed down to the sannyasis, householders, and brahmacaris.

33 Then with sweet words and polite behaviour he pleased the many Vaishnavas, who were always eager to taste the bliss of chanting Lord Krishna's glories.

34 He placed on his head the water that had washed their feet. He worshipped them by giving them the food and valuables that had been offered to the Supreme Personality of Godhead.

35 Then he respectfully fed the poor and the outcastes, and he satisfied even the dogs, jackals, birds, and insects.

36 When everyone was satisfied in this way the saintly persons requested that he also eat. He and his associates then happily ate the remnants of the nectarean feast.

37 Then he approached Lord Krishna, and with folded hands offered the fruits of all his actions to the Lord.

38–40 Then he put the Lord to rest and was about to go home when Sri Narada, who is always eager to serve the Lord, and who had been observing all his actions from far away, suddenly stood up in the assembly of sages, again and again said, "This person is very dear to Lord Maha–Vishnu", Narada quickly went to the brahmana and, proclaiming to the world that this person is the object of Sri Krishna's great mercy, said:

41 Sri Narada said: O king of brahmanas, Lord Krishna is very merciful to you. I have seen how in this sacred place you (have given) your money, property, generosity, and power.

42 The learned brahmana then said to sage Narada: It is not true. My lord, what signs of Lord Krishna's mercy do you see in me?

43 I am insignificant. Who am I? How much can I give in charity? What power do I have? Where is my devotion to the Supreme Personality of Godhead?

44 In the south is a great king in whose country are many temples of the Lord. This king is the real object of Lord Krishna's mercy.

45 Sustained by eating food offered to Lord Krishna, many sannyasis, pilgrims, and others comfortably travel through his country.

46 Near the royal palace is a deity of the Lord. It is as if the Supreme Personality of Godhead Himself, whose spiritual form is eternal and full of knowledge and bliss, has, out of His great kindness, personally come there, and is deliberately standing still without moving even slightly.

47 In that place is always a newer and newer festival where are every moment many newer and newer valuable presentations are made to the Supreme Personality of Godhead.

48 He respectfully feeds all the residents of his kingdom, as well as many visitors from foreign lands, with prasadam offered to Lord Vishnu.

49–50 Because they are very eager to see the Deity of the lotus–eyed

Supreme Personality of Godhead, because they are filled with happiness by tasting the remnants of food offered to the Deity, and because in this place they may meet many saintly persons, many devotees of Lord Vishnu come from foreign lands and permanently reside in his country.

51 The king worships the Supreme Personality of Godhead and the brahmanas, and he has given his country to them as their property. For this reason, in his country there is no calamity, no suffering, and no fear.

52 In his country the ground produces crops even without being plowed. The rain falls as much as one could desire, and excellent fruit, roots, and garments are very easy to obtain.

53 Righteously engaged in their various occupational duties, and completely devoted to Lord Krishna, all the people of his country are very happy. They all follow their king as if they were his sons and daughters.

54 Prideless, and always humbly engaged in the service of the Lord, he pleases everyone. He is very dear to the infallible Supreme Personality of Godhead.

55–6 In the presence of the Deity regularly chanting the Lord's holy names with his brothers, wives, children, grandchildren, servants, government ministers, priests, and other associates, and in that sankirtana personally dancing, singing transcendental songs, and playing musical instruments, he always brings great happiness to the Lord.

57 A host of good qualities follow his great devotion to Lord Krishna. How many of them can I enumerate? Of how many of them am I aware?

58 Sri Pariksit said: Then Narada went to see that great king. As he was travelling in that king's country he noticed that the people were intently and happily engaged in the worship of the Supreme Lord.

59 Happily playing his vina, Narada entered the palace and could see the king there. Impelled by the brahmana's words, Narada approached him and said:

60 Sri Narada said: You have great royal power, saintly subjects, a host of good qualities, piety, wealth, learning and devotion to the Lord. You are certainly the object of Lord Krishna's mercy.

61 Sri Pariksit said: Narada Muni, the best of Vaishnavas, played his vina and glorified the king's good qualities in song. Narada embraced the king again and again.

62 His head bowed down with embarrassment to hear so much praise of himself, the humble king worshipped the great sage Narada and then spoke the following words:

63–4 Devarsi Narada, my life is short. My power is very circumscribed, I have very little to give in charity. I am not independent. I am governed by fear. I remain under the dominion of the three-fold miseries. Why, without considering all these points, do you consider me, who am so unqualified, to be the object of Lord Krishna's mercy?

65 The demigods have effulgent and very powerful bodies. They are always worshipped by human beings. They are the actual object of Lord Vishnu's mercy.

66 The demigods are sinless. They are situated in the mode of goodness. They never suffer. They are always happy. They are completely independent. They have the power to fulfil all the desires of their devotees.

67 Whenever they wish they can drink nectar that satisfies all their hunger and thirst and frees them from old-age, disease, death and all distress.

68 My lord, by the power of their great good fortune these demigods reside in Svargaloka. The human beings who reside in Bharata-varsa may enter that Svarga realm only by performing many pious deeds.

69 The most important of these demigods is Maharaj Indra. He has the power to reward or punish. It is he who nourishes the world with rain.

70 For 71 yugas he is the master of the three planetary systems. If a human king performs 100 asvamedha-yajnas he will not obtain such a post.

71 His horse is Uccahisrava, his great elephant Airavata, his cow Kamadhuk, and his garden the Nandana.

72 In the Nandana garden are parijatas and many other flowers that fulfil all desires, and there are also many kalpa-druma trees and kalpa-lata

vines that also fulfil all desires.

73 A single flower from that garden fulfils all desires. Indra's abode is filled with very wonderful singing, dancing, instrumental music, colourful garments, delicious food, and a host of other opulences and pleasures.

74 Ah! What more can I say about his good fortune? The Supreme Personality of Godhead Lord Vishnu became his younger brother Vamana.

75 Lord Vamana brings Indra great happiness. Lord Vamana protects Indra from all calamities. Lord Vamana personally accepts the opulent worship Indra offers. You know all this. What more need I say?

Part One,

Chapter Two: Divya (The Higher Material Planets)

1 Sri Pariksit said: After glorifying the king, Narada Muni (went) to Svargaloka and in a great assembly of demigods saw Lord Vishnu,...

2 ...who was decorated with garlands of kalpa–druma flowers, anointed with fragrant scents, dressed in beautiful garments and ornaments, served palatable nectar and a host of other very splendid offerings, and was comfortably seated on Garuda's back,...

3 whom Brhaspati and the great sages were glorifying with prayers, whom Aditi was caressing and pleasing with sweet words...

4 who was pleased by the prayers, exclamations of "jaya!", instrumental music, singing, and dancing of the Siddhas, Vidyadharas, Gandharvas, and Apsaras,...

5 who emphatically assured Indra that he need not fear the demons, who gracefully accepted and chewed the betelnuts Kirti–devi offers.

6–7 whom Indra glorified, raining tears from his thousand eyes as again and again he happily described how his Lord had come to his aid, and who splendidly sat on His throne, His transcendental potencies at His side.

8 Following Lord Vishnu as He departed for His own residence, Narada returned to the assembly and, praising Indra, said:

9 Sri Narada said: You are a great leader. Surya, Candra, Yama, and all the demigods and rulers of planets, what to speak of others, obey your commands.

10 Sages like myself are under your order. The Vedas praise you as the master of the universe. You grant the results of pious and impious deeds.

11 Ah! Lord Narayana is your younger brother, born from the same womb. Honouring the path of religion, He always treats you with great respect.

12 Sri Pariksit said: Repeatedly praising Indra's great good fortune in this way, and playing his vina, Devarsi Narada began to dance.

13 Then, with great embarrassment, Indra slowly said: Devarsi Narada, O learned musician, why are you mocking me?

14 Do you not know the history of the king of Svargaloka? How many times have we not left this place out of fear of the demons?

15 Once Bali Maharaj occupied the post of Indra. He personally enjoyed Indra's portion in the Vedic sacrifices. He posted demons as the rulers of the sun, moon, and other planets.

16 Then, pleased by my parents' long and severe austerity, the infallible Supreme Personality of Godhead appeared by His plenary portion as my brother.

17 Still, the Lord did not kill my enemies. He merely pretended to beg the kingdom from them, and then embarrassed me by giving the results of His begging to me.

18 Because we are envious, embroiled in unremitting competition, and filled with many faults, and because we sometimes murder brahmanas and commit many other sins, we live in constant fear of falling down from our position. Where is there any happiness for the residents of Svargaloka?

19 You should know that Vamana treats me with contempt. He forcibly took both the Sudharma assembly house and the parijata flower from Svargaloka and brought them to the earth.

20 He stopped the cowherds' traditional worship of me, and He burned to the ground the Khandava forest, which is so dear to me.

21 When I begged Him to kill the demon Vrtra, who had terrified the three worlds, the Lord was not willing to do anything. He told me to kill the demon myself.

22 Treating me with contempt, He left my city of Amaravati and made a new home for Himself above all the worlds.

23 At the time of His departure He only accepted my worship to show kindness to my priest Brhaspati and because my parents were also worshipping Him. Very quickly He left for His own abode, far beyond the range of my sight.

24 When I said to Him, "We will be honoured if You quickly return to accept our offerings of arghya," He cheated me by speaking this instruction:

25 When I am not here you may worship Brahma or Shiva, for they are not different from Me.

26 Have you forgotten the words of scripture: "The one Supreme Lord has expanded into the three forms of Vishnu, Brahma and Shiva?"

27 Neither I nor the sages can go to His abode. He does not stay for very long in any one place. Sometimes He stays in Vaikuntha, sometimes in Dhruvaloka, and sometimes in the Ksirodaka Ocean.

28 Now He is at Dvaraka. But He does not always stay there. Sometimes He is in the palace of the Pandavas, sometimes in the city of Mathura, and sometimes going from forest to forest in Gokula. In this way it is very difficult for us to see Him. Where is His mercy to us?

29 O best son of Brahma, know that your father is the actual object of Lord Krishna's mercy. He is directly the son of Lord Narayana, the husband of Laksmi.

30 Within his day, which lasts for one thousand catur-yugas, live 14 Manus and many Indras like myself.

31 His night is as long as his day, 360 such days and nights are his one year, and 100 such years is the span of his life. This is the description of Smṛti-sastra.

32 He creates both the ordinary living entities and the demigods who rule over planets, and he gives them each a specific sphere where they may act. He protects them, gives them the fruits of their work, and, on the arrival of his night, destroys them all.

33 The thousand-headed Mahā-purusa incarnation of the Lord always stays on Brahma's planet, eating a great multitude of sacrificial offerings and giving transcendental bliss to all.

34 In this way I have given thousands of reasons to consider Brahma the object of Lord Krishna's mercy. What more need I say? Brahma is himself an empowered incarnation of Lord Krishna.

35 This fact is celebrated in the words of both Śruti and Smṛti sastras. My lord, you know this fact and many other glories of both Brahma and those who reside on his planet.

36 Śrī Parikṣit said: When he heard Indra's words, Lord Nārada said, "Well done! Oh, well done! and then quickly travelled to the planet of Brahma.

37 The Lord offered to the performers of sacrifices all the benedictions they requested. He then retired to His bedroom, and, as the goddess of fortune massaged His feet, He happily fell asleep.

42 Brahma ordered the sages, who were his sons, to perform sacrifices, and then, to tend to his duties in managing the universe, Brahma left for his own abode.

43 As Brahma comfortably sat on his throne and intently heard the recitation of the glories of his Lord, the Personality of Godhead, tears came to his eight eyes.

44 Approaching His father, who was served by a host of wonderful opulences, Nārada fell down like a stick to offer respects and said:

45 Śrī Nārada said: You are certainly the object of Lord Hari's mercy. You

are the master of the Prajapatis and the grandfather of all living entities.

46 You alone create, maintain, and destroy the fourteen worlds. You are eternally the master of the universe. It is said that you are parentless and self-born.

47 Born from your four mouths, the Personified Vedas, Puranas, and other scriptures that reveal the goal of life, stay in your assembly-house.

48 The saintly sages, who are free from lust and all other vices, attain your planet after faithfully and faultlessly performing their prescribed duties for a hundred births.

49 In this universe no place is superior to your abode. Even Lord Narayana's planet named Vaikuntha exists within your realm.

50 Eating the offerings of sacrifice, and granting the fruits of their sacrifices to His worshippers, the Supreme Personality of Godhead, in His form of the Maha-purusa, eternally resides in your abode.

51 At first you made a great endeavour to find the Supreme Personality of Godhead, but you could not find Him. Then, by performing austerities you were able to see Him for a moment in your heart.

52 The truth is that you are very dear to Lord Krishna. Indeed, you are the Supreme Personality of Godhead, Krishna, who assumes many different forms for His pastimes.

53 Sri Pariksit said: Again and again singing Brahma's glories, which Indra had described, and which he now personally saw, Narada bowed down before Brahma with great devotion.

54 As he heard Narada's words, Brahma became very agitated. Covering his eight ears, through his four mouths he said, "I am only a servant," again and again.

55 Restraining with great effort the anger these unbearable words created within him, four-faced Brahma rebuked his son Narada.

56 Sri Brahma said: I am not the Supreme Personality of Godhead, Krishna. From your earliest childhood have you not repeatedly learned this

from the Vedic scriptures, from the common-sense logic, and from my own explanations?

57 His potency is Maha-maya. In His eyes Maha-maya is like a maidservant who, employing the three modes of nature, creates, maintains and destroys the material universe.

58 All of us are bewildered by this Maha-maya. We are firmly under her control. For this reason you should know that I have not received even a small portion of Lord Krishna's mercy.

59-60 I continually think: "I am the great spiritual leader, the supreme controller, and the grandfather of this universe. I was personally born from the lotus flower sprouted from the navel of Lord Krishna. I am a performer of great austerities. I am a great devotee of Lord Krishna." In this way Lord Krishna's illusory potency maya destroys me with intense pride. In addition to that I am always angry, overwhelmed by the endless duties I must perform to maintain the universe.

61 I am anxious that someday my planet will be destroyed. Afraid of all devouring time, I pray for ultimate liberation.

62 Only for this purpose I worship the Supreme Personality of Godhead and I cause others to worship Him. You may say that the Supreme Personality of Godhead personally resides on my planet, but I say: Where does the Supreme Personality of Godhead not reside?

63 He personally accepts the sacrificial offerings here only to firmly establish the Vedic revelation and also to bestow mercy on the dear devotees who make offerings to Him. (He does not do it to bestow mercy on me.)

64 O Narada Acarya, think for a moment. You should know that the Lord is pleased only by devotion. He gives His mercy only to the devotees, never to the non-devotees.

65 I am very far from having any devotion to the Lord. If I somehow avoid offending Him I think I am doing very well indeed. The Lord does not forgive my offenses as He forgives the sins of Shiva.

66 One time I gave benedictions to a demon named Hiranyakasipu, who

became an enemy of the devotees and proceeded to torment the entire world.

67–70 When the Lord, in His form of Sri Nrsimha, killed that demon, I and my companions, staying far away out of fear, spoke many eloquent prayers to the Lord. But He refused to recognise us even with a momentary sidelong glance. Later, during the coronation ceremony of Maharaj Prahlad, He kindly approached me and angrily ordered: "Do not give any more benedictions like this to the demons!" In spite of this order I have since given many benedictions to Ravana and many other demons. Whose tongue has the power to describe the sins of Ravana.

71 You may remember how I gave administrative posts to Indra and many others whose good sense became completely destroyed by their inflated pride.

72 Indra offended the Lord by showering incessant rains on the Govardhana sacrifice, by fighting with the Lord over the parijata flower, and in many other ways also. Varuna, the king of the waters, kidnapped Nanda Maharaj, stole the cows from the forest, and committed many other offenses.

73 Yama terribly killed the son of the Lord's teacher, and Kuvera is partly responsible for the sins of his follower, the demon Sankhacuda.

74 Also, in the lower worlds the demons and the angry serpents who are relatives of Kaliya–naga have become enemies of the Vaishnavas.

75 When Krishna stopped for lunch I used my illusory potency to kidnap the boys and calves personally protected by Him in Vrndavana.

76 Then I saw something very wonderful. Frightened, I bowed down before Him and offered prayers. I arrogantly offended Him, and He responded by cheating me with His pastimes of a cowherd boy.

77 Because I was able to enter His dearest land of Vraja, and because I was able to obtain His merciful lotus glance, I thought that at that moment my life was all–perfect and all successful.

78 Fearing that I would commit many more offenses if I stayed, I left Vraja. What is the use of saying anything more about my misfortunes?

79 Shiva is famous as the personal friend of Lord Vishnu. In this universe I do not see anyone who is the object of the Lord's mercy as Shiva.

80 Always intoxicated by the sweet nectar of Sri Krishna's lotus feet, Shiva has lost all interest in material goals, in supreme power and opulence, and in varieties of sense-pleasure.

81 Eating Dhustura seeds and arka leaves, decorated with a garland of skulls, and his naked body smeared with ashes, Shiva laughs at materialists like myself, who are addicted to sense-pleasures.

82 Wearing matted locks of dishevelled hair, and eager to conceal his actual nature, he staggers about like a madman. On his head he happily carries the Ganges, which has washed the lotus feet of Lord Krishna. When he dances he destroys the universe.

83 Lord Krishna is so kind to him that not only does he have the power to grant the most valuable liberation to demigods like myself, but even his wife has that power.

84 Ah! All the residents of Shivaloka are liberated souls. By Shiva's mercy how many of them are not only liberated, but are now pure devotees of Lord Krishna?

85 To consider Shiva different from Lord Krishna is a great offense. The Supreme Personality of Godhead may forgive offenses committed to Him, but He does not forgive those committed against Shiva.

86 When Tripuresvara, Vrkasura and other demons maddened by benedictions he gave them, placed Shiva in a very dangerous position, Lord Krishna at once rescued him with words as sweet as nectar.

87 Conquered by the intimate love of His devotee, Lord Krishna personally worships Shiva just to glorify him.

88–9 Lord Krishna personally asked Shiva to drink the terrible poison produced from the churning of nectar. In this way Shiva became worshipped by the Prajapatis, and showered with streams of great glory.

90 The Puranas sing of the mercy of Lord Krishna to Shiva. You know

this already. O sage, please remember his glories.

91 Sri Pariksit said: O affectionate mother, Narada offered obeisances to his spiritual master and was about to depart for Kailasa Hill when Brahma glanced at his son and said:

92 Sri Brahma said: Submissive to the loving service of Kuvera, Shiva resides in Kuvera's place on Mount Kailasa in the material universe.

93 Assuming the role of the protector of the northern direction, Shiva resides there, surrounded by his associates, and keeping very little material wealth.

94 The Supreme Personality of Godhead Krishna becomes conquered by the loving service of devotees like myself, and for this reason He resides on my planet, on Svargaloka, and in many other places as well, and enjoys suitable pastimes there. (In the same way Shiva resides in Kailasa because of the devotion of Kuvera.)

95 I quote the opinion of Vayu Purana

"The planet of Shiva is beyond the seven-fold coverings of the material world. It is eternal, transcendental, and full of bliss. Only the greatest servants of Shiva may enter it."

96 In that place Shiva is decorated with splendid transcendental garments and ornaments. There He is the master of great powers and opulences, and there he is surrounded by many associates as splendid and glorious as he.

97 In that place, even though the two of them are not different, Shiva worships the supremely powerful and opulent Lord Sankarsana as his chosen Deity. Is this not very wonderful?

98 Because you are a pure devotee of Shiva you have the power to go there. Go, take shelter of Shiva, and see how he is the object of Lord Krishna's mercy.

99 Sri Pariksit said: O mother, instructed in this way, and chanting the holy names of Shiva and Krishna, Narada eagerly went to Shivaloka.

Part One,

Chapter Three: Prapancatita Nama (Beyond the Material World)

1–3 Seeing Lord Shiva who, rapt in love for Krishna, was singing and dancing as He worshipped Lord Sankarsana, and who was also praising his followers, headed by Nandisvara, as they were singing, playing musical instruments, and joyfully calling out, "Jaya! Jaya!", and who was also praising Goddess Uma as she was expertly playing the karatalas, the sage Narada became happy, sounded his vina and bowed down to offer respect.

4 Again and again Narada said, "You are the great object of Lord Krishna's mercy!" Repeating his father's words, Narada glorified Shiva in a melodious voice.

5–6 When, eager to touch the dust of Sri Shiva's lotus feet, the sage dear to Krishna approached him, the demigod, intoxicated by the flooding nectar stream of love for Sri Krishna, pulled the sage to him, embraced him, and respectfully said, "O son of Brahma, what are you saying?"

7–9 When, by conversing with Narada, the best of Vaishnavas, Shiva, who is the lord of Parvati's life, became plunged in the nectar of transcendental bliss, stopped his ecstatic dancing, retired with a few intimate associates, and sat in the virasana yoga–posture on a kusa–grass seat, with great devotion Narada bowed down to offer respect to him and recited many prayers describing his glory as the master of the universe. Then he sang of Lord Krishna's great mercy to Shiva.

10 Covering his ears, Shiva, the best of all Vaishnavas, the preacher of

devotion for Lord Vishnu, very angrily said:

11 I have never been the master of the universe, and I am not the object of Lord Krishna's mercy. I always yearn for the mercy of the servants of the servants of Lord Krishna.

12 Sri Pariksit said: Bewildered, Narada stopped his prayer of Shiva's identity with Krishna. Thinking himself an offender, he slowly said:

13 Sri Narada said: Lord, in truth you both understand and preach the great mystery of the glories of Lord Vishnu and His devotees.

14 For this reason the best of Vaishnavas yearn for your mercy and Lord Krishna Himself is pleased with you and wholeheartedly chants your glories.

15 How many times did Lord Krishna, assuming many different forms, worship you with devotion? How many benedictions did He take from you?

16 Sri Pariksit said: Unable to remain peaceful while hearing these words, the embarrassed Shiva suddenly rose from his seat and with both hands covered Narada's mouth. "Don't speak this reckless nonsense about me," he said.

17 Struck with wonder, Shiva loudly said: O sage, you should see the inconceivable power and opulence of the Supreme Lord's transcendental pastimes!

18 Ah! My Lord is a wonderful deep ocean of transcendental glory. Even though I have many times offended Him, He does not become averse to me.

19 Sri Pariksit said: Filled with bliss, Narada touched Shiva's feet, made him sit down, and continued his glorification of Shiva, who is always plunged in the nectar of devotion to Lord Krishna.

20 Sri Narada said: You are very dear to the infallible Supreme Personality of Godhead. You have never offended Him. In the eyes of the common people you may seem to have sometimes offended Him but He does not see any offense in you.

21–3 When a demon named Bana, who was your devotee, who was very proud of the strength of his arms, and who brought many troubles to the saintly devotees, captured and bound Aniruddha with his mystic power, he fought with Lord Krishna, the holder of the cakra. Losing the fight with the Lord, Bana was almost dead, but he was saved by you, who prayed that his life be spared. Lord Krishna at once stopped from killing him, became pleased with him, and gave him a form like His own. Then He made him your personal associate, a state even the demigods cannot attain.

24 When Gargya and other enemies of the Vaishnavas worshipped you with severe austerities, you granted them a clever benediction that proved to be no benediction at all.

25 Even though Citraketu and many others had offended you, because they took shelter of Lord Krishna you were not angry with them.

26 You desire only the satisfaction of Lord Krishna. You eloquently pray only to remain a pure devotee of Lord Krishna.

27 For this reason the Supreme Personality of Godhead gave to you and goddess Durga the power to grant the liberation prayed for by Brahma and the demigods.

28 Living as an ascetic, you have a low opinion of all the happiness found in your power and opulence, which is greater than that of Brahma and all the demigods.

29 Who else, filled with ecstatic love for Lord Vishnu and clothed in only the ten directions, would dance as a madman with his wife and friends?

30 Today I have seen the wonderful glory of your intense desire to attain pure devotional service to the Supreme Personality of Godhead. This desire has made you eternally very dear to Lord Krishna.

31 What more can I say? You are very dear to Lord Krishna, and by your mercy many others have also become dear to Him.

32 By Parvati's mercy also many have become dear to Lord Krishna. She knows very perfectly the truth about you both (Shiva and Krishna).

33 Lord Krishna loves her as if she were His own sister. For this reason, even though you are very renounced and advanced in spiritual life, you have great respect for her.

34 Sri Shiva said: When the terrible time for devouring the entire world comes, I am ashamed of my duty to destroy everything in the darkness of ignorance.

39 Narada, if I had received even a small particle of Lord Krishna's mercy, would I have been willing to fight with Him over the parijata flower, over Usa's kidnapping, and over so many other things?

40 Would He worship His own servant? Would the Lord have ordered me: "With a philosophy of your invention make everyone averse to Me"?

41 You happily glorify us both as givers of liberation, but the very terrible liberation we give brings pain to the devotees' ears.

42 O best of Lord Krishna's associates, don't think I am the object of His mercy. Know that the residents of Vaikuntha are the actual objects of His very great mercy.

43 Renouncing everything material as if it were only a clump of grass, with great devotion they worship their beloved Lord Krishna. If all material benefits and yogic perfections come before them, they will not look at them, even from the corner of their eye.

44 They who are free of all pride may go to that realm of Vaikuntha, which is beyond the three modes of material nature, free of all fear, eternal and full of transcendental knowledge and bliss.

45 Their forms already eternal and full of knowledge and bliss, the devotees there do not worship Lord Krishna to attain eternity, knowledge, bliss or opulence equal to His.

46 Happy with devotional service to the Lord, protecting the devotees and preaching devotional service, they travel as they wish.

47 As, in the forms of birds, trees, and other creatures, They eternally serve the Supreme Lord in many ways in the realm of Vaikuntha, they seem to mock the souls merged in impersonal liberation.

48 They gaze at the delightful Supreme Lord Hari, whose lotus feet are massaged by the goddess of fortune. They enjoy blissful pastimes in His company.

49 The great glory of Lord Krishna's mercy is eternally granted to the residents of Vaikunthaloka. Where else may that mercy be placed?

50 In that place is only a wonderful, blissful, eternal flowing stream of pure love for the Lord and sankirtana and a host of devotional activities. In that place there is not anything other than this.

51 Ah! The happiness of impersonal Brahman does not equal a very small portion of half a drop of the great wonder that is the glory of that nectar ocean of the bliss of pure devotion.

52 Vaikuntha, its residents, and everything within it are the greatest object of the transcendental love and mercy of Lord Krishna's lotus feet.

53 The glory of the opulent residents of Vaikuntha, who are all the objects of Lord Krishna's mercy, is much greater than any glory I may possess. How will it be possible for me to describe their glory?

54 People like myself should also always bow down to offer respects to they who, although they live in the earthly planets, and although they possess material bodies made of the five elements, are expert at always tasting the nectar mellows of pure devotional service to the Supreme Personality of Godhead.

55 They have placed themselves at the lotus feet of Lord Krishna. Hoping to attain pure love for Lord Krishna, they have renounced wealth, followers, and the whole sphere of material life.

56 They do not care for material activities or material goals either in this life or the next. They have crossed to the farther shore of varnasrama duties based on the circumstances of birth.

57 Because of the power of their pure devotional service to Lord Hari they are free from the three debts, they have crossed beyond the path of the Vedas, and they are eternally free from all fear.

58 They do not desire anything in this world. They only yearn for the nectar of pure devotional service. They see heaven, hell and liberation to be the same.

59 In truth, to me they are as dear as the Supreme Personality of Godhead Himself. I pray that I may always have their company.

60 Narada, I think that wherever devotees like this live is already Vaikunthaloka. Of this I have no doubt.

61 Because they drink the nectar of pure devotional service to Lord Krishna, and because they thus forget everything of the material body and the great host of things in relation to it, they have forms of eternity, knowledge and bliss, even while they stay in bodies made of material elements.

62 They patiently wait for the time when they will enter Vaikuntha to enjoy transcendental pastimes with the Supreme Personality of Godhead Himself.

63 The devotees I have described are all my superiors. They are very dear to Lord Krishna. They are the special object of His mercy.

64 Sri Parvati said: Of these devotees Laksmi-devi is the most dear to Lord Hari. She is the queen of Vaikuntha and its residents.

65 By her sidelong glance one may attain powers and opulences like the demigods who rule the various planets. By her mercy one may attain perfect knowledge, renunciation, and devotional service.

66 Even though many sages like yourself worship her with great reverence, she ignores you all, and chooses her beloved Lord Narayana instead. Even though Narayana is indifferent to her, she worships Him and performs severe austerities to please Him.

67 She eternally resides on His handsome chest. A faithful wife, she follows her husband in all His incarnations.

68–9 Sri Pariksit said: His heart trembling with great happiness, Narada Muni called out, "O husband of Laksmi, glory to You! O master of Vaikuntha, O Lord Hari, glory to You! O realm of Vaikuntha, glory to

you! O residents of Vaikuntha, glory to you! O Laksmi, O beloved of Lord Krishna, O queen of Vaikuntha, glory to you!"

70 Narada rose to go to Vaikuntha and meet Laksmi. Understanding his plan, Shiva took his hand, stopped him, and said:

71 Sri Shiva said: "O sage whose memory is defeated by the wish to meet Lord Krishna's beloved, do you not remember that the Lord now lives in Dvaraka on the earth?"

72 Lord Krishna is the original Supreme Personality of Godhead and Rukmini is the goddess of fortune, Maha–Laksmi, whose plenary portions are the consorts of Lord Vamana and the other incarnations of the Lord.

73 Rukmini, the original goddess of fortune, eternally serves the two lotus feet of Lord Krishna, the original Personality of Godhead.

74 O brahmana, sit down, and I will whisper a great secret in your ear. Please listen with great faith.

75 Prahlad, whose fame as a great devotee is spread throughout the entire universe, is more dear to Lord Krishna than your father, than me, than Garuda, and all the other devotees, and even than the goddess of fortune herself.

76 Have you forgotten the words of the Supreme Personality of Godhead? Do you not remember this verse in the Puranas (Srimad Bhagavatam 9.4.64):

77 "O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences."

78 Neither I, all the demigods, or even His own transcendental forms are as pleasing to Him as His dear devotees. Who can properly glorify the devotees?

79 The Supreme Personality of Godhead Himself proclaims that the inconceivably fortunate Prahlad is the most fortunate of all the devotees.

80 When Hiranyakasipu was ripped apart by the Lord, Laksmi–devi and

all of us were able to see directly the incomparable good fortune of Prahlad.

81 Although Lord Vishnu wished to give him a host of benedictions one after another, Prahlad never asked for liberation. He only wished for pure devotional service. I bow down to offer my respects to him.

82–4 Bali Maharaj jumped over the rules of propriety, disobeyed the order of his spiritual master, and was unable to keep his own promise. Did Lord Vishnu become his doorkeeper as a reward for Bali's very insignificant gift? Did the Lord protect the demon Bana because of my prayers? The Lord became Bali's doorkeeper and protected Bana only to please His dear devotee Prahlad. Shall I say any more about this? After all, Laksmi's friend Parvati is here.

Note: Shiva hints that Parvati may become offended if Prahlad is glorified at the expense of her friend Laksmi.

85 Quickly go now to Sataloka. Speak many words of blessing to Prahlad, embrace him, and tell him that I also embrace him again and again.

86 Prahlad, the best of the devotees, will not tolerate our bowing down before him. Also, if you wish to remain happy, do not make the mistake of praising him.

Part One,

Chapter Four: Bhakta Nama (The Devotees)

1 Sri Pariksit said: After hearing these very wonderful words of Lord Shiva, Narada Muni became eager to see Prahlad. By mystic power the sage, within a moment, flew to Sutaloka and entered the city of the Asuras.

2 At that moment Prahlad, the best of the devotees, was sitting in a secluded place, his mind rapt in loving meditation on the lotus feet of the Supreme Personality of Godhead. When he saw Narada in the distance, Prahlad at once stood up, and when the brahmana Narada approached him, Prahlad bowed down to offer his respects.

3 Prahlad carefully seated Narada on a throne and began to worship him with elaborate, ancient ritual. Agitated at heart, Narada suddenly embraced Prahlad. Showering many tears of joy, and embracing him again and again, Narada said to Prahlad:

4 Sri Narada said: Now, after a very long time, I am able to see your lordship. Now the great trouble I took to come here has borne its fruit. You are the object of the great mercy of Lord Krishna. Since earliest childhood you have possessed a devotion for Lord Krishna so pure it cannot be seen in any other person.

5 When your own father tried to torture and kill you in a thousand ways, you thwarted all his attempts. By your influence all the demons have now become devotees.

6 Rapt in thoughts of Lord Krishna, you appear like a madman singing,

dancing, trembling, and crying. You rescue everyone from the cycle of repeated birth and death. You give them pure devotional service for Lord Vishnu. In this way you fill them with transcendental bliss.

7 Lord Krishna appeared on the shore of the great ocean, placed you on His lap, and caressed you as a mother. Although Brahma, Shiva and all the demigods were reciting many prayers, and although the goddess of fortune was worshipping Him, He ignored them all.

8 Although frightened Brahma offered prayers from far away, you approached the Lord and fell down before His splendid lotus feet. Lord Nrsimha then picked you up, placed His lotus hand on your head, and licked your body.

9 With great eloquence and very wonderful persistence, Brahma and the other demigods repeatedly pray for liberation and entrance in the transcendental realm. When Lord Hari offered that liberation to you as a gift, you ignored His offer and prayed only for pure devotional service birth after birth.

10 In order to please your Lord, and because in your prayers to Lord Nrsimha you prayed for the deliverance of all living entities, you accepted from Him the kingdom of your father. That is why you remain here, rapt in meditation on your Lord.

11 One time, as you were going to Naimisaranya forest to see the lotus feet of Lord Narayana, who wears yellow garments, you accidentally met Him on the path. He challenged you to a fight, and when He was finally pleased by your strength in battle, He declared: "I am always defeated by you."

Note: This pastime is narrated in the Vamana Purana.

12 As he spoke these words, Narada became plunged in the nectar ocean of pure devotional love for Lord Hari. Narada, the confidential servant of the Lord, danced and called out, "We have defeated Him!"

13 Sri Narada said: O best of the Vaishnavas, the Supreme Personality of Godhead was defeated by you! What more need I say? It was because of your mercy that Lord Mukunda was defeated by your grandson Bali, the king of the demons, and became a guard standing at Bali's gate.

14 From now on I shall always stay here. Your power has enabled me to counteract the curses of Daksa and many others.

Note: Daksa and others cursed Narada always to travel, unable to stay for long in any one place.

15 Sri Pariksit said: Unable to bear hearing himself praised, Prahlad lowered his head in embarrassment. He bowed down before Narada and slowly and respectfully said:

16 Sri Prahlad said: O my lord, O my spiritual master, please consider how it was that in my childhood I learned about pure devotional service to Lord Krishna.

17–18 When a person is instructed by great pure devotees of Lord Hari, he naturally becomes glorious. He is never defeated by any obstacles, he has the power to preach the truth of spiritual life even to children, he is compassionate to the suffering conditioned souls, and he easily rejects impersonal liberation and all other material benedictions.

19 The great souls know that these things are not the real signs of Lord Krishna's mercy. O noble one, Lord Krishna's mercy is given only to those who engage in devotional service.

20 I never rendered direct service to the Lord as Hanuman and many others did. I simply meditated on the Lord when my heart was troubled.

21 You may praise the Lord's affectionately embracing me, but some say that embrace was only a feature of the Lord's illusory potency, and others think it was only a pastime of the Lord.

22 Great souls like yourself may consider the Lord's embracing me to be a sign of His genuine love. For myself I consider it like a dream, or, even if it is true, it is not a sign of the Lord's mercy to me.

23 Saintly persons consider that the wonderful gift of direct devotional service the Lord gave to Hanuman and other devotees to be His real kindness. They do not consider anything else to be the display of the Lord's mercy.

24 Lord Nrsimha's pastimes were not performed to show mercy to me. They were meant for the protection of the devotee demigods and the deliverance of the Lord's two eternal associates (Jaya and Vijaya).

25 They were meant to establish the truthfulness of the words of Brahma and his sons the Kumaras. They were meant to show the great glory of pure devotional service.

26 O best of the great saints who have taken a vow of poverty, when the Lord gave me a kingdom I could understand that He was not merciful to me.

27 The Lord has said (Srimad Bhagavatam 10.27.16): "When I desire to show mercy to someone I take away his material wealth and opulence." The instructions of the great devotees also bear witness to these words of the Lord.

28 Look at me! I am so absorbed in ruling my kingdom and so much surrounded by friends, relatives, and servants, that I have now completely given up the worship of the Lord! Fie on me! Fie! I do not even lament for my own misfortune!

29 If this were not so then why would I, who am trapped in this world of repeated birth and death, have personally fought with the glorious Supreme Personality of Godhead at Visala-tirtha?

30 When I preached the truth of spiritual life I mingled with many miseducated demons, and by their association I became infected with a host of dry, non-devotional theories. Even today not a single wretched fragment of those false theories has left me.

31 By pure devotion one attains the mercy of the Lord. What pure devotion do I have? As I meditate on the misdeeds of Bana I can see the clear signs of my own lack of devotion.

32 I have heard that the Lord bound Bali, imprisoned him, and now stands at the door to prevent his escape. What is his fate now? I do not know.

33 Ravana and others have seen the Lord there as the gatekeeper, and Durvasa has also seen Him. From devotional faith the sight of the Lord is obtained.

34 One who yearns to attain the Lord may attain Him in any place. He need not travel to the Lord's abode.

35 If the Lord always stays at Bali's gate, then why did I travel so far to Naimisaranya to see Him, the Lord who wears yellow garments?

36 By your lordship's mercy the Supreme Personality of Godhead may have some affection for me. Still, the glory of that affection is very insignificant in comparison to the great mercy received by even the newest devotees.

37 O lord whose heart melts with limitless mercy, why should I make you suffer by describing my own great misfortune? Better that you place your glance on the great mercy the Lord has given to the Kimpurusa Hanuman.

38 O lord, please know that when the Supreme Personality of Godhead appeared in His half-man half-lion form to kill my father, He very quickly did His work and then disappeared again.

39 I was not able to see the Lord to my heart's content. On the shore of the great ocean I saw Him for only a moment. It was like a flickering dream.

40 Hanuman was very fortunate. He was able to enjoy the happiness of directly serving the Lord for many thousands of years without obstruction.

41 Even in his childhood he was extremely strong. By the mercy of the demigods he received many benedictions. He is always free from old-age and death.

42 He is completely fearless, a follower of austere vows, saintly, a heroic fighter, and the uncommon servant of Lord Ramacandra.

43 He casually jumped over the fathomless, eight-hundred mile wide ocean. He expertly comforted the distressed Sita captive in the palace of the king of raksasas.

44 He taunted his enemy, burned Lanka, destroyed its fortifications, returned with news of Sita, and was firmly embraced by his master.

45 He was the great carrier of his master. His tail became a white parasol

shading his master, and his broad back became a comfortable seat for his master. He was the leader of those engaged in building the bridge at Setubandha.

46 He fulfilled the needs of Vibhisana, broke the strength of the raksasas, and, with his great strength, brought the medicinal herb visalya–karini.

47 He brought life again to the army. He greatly pleased both his master and his master's younger brother. He became the devoted carrier of both his master and Sri Laksmana.

48 With very intelligent tactics he attacked and defeated the enemy. He chanted the transcendental glories of his master, the killer of the raksasa king.

49 He brought great happiness to Sita. He is the object of the great transcendental mercy of his master. Even though he is not able to bear separation from his master, he remains in this world by His order.

50 He sustains himself by always hearing the glories of his master. Even today he stands beside the transcendental Deity form of his master as he had always stood by Him in the past.

51 My lord, the scriptures declare: "The monkey–king Hanuman attained perfection by serving the Supreme Lord." In this way Hanuman's glory is famous in this world. His service brought him the Lord's mercy.

52 I offer my respectful obeisances to Hanuman. Even if it were to come to him of its own accord, he has no desire to accept any kind of liberation that would check his service to Lord Vishnu, the son of Maharaj Dasaratha.

53 I have left much unsaid, still, your lordship knows his glorious position very well. Please go now to Kimpurusa–varsha. See him and become happy.

54 Sri Pariksit said: O mother, Narada then exclaimed: "Ah! This is very auspicious! Ah! This is very auspicious!" He then rose from his seat, and travelled through outer space to Kimpurusa–varsha.

55 There he saw Hanuman devotedly worshipping the lotus feet of the

Deity of Lord Ramacandra with wonderful offerings taken from the forest as if the Lord were directly present before him.

56 Hearing the nectarean story of the Ramayana sung by the Gandharvas and other celestial singers, Hanuman became full of bliss. He trembled and shed tears. The hairs of his body stood erect.

57 Hanuman was himself reciting many wonderful and splendid prayers in prose and verse, and he was also falling down like a stick to offer respectful obeisances to his Lord.

58 Narada then jubilantly called out: O Lord of the Raghavas, all glories to You! O husband of Sita, all glories to You! O elder brother of Laksmana, all glories to You!

59 Hanuman became filled with joy to hear the chanting of the holy names of his worshipable Lord. He at once jumped into the sky and embraced Narada, placing his arms around his neck.

60 As he stood in the sky, Narada Muni jubilantly danced moving his feet to and fro, and at the same time wiped away the stream of Hanuman's tears of ecstatic love with his hands. Filled with ecstatic love, Narada loudly said:

61 Sri Narada said: O noble sir, you are very dear to the Supreme Personality of Godhead. By seeing you I have now also become very dear to Him.

62 Sri Pariksit said: Within a moment Hanuman composed himself and then respectfully bowed down before Devarsi Narada. Then he took Narada to the temple where he could bow down before Lord Ramacandra, the hero of the Raghu dynasty.

63 Narada Muni bowed down before the Deity and then sat in a seat carefully arranged by Hanuman. Narada, wealthy with the wonderful opulence of pure devotional love, sounded his vina and said:

64 Sri Narada said: You are in truth the object of the incomparable great mercy of the Supreme Personality of Godhead. You are always plunged in the very wonderful nectar ocean of pure devotional service to the Supreme Lord.

65 You are the Lord's servant, friend, chariot, sitting place, flag, parasol, awning, fan, poet to offer prayers, counsellor, military commander, and most helpful assistant. You always chant the Lord's transcendental glories.

66 You have offered yourself to Lord Ramacandra without any reservation. You are the object of His great mercy. The narration of His glories is your life and soul. You bring great transcendental bliss to the devotees who have taken shelter of Him. You are eternally more glorious than Garuda and all the other devotees of the Lord.

67 Because you are a pure devotee, and because you do not consider anything better than the happiness of pure devotional service, you spoke to the Supreme Lord, who is the crest jewel of all generous philanthropists, the following words, which bring great happiness to the devotees:

68 O Lord, You are the master, and I am Your servant. I do not desire any liberation from the bonds of repeated birth and death that will also break our relationship.

69 Sri Pariksit said: For Hanuman, hearing this description of the great mercy of the Lord's lotus feet became a spark that ignited a great fire of the pain of separation from the Lord. Hanuman lamented and cried. Narada Muni comforted him. Hanuman then said:

70 I am very unhappy because I no longer have the lotus feet of Lord Ramacandra. O best of the sages, why do you make me cry by reminding me of His cruelty to me?

71 If I am His servant, then why did He abandon me when He took Sugriva, the residents of Ayodhya, and many other dear devotees to His side?

72 Because you are very affectionate to me you think that because I had the good fortune to serve the Supreme Lord directly, therefore He is very merciful to me.

73–4 Now the supreme opulent and powerful Lord has descended to Mathura City, where He gives His mercy to the great Pandavas. The mercy He gives to me cannot be compared to even the smallest fragment of that mercy. It is like a pebble compared to Mount Sumeru.

75 By sending them so many troubles since their early childhood, the Lord has shown to the world their patience, adherence to religious principles, fame, transcendental knowledge, pure devotion, and spiritual love for the Supreme Personality of Godhead.

76 The Supreme Personality of Godhead became their chariot–driver, companion, servant, counsellor, messenger, guard, and follower. The Lord even offered prayers to them and bowed down before them.

77 The Supreme Lord is overcome with love for them. What will He not do for them. He has become their servant, friend, and most affectionate well–wisher.

78 Because the Lord always resides with them, their capitol has become like a sacred forest where great sages perform austerities. Residence in their capitol now brings the results of all austerities.

79 Sri Pariksit said: As Sri Narada heard these words he yearned to reside eternally in Dvaraka and always stay by the lotus feet of Lord Krishna. Narada loudly shouted, rose again and again into the sky, and danced with joy in his heart.

80 Hanuman became blissful by seeing Narada dance. His heart plunged in the nectar of the Pandavas' story. Hanuman again and again described their glories.

81 Sri Hanuman said: The host of calamities that befell the Pandavas were very auspicious for them. These calamities made Lord Krishna anxious for the safety of the Pandavas, and at once brought Lord Krishna into their company.

82 O Pandavas, you have now become overpowered by love and no longer know how to do what is right. You have made my Lord into your messenger and chariot–driver.

83 O Pandavas, you must know a very powerful magic spell or possess a very powerful potion to bring others under your control.

84–8 Sri Pariksit said: O mother, O celebrated wife of Abhimanyu, after speaking these words, Hanuman began to jump again and again. For a

long time he danced with Narada Muni. Then he said:

89 Sri Hanuman said: O Supreme Personality of Godhead, O Lord overwhelmed with love for Your devotees, O Lord whose transcendental activities attract your devotees' hearts, this is the way You act.

90 It is my great good fortune that in the middle of the sons of Kunti (the Pandavas) is my dear younger brother Bhimasena.

91 Out of kindness and friendship the Lord gave His own sister in marriage to Arjuna, who carries a flag whose insignia is a likeness of me.

92 Without the transcendental mercy of they who are very dear to the Lord, the loving service of the Lord's servants will not be successful. That service will not bear any good fruit.

93 O best of the devotees, O most dear favourite of the Lord, let us go there to see them.

94–5 The transcendental opulence, sweetness, and wonder that is very difficult for Brahma, Shiva and the other demigods to understand, that increases the love of the devotees, and that had not been revealed when the Lord appeared in Ayodhya, is now displayed in Mathura and Dvaraka.

96 Sri Narada said: This sweetness and opulence is not manifested even in Vaikuntha, what to speak of Ayodhya. Rise! Rise! Friend, let us quickly go there.

97 At that moment Hanuman became as grave as the ocean. He reflected within himself for a moment, sighed, bowed down, and then said to Narada:

98 Sri Hanuman said: It is right for us to go to see and serve the most dear devotees of the Supreme Personality of Godhead.

99 The sweetness of great mercy the Lord displays now is greater and more profound than what He had shown in the past.

100 The supremely charming and wonderful waves of the Lord's present transcendental pastimes have bewildered even the most learned and intelligent of the sages.

101 Even Brahma, the father of you and your exalted brothers, the grandfather of all the worlds, and the original teacher of the Vedas, is bewildered by these pastimes.

102 If even he becomes bewildered, then what can be said about unintelligent monkeys like myself. You can easily understand the Lord's activities, but I fear I will commit an offense.

103 The Lord's wonderful transcendental pastimes increase the love and devotion of the devotees. These pastimes are the final destination of they who repose all their love in the Lord alone and in no one else.

104–8 I pray that for Lord Ramacandra, whose heart is naturally soft with sincere compassion, who is honest and righteous, who has taken a vow to accept only one wife, whose face and eyes are always bowed down with great humility and shyness, whose good character delights the world, who is the monarch of Ayodhya City, who is the greatest of all kings, who is served by Sita and Laksmana, who is the elder brother of Bharata, who is the dear friend of Sugriva, who is the ruler of the monkeys, who is the shelter of Vibhisana, who holds a bow in His hand, who is the son of Dasaratha and Kausalya, and who is the great king of the Raghu dynasty, may my devotional love always increase.

109 I shall simply stay here, gaze at the Deity form of Lord Rama, and drink the nectar of His pastimes.

110–1 When Lord (Krishna), out of His great mercy, may call me to give me the great transcendental happiness of the opportunity to serve Him, will He, out of love for me, show me the form (of Lord Rama) that is more dear to me than life?

112–3 When the Lord reveals Himself as Ramacandra I shall go to Him at once. Now you please go to the Pandavas, and in their palace see the Supreme Brahman, whose transcendental form is like that of a human being, who is full of transcendental bliss, who is beyond the touch of the words and thoughts of the sages, who is very charming and who is a great jewel mine of the sweetnesss of wonderful transcendental pastimes.

114 Don't become an offender, thinking "We are celibate brahmacaris, and they are only householder ksatriyas ruling a kingdom."

115 By serving the lotus feet of Lord Krishna they have become free from all desire for material sense–gratification. Their lotus feet are worshipped by the leaders of the swan–like devotees.

116 The eldest Pandava, with the pleasure of the Supreme Personality of Godhead as his only motive, now rules the kingdom. He is the master of a great variety of royal opulences rare even among the demigods.

117 By amassing great pious credits in the performance of rajasuya–yajnas, asvamedha–yajnas, and other religious rituals, he attained the spiritual world of Vishnuloka. Even within this material realm he became king of the entire earth.

118–9 His pure fame is spread throughout the three worlds. His faultless royal opulences, envied by even the demigods, and granted to him by the mercy of Lord Krishna, he has offered back to Lord Krishna. These opulences were never able to actually please the king.

120 His heart is on fire with pure love for Lord Krishna. He is like a man burning with hunger who cannot be pleased by sweet scented flower–garlands, sandalwood, or perfume.

121 Ah, what more shall I say? Srimati Draupadi is his exalted queen. Sri Bhimasena, Sri Arjuna and his other brothers are all as noble and exalted as he.

122 They are not dear to him because of their bodily relation. They are not dear to him as assistants in the quest for material piety, wealth, sense–gratification, or liberation. They are dear to him because they love the lotus feet of Lord Krishna.

123 I am a monkey. How can I describe their great glories? O lord, you know how great they are.

Part One,

Chapter Five: Priya Nama (The Devotees)

1 Dancing and overcome with happiness, Narada flew to Kurudes, where he quickly entered the capitol.

2–5 When Narada Muni arrived at the door, Maharaj Yudhisthira was saying to his relatives: "Let us arrange for either a grand Vedic sacrifice, or else a terrible calamity. That will force Lord Krishna to come here, and then we will be able to see him." Seeing Narada at the door, Maharaj Yudhisthira, accompanied by his brothers, mother, and wives, at once stood up, hastily ran to him, greeted him, bowed down before him, brought him into the palace, carefully seated him on a grand throne, and brought various articles to worship him. O mother, Narada then took the articles of worship and began himself to worship your fathers-in-law and their servants.

6 His words ornamented by vina music, Narada elaborately repeated Hanuman's description of Lord Krishna's great mercy to the Pandavas.

7 Narada Muni said: My dear Maharaj Yudhisthira, all of you (the Pandavas) are extremely fortunate, for the Supreme Personality of Godhead, Krishna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

8–9 Even Brahma, Shiva, and the other great demigods can only rarely see Him in a trance of meditation. The words of the Vedas describe Him. Lord Nrsimha, Vamana, and Ramacandra are His plenary portions, and the other incarnations are portions of His plenary portions. Brahma and the

other demigods are considered His potencies. The illusory potency, Maya, who creates, maintains and destroys the material universes, is a maidservant on the pathway of His glance.

10–1 Inspired by the lament of Mother Earth, Brahma and the demigods went to the shore of the milk ocean and, although they faithfully worshipped the Lord with prayers, they could not obtain the Lord's mercy. Then the order of the Lord was manifested in the sky, and when Brahma understood it in his own heart, all the demigods became happy.

12 In a secluded place the very intelligent sages, headed by Garga Muni, secretly revealed that He is the Supreme Personality of Godhead, Lord Narayana, and no one is His equal.

13 Then He went to Mathura City, where He became known as Dirgha–Vishnu, Maha–Hari, Maha–Vishnu, and Maha–Narayana.

14 We pray that by spiritual activities beginning with vows of silence, being peaceful, and engaging in devotional service, we may attain His mercy. You, however, have already pleased Him and brought Him under your control.

15 Listen. Although in His previous incarnations He gave it to only a chosen few, this time He gives liberation to everyone.

16–7 Although Kalanemi, Hiranyaksa, Hiranyakasipu, Ravana, Kumbhakarna, and many other demons were personally killed by Him, they did not attain liberation. Pure devotional service was not given to any of them. Devotional service was given only to the demon Prahlad during the advent of Lord Nrsimha.

18 Although Sri Hanuman, Jambavan, Sugriva, Vibhisana, Guha, Dasaratha, and a few others attained pure devotional service from Him, during the advent of Lord Ramacandra there was not even the briefest mention of the highest stage of pure love of God.

19 Now your maternal cousin Krishna has caused many to become liberated. May He has given pure devotional service, and many He has filled with pure love of God.

20 Demons killed by Lord Krishna, by Arjuna, or by the Lord's associates,

although they deserved to go to hell, attained a glorious liberation.

21 Visvamitra, Gautama, Vasistha, and many other sages intently performing austerities, chanting mantras, and seeking knowledge, went to Kuruksetra and by Lord Krishna's mercy came to desire only pure devotional service. They all became pure devotees.

22 Even trees, vines and other immobile living entities in forms of life darkened by ignorance have now attained pure ecstatic love for Lord Krishna. Now they are all nourished by the nectar rains of pure love for Him.

23–4 O cousins of Lord Krishna, how can I describe the great, never–seen–before wonder of the sweetness of the handsomeness of His transcendental form? His pastimes, qualities, love, glory, and pastime–places are unprecedented and wonderful.

25 I think that if He had not descended to this world, the fact that He is the Supreme Personality of Godhead would not have been revealed.

26 The great wonder of His sweetness and glory is now displayed to its fullest perfection.

27 Let the description of Lord Krishna's kindnesses stay far away. His mercy is shown even in His fighting Kamsa, Kaliya, Putana, Bali and a host of others bear witness to this.

28 Sri Pariksit said: After singing these words, Narada Muni instructed his tongue, which was greedy for Lord Krishna's glories: "Aha! You are chanting the glories of the Lord!" Narada then bit the tongue with his teeth.

Note: Narada feels he is not qualified to say anything about Lord Krishna.

29 O tongue, you are very fortunate to have spoken these words. Now, as much as you are able, please glorify the dear devotees of the Lord.

30 O great souls, what person would be so bold to think that the Lord's kindness and love for you can be actually brought to his tongue?

31 When your mother Kunti heard from Akrura's mouth a single sentence

of affectionate consolation from Lord Krishna, she at once became plunged in a great flood of pure love.

32 Lord Krishna's many wonderful words of consolation made her cry. That cry pierced the chests and hearts of the stoutest men. She loved you so much only because you are so dear to Lord Krishna.

33 When, after a long time, Lord Krishna, the life of the Yadus, was about to leave for Dvaraka, she spoke many prayers in a voice choked with emotion and convinced Him to continue to stay as a guest in her home.

34 Lord Krishna made Yudhisthira very famous in both this world and the next. Although Lord Krishna was Himself the actual cause of Jarasandha's death, He gave all the credit to Bhima.

35 Lord Krishna and Arjuna became famous for Their close friendship. Hundreds of the greatest Puranas are not able to properly describe the glory of that friendship.

36 Everyone saw how the twins Nakula and Sahadeva, who are both full of love for Lord Krishna, recommended that the Lord be worshipped first in the Rajasuya–yajna.

37 During the Rajasuya–yajna and other festive occasions, Lord Krishna personally performed the auspicious ritual of sprinkling water on Draupadi's hair. He used to address her "O My dear friend." He protected her from the fearful dangers presented by Durvasa, Duhsasana and others. He removed all her grief.

38 He accepted the boiled rice offered by Vidura. He performed the funeral–festival of Bhisma. Please consider how many times He has taken your part in a dispute.

39 Ah! It is very wonderful that the learned and devoted prayers the women in your palace offered to Lord Krishna are now glorified by the greatest poets and philosophers.

40 Although Prahlad, his grandson Bali, and Hanuman received the Lord Hari's mercy, you and all your friends and relatives have received both His great mercy and His sincere love.

41 When He had just received opulent gifts from the Kurus, Lord Krishna said to me and my friends: "They who are friends of the Pandavas are My friends, and they who are their enemies are My enemies. The Pandavas are My life—breath."

42 Ah, how bold and arrogant I am! Only the Supreme Lord has the power to know or describe your virtues. I think the Lord descended to this world for your sake only.

43 Sri Pariksit said: After a moment's embarrassed silence, Maharaj Yudhisthira sighed, and, in the company of his mother, brothers, and wives, said:

44 O crest-jewel of eloquent orators, Lord Krishna did not give His mercy to me and my brothers. We thought about this for a long time and we decided that He never gave His mercy to us.

45 By seeing the many calamities that have fallen on me and my brothers materialistic men will lose faith in Lord Krishna and they will become less interested to engage in devotional service to Him.

46 If that were to happen it would be a great torment for us. Lord Krishna is our life and soul. Without Him we are like men without food or fish without water.

47 For this reason I prayed to the Lord: "O Lord, please use this Rajasuya-yajna as a trick to grant to both devotees and non-devotees faith in Your pure devotional service.

Note: The Rajasuya-yajna displayed the opulent position of the devotees. Maharaj Yudhisthira considered that the sight of the devotees' opulence will encourage materialistic men to become devotees.

48 "In this way all the people of the world will see the splendid, wonderful, and extraordinary opulences of Your devotees, both in this world and the next. Then the people will become full of faith and they will worship Your lotus feet. In this way they will become free from suffering and fear and they will attain perfect transcendental happiness."

49 Now that He has given us a kingdom and killed the irreligious men who were our enemies, our grief is greater than before.

50 My teachers, headed by Drona and Bhishma, my sons, headed by Abhimanyu, and many others also, have entered the realm of death for my sake.

51 I wish for the association of the devotees of Lord Vishnu more than I wish to remain alive. Separated from them I cannot for a moment find the smallest amount of happiness.

52 Because we are now pressed with so many duties it has been a long time since we have enjoyed the happiness of seeing Lord Krishna's lotus face.

53 Now He always stays in Dvaraka, giving pleasure to His dear relatives, the extremely fortunate Yadu dynasty.

54 Your lordship personally saw how He became our messenger, chariot-driver, and servant in many other ways. Still, all this was only to protect the principles of religion, and, by vanquishing a host of sins, to remove the burden of the earth.

55 Sri Pariksit said: Then Krishna's dear friend Bhima laughed aloud and said: O student of Lord Krishna, please listen to these words.

56 No one has the power to understand the vast ocean of Krishna's pastimes. Krishna is the original creator of all illusions. He is the guru of all skilful liars and cheaters. When has He not been very clever in His words and deeds? We do not understand Him, and neither do we trust Him.

57 O mother, repeatedly sighing, my grandfather, Sriman Arjuna, the dear friend of Lord Krishna, then spoke the sorrowful words:

58 Sri Bhagavan Arjuna said: O Lord Narada, the great mercy your dearmost Lord Krishna gave us simply led to our suffering.

59 Bhishma and others, all intent on performing their religious duty as ksatriyas, and all fixed in transcendental knowledge, hurled many powerful weapons at me in the battlefield to break my armour and pierce my heart. Lord Krishna, who carries the Sudarsana cakra in His hand, for my sake again and again intercepted all those weapons, allowing them to

fall on His own transcendental body instead of mine.

60 Even today, as I think of this act I cannot pull the arrow of grief from my heart. O brahmana Narada, how is it possible for me to be happy?

61 Action that brings pain to a dear friend is not the symptom of either love or kindness.

62 Originally I refused to fight with Bhishma, Drona and the others, but then Lord Krishna, the greatest of philosophers, taught me something that convinced me to fight with them.

63 Hearing those words Lord Krishna spoke to me gives great pleasure to the dry impersonalist philosophers. This fact brings great pain to those of us who live by glorifying the path of devotional service.

64 When I reflect on the words He spoke to me then I do not become happy. Those words were a trick to cheat me.

65–6 I always have full faith in the Supreme Personality of Godhead, Lord Krishna, who is supremely pure, boundlessly merciful, always true to His word, and the very best of friends. No one is more dear to me than the Supreme Brahman, Lord Krishna, whose glorious transcendental form completely enchants the heart and mind.

67–8 Sri Nakula and Sahadeva said; Lord Krishna gave us the power to be peaceful in the midst of a host of calamities. He killed our enemies. He enabled us to perform the asvamedha–yajna and other Vedic rituals. He gave us great fame. He gave us a kingdom others could not attain even with a host of pious deeds. O Lord Narada, we do not consider any of these acts to be Lord Krishna's kindness to us.

69 By accepting the offering of first–worship He brought us great happiness and made our festival of many great Vedic sacrifices a grand success. That was His mercy to us.

70 Now it is difficult to see Him! We have been cheated by Him! How is it possible for us to remain alive?

71 Sri Pariksit said: By hearing these words Draupadi became overwhelmed with grief. Composing herself with a great effort, she still

continued to cry as she spoke the following words in a voice choked with emotion:

72 Sri Draupadi said: Many times my dear friend Sri Krishna rescued me from great embarrassment. Many times He killed the demons who were my enemies.

73 I always thought He would be merciful to me. Now my father, brothers, sons and everyone else have fallen on the battlefield.

74 I do not lament. I am surrendered to His will. What shall I desire? On the pretext of these calamities, He grants a great benediction that fulfils all desires.

75 When all my relatives had been killed, Lord Krishna personally sat by my side and consoled me with many eloquent words.

76 I pray that I may always drink the charming sweet nectar of His smiling words in this way.

77 I am very far from any fortune. He no longer comes as He came to us before. O sage, what kind of mercy is this?

78 Sri Pariksit said: Kunti, for whom the sight of Lord Krishna was her life and soul, became stricken with grief. Shedding tears as she remembered Krishna's kindness and cruelty, she spoke the following pitiful words:

Note: Kunti considered Lord Krishna's staying in Dvaraka, where she could not have His continued association, to be His cruelty to her.

79 Sri Kunti said: Lord Krishna repeatedly delivered me, a helpless widow with sons, from a host of calamities. For this reason I thought He was more kind to me than He was to His own mother, Devaki.

80 Now both in my own home as well as in the homes of others I can hear the wailing of the women whose relatives are now dead. My heart does not see this as mercy.

81 I shall abandon this prosperous condition that robs me of the sight of Lord Krishna, and I shall pray for a host of calamities to bring Him again

within my sight.

82 Thinking, "Because I have given them an unrivalled kingdom, the Pandavas are now happy," He has abandoned us. Now He stays always in Dvaraka.

83 Gone is the hope that He will return here. For a long time I thought my death would be His mercy to me.

84 The rope of hope that is the thought "Krishna is our dear friend" is now broken, severed by friction with the strong family ties Krishna keeps with the Yadu dynasty.

85 Please go to visit the Yadu dynasty. They are most dear to Lord Krishna. They are plunged in a great ocean of incomparable transcendental bliss. O lord Narada, you know their incomparable greatness. What can we say to describe it?

86 Sri Pariksit said: O mother, O wife of the son of the sister of Lord Krishna, at that moment the great sage Narada quickly went to Dvaraka. He entered the palace and saw in the distance the exalted leaders of the Yadu dynasty. He repeatedly fell down like a stick to offer respectful obeisances.

87 Narada saw the members of the Yadu dynasty comfortably sitting in their own seats in the Sudharma assembly-house. They wore garlands of parijata flowers. They were very richly ornamented with the handsomeness of their bodily forms.

88 They were entertained by splendid and festive music and dance, and they were glorified by poets with wonderful words.

89 They spoke wonderful joking words among themselves and laughed. They were very charming and the splendour of their forms eclipsed the sun.

90 They were wonderfully decorated with many kinds of very splendid ornaments. Everyone, even the very old, was in the prime of youth.

91 For them the greatest happiness was always to drink the nectar of Lord Krishna's lotus face. Surrounding Maharaj Ugrasena, they repeatedly

waited for the arrival of Lord Krishnadeva.

92 Countless millions of Yadus waited, eagerly talking about Lord Krishna, and their hearts and eyes fixed on the path coming from Lord Krishna's residential quarters.

93 Becoming aware of Narada's presence, the Yadavas hastily ran to him, lifted him up, and at once led him by the hand into the assembly-hall.

94 He was offered a great and splendid throne, but he would not sit on it. By his own wish he sat on the floor. Everyone at once sat around him.

95 When they brought paraphernalia to worship him, Narada, the humble leader of the divine sages, bowed down before them with folded hands, stood up, and addressed them:

96 O great souls who have obtained the mercy of Lord Krishna's lotus feet, please be kind to me and allow me to wander through this universe always singing your glories.

97 Ah, the Yadu dynasty is the most glorious. The Yadus are more glorious than the residents of Vaikuntha. By the mercy of the Yadus this world of men has become more glorious than Vaikuntha.

98 O earth, now your life is a great success, for now the Yadus have taken birth, reside, and enjoy pastimes on your surface. Now the Supreme Personality of Godhead resides on your surface in the homes of the Yadus, and enjoys with them many unprecedented transcendental pastimes.

99–100 By placing Himself before the eyes of the Yadavas, by conversing with them, touching them, following them, sitting with them, eating with them, sleeping with them, arranging for marriages between their families, and in many other ways, Lord Krishna bound the Yadavas with unbreakable bonds of intense love stronger than the love they bore for their own selves. In this way He broke their desire for impersonal liberation or residence in the celestial material planets, and greatly increased their pure devotion to Him.

101 By enjoying transcendental pastimes in their company, Lord Krishna, who has now forgotten Vaikunthaloka, gives to the Yadus an indescribable and intense transcendental pleasure that is newer and newer at every

moment.

102 Even though engaged in sleeping, sitting, walking, talking, playing, bathing, eating, and a host of other activities, they are so absorbed in love for Lord Krishna they cannot remember anything except Him.

103 O great king Ugrasena, who is able to describe the wonderful glory of your great good fortune?

104 Ah, it is very wonderful! It is a great jewel—mine of wonders! It is a great jewel—mine of wonders! The Supreme Personality of Godhead allows Himself to be controlled by the love of His devotees.

105 O king of the Yadus, when you are seated on the throne, Lord Krishna stands before you like a servant, and respectfully says:

106 "O my lord, please be kind to Me," and "I am your servant, please order Me." For his reason I offer my respectful obeisances to you again and again. For this reason I offer my respectful obeisances to all your relatives, friends, servants, and everyone connected with you.

107 Sri Pariksit said: Then all the Yadus, who are great devotees of Lord Krishna, the Deity of the brahmanas, bowed down before the great sage Narada, touched his feet, and said:

108 The Yadavas said: "Even our master, the great Lord Krishna, worships you. O lord, why do you bow down like a lowly person to offer respects to us, who are so lowly and unimportant?"

109 O eloquent orator who has defeated even Lord Brahma, it is only because of the great power of Lord Krishna, the king of the Yadus, that what you have said about us is not untrue.

110 With the slightest scent of Lord Krishna's association, what person will not attain perfection? Lord Krishna is a jewel—mine of great mercy. He is the best friend of everyone.

111 He is an ocean of great transcendental glory. Remembering Him grants all the goals of one's life. He is the only shelter of the poor and shelterless. To the humble and lowly He gives a benediction far more valuable than material piety, economic—development, sense—gratification,

or liberation.

112 However, among us the fortunate Uddhava is the real object of Lord Krishna's great mercy. Uddhava is Lord Krishna's counsellor, disciple, servant, and dear friend.

113 The Lord sometimes leaves us and goes travelling. Not noticing our suffering, He goes away.

114 We do not know when or where He will go again. Uddhava, however, always stays with Him and serves Him.

115 Sometimes the Lord sends Uddhava to go accomplish something that should actually be done by the Lord Himself. Uddhava's going to deliver Samba is an example of such a mission.

116 When the Lord enjoys the pastime of taking His meals, Uddhava stays nearby. Uddhava alone regularly obtains the maha–prasadam remnants of Lord Krishna's meals.

117 Uddhava happily massages the Lord's lotus feet. Uddhava enters the happiness of sleep with the Lord's feet pressed against his chest.

118 Sometimes Uddhava accompanies the Lord in His confidential pastimes. In the government assembly–hall Uddhava is the prime minister, who speaks many jewels of good counsel to the Lord. By repeating Lord Krishna's many wonderful joking words and charming words of praise, Uddhava delights us and fulfils all our desires.

119 Is it possible to describe his great good fortune? Since childhood he has always been rapt in service to the Lord's lotus feet. For this reason a host of ignorant fools proclaim him a madman.

120 Because he has attained the wonderful glory of always intensely desiring Lord Krishna's lotus feet, Uddhava has now abandoned his human material form and attained a transcendental form resembling that of Lord Krishna.

121 Uddhava is more handsome than Pradyumna, and also more dear to Lord Krishna. Always wearing yellow silk garments, jewelled shark–shaped earrings, garlands of forest flowers and necklaces of jewels

that had all been worn at one time by Lord Krishna, Uddhava delights us by bewildering us into thinking that instead of him we are actually seeing before us Lord Krishna, whose handsome splendour attracts the hearts of His devotees.

122–3 Sri Pariksit said: When he heard these words describing Uddhava's transcendental good fortune, Narada Muni became very eager to go to Uddhava's home. Overwhelmed with wonderful ecstatic love for Lord Krishna, and already knowing the way, Narada began to walk on the path to Uddhava's place when Maharaj Ugrasena, the king of the Yadus spoke.

124 Sri Ugrasena said: My lord, please hear something for a moment. Without the Lord's express command, Uddhava never leaves Lord Krishna's company.

125 I cannot associate with Him whenever I wish. The temporary maintenance of the kingdom robs me of that great attainment.

126 I am happy to execute His order, but still I am cheated by the false respect He offers me.

127 Uddhava,, however, is very happy. Because he has the good fortune always to serve at the Lord's side, he is never cheated by Lord Krishna.

128 Please go there at once and give my message to Uddhava. Tell him: "The time for the Lord's arrival is already past. Please bring the Lord. Please give the royal–assembly its Lord."

Part One,

Chapter Six Priyatama Nama (The Most Dear Devotees)

1 Sri Pariksit said: O noble lady, after hearing these words, Lord Maha–Vishnu's dear devotee Narada, who holds a vina in his hand, overwhelmed with love, forgetting everything, and like a man possessed, walked on the path to the inner rooms of the Lord's palace, a path full of wonders that he had travelled many times before.

2 Sometimes he stumbled. Sometimes he fell to the ground. Sometimes he stood motionless. Sometimes he trembled. Sometimes he rolled about. Sometimes he cried out. Sometimes wept floods of tears. Sometimes he sang and danced. Sometimes in a single moment he manifested together all the symptoms of the treasure of ecstatic love.

3 O my mother, please be attentive. Please carefully hear something that makes me become stunned with love.

4 On that day, as Lord Krishna morosely slept in His bedroom, Srīman Uddhava left His side and came to the doorway. Then Baladeva, Devaki, Rohini, Rukmini, the other queens headed by Satyabhama, Kamsa's gossip mother Padmavati, the servants, and many others became silent and with wonder they gazed at Narada, who was acting in a way never seen before.

5 Rising, they made him wash his face and brought him to his natural condition. Slowly and softly they said: "O brahmana, we have never seen anything like this. What has happened to You? Please sit quietly for a moment."

6 Sri Pariksit said: Bowing down, trembling and his bodily hairs erect, with great effort he opened his eyes flooded with tears, and with a voice choked with emotion said:

7 Sri Narada said: Please bring me to supreme fortunate Uddhava. The dust of his feet will bring peace to my heart.

8 No devotee, either in ancient times or today, has attained the great mercy of the Lord he has attained. He is the greatest of devotees. The Lord Himself has described his glories.

9 His ancient and recent sons headed by Brahma, His brothers headed by Balarama, His friends headed by Shiva, His wives headed by the goddess of fortune, and even His own transcendental form are not as dear to the Lord as Uddhava is. The Lord Himself has said this.

10 The Lord's words since ancient times show the great glory of Uddhava's good fortune.

11 Today the extraordinary wonders of this mercy were sung by the best of the Yadus.

12 Passing through the door of my ears, and entering my heart, that description has now plundered all the wealth of my peaceful composure.

13 Sri Pariksit said: Bewildered, Uddhava at once stood up, placed Narada's feet on his chest, embraced them, understood what was in (Narada's) heart, remembered the great souls who have attained the Lord's great mercy, and was overcome with tears. With a great struggle regaining his peacefulness, happy with transcendental envy, he said to Narada Muni:

14 Sriman Uddhava said: O all-knowing one, O best of the truthful, O best of the great sages, O lord, because you are the first teacher of the path of devotional service to the Lord, what you say is certainly true.

15 All that you have said and more is true of me. I know this and others also know.

16 Recently I went to Vraja and saw something that ground into dust my pride in my own great good fortune.

17 There I could understand the wonderful sweetness of Lord Krishna, His mercy, His love and His devotees.

18 By seeing them I became very fortunate and attained all the Lord's mercy. Thinking that I had attained the Lord's great mercy, I became flooded with bliss.

19 Singing about them again and again, I yearned to become their follower. Everyone knew. I cannot say more. O best of sages, I bow before you again and again. With plaintive words I beg you: Don't be so eager to hear of this.

20 Sri Pariksit said: Understanding the meaning of what Uddhava said, Rohini, who having stayed for a long time in Gokula was dearly loved by the people there, tearfully said:

21 Sri Rohini said: O servant of Lord Hari, I am happy. I have not a moment's worry. Please don't place on the path of my memory they whom misfortune has destroyed, who have not the slightest scent of good fortune, who are plunged in an ocean of sorrows, who are poisoned, who are set aflame by a host of burning volcanoes.

22 When Maharaj Vasudeva took me (to Mathura) Yasoda cried so bitterly her tears broke what is harder than thunderbolts. On his mouth who can place the news of the other women there, who were like the living dead?

23 When your master returned from His guru's home I, being a fool, briefly and sadly told Him their story.

24 His heart was not softened, for (He did not return, but in His stead) sent you, an eloquent speaker of messages.

25 Why, then, do you say that your master has given His best mercy to them?

26 When Krishna was in Vraja, from demons beginning with Putana and ending with Kesi, from demigods beginning with Varuna and Indra, from a serpent and other creatures, from the breaking of the old cart and the arjuna trees, what calamity did not attack Vraja before my own eyes? Still, the people there were not troubled.

27 It was as if they have become enchanted. They always wished for Krishna's welfare and they never considered their own.

28 Everything they did was for Krishna's happiness, done out of love.

29 Before your master did not do anything for their welfare. How can I describe what He does now that His goals are fulfilled?

30 Sri Pariksit said: Hearing this, wicked Kamsa's arrogant and senile mother, shaking her head, said:

31 Sri Padmavati said: Alas! From childhood Krishna protected in a forest of brambles the cows of these merciless cowherds!

32 They never gave Him even shoes! When, tortured by hunger, He drank a little milk, the women tied Him up!

33 Let them cry. Krishna suffered so much in the course of time. What must He do for them now?

34 Deeply intelligent Rohini, who was very dear to Vraja, ignored her words and chose to glorify (the people of Vraja).

35 Sri Rohini said: Krishna went to the Yadus' capitol, Mathura, killed His enemies, and then became the happy king of kings of kings.

36 Your master, to whom the defeated demigods bow down, in His heart does not remember them.

37 Sri Pariksit said: Unable to tolerate these words, Krishna's beloved queen Rukmini, who always stays in His heart said:

38 Sri Rukmini said: O mother, how, without understanding how His heart is softer than fresh butter, can you speak in this way?

39 All of you please hear what I have heard. When He sleeps at night sometimes He sweetly and lovingly calls many cows by name and sometimes he calls His charming gopa friends. Sometimes His transcendental form bends in three places and He pretends to place the flute to His mouth. Sometimes He says, "Mother, give Me some fresh butter!"

Sometimes He calls to me, "Sri Radha! Lalita!" Sometimes He says, "Candravali, why?" and tugs at my garment. Sometimes, as He sleeps, He softens the pillow with many tears.

40 Suddenly rising from the bed, He weeps, making sounds of grief, and by this we become plunged in an ocean of tormented grief.

41 Seeing something in a dream last night, He has become very depressed. Weeping in grief, He covers His head with a blanket and pretends to sleep. Today He has not done any of His regular duties.

42 Surrounded by her co-wives, Queen Satyabhama jealously said: O Sri Rukmini, why do you say "at night".

43 Awake He is dazed, as if in His heart He sleeps, and again and again He (laments) as when He slept. We are His wives in name only. His young gopi maidservants are more dear to Him than we.

44 Sri Pariksit said: Unable to tolerate these words, Rohini's son, glorious Balarama, who was the life-friend of Gokula, angrily said:

45 Sri Baladeva said: Girls, My brother is tricking us. His talk of the sorrows of the people there (in Vraja) is only His expert skill at cheating others.

46 Although, wishing to bring the (people there) to an auspicious condition of life, I stayed (in Vraja) for two months, with my words and deeds I was not able to do it.

47 Seeing that no one but Krishna could help them, with hundreds of promises I comforted them a little and then I quickly returned here.

48 I anxiously said: "Krishna, go at once to Vraja and with Your company save the lives of the people there."

49 His mouth said: "I will go," but His heart did not say it. His deeds bear witness to the real condition of His heart.

50 Sri Pariksit said: Hearing this, the Supreme Personality of Godhead, who is conquered by His dear devotees' love suddenly rose from bed and,

weeping loudly, went outside.

51 Overcome with compassion, and raining streams of tears from His blossoming lotus eyes, in a choked voice He said:

52 The Supreme Personality of Godhead said: Though struck by the greatest thunderbolt, My heart does not break in two.

53 I have forgotten their extraordinary love for Me and how they protected Me for a long time while I was a child.

54 May they somehow become happy. I have cruelly brought great suffering to they whose hearts are gentle.

55 All-knowing, dearest friend, brother Uddhava, what should I do? Please tell Me at once. Lift Me up from this ocean of grief.

56 Sri Pariksit said: Then Devaki, who loved her son and who was the dear friend of Nanda's wife, said: "You should give Your dear friends whatever they wish."

57 Then Padmavati, who is the Lord's old grandmother and Yaduraja Ugrasena's senile queen, who feared that now the kingdom would be given away in charity, and who felt insulted because Balarama's mother would not listen to her words, in order to protect her husband's kingdom, cleverly spoke, as if joking.

58 With her words to change His mind and bring an auspicious condition to Him, Lord Krishna, the only shelter of the Yadu family, she said:

59 Sri Padmavati said: Krishna, why are You troubled? Listen to my advice. With his own hand Garga Muni will calculate every morsel of food You two brothers ate for the eleven years You protected the cows in Nanda's home. Then I promise that my husband (Ugrasena) will give him (Nanda) twice that. I promise this.

60 Sri Pariksit said: As if He both heard and did not hear, and as if He did not understand at all, out of grief the Supreme Personality of Godhead spoke to Uddhava.

61 The Supreme Personality of Godhead said: O best of the wise, O you

who know all the wishes of Vraja's people, tell Me at once what they wish of Me.

62 Sri Pariksit said: Hearing the Lord's words Uddhava became filled with wonder and unhappy at heart. He sighed and unhappily said to Him:

63 Sriman Uddhava said: They do not wish the opulences of the king of kings of kings. They do not wish from You any glorious valuables. They do not wish anything but You in this life or the next.

64 Please give me the mercy of Your attention. I will speak, and then You may consider what should be done.

65 Previously (when the people of Vraja) saw the ornaments and other things You had sent back with Nanda, they became plunged in an ocean of grief and said:

66 "Alas! Alas! Alas! Now Krishna thinks we want these things (and giving them to us) is His mercy! Miserable! Miserable is the life—breath that still stays on our throats! Miserable! Miserable are Nanda and the gopas, who left Krishna behind and brought us these things!"

67 Now that they have given up hope that You will return, the people of Vraja, along with Your mother, Yasoda, are on the verge of death. Now they have begun a great fasting (until death).

68 Overcome with grief, and thinking he had committed an offense, Nanda could not speak for three days. Then, explaining with great reason, and repeating Your promise to return, He gave hope to the people of Vraja and saved their lives.

69 Sri Nanda said: My son sent these things as tokens of His love. He will keep His word. He will quickly return as soon as He finishes His duties there.

70 Sriman Uddhava said: Hearing these words, the simple—hearted people of Vraja believed them. Seeing these ornaments as signs of Your love, they placed them on their bodies.

71 They thought: "When He returns, Krishna will see that we followed His order by wearing these prasadam—ornaments and He will be very kind to

us."

72 When You did not personally return, but only sent me with a message, they all became as if dead.

73 Seeing this, I promised You would return, and with a great effort I saved their lives.

74 To attain You they have renounced all sense pleasures. Ask Your elder brother what condition they have attained.

75 Sri Pariksit said: Seeing that Devaki, Rukmini and the others were terrified of being separated from Him and their bowed faces were wilting and shedding tears out of love, Krishna's heart became softened and, agitated, He suddenly called for leaf-pages and a pot of ink.

76 "After I finish My duties and have comforted My friends here, I will soon return. O dear friends, please know this." With His own hand He wrote this comforting letter of love to make their faith strong.

77 Knowing what Krishna had done, and also knowing the hearts of the people of Vraja, Uddhava became very unhappy and exclaimed:

78 Sriman Uddhava said: Lord, Please understand the conclusion. Without the auspicious return of Your lotus feet, the people of Vraja cannot remain alive. They do not desire anything but this.

79 Sri Pariksit said: Shaking her head and laughing, Kamsa's mother, senile Padmavati said, "ah! Ah! Foolish Devaki, now I understand! Now I understand!

80 "By giving him milk again and again the cowherd people bewitched Uddhava so he would bring your son Krishna back to Vraja to help them. These rascals want Him to protect their cows in the terrible, impassable, bramble filled forest filled with wild animals."

81 Sri Pariksit said: Unable to bear hearing these horrible words, Rohini, who was Balarama's mother and Yasoda's dear friend, became angry and spoke.

82 Sri Rohini said: O mother of Kamsa, what is this about Krishna being

used to protect the cows? If they do not see Him, the people in Vraja cannot live for a moment.

83 When Krishna was behind a tree or something else, His friends would call out, "Sri Krishna! Krishna!" with a loud sound. Without Krishna every moment of the day and night became like a yuga for the people of Vraja. Again and again they looked for the sun or the pathway of dust or listened for the flute.

Note: When during the day Krishna was protecting the cows in the pasturing ground, the people of Vraja anxiously waited for His return. They looked to see how soon the sun would set (the time of Krishna's return), they looked in the distance for signs of dust raised by the cows' hooves (the harbinger of Krishna's return), and they listened for the sound of Krishna playing the flute.

84 Eager to play, He would happily wander with His elder brother, His friends, and the cows through many forests.

85 There are many splendid lakes fragrant with lotus flowers moving with the pastimes of many intoxicated water—birds and bumblebees. There the very wonderful Yamuna touches the land of Vraja. There many other rivers like the Yamuna gloriously flow from the Vindhya Hills and other places.

86 The charming river and lake shores are filled with delicate bakula flowers, covered with fresh grass, crowded with many different birds and animals free from natural feelings of enmity, decorated with many vines, trees, and bushes bowing down with the great weight of many splendid fruits, flowers, and blossoming twigs, and musical with the sounds of maddened peacocks and cuckoos. They are the object of Brahma's prayers.

87 In the land of Vraja, in Vrndavana forest, or on Govardhana Hill, places where there is no danger of their being killed or stolen, the cows, buffaloes, and other animals go in the morning, eat grass and drink water to their heart's content, and then voluntarily return to their homes in the evening.

Note: The people of Vraja have no need to lure Krishna back to protect the cows that can take care of themselves and need no protector.

88 The old lady said: O talkative child, then why have we heard that now, for want of protection, many of the cows and other animals have died?

89 Sri Pariksit said: Hearing this, Lord Krishna, bewildered, tormented with fears, His heart burning with pain, and His lotus face withered, tearfully looked at the face of Balarama, who knew all the news, past and present, of Vraja.

90 Balarama understood His brother's condition. Unable to remain peaceful as He remembered Vraja, weeping, He spoke.

91 Sri Balarama said: O Krishna, what can I say about the cows? Everyone in Vraja is dear to You. The deer, birds, trees, headed by the bhandiras and kadambas, vines, forest groves, and even the grass have now given up their lives for Your sake. Even the hills and rivers have withered and gone dry.

92 Brother, nourished by the hope that You will keep Your promise, a few humans remain alive. Surely You don't wish to hear any more.

93 If You are not kind to them now, then death will quickly be kind to them.

94 That You removed the poison from Kaliya lake makes them lament bitterly. Now please hear another reason for their lamentation.

95 The Yamuna river has very little water. It is almost dry. Govardhana Hill, which You personally held, has become stunted.

96 They do not eat, but because they still drink the nectar of Your name life does not leave them. Their future is a fire in the great dry forest.

97 Sri Pariksit said: Hearing this, gentle Krishna was overwhelmed with grief. Clinging to Balarama's neck, He loudly wept as if He were the most miserable person. The stream of His tears washed away the ointments decorating His body.

98 O mother, then Krishna and Balarama rolled about on the ground and, after a moment, fainted. Seeing the unprecedented nature of Their weeping and pain, Rohini, Devaki, Rukmini, Satyabhama, and everyone else in the palace's inner rooms became overwhelmed with grief. They wept again

and again.

99 Hearing from the palace's inner rooms screams of grief never heard before, Vasudeva and the Yadavas headed by Ugrasena quickly ran there. Arriving, and seeing their Lord in that way, they wept, overcome with grief. By seeing this sight, which had never been seen before, the people of the city and the brahmanas headed by Garga Muni also wept.

Part Two

Sri Goloka–mahatmya (*The Glory of Sri Goloka*)

The Nectar of the Supreme Personality of Godhead,
Part Two Sri Goloka–mahatmya (The Glory of Sri Goloka),

Chapter One: Vairagya (Renunciation)

Invocation

Obeisances to Lord Sri Krsna, the son of Vasudeva.

1 Sri Janamejaya said: My father, who dearly loved Lord Krsna, taught the rare, secret meaning of the scriptures to my mother.

Note: Srila Sanatana Gosvami begins his Digdarsini Tika commentary with the following prayers:

O Lord dressed in yellow silk, I who am full of love for You, have tied You with the ropes of hearing about Krsna, the ropes of meditating on You, and the chains of chanting Your names. Now I hold You tightly. You will never escape.

Obeisances to Lord Sri Gopinatha. Obeisances to Lord Sri Caitanyadeva. By taking shelter of the jewel of His form, even this dull and foolish person dances wonderfully.

2 O best of sages, as I drink the Bhagavatam–ocean's nectar, which is fragrant with the lotus flower of Your mouth, I am still not satiated.

3 O wise one, please relate more of the nectarean conversation of mother and son, who both relished the nectar of Lord Kṛṣṇa's lotus feet.

Note: Śrīla Sanātana Gosvāmī explains that the mother is Uttara and the son Maharaj Parīkṣit.

4 Śrī Jaiminī said: O king, what they said even the all-knowing sages and the seers of Brahman cannot know or describe by their own powers.

Note: Śrīla Sanātana Gosvāmī explains that the topic of their conversation was the glory of Goloka Vṛndāvana.

5 By the mercy of Sukadeva Gosvāmī, who is an ocean of the nectar of devotion to Kṛṣṇa, I stayed by the side of King Parīkṣit and Uttara—devī and directly heard what they said.

Note: Śrīla Sanātana Gosvāmī explains that only the mercy of a great devotee can one understand or speak the nectar of Śrīmad Bhāgavatam.

6 O fortunate one, now please hear the glory of Goloka, which although a great secret, the Vedas say may be revealed to an affectionate disciple.

7 When she heard this description of Lord Kṛṣṇa's great mercy, your grandmother became filled with bliss.

8–9 Wishing to hear of (1) the result of great devotion to Lord Gopikānta and (2) the Lord's pastime—place above Vaikuntha, and not fully understanding them in her heart, she asked Śrī Parīkṣit:

10 Śrī Uttara said: Three worlds are abodes for materialistic householders who perform pious deeds. Above them are four worlds that are abodes for they who are not householders.

Note: Śrīla Sanātana Gosvāmī explains that the three worlds are the Bhūh, Bhuvah, and Svah planets. The householders here wish to enjoy the fruits of their work. Householders that have no material desires, by performing prescribed duties may go to Maharloka or the other higher planets, and, when their hearts are pure, may become liberated. This is described in Śrīmad Bhāgavatam (4.24.29):

"A person who executes his occupational duty properly for one hundred

births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Shiva. A person who is directly surrendered to Lord Krsna, or Vishnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Shiva and other demigods attain these planets after the destruction of this material world."*

The persons who are not householders are the naistika—brahmacaris, vanaprasthas, and sannyasis. The four realms they attain are Maharloka, Janaloka, Tapoloka, and Satyaloka. The ultimate fate of these renounced souls is described in Srimad-Bhagavatam (2.6.20):

"The Spiritual world, which consists of three-fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds."*

11 When their enjoyments are ended they all return. Some who go to Maharloka and the other higher planets become liberated with Lord Brahma.

Note: Srila Sanatana Gosvami explains they who have material desires again take birth, but they who have no material desires and only act out of duty become liberated.

12 Some, after enjoying on Arcirloka and other planets, attain liberation. The renounced souls devoted to transcendental knowledge attain liberation at once.

Note: Srila Sanatana Gosvami explains that Arcih is the demigod of fire and the other planets here are the planets in the Sisumara circle. This is described in Srimad-Bhagavatam 2.2.24–31.

13 The Lord's devotees that have material desires enjoy according to their own desires and when they become purified they also attain that abode.

14 The devotees that have no material desires at once attain the blissful spiritual realm of Vaikuntha, which even the liberated souls cannot attain.

Note: Srila Sanatana Gosvami here quotes the description of Vaikuntha in

Srimad Bhagavatam 2.2.17–18, 2.9.9–10, and 10.28.14–15.

15 Eternally and in many different ways experiencing there the happiness of direct service to Lord Kṛṣṇa's lotus feet, a happiness that eclipses impersonal liberation, they feel great bliss.

16 Some are devotees situated in knowledge (jñāna-bhakta), some are pure devotees (suddha-bhakta), some are devotees situated in love (prema-bhakta), some are devotees situated in great love (premapara-bhakta), and some are overwhelmed by love (prematura-bhakta).

Note: Śrīla Sanātana Gosvāmī explains that here four and a half, with the jñāna-bhaktas the half, kinds of love are described. The devotion of the jñāna-bhaktas is mixed with the desire for knowledge. The knowledge here is not the pathetic liberation of the impersonalists, but rather the awareness of the glories of serving the Lord's lotus feet. Maharaj Bharata is an example of the jñāna-bhaktas.

The suddha-bhaktas are devoted to the nine processes of devotional service. Their devotion is not distracted by fruitive work, the desire for knowledge, or non-devotional renunciation. Maharaj Ambarīṣa is an example of the suddha-bhaktas.

The prema-bhaktas want only to serve the Lord's lotus feet with love. Hanuman is an example of the prema-bhaktas.

The premapara-bhaktas are the Lord's affectionate associates who by the Lord's boundless mercy are tied by the chains of affectionately gazing at the Lord, gazing at the Lord with the longings of love, friendship with the Lord, and close friendship where they joke with the Lord. The Pāṇḍavas are examples of the premapara-bhaktas.

The prematura-bhaktas are always overwhelmed by the treasure of wonderful love. Uddhava and the Yādavas are examples of the prematura-bhaktas.

Although Vaikuntha cannot be attained without love for the Lord, there are varying degrees of that love. Thus the prema-bhaktas are better than the suddha-bhaktas, the premapara-bhaktas better than the prema-bhaktas, and the prematura-bhaktas better than the

premapara–bhaktas.

17 These different kinds of devotees do not attain the same results. Still, in Vaikuntha one is not considered better than the others.

18 Sarupya–mukti, Samipya–mukti, and the other kinds of liberation are also all equal. What place is better than Vaikuntha? The Vedas do not say.

Note: Srila Sanatana Gosvami explains that sarupya–mukti is the liberation where one attains a four–armed form like the Lord's, and samipya–mukti is the liberation where one always stays near the Lord.

19 Each in his own part of Vaikuntha, each according to his own kind of love, and each attaining his own object of love, everyone is happy.

Note: Srila Sanatana Gosvami explains that Ayodhya, Dvaraka and the many other abodes of the Lord are situated in Vaikuntha. This is described in the Vedic literatures:

The Lord's many favourite cities that rest on the earth also exist in Vaikuntha so the Lord may enjoy different pastimes in them.

20 The devotees in the different mellow have all attained the highest happiness. Still, what is the destination of they who are devoted to the Lord who performs the rasa–lila?

21–22 My heart is not happy if others attain the same destination attained by the loving devotees who chant the holy names and who, indifferent to all material goals, yearn to become Sri Radha's maidservants. I cannot tolerate that others attain the same destination as that attained by Nanda, Yasoda and their associates.

Note: Srila Sanatana Gosvami explains that the "others" here are the Pandavas and Yadavas.

23 The most sublime of millions of glories rest in them as many rivers enter the ocean.

24 They must have their own place above Vaikuntha. Please show it to me and rescue me.

Note: Srila Sanatana Gosvami explains that the word "prakasya" means "please show me by describing it" and "uddharasva" means "please rescue me from this ocean of unhappiness filled with waves of doubts and whirlpools of illusions."

The description of the glories of Goloka Vrndavana, which is above the material worlds, which is not destroyed at the time of cosmic devastation, and which is above even the realms of Vaikuntha, is the answer to this question of Uttara-devi.

25 Sri Jaimini said: Delighted by his mother's beautiful question, the son bowed before her and shedding tears and the hairs of his body erect in ecstasy, began to speak.

26 Sri Pariksit said: O mother for whom Lord Krsna is your very life and who cannot bear separation from Him, you can ask such a question. Others cannot.

Srila Sanatana Gosvami explains that the word "Krsna-jivite" may also mean "you whom Krsna rescued from Asvatthama's' brahmastra-weapon".

That Uttara could not bear separation from Lord Krsna is described in Srimad-Bhagavatam 1.10.9-10.

That Lord Krsna is her very life and that she cannot bear separation from Him show that Uttara is a very exalted devotee. For this reason it is proper for her, and not others, to ask this question.

27 In your womb I have taken a very pious birth as the grandson of Subhadra's husband, who was your dear friend.

Srila Sanatana Gosvami explains that Subhadra was Lord Krsna's sister and her husband was Arjuna.

28-32 Bowing down before Lord Krsna who, holding a club and cakra, in your own womb protected both you and me from the brahmastra, who in my childhood made me search, as the great devotees do, again and again for His own form in the world of men, who gave me the virtues of the great souls, who made me famous for subduing Kali, who gave me wonderful royal opulence, who filled me with despair by arranging a brahmana's curse, who in the form of His disciple told me of the curse,

which I welcomed, who as Lord Vasudeva dragged me from the blind well of my home and made me sit by the Ganges, fasting until death, who in the form of Sri Sukadev Gosvami taught me the truth in the assembly of sages, dispelled my fears, and delighted me, who by giving me the company of His dear devotees now makes me drink the nectar of words about Him, and who is kind without limit, I, nourished by the brahmana's words, with a single heart, at this, my last moment, will speak the answer to your question, an answer that contains the essence of all Vaishnava scriptures.

Srila Sanatana Gosvami explains that these activities of King Pariksit are described in the following verse of Srimad-Bhagavatam 1.12.9, 10.1.6, 1.12.8-9, 1.12.30, 1.12.19-25, 1.18.37, 1.19.14 and 1.19.2.

33-34 I could satisfy you by quoting and explaining the Sruti and Smṛti, but instead I will tell a story I got from the mercy of my guru, a story that will explain and dispel all doubts.

35-37 In ancient times a certain penniless brahmana who lived in Pragjyotisa-pura, who had no knowledge of the scriptures, and who with the desire for great wealth daily worshipped goddess Kama-devi there with faith, in a dream received from the satisfied goddess a ten-syllable mantra for the worship of Lord Madana-Gopala's lotus feet, a mantra that was spoken with instructions on its use in meditation and various kinds of worship and was like a great treasure.

38 By the goddess' instruction always chanting the mantra in a secluded place, he gave up all desire for wealth and became happy at heart.

Srila Sanatana Gosvami explains that, thinking it only a dream, the brahmana did not at once chant the mantra. Only when she instructed him again, in a second dream, did he chant it.

39 Although he could not understand the truth, he thought there was both a spiritual goal to be attained and a way to attain it.

Srila Sanatana Gosvami explains that although formerly he had no interest in anything spiritual, now, by the power of the mantra, he had faith in a spiritual goal and a way to attain it.

40 Renouncing his home and other things, and maintaining his body by

begging as he wandered to the holy places, he came to the place where the Ganges meets the ocean.

Srila Sanatana Gosvami explains that as he travelled to the holy places he became free from sin and material desires.

41 At the Ganges' shore he saw many dutiful brahmanas who were learned in all knowledge and were mostly householders.

Srila Sanatana Gosvami explains that the branches of knowledge these brahmanas knew are described in the Vishnu Purana:

The fourteen branches of knowledge are: The four Vedas, the Vedangas, the Mimamsa, and many nyaya–sastras, the dharma–sastras and the Puranas.

42 He heard them describe the regular and occasional ritual duties by which one attains material things and goes to Svargaloka.

43 Seeing their faith in these various duties, he also had faith and he acted on their teachings.

44 By the goddess' order he regularly chanted the mantra in secret. By the mantra's power his heart was not satisfied with these karma–rituals.

45 Dissatisfied, he went to Varanasi, where he saw many people from different countries, mostly sannyasis, debating the theories of monism.

46 He offered obeisances to Lord Visvesvara and then, going to each monastery, offered obeisances to the sannyasis, conversed with them, and rested by their side.

47 Their intelligence clear in the Vedas, they spoke as if liberation stood in the palms of their hands. He thought about the essence of their views.

48–49 Again and again hearing from them the words of Vedanta, which proclaim the superiority of impersonal liberation, bathing at the Manikarna–ghata, gazing at Lord Visvesvara, happily staying among them, and eating many sweets, he wished to take sannyasa.

50 Because it brought happiness to his heart, he did not stop respectfully

chanting the mantra the goddess gave. Then one night in a dream he saw the Deity of the mantra.

51 Attracted by the Deity's handsomeness, he became filled with bliss. Now his heart had no power to do anything but chant.

Srila Sanatana Gosvami explains that his heart was no longer attracted to sannyasa, ritual bathing, or other activities.

52 The poor fellow was bewildered about what to do. Then, accompanied by the goddess, Lord Shiva appeared in a dream and gave him this instruction.

Srila Sanatana Gosvami explains that he thought, "Should I take sannyasa, or should I chant this mantra?"

53 Fool, don't take sannyasa! At once go to Sri Mathura. There, in Vrndavana, your desires will be fulfilled.

54 Eager to go to Mathura, and glorifying it again and again, as he went there he came to Prayaga.

Srila Sanatana Gosvami explains that again and again he called out, "O Mathura! O Mathura! with great love.

55 There he saw hundreds of saintly persons who had come at sunrise in the month of Magha to bathe there at that king of holy places, which was beautiful with the Ganges and Yamuna, and which was touched by Lord Madhava's glistening lotus feet.

56 Everywhere he saw them, with songs, obeisances, prayers, nama-sankirtana, instrumental music, and dancing, observing a beautiful festival of the worship of Lord Vishnu.

57-59 Ignorant, and struck with wonder, he asked the Vaishnavas: "O singers, O reciters of prayers, O you who fall to the ground as sticks, O musicians, O you calling out Rama! Krsna!, O you crying, O you with beautiful tilaka, O you wearing a beautiful garland, be quite for a moment, stop making so much noise, and tell me: what are you doing? Whom are you worshipping with such reverence?"

60 Hearing this, some laughed at him, some said, "Fool, be quiet!", and some, kind to the poor fellow, said:

61 "O son of a brahmana, you don't know anything. Your intelligence is confused. Don't again and again call out to the Vaishnavas, and don't talk to them in this way.

62 "Initiated by a guru in mantras and rules of worship, we always worship Lord Vishnu, the Supreme Personality of Godhead.

63 "O best of brahmanas, some of us worship the form of Lord Nrsimha, some Lord Ramacandra, and some Lord Gopala. We worship Lord Vishnu, who has many forms."

64 Sri Pariksit said: Embarrassed, the brahmana humbly and cheerfully asked, "Where does He live? What benediction can He give?"

65 The Vaishnavas said: "He is the Supreme Personality of Godhead. He lives everywhere eternally. He is within and He is without. No one is like Him.

66 He, the supersoul in everyone's heart, the master of the demigods that control the universes, the handsome person whose form is full of eternity, knowledge and bliss, eternally lives in Vaikunthaloka. He gives Himself as a gift to His servants.

67 The Sruti and Smṛti offer prayers to Him. Who can speak his glories? In this place again and again you may hear the Puranas that describe Him.

Srila Sanatana Gosvami explains that the question in the second sentence is answered in the third.

68 Gaze on Lord Madhava, the Deity form of the Lord of the universes, and soon you will understand everything.

69 Sri Pariksit said: Gazing at Lord Madhava and bowing down, he saw that Madhava and the Madana–Gopala he meditated on in his mantra were the same person.

70 There he heard some passages of the Purana in the Vaishnavas' company and he saw the many forms of Lord Vishnu they worshipped.

Srila Sanatana Gosvami explains that the word "tatra" means "in Prayaga, near the Deity of Lord Madhava", and "kincit" means "the Magha–mahatmya and other passages".

71 Bewildered, and still not understanding, He thought: The Lord of my mantra is the Lord of the universes, and Lord Madhava is the Lord of the devotees.

Srila Sanatana Gosvami explains that he did not understand that Lord Madana–Gopala, the Deity of His mantra, and the Deity of Lord Madhava were the same person.

72 He wondered: Is the Lord I worship a person different from the Lord they worship, Madhava, the Lord of the universes?

73 This Lord has four arms decorated with conch, cakra, club and lotus. My Lord is not like He. How can my Lord be the same person as Lord Madhava?

74 My Lord does not have a form half–man and half–lion. He is not a dwarf. He does not have forms of a fish, tortoise, boar or other animals.

75 He is not Ramacandra, who is a king and holds a bow in His hand. He is like the Gopala worshipped here by some.

76 Still, I don't think my Lord is the Lord of the universes. He is not like the Lord I heard of in the Magha–mahatmya and the other passages.

77 Holding a flute to His mouth, and decorated with forest flowers, He protects the cows with His cowherd–boy friends. A despot who enjoys pastimes with the gopis, He jumps over the religion of the pious.

78 By the power of the goddess I found bliss in worshipping Him. I will never give Him up or stop chanting His mantra.

79 Chanting his mantra in a secluded place by the power of associating with the devotees he saw his Lord.

80 He fainted in ecstasy. When somehow he again stood, he lamented that so much time for chanting had been lost:

81 How has this calamity happened to me? This is a great obstacle. Night has come, but I have not completed my chanting.

82 Was I overcome by sleep? Was I possessed by a ghost? Ah, I am so wretched that even in this misfortune my heart somehow feels happy.

83 Lamenting and fasting, he fell asleep. Lord Madhava then consoled him, saying:

84 Remember, O brahmana, the words of Lord Shiva, the master of the kings of the universe and the husband of Uma. Go on the Yamuna's path to Sri Vrndavana.

85 By my mercy you will find uncommon happiness there. Don't delay.

86 He rose early in the morning and, a happy man, began his journey. Gradually he reached Mathura City and he bathed at Visrama-tirtha.

87 Then he went to Vrndavana. As He chanted, in meditation he saw the Lord's associates. At every moment he rejoiced.

88 Not seeing anyone in that land decorated with cows, he wandered here and there. Then he heard crying east of Kesi-tirtha.

Srila Sanatana Gosvami explains that he did not see any people, only cows. Kesi-tirtha is glorified in the Varaha Purana, Mathura-mahatmya

"Kesi-tirtha, where Kesi died, is hundreds of times more sacred than the Ganges, and Visrama-tirtha, where Lord Hari rested, is hundreds of times more sacred than Kesi-tirtha,"

89 He went in that direction. Hearing a human lovingly chanting the holy names, again and again he searched for him.

90 Because of the forest's blinding darkness he could not see anyone. Concluding that the sound was coming from the Yamuna's shore, he eagerly went there.

91 There, in a kadamba grove, he saw a handsome youth with delicate limbs dressed as a cowherd boy.

Srila Sanatana Gosvami explains that the youth wore a peacock–feather crown and was holding a flute, buffalo horn, bugle, stick and other objects.

92 Mistakenly thinking this was his worshipable Deity, in great happiness he called out, O Gopala! and to offer respects fell as a stick to the ground.

Srila Sanatana Gosvami explains that the brahmana thought this person was Krsna because of his dress and ornaments.

93–94 Returning to external vision, this person, who was the crest–jewel of they who know everything, could understand that this was a brahmana of Mathura living in Kama–desa and engaged in the worship of Lord Madana–Gopala. He came out from the forest grove, lifted his guest up, bowed before him, embraced him, and made him sit by his side.

Srila Sanatana Gosvami explains that this person could understand that his guest had been sent by Sri Radha.

95 He pleased him with hospitality and, to gain his trust, with a smile revealed something of what he had seen in life.

96 Aware that this was a cowherd boy, and thinking him his dearest friend, the brahmana, full of faith, happily narrated the story of his entire life.

97 Thinking him the best of they who know everything, the humble brahmana plaintively said to the exalted cowherd–boy.

98 The brahmana said: I have heard of many goals of life and many ways to attain them, but I do not have the power to determine what goal should be sought and how it is attained.

Srila Sanatana Gosvami explains that some of the goals here are attainment of Svargaloka and attainment of impersonal liberation, and some of the methods to attain them are karma (pious fruitive activity) and jnana (philosophical speculation). The brahmana had heard of these at the Ganges shore, at Varanasi, and at other places.

99 I always follow the goddess' orders. What am I doing? What will be the result? I don't know.

100 Thinking my life wasted, I yearn for death. It is only by the mercy of Lord Madhava and the two Shivas that I live.

Srila Sanatana Gosvami explains that the two Shivas here are Lord Shiva and Goddess Kama–devi (Parvati).

101 Here today I have attained you, who are very kind, who know everything, and who are like my own Lord. I am surrendered to you. Please rescue me, a wretched man.

Srila Sanatana Gosvami explains that the word "svadevavat" means "like Lord Madana–Gopala" and the word "samuddhara" means "please rescue me from the ocean of doubt", or "please rescue me from the ocean of repeated birth and death."

102 Sri Parikṣit said: Respectfully hearing these words, he thought: This person has attained the goal of life. He has attained all that is good.

103 For him only the direct sight of the Lord's lotus feet remains. He should not be attached to chanting mantras. He should be attached to chanting the Lord's holy names.

104–5 There is no way other than the worship of Sri Madana–Gopala's lotus feet, a worship that consists mostly of glorification of His holy names, that gives a result beyond what one can desire, and that should be performed with faithful and respectful sighting of the places where the Lord enjoyed pastimes.

106 There is no goal other than pure love, which mocks the four goals of life and conquers the Lord's lotus feet.

Srila Sanatana Gosvami explains that the four goals of life are material piety, economic development, sense gratification, and liberation.

107 Therefore to enlighten him and remove his doubts I will tell all of my own story.

108 Although the great souls think a person would not speak his own glories, there is not another story that will be good for him.

109 Thinking in this way, the very experienced cowherd boy turned to the brahmana and, as a sage speaking the Puranas to a company of sages, began to tell of his own experience.

Srila Sanatana Gosvami quotes Devala Muni's definition of a sage:

"A sage is one who is celibate, very austere, who eats little, controls his senses, speaks the truth, and has the power both to curse and to forgive.

110 The cowherd boy Gopa-kumara said: For this there are many histories in the scriptures. Still, as I remember, I will tell the story of my own life and what I experienced in ecstatic trance.

Srila Sanatana Gosvami explains that the word "moha" means "what I experienced in the trance of love for the Lord" and "adi" means "and other very confidential topics".

111-2 O best of brahmanas, I, the young son of a vaisya cowherd of Govardhana Hill, accompanied by young friends, tend my cows on Govardhana, the Yamuna's shore, here in Vrndavana forest, and in the circle of Mathura.

Srila Sanatana Gosvami here quotes the description of the activities of the cowherd boys in Srimad-Bhagavatam 10.24.21. He also notes that later in the book it will be revealed that Gopa-kumara's eternal rasa is as a cowherd boy.

113-6 In the middle of the forest we always see a great brahmana whose form is splendid, who is rich in renunciation, and who wanders here and there again and again chanting the holy names of Lord Krsna, sometimes engaged in japa and meditation, sometimes dancing, sometimes singing, sometimes laughing loudly, sometimes crying, sometimes falling to the ground, sometimes rolling on the ground as a madman, sometimes loudly calling out, sometimes fainting unconscious, sometimes muddying the ground with a stream of tears of love, and sometimes lying as a corpse on the dust of the cowpath.

117 Out of curiosity we boys always go to see him. When we come he bows down to us with devotion.

118 Out of love he tightly embraces us and kisses our bodies. As if we

were his dearest friends, he cannot leave us.

119 He was pleased by my gifts of milk and other services. One day, finding me on the Yamuna's shore, he embraced me and said:

120 Child, if you wish the perfection desired by all, then bathe in Kesi-tirtha and you may take from me the mercy of the Lord of the universes.

121 Then, when I had bathed, he, the crest jewel of the merciful, who, although he was indifferent to all material things had all his desires fulfilled, taught me your mantra.

Srila Sanatana Gosvami explains that this was the same ten-syllable mantra the brahmana chanted.

122 Then, to teach the method of worship he began to describe the Lord, the object of meditation. Overcome with love, and crying as a woman separated from her love, he suddenly fainted in ecstasy.

123 When he became conscious again I was too frightened to ask him anything. His mind fixed on something else, he suddenly rose and left. I never met him again.

124 What had I obtained? What result would it bring? How should the mantra be chanted? I did not know anything.

125 Out of respect for his words this mantra alone was on my mouth. Unnoticed by anyone, I eagerly chanted it at every moment.

Srila Sanatana Gosvami explains that he chanted the mantra silently. The word "kautukat" may also mean "filled with wonder".

126 By the power of that great person my heart became purified as I chanted. Then I developed faith.

127 Thinking of his words I decided that this mantra would lead me to the Lord of the universes. I became happy and I was dedicated to chanting it.

128 I thought: What is the Lord of the universes like? When will I see Him? Intent only on Him, I left my home and everything and went to the

Ganges.

129 Hearing a conchshell I went to the riverbank. Seeing a brahmana worshipping a Salagrama-sila, I bowed down in respect.

130 I asked him: O Svami, whom are you worshipping? He smiled and said: Child, don't you know? This is the Lord of the universes.

131 When I heard this I became happy as a penniless man who finds a treasure or a man who finds his long-lost dearest friend.

132 I gazed at the Lord of the universes and with faith I fell down as a stick to offer respects. By the brahmana's mercy I got the water of the Lord's feet and the prasadam offered to Him.

133 When he was about to go home he put the Lord of the universes to rest in a box. When I saw this I became very unhappy and, shedding tears, I lamented:

134 Alas! Alas! The Supreme Lord is put in a very unsuitable box. He has not eaten anything. How can He sleep if He is hungry.

135 O best of brahmanas, that there might be another Lord of the universes in another place, I did not understand.

136 Me, who was sincerely aggrieved, the humble brahmana, as if embarrassed, comforted and said:

137 O new Vaishnava, what more can I, a poor man do? I offer to the Lord of the universes only what I myself can eat.

138–40 If you wish to see His opulence and a great festival of His worship, then to the nearby palace of this country's saintly king, who loves to worship Lord Vishnu. There you will directly see the Lord of the universes, who is so difficult to see. There you will see your heart filled with bliss. For now come to my home and eat the food that Lord Vishnu has enjoyed.

141 I was delighted to hear his words. Even though I was hungry I did not go to his home, but I bowed down before him and, following the path he showed, at once went to the palace.

142 From far away I heard unprecedented tumultuous sounds of the worship of the Lord of the universes. I asked question of the people there.

Srila Sanatana Gosvami explains that the sounds were wonderful singing and instrumental music. The questions asked may have been "Where is the Lord of the universes?" or "What are these sounds?"

143 Understanding that the Lord of the universes was there, I, not stopped by anyone, quickly entered to see Him. There before my eyes I saw Him, a conchshell, disc, lotus and club in the splendid hands of His four handsome arms...

Srila Sanatana Gosvami explains that he understood either: 1. where the sounds were coming from, or 2. where the Lord of the universes was. Without being stopped by anyone, he quickly entered the temple.

144 ...all His limbs very handsome, splendid as a new cloud, dressed in yellow silk, rich with a garland of forest flowers, decorated with golden ornaments, His youthful form beyond description, His face a full moon, His smile nectar, His eyes lotus flowers,...

145 ...worshipped by His devoted servants with a host of rare and glorious things, seeing the dancing and other entertainments played before Him, sitting on a wonderful throne, and served with a flood of paraphernalia.

146 Filled with bliss, again and again I fell down as a stick to offer obeisances. I thought: Today I saw what I wished to see.

147 Now my birth is a success. I will never leave this place. By the Vaishnavas' mercy I happily lived there.

148–9 O brahmana, I ate the prasadam of Lord Vishnu, saw the great festival of His worship, heard the glories of worshipping Him, and secretly chanted my mantra with great care. Still, the beauty of Vrajabhumi and the happiness of playing as a cowherd boy never left my heart.

Srila Sanatana Gosvami quotes the following verse glorifying the prasadam of Lord Vishnu.

"In Kali–yuga they who eat Lord Vishnu's prasadam attain the same result

said to be gained by fasting for six months."

The word "kadacit" here means "awake or even asleep".

150 Happily staying there for some days, I developed a great yearning to worship the Lord in that way.

151 The king, who was sonless, and who, seeing my good character, affectionately considered me his adopted son even though I was a foreigner, soon died.

152 Inheriting his kingdom, I increased the bliss of the worship of Lord Vishnu. Every day many saintly devotees enjoyed His prasadam.

153 Not attached to any of this, I remained as before. I chanted my mantra and I ate the Lord's prasadam.

Srila Sanatana Gosvami explains that by the mantra's power he remained unattached to the royal opulences there. He continued to live as an unattached, penniless person, as he had before he inherited the kingdom. He accepted only the Lord's prasadam, and that only to maintain his body.

154 Although I divided the kingdom among the king's associates, still it made me very unhappy.

Srila Sanatana Gosvami explains that a kingdom does not please an intelligent Vaishnava.

155 Sometimes I was afraid of other kingdoms. Sometimes the emperor's orders curtailed my independence.

156 Sometimes a pious person would not eat the prasadam of the Lord of the universes because it had been touched by someone else, or carried outside.

Srila Sanatana Gosvami explains that these bewildered brahmanas were concerned that the prasadam may have been touched by a non-brahmana. The prasadam of the Lord never becomes contaminated. This is confirmed by the following words of the Vishnu Purana:

"O brahmana, one should not consider whether it is proper to eat or not to

eat the food, drink, or other things offered to the Lord of the universes. These offerings are spiritual as Lord Vishnu Himself is spiritual. Brahmanas who make such distinctions in eating the Lord's prasadam become afflicted with disease and bereft of wife and children. They go to a hell from which they do not easily return."

157 At this my heart was wounded by a arrow and I became despondent. Still, I could not leave the Lord I so yearned to see.

158 At this time some saintly pilgrims who had come from the southern countries said:

159 In Purusottama–ksetra Nilacala, by the shore of the salt–water ocean, the Lord of the universes (Jagannatha) is splendidly manifest in a spiritual form of wood.

Srila Sanatana Gosvami quotes the Padma Purana's description of Lord Jagannatha:

"On the northern shore of the ocean, in Purusottama–ksetra, the supremely blissful Personality of Godhead pretends to be made of wood."

The Vishnu Purana explains:

In the country of Orissa, in Nilacala in Purusottama–ksetra, the spiritual and blissful Personality of Godhead appears as the wooden Deity named Lord Jagannatha."

160 Opulent and powerful, He personally protects the kingdom of Orissa. He is glorious. He loves His servants.

Srila Sanatana Gosvami quotes the Tattva–yamala:

"In Bharata–varsa, in the country of Orissa, in Bhu–svarga, in Purusottama–ksetra, the Lord of the universes (Jagannatha), who makes the devotees fearless, whose pastimes are like those of a human being, and who grants liberation, appears in a form of wood."

161 The goddess of fortune personally cooks for Him. When He has eaten, the merciful Lord gives His remnants, which even the demigods cannot obtain, to His devotees."

Srila Sanatana Gosvami explains that the question may be asked: If the Lord eats the food, how is anything left? The answer is found in the word "dayaluna" (merciful). Although the Lord eats all that is offered to Him, and leaves no remnants, He mercifully makes it as full as before and then gives it to His devotees.

162 These remnants, called mahaprasadam, should be eaten without considering who has touched them or from where they were brought.

Srila Sanatana Gosvami quotes the Vedic literatures:

"The food cooked by the goddess of fortune, that the Supreme Personality of Godhead eats, is like Lord Vishnu Himself. One should not consider whether some unworthy person has touched it or not."

– Vedic literature

"Whether old, dried-up, or already tasted by someone else, the prasadam of the Lord removes all sins."

– Skanda Purana

"Whether touched by people of the lowest caste, people who have no caste, or people born of mixed caste, food once eaten by the Lord of the universes destroys all sins."

– Bhavisya Purana

"O king, there is no consideration whether or not some unworthy person has touched the Lord's prasadam, for by once touching it even the most unworthy person is at once purified."

– Tattva-yamala

"O brahmanas, if one desires liberation he should eat the Lord's prasadam at once, without considering whether it is the proper time, as one does in the candrayana-vrata."

– Garuda Purana

163 Oh, the glory of that place! Even an ass there becomes a four-armed resident of Vaikuntha. Anyone who goes there once is never born again.

Srila Sanatana Gosvami quotes Lord Brahma in the Brahma Purana:

"Oh, the glory of that place of 80 miles! When one goes there he sees that everyone is a four-armed resident of Vaikuntha."

Veda-vyasa explains in the Garuda Purana:

"When the demigods in heaven see that the people there are four-armed residents of Vaikuntha holding a conchshell, cakra, and lotus in their hands, again and again they faint."

Narada Muni says in the Bahv-rca-parisista

"The people who live there are all seen to be four-armed residents of Vaikuntha."

Veda-vyasa also says in the same scripture:

"Touching that place gives liberation to human beings. The Supreme Personality of Godhead enjoys pastimes there, playing as a wooden Deity. By performing difficult austerities for a hundred births one is able to touch that place and become equal to Lord Vishnu."

164 I heard that when blossoming-lotus-eyed Lord Jagannatha is seen, the seer's birth in this world brings a wonderful result never heard of before.

Srila Sanatana Gosvami quotes the following words spoken by Narada Muni to Prahlad Maharaj in the Padma Purana:

"They who see the Supreme Personality of Godhead who, gloriously manifest on the summit of Nilacala Hill, stands before all eyes and is seen by hearing of Him and in other ways also, attain Lord Vishnu's abode, what to speak of they who are like you."

165 Conquered by the desire to see Him, I at once gave up everything and, glorifying Lord Jagannatha, set out for the country of Orissa.

166 Quickly reaching that place, and falling down as a stick to offer respects to the people there, I entered the temple by the devotees' mercy.

167 From far away I saw the moon of the Supreme Person's face, a moon with large glistening eyes, a forehead decorated with jewel tilaka, a splendour like a glittering cloud, and a delightful glory of red lips, and shining with moonlight of a smile blossoming with all kindness.

168 Although I had a mind to go before Him, I was not able. I trembled with love, the hairs of my body stood erect, tears removed my power to see. Somehow I came to the Garuda–stambha.

160–70 As I gazed on Lord Jagannatha, who was adorned with splendid garments, ornaments, and garlands, whose eyes and heart were filled with happiness, who gracefully set on His throne, who enjoyed many offerings of delicious foods, who lovingly glanced at they who were bowing before Him, dancing, reciting prayers, playing musical instruments, and singing, and who was the abode of great glories, I suddenly fainted and fell to the ground.

171 Regaining consciousness, opening my eyes, and gazing into the Lord's eyes, I became like a madman. I suddenly ran to embrace the Lord.

172 I called out: "I can see the Lord I so long yearned to see! My life is a success! My life is a success! I have my Lord, the Lord of the universes!"

173 Striking me with sticks, the guards stopped me. Thoughtful and ashamed, I went outside and there I received mahaprasadam.

174–5 O brahmana, after eating the prasadam I again entered the Lord's temple. There I saw many blissful wonders. My mind cannot measure it. How can my mouth speak of it? There I spent the entire day filled with bliss.

176 At night there was a great festival of decorations and a great festival of flowers offered in folded hands. Then I left the temple.

177 Enjoying newer and newer festivals in the devotees' company, I was not aware how the time was passing. It was as if the grief of separation from Vrajabhumi had gone away.

178 I heard of in many accounts, and I also saw directly Lord Jagannatha's great mercy to His servants.

179 Nothing other than gazing at Lord Jagannatha pleased me. Even my desire to hear the Purana's description of the Lord's glories left me.

180 Sometimes I would suffer in my body or mind, but when I saw the lotus-eyed Lord my sufferings were at once destroyed.

181 I thought: "I have attained the goal of my life chanting". For many days I lived there very happily.

182 Then I began to yearn to do some confidential service for the Lord. That desire brought me great anxiety.

183–4 When, during great festivals, that country's king, who was a great servant of the Lord, came to see the Lord's glorious face, he brought many saintly visitors and filled the gardens. Then poor people like myself were no longer able to see the Lord whenever we wished.

Srila Sanatana Gosvami explains that the most important of these festivals was Rathayatra. Someone may protest that this action is not proper for a saintly king. The answer is given that the king brought with him many saintly persons eager to see Lord Jagannatha. The gardens were filled with the horses and other animals of the king's entourage.

185 One day when for this reason I felt sick at heart I saw my guru, who was overcome with love as he stood before Lord Jagannatha.

Srila Sanatana Gosvami explains that this was the guru who first gave him his mantra in Vrndavana.

186 He was not able to speak. My heart attracted by Lord Jagannatha's face, I did not see when he went somewhere else.

Srila Sanatana Gosvami explains the guru could not speak because he was overcome with love.

187 Searching here and there, one day I found him alone on the ocean's shore, dancing and chanting the holy names in ecstasy.

188 Seeing me falling down as a stick to offer obeisances, he blessed me, embraced me, and, knowing all, mercifully gave me the following instruction:

189 O child, whatever you desire, you should chant your mantra. By its power all will be fulfilled beyond what you can desire.

190 Knowing that chanting your mantra is also service to Lord Jagannatha. Have faith and never give up chanting.

191 By the mantra's power you will become an eternally youthful cowherd boy. Now your heart is worthy to attain that.

Srila Sanatana Gosvami explains that here the guru is giving his disciple a benediction.

192 Sometimes you will see me here and sometimes in Vrndavana.

After speaking these words of instruction, he suddenly left.

193 Distraught in separation from him, I went to see Lord Jagannatha. I became strong and again I chanted.

194–5 When I yearned to see Vrajabhumi, by Lord Jagannatha's glory the gardens there became like Vrndavana forest, the ocean like the Yamuna, and Nilacala Hill like Govardhana.

Srila Sanatana Gosvami explains that this happened by Lord Jagannatha's mercy.

196 Thus I lived happily there. Every day, after seeing Lord Jagannatha, I would follow my guru's order and chant to attain my desired perfection.

197 When the king's time was over, his eldest son, a very renounced soul, refused to accept the kingdom.

Srila Sanatana Gosvami explains that the king died. His son became very renounced by serving Lord Jagannatha.

198 After asking Him, by Lord Jagannatha's order looking for the signs of a great king, the ministers crowned me.

Srila Sanatana Gosvami explains that the king's eldest son refused the kingdom, and the younger sons and other relatives were not qualified to accept it. The king's ministers asked Lord Jagannatha what should be done. Lord Jagannatha might have said to them: "My devotee Gopa-kumara, who was born on Govardhana Hill, should be crowned king." Or then He might have said: "He on whom the signs of a great king are seen should be crowned king". Seeing the signs of a great king on Gopa-Kumara, they crowned him king. The signs of a king are described in Srimad-Bhagavatam (9.20.24) in these words:

"Maharaj Bharata, the son of Dusmanta, had the mark of Lord Krsna's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet."*

199 I expanded the great festivals of worshipping the Lord, and I specifically expanded the twelve great yatras, including the yatra to Gundica.

Srila Sanatana Gosvami explains that the twelve great yatras, beginning with Dolayatra, Damanakayatra, Candanayatra, Jalsanayatra, and Rathayatra, are performed in the twelve months. The yatra to Gundica is Rathayatra.

200 Coming in groups and meeting here, all the saintly persons on earth sang and danced with such ecstatic love they looked like madmen.

Srila Sanatana Gosvami explains that this statement may mean that they came for the twelve great yatras, or that they came for the Rathayatra. They came from the different sampradayas.

201 Personally living as a penniless man, and placing my kingdom and all royal enjoyments at Lord Jagannatha's lotus feet, I served Him according to my wish.

202 Sometimes the Lord jokes with His dear eternal servants and sometimes He enjoys loving pastimes with them.

203 When the blissful Lord playfully becomes motionless, the devotees following His pastimes become filled with wonder and bliss.

204 I yearned to become like those devotees. I was a newcomer. My faith was not fixed on Lord Jagannatha alone. How could I enjoy His mercy?

Srila Sanatana Gosvami explains that Gopa-kumara was attached to Vrndavana.

205 When I thought of the good fortune of the Orissan devotees I yearned to be like them and I became sick at heart.

206 The chanting of prayers, songs, and the holy names before the Lord reminded me of Mathura and filled me with pain.

207 By associating with the devotees I saw the lotus-eyed Lord. Then all my unhappiness disappeared and I did not wish to go anywhere.

208 Still, because I was a king my heart could not feel the same bliss it once felt to see the Lord.

209 Surrounded by kings, I could not enjoy the great yatra festivals to my heart's content.

210 Placing the burden of the kingdom on the king's sons, ministers, and relatives, I became aloof as before.

211 Chanting my mantra in a secluded place, and serving Lord Jagannatha's lotus feet to my heart's content, I lived happily.

212 Because the people continued to treat me with great respect I became very unhappy at heart.

213 One morning I went before the Lord to ask permission to go to Vrndavana, but when I gazed at His glorious face I forgot everything.

214 A year passed. One day I heard Mathura described by some people come from there.

215 That night, as I slept overcome with grief, the Lord, who suffers when others suffer, instructed me, saying:

Srila Sanatana Gosvami explains that the Lord here is Lord Jagannatha. The Lord could not tolerate His devotee's sufferings.

216 O cowherd boy, as this place is dear to Me, so is Mathura dear.
Mathura is even more dear, for it is the land of My birth.

217 It is decorated with the places of My childhood pastimes. I still live
there, enjoying pastimes.

Srila Sanatana Gosvami explains that the word "childhood" here also
includes the Lord's adolescence. The word "vibhraman" may also be
interpreted to mean "wandering here and there".

218 Why, your heart wavering so, do you suffer? Go there. In time you
will see me there in this form.

Srila Sanatana Gosvami explains that Gopa-kumara's heart wavered
between two decisions: "I will stay here", and "I will go there". In this way
he was filled with doubt and torn in two. The form the Lord predicts he
will see is the form of Madana-Gopala, the Deity of Gopa-kumara's
mantra.

219 That morning some priests from the temple came to my home and
gave me the Lord's order in the form of Lord Jagannatha's garland. Tying
the garland around my neck, and bowing down to offer respects to the
cakra, I went to the country of Mathura.

Srila Sanatana Gosvami explains that Gopa-kumara might think: "This is
just a false dream. Why, simply by words in a dream, should I leave this
place and go to another?" The sudden appearance of the priests with the
garland confirmed the Lord's order: "Go to Mathura".

Part Two,

Chapter Two Jnana (knowledge)

1–2 Sri Gopa–kumara said: O best of Mathura brahmanas, I bathed at Visrama–tirtha and then went to Vrndavana. To Govardhana and other places wandering as I wished, drinking milk, unnoticed by my former friends, and chanting my mantra, I passed some days.

3 My longing to see Lord Jagannatha making me see everything as if it were a dessert, I remembered Purusottama–ksetra.

Srila Sanatana Gosvami explains that this verse may mean that Gopa–kumara saw everything as if it were a desert. Lord Krsna lives in Vrndavana eternally. This is described in Srimad–Bhagavatam 4.8.42, 10.1.28, and 10.44.13.

4 Unhappy, I was returning to Orissa to see Lord Jagannatha when on the path by the Ganges shore I saw some brahmanas devoted to religious duties.

5 From those brahmanas learned in many scriptures I heard something wonderful: that in the sky above is a place named Svargaloka, where the demigods live.

6 That place is glorious with many airplanes. In it are no fears, sufferings, old–age, death, disease, or any other faults.

7 That very happy place, where the king is Indra, the elder brother of the Lord of the universes, is attained by performing many great pious deeds.

Srila Sanatana Gosvami explains that King Indra is the elder brother of Lord Vamana.

8 That realm, named Divya–svarga, is better than the realm of Vila–svarga, which is decorated with the forms of Lord Vishnu, Lord Sesa, and other forms of the Lord, and it is also better than Bhauma–svarga, which in its continents, countries, and other places, is splendid with festivals of worship for Lord Krsna, who appears in many forms.

Srila Sanatana Gosvami explains that Lord Vishnu is the Deity of Sitalaloka and Lord Sesa is the Deity of Saptamapatalaloka. The word "adi" refers to Deities described in the Ramayana, as well as to Lord Kapila, who is the Deity of Atalaloka, and the Rudras, who are the Deities of Vitalaloka.

The word "dvipa" refers to continents, such as Jambudvipa, the word "varsa" refers to countries such as Bharata–varsa, and the word "adi" refers to other places, such as the ocean of milk. In Plaksadvipa the Deity is Lord Surya, in Ilavrtā–varsa the Deity is Lord Sankarsana, and in Bhadrāsva the Deity is Lord Hayagriva, Thus in the different places are different forms of Lord Krsna, as is described in the fifth canto of Srimad–Bhagavatam. Divya–svarga is the abode of the demigods. The other svargas here are the other planets, below that realm.

10–11 Then I heard the wonderful story of Aditi's son Upendra, who is the Lord of the universes personally present there, enjoying pastimes, travelling on the king of birds, killing demons, always pleasing the demigods with playful, beautiful words, and worshipped by them as their own brother.

Srila Sanatana Gosvami explains that the king of birds is Garuda.

12 Yearning to see Him, I chanted my mantra, and in a very short time an airplane came. I happily entered into it and went to the realm of the demigods.

13 There I saw Lord Vishnu, His form filled with eternity knowledge and bliss, sitting on the throne of Garuda's graceful shoulders, surrounded by demigods, and worshipped by Narada who very sweetly played a vina. He

was the same Lord I had seen before in a king's palace by the Gange's shore.

Srila Sanatana Gosvami explains that this was the Lord four-armed form.

14 Now having attained the Lord I yearned to attain, seeing the Lord I yearned to see, and thinking I now had the goal of my life, from far away again and again I fell down as a stick to offer my respects. Then, with words melting with compassion, He called to me:

15 It is good, very good that you have come, O cowherd boy. Why should you fall down as a stick? Come close to Me without fear.

16 Respectfully brought before Him by demigods sent by Indra, I very carefully sat down.

17 Residing in the Nandana forest, and pleased with heavenly things, I was happy. I saw that there was no fear, lamentation, disease, death, withering, suffering, or old age.

18 There may have been some defects there but, enjoying the sight of the Lord of the universes, I did not consider them.

19 With the opulences of Svarga, day after day Indra worshipped the Lord as his brother, master and shelter.

Srila Sanatana Gosvami gives the parijata flower and the heavenly nectar as examples of the opulences of Svarga.

20–22 In my heart I thought: Indra is fortunate. Obtaining from Lord Vishnu fearlessness and mastery over the three worlds, he worships the Lord with celestial things, and the Lord personally accepts his offerings. Will the Lord be kind to me in this way?

With this desire I chanted my mantra and lived there.

23 Then Indra, having raped the dear wife of a great sage, ashamed, and fearing a curse, hid somewhere.

Srila Sanatana Gosvami explains that this event occurred soon after Gopa-kumara's desire was manifest. Indra hid in a lotus stem in

Manasa—sarovara.

24 Although they searched in many ways, the demigods could not find him. Because there was no king, the three worlds were overcome with calamities.

Srila Sanatana Gosvami explains that the calamities were caused by demons.

25 Then, on Lord Vishnu's order, the demigods sent by their guru, crowned me in Indra's place. I delighted Aditi and the others.

Srila Sanatana Gosvami explains that the guru here is Brhaspati. Why did Indra's mother Aditi, wife Saci, and many friends tolerate this? They were happy with this arrangement because it was the Lord's order.

26 I worshipped Aditi, Saci, Brhaspati, and the brahmanas. I made the three worlds always full of devotion to Lord Vishnu.

Srila Sanatana Gosvami explains that the word "jivam" here is a name of Brhaspati and the word "manayan" means "worshipping". Gopa—kumara made the worlds more full of Vishnu—bhakti than they had been under King Indra.

27 Although made king of Svarga by the Lord's order, I lived as before, a penniless man in the Nandana forest.

28 Fearing that I would become ungrateful, I did not give up my chanting. Thus I could never forget the land of Vraja.

29 Tormented by this, my face dried up. Noticing this, the Lord of the universes again and again pleased me with the touch of His lotus hand and the many nectars of His words.

30 Acting as if I were His elder brother, to please me He took and ate the food I offered Him.

31 With this I forgot my sufferings. I pleased Him with unprecedented worship and loved Him as one loves a younger brother.

32 Seeing that I had become well, glorious Upendra then went to His own

abode. Then I could not always see Him.

33 Then I became very unhappy. I yearned to go and see Lord Jagannatha, the master of Nilacala, who out of love never leaves they who take shelter of Him.

34 When Lord Vishnu appeared, His great mercy and the hope it brought me made all my sufferings disappear.

35 O brahmana, living as Indra there, I happily passed one year of the demigods.

36 Then Bhrgu and other great sages, who were mercifully going on foot to purify the holy places of the earth, unexpectedly came to Svarga.

Srila Sanatana Gosvami explains that the sages in this group included Marici, Angira, Pulastya and Pulaha. The great devotee Bhrgu Muni is glorified in Bhagavad-gita (10.25) and Srimad-Bhagavatam (3.11.30). The Ganges and other holy places become contaminated by the very sinful people that visit them. These sages were going to purify them again with the touch of their feet.

37 I gazed on them with wonder as all the demigods and sages, Brhaspati, and Lord Vishnu Himself worshipped them.

38 I, a novice whose heart was charmed by the bliss of serving Lord Vishnu, did not know them. Pushed by my friends, I also worshipped them.

39 They blessed me and then left by their own wish. Lord Upendra also disappeared. Then I asked the demigods:

40 Who are these sages that they are worshipped by demigods who receive the worship of human beings? What are their splendid glories? Where do they live?

41 Their hearts filled with envy, the embarrassed demigods did not speak. Then Brhaspati said:

42 Sri Brhaspati said: Above this realm is splendid Maharloka, which is attained by great pious deeds, and which does not perish when the three

worlds are destroyed.

43 As Indra's happiness is millions of times more than an earthly king's, so the Prajapatis' happiness is considered millions of times greater than of Indra's.

Srila Sanatana Gosvami explains that the Prajapatis here are Bhrgu Muni, and the other residents of Maharloka.

44 Taking shelter of the Lord sacrifices, and worshipping Him at every step, they live there very happily.

45 Sri Gopa-kumara said: hearing this, and losing interest in Indra's post, I yearned to see the Lord worshipped by these great, supremely worshipable sages.

46–7 Desiring this as I chanted my mantra, very soon I went by airplane up to that planet and there I saw all was faultless and beyond description. The happiness, opulence and worship was not like that in the three worlds.

Srila Sanatana Gosvami explains that the happiness there is faultless because: 1. there is no fear it will perish at the arrival of Brahma's night, 2. it is free from material rivalry, and 3. it is not a cause of future suffering. The opulence there is faultless because it is free from diminution and other faults. The worship is faultless because it is done without material motives.

48 When thousands of devotee sages perform great fire sacrifices, the Lord of sacrifices rises from the fire and enjoys pastimes of eating the offerings.

49 Charming the world's hearts and splendid as millions of suns, He who is the personification of sacrifices extends His hands, accepts the offerings, and blesses the worshippers.

Srila Sanatana Gosvami explains that the Lord of sacrifices is described in Srimad-Bhagavatam 3.13.35–36.

50 To me, filled with awe and reverence and happily bowing before Him, with His own hand He gave His prasadam remnants and said in a voice melting with compassion:

51 By His great mercy I attained unprecedented bliss and all my desires were fulfilled.

52 Wandering with the kind sages, I saw in every home the Lord of the universes.

Srila Sanatana Gosvami explains that this was the form of the Lord appearing in the midst of the sacrificial fire and eating the offerings.

53 Thinking I had attained all success, I very happily lived there. Then the great sages said to me:

Srila Sanatana Gosvami explains that Gopa-kumara thought that his birth and his mantra-chanting were successful because now, by the Lord's grace, he could directly see the many forms of the Lord of the universes.

54 The great sages said: O son of a gopa-vaisya, please accept from us the status of a brahmana in these worlds.

55 Become one of the great sages and worship with sacrifices the Lord of the universes you long desired to see.

56 Sri Gopa-kumara said: O brahmana, when I heard this I thought: There is great happiness in being a vaisya, for then I can serve both the Lord and His brahmana devotees.

57 By staying with these sages devoted only to sacrifices, I will become lax in chanting the mantra, taught by my spiritual guru, that shows me such good results.

Srila Sanatana Gosvami explains that from chanting this mantra came the results of kingdoms on earth, the kingship of Svarga, and the attainment of Maharloka.

58 Showing all respect to them, but not accepting the status of a brahmana, I continued to live there, enjoying the great happiness of the Prajapatis.

59 In that place is no fault, lamentation, or anxiety. There is nothing but festivals of sacrifices for the pleasure of the Lord of Sacrifices.

60 However, when the sacrifices are over, and the Lord disappears, there is suffering, and when the sacrifices are performed and the Lord appears, again there is happiness.

61 When the three worlds burn at the end of a thousand catur-yugas, a time that here is a single day, (the sages) go to Janaloka.

62 Then, when it was like night, and there were no sacrifices, the Lord of Sacrifices was not seen. For me this was a fire greater than the fire of devastation.

63 Then, going to Sri Purusottama-ksetra, which stands in the shade of an eternal banyan tree, I saw Lord Jagannatha. Thus I became happy.

Srila Sanatana Gosvami explains that because it is shaded by that eternal banyan tree, Purusottama-ksetra is not destroyed at the time of cosmic devastation, but stays there eternally.

64 When I returned to Maharloka my chanting done in secret as before, made me unhappy, for I wished to see the earth.

Srila Sanatana Gosvami explains that he wished to see Vrndavana.

65–6 When I worshipped Him, the Lord, who was an ocean of kindness, appeared, and when He affectionately called me and gracefully ate what I offered, all my unhappiness went away, as darkness goes with the rising of the sun. Now, bound by desires, I had no power to go anywhere else, even at night.

Srila Sanatana Gosvami explains that, shackled by the desire to see and worship the Lord of sacrifices, Gopa-kumara would not go to Purusottama-ksetra, or any other place, at the time of (Brahma's) night.

67 One day a naked and very splendid boy, five or six years of age, came from the higher planets.

68 Leaving their sacrifices, standing up with devotion, and bowing down, the great sages worshipped that meditating sage as if he were the Lord of sacrifices.

69 After he left I asked the great sages: Who is he? Where is he from?

Why do you worship him?

70 (The great sages said:) His name is Sanat-kumara. He is older than we. He is a great soul. He is the first guru of the atmaramas (they who take pleasure in the Supreme) and the apta-kamas (they who have attained all desires). He has taken the great vow (of celibacy).

71 He lives in a higher world named Tapoloka with three brothers, great yogi as he is.

Srila Sanatana Gosvami explains that Tapoloka is above Maharloka.

72 That place is attained only by the celibate sages. There the auspicious happiness of the celibate sages is millions of times greater than the happiness of the Prajapatis.

73 We householders abandoned our duties and worshipped Sanat-kumara because He is as much to be worshipped as the Lord of sacrifices Himself.

Srila Sanatana Gosvami explains that Sanat-kumara should be worshipped because: 1. He is a form of the Supreme Personality of Godhead, 2. He is an incarnation of the Supreme Personality of Godhead, and 3. He is a great devotee of the Supreme Personality of Godhead.

74 Sri Gopa-kumara said: Then in my heart I thought: What happiness do they experience there? How many are like them? What form of the Lord do they worship?

75 Wishing to see them, and my heart fixed on them, I chanted, became very powerful, and quickly went to their world.

76 There I saw glorious Sanaka, Sanandana, Sanat-kumara, and the fourth Sanatana.

77 They were being worshipped by other sages like themselves. They were happily conversing, but those like myself could not understand their words.

Srila Sanatana Gosvami explains that a sample of their conversation is found in the Prayers by the Personified Vedas chapter of the Tenth Canto of Srimad-Bhagavatam.

78 Although they were not like the Supreme Personality of Godhead Himself, still, simply by seeing them I felt great happiness.

Srila Sanatana Gosvami explains that they did not have four armed-forms, or supreme power and opulence, as the Lord does.

79 To see the Lord of the universes as I had before, I wandered among the sages fixed in meditation.

Srila Sanatana Gosvami explains that, expecting to find the Supreme Lord, as he had found Him in Svargaloka and Maharloka, Gopa-kumara visited many places in Tapoloka. He did not find the Lord, but instead found only yogis living alone, hardly talking to each other, and rapt in meditation.

80 Not seeing Him anywhere, I asked the sages about Him. As I bowed before them and recited prayers, they did not even see me.

Srila Sanatana Gosvami explains that he asked the sages: "Where is the Supreme Lord?"

81 Almost always situated in ecstatic trance, finding pleasure in the Supreme, all their desires fulfilled, and served by the mystic perfections, all were perfect celibate sages.

Srila Sanatana Gosvami explains that the words "almost always" mean that sometimes they would converse amongst themselves, and sometimes they would perform external worship of the Lord.

82 My great desire to see the Lord did not bear fruit. Indeed, it seemed to be checked by associating with the sages.

83 Because of seeing their great power, I stayed among them, and because of respect for my guru's words, and also because I had seen the results it brings, I did not abandon my chanting.

Srila Sanatana Gosvami explains that Gopa-kumara's guru had ordered him: "Never abandon your chanting."

84 Because this place is naturally very pleasing to the heart, my chanting increased, and with that, my desire to see the Lord also increased.

85 Seeing that I desired to go to Nilacala and see Lord Jagannatha, Pippalayana Muni said to Me:

86 Why do you wish to leave this great place and go to another? Why would you go to see the Supreme Lord with your eyes?

Srila Sanatana Gosvami explains that here the sage implies that the Supreme Lord is beyond the perception of the eyes and other senses.

87 Fix your mind in meditation and you will always see Him everywhere, within and without, as if He were always before you.

88 In this way, and not in another way, the Supreme Self, Lord Vasudeva, whose form is eternal and full of knowledge and bliss, will always appear in your purified heart.

Srila Sanatana Gosvami explains that this way to see the Lord is described in Srimad-Bhagavatam 4.3.23. Pippalayana Muni here implies that because the Supreme Lord is all-pervading and is manifest only by His own wish, He cannot be seen with the eyes or other senses.

89 Because one cannot actually see without the action of the mind, the action of seeing the Lord with one's eyes is only perfectly done when the mind is also fixed on Him.

90 The happiness of all the senses rests in the happiness of the mind, and the actions of the words, eyes, ears, and other senses also rest in the actions of the mind.

91 Without the action of the mind, the actions of all the senses are fruitless. When the mind does not act, one cannot experience anything.

92 If sometimes, out of love for His devotee, the Lord appears and is seen with the eyes, He is actually seen with the eye of transcendental knowledge, although one may think He is seen with the physical eyes.

Srila Sanatana Gosvami explains that someone may protest: "Dhruva, Prahlad, and others saw the Lord with their eyes!" To answer, Pippalayana Muni speaks this verse. He asserts that the senses are helpless without the mind.

93 Or if, by the power of His mercy, He is seen by the external eyes, the bliss of seeing Him is felt in the mind.

Srila Sanatana Gosvami explains that the power of the Lord's mercy is described in the following words (of Srila Sridhara Svami):

"The Supreme Personality of Godhead has the form of sac-cid-ananda, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord."*

94 After (He is no longer visible to the eyes) He still enjoys pastimes in the mind. The mind is the place where the happiness of seeing Him is felt.

95 By His mercy the happiness in the mind expands. The happiness in the senses has no power to expand in that way.

96 When one sees the Lord in meditation it is as if one sees Him directly. The demigod Brahma gives evidence for this special mercy of the Lord.

Srila Sanatana Gosvami explains that, seen in meditation, the Lord grants benedictions, talks with the devotee, touches him, and relates to him in many ways. Lord Brahma's vision of the Lord is described in *Srimad Bhagavatam* 2.9.9, 2.9.14, 2.9.17–18, 2.9.37, 3.8.22–23, 3.8.33, 3.9.29, and 3.9.29.

97 It is said that the direct sight of the Lord delights the devotees, but fills Kamsa, Duryodhana, and those like them with fear and a host of faults.

Srila Sanatana Gosvami explains that anger and envy are examples of some of the faults here.

98–9 Even though they directly saw Lord Narayana's handsome, glorious, blissful form, which with its virtues delights all the senses, Madhu, Kaitabha, and a host of other sinful demons would not abandon their wickedness, which tormented everyone.

100 To show the glories of devotional service, the blissful Lord delights His devotees and hides that delight from others.

Srila Sanatana Gosvami explains that as a fire's heat is concealed by smoke, so the Lord conceals from the demons the bliss of seeing Him. This verse is explained in Srimad-Bhagavatam 7.1.18.

101 Of the nine ways of devotional service, remembering the Lord is the best, for it engages the mind, which is the best of the senses.

102 The mind is able, without stopping, and as much as it wishes, to give the Lord pure love, the most confidential of spiritual gifts.

Srila Sanatana Gosvami explains that love for the Lord is more confidential than transcendental knowledge and renunciation. The word "avisramam" here means "without impediment".

103–5 Pure love, which is the goal to be attained by other spiritual practices, which is the best of the best of all goals of life, which is the only powerful way to bring the Supreme Lord under one's dominion, which is only attained by the Lord's mercy, which is the only treasure of the devotees, which is flooded with the sweetness of wonderful transcendental bliss, which is glorious beyond description, and which manifests the transformations of ecstasy, arises from the actions of the mind.

Srila Sanatana Gosvami explains that the other spiritual practices begin with transcendental knowledge and renunciation, and the goals of life are piety, sense gratification, economic development and liberation.

106–7 If you think meditation is difficult for the mind, or if you wish to see the Lord and thus make your eyes fruitful, then go to Bharata-varsa and on Gandha-madana Mountain see Lord Narayana, the friend of Nara.

108 Fixed in meditation, we see Him within and without. Therefore we never suffer separation from Him. That is why the Lord has gone there.

Srila Sanatana Gosvami explains that someone may ask: "Why do the sages stay in Tapoloka if the Lord is not present? Someone may also ask: "How can the Lord who loves His devotees, leave that place and go somewhere else?" The answer is given in this verse.

109 As a very austere brahmacari archery-teacher with matted locks of hair, he stays there to benefit the world with His teachings.

Srila Sanatana Gosvami explains that the word "hita" means that His teachings brought auspiciousness to the people.

110 Seeing that I wished to go there, the four sages headed by Sanaka said to me: "Go there!" They showed me many forms of the Lord.

111 The first one became Lord Narayana. Another became the form of Vishnu. Another became the Lord of sacrifices. Another assumed many different forms.

Srila Sanatana Gosvami explains that the first one was perhaps Sanaka, or perhaps another of the Kumaras. The form of Lord Vishnu here was either Lord Upendra, whom Gopa-kumara had seen in Svargaloka or perhaps it was a form like His. The Lord of sacrifices is the Deity worshipped on Maharloka. The forms of Lord Nrsimha and Lord Vamana were among the many different forms.

112 Trembling with fear and bowing down, with folded hands I said to Them: "O Lords who love the poor, please forgive my horrible offenses."

113 They touched me on the head and I entered a trance of meditation and saw those forms again as before. Sometimes, by the power of meditation, I still see those forms as if They were right before my eyes.

114 As I chanted my mantra, I found happiness and faith. Then the sweetness of Vrajabhumi agitated my mind.

Srila Sanatana Gosvami explains that by chanting he remembered Vrajabhumi and then became agitated with the suffering of separation from it.

115 Sometimes I experience a certain state like deep sleep, where I see many forms of the Lord. That state hinders my chanting.

Srila Sanatana Gosvami explains that the state described here is ecstatic trance (samadhi), where the mind and all the senses became inactive.

116 For this I lamented. I wished to go to Nilacala. Consoling me, the sages asked what had happened.

117 Hearing my lament, they praised me. I could not understand. I became

unhappy.

118 Then, by the power of my regular practice, I saw, as if before my eyes, the Lord of the universes in many forms, everywhere, within and without.

119 Sometimes seeing Sanaka and the other sages so rapt in meditation that they manifested forms of the Lord, I became very happy.

120 Even when there were no such displays I did not lament with a desire to see them. In this way I happily lived there for many days.

121 One time, as on his swan he was kindly going to see his devotees at Puskaradvipa, four-headed Brahma came.

122 Humbly bowing down, Sanaka and the other sages respectfully worshipped the elderly, supremely opulent demigod.

Srila Sanatana Gosvami explains that Brahma's opulences included being accompanied by a great entourage. Although he had a white beard, he was not conquered by old age because, as an incarnation of the Personality of Godhead, his form was eternal and full of knowledge and bliss.

123 Blessing them, affectionately smelling their heads, and speaking some instructions, he quickly left for Puskaradvipa.

Srila Sanatana Gosvami explains that he instructed them on the secrets of devotional service to the Lord.

124 When I asked about him, the sages laughed and said: "O cowherd, after coming here even now you don't know who he is!"

125 "He is our father, Brahma, who is the leader of the Prajapatis and the creator of the universe, who was self-born, who is most exalted, and who protects and teaches the universe.

Srila Sanatana Gosvami explains that Brahma by giving the universe the Vedas, teaches the principles of religion.

126 His realm, named Satyaloka, which is attained by those pure souls that follow religious principles for a hundred births, is splendidly manifest

above all the worlds.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 4.24.29.

127 In his realm is Vaikunthaloka, where the thousand-headed Supreme Person, the Lord of the universes, stays eternally.

128 In the Sruti-sastra it is heard that Brahma is like the Supreme Lord's son. There is no difference. We think Brahma playfully appears in two forms.

Srila Sanatana Gosvami explains that the two forms are four-headed Brahma and the thousand-headed Lord of the universes.

129 Sri Gopa-kumara said: Hearing this, I chanted my mantra and, in a trance of meditation, went to Tapoloka to see the Supreme Person.

130 After a moment I opened my eyes and saw that i was in Brahmaloka and I also saw the Lord of the universes...

131 ...who was very great, who had a thousand handsome arms, heads, feet, who was splendid as a monsoon cloud, who was opulent with many tasteful ornaments, who was an ocean of splendour, whose navel was a lotus, who reclined on the couch of Lord Ananta's coils, who delighted every eye...

132 ...whose feet were massaged by the goddess of fortune, who glanced at Garuda standing with folded hands, who was worshipped by Brahma with great opulences and treated with great love, who placed His attention on Narada's loving devotion...

Srila Sanatana Gosvami explains that the first way Brahma expressed his love was by touching the Lord's lotus hands. Narada expressed his devotion by singing and dancing.

133 ...who to Brahma was carefully teaching the path of devotional service, the great secret of the Vedas, who was splendidly manifest in His regal palace...

134 ...who happily heard jubilant Brahma humbly repeating what he had

learned, whose feet Brahma worshipped again and again...

135 ...who is the husband of the goddess of fortune, and to whose side the goddess of fortune, seeing me faint in ecstasy, and reviving me, and being affectionate as if I were her own son, brought me.

136 Gazing at the Lord, and again and again bowing before Him, I said to my heart: "O heart, today you have attained your desire. Now you may enjoy eternal happiness.

137 "This place is free of all lamentation, fear and suffering. It is full of supreme opulence and supreme bliss. It is worshipped by the universes.

Srila Sanatana Gosvami explains that this is a description of Satyaloka.

138 "O brother, here the Lord of the universes, situated at the highest pinnacle of all glory, shines with great splendour.

139 "Aware that the goddess of fortune is affectionate to you, gaze now on the Lord with your eyes. Conquer your grieving over Mathura and Vrajabhumi and your desire to go to another place.

Srila Sanatana Gosvami explains that the grief is out of separation from Mathura and Vrajabhumi. The other place is Nilacala.

140 "If you wish that the Lord of the universes love you as He does Brahma, then by the power of the mantra you learned from a great soul, your wish will be fulfilled."

141 Then the Lord enjoyed pastimes of sleep, and at a certain time the creation was again manifest on the lotus of worlds born from the Lord's navel. Seeing this, Brahma came out to perform His duties.

Srila Sanatana Gosvami explains that because the Lord is spiritual He does not sleep. That is why the word "pastimes of sleep" is used. Brahma had been in the Lord's abode. He left and went to his own abode to perform his duties in the world.

142 Seeing both the Lord's wonderful form below and the universe on the lotus of His navel, and also seeing the currents of divine love flowing in four-headed Brahma as He heard confidential teachings from the Lord, I

happily lived there.

Srila Sanatana Gosvami explains that the Lord's teachings were about the secrets of pure devotional service.

143 During the night, when all the three worlds perished and all was flooded by an ocean accompanied by Brahma the Lord happily rested on Lord Ananta Sesa.

Srila Sanatana Gosvami explains that the night here is Brahma's night, which occurs after one thousand catur-yugas. The Lord here is the thousand-headed form of the Lord.

144 By Brahmaloaka's power I saw the Lord as the residents of Janaloka and other planets glorified Him with many wonderful prayers.

145 If the Lord went somewhere we suffered. When He returned our suffering perished at its root.

146 After some days, one morning Brahma touched some foam and it suddenly became a demon.

Srila Sanatana Gosvami explains that this foam was on the ocean of cosmic devastation.

147 Brahma fled in fear. The Lord killed the demon. When terrified Brahma did not return, the Lord appointed me to his post.

148 I created Vaishnavas to increase the world's devotion to the Lord, and I appointed Vaishnavas to all the different administrative posts.

Srila Sanatana Gosvami explains that these were the posts of the demigods, such as Prajapati, Candra, and Surya.

149 In place after place worshipping the Lord with asvamedha-yajnas and other sacrifices, I flooded the universe with happiness.

150–2 Although I was elevated to the post of Brahma, and although the personified Vedas, sacrifices, Puranas, Itihasas, Agamas, and holy places, as well as the maharsis and brahmarsis, again and again very happily offered prayers to me, I did not abandon my humility. Still, drowning in

the waves of the ocean of a Brahma's duties, my heart became filled with anxieties, and I could not enjoy serving the Lord as before.

153 Although I heard that I would live for two parardhas (many millions of years), I was still afraid of time. My chanting also brought me great distress.

Srila Sanatana Gosvami explains that to overcome his fears, Gopa-kumara chanted his mantra, but the chanting made him yearn for Vrajabhumi.

154 The Lord of the universes was affectionate to me as if I were His son. This made me happy and destroyed the sadness in my heart.

155 Serving Him, thinking of Him as my father, and staying near Him, I sometimes offended Him, but He forgave me.

156 Although I was anxious at heart, the goddess of fortune loved me as if she were my mother, and that made me happy. In this way I lived there for a long time.

157 One day, hearing the people of that planet praise a person about to attain impersonal liberation, I asked them about that wonderful thing.

Srila Sanatana Gosvami explains that this person had attained liberation in Bharata-varsa, Gopa-kumara asked: "What is liberation? How is it attained?"

158 I heard from them that impersonal liberation is very important and very difficult to attain. Again I asked those all-knowing sages: "When one desires it, by what method does he attain it?"

159 The goddesses of the Upanisads, accompanied by the personified Srutis and Smrtis, then said: "Impersonal liberation is attained by knowledge alone. It is not attained in any other way."

Srila Sanatana Gosvami explains that this is confirmed in the Svetasvatara Upanisad (6.8 and 6.15)

By knowing the Supreme, one travels beyond death. There is no other way.

160 Some Puranas and Agamas then very gravely said that transcendental knowledge, which is so difficult to attain, is easily attained by devotional service to the Lord.

Srila Sanatana Gosvami explains that the Puranas and Agamas, who were here accompanied by the Pancaratras and other scriptures, are very expert in preaching the service of the Lord. The word "gambhīryam" here means that they spoke without wavering. Although liberation is attained by transcendental knowledge, transcendental knowledge is difficult to attain save by devotional service to the Lord.

161 Then some Srutis and Smrtis were seen to agree with that idea, that transcendental knowledge is easily attained by devotional service to the Lord.

Srila Sanatana Gosvami explains that this is confirmed by the following quotations:

"For one who has firm devotion to Lord Janardana, the master of the demigods, all good things come. That is why the devotees are the best of all transcendentalists."

—Brhan–Naradiya Purana

"As all living entities take shelter of their mother, so all perfections take shelter of devotional service."

—Vaishnava–sastra

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*

—Bhagavad–gita 11.54

"Good children, wealth, beautiful wife, precious necklaces, palaces, horses, elephants, pleasures, residence in Svargaloka and liberation are never far from devotional service."

—Padma Purana

162 Refusing to hear these words, some great Upanisads, along with their Agamas and other scriptures became angry. They agreed with a more direct view.

Srila Sanatana Gosvami explains that the scriptures here are the great Upanisads very devoted to the glories of the Supreme Lord. The Agamas here are the scriptures that follow these Upanisads, and the other scriptures are some Puranas and other scriptures. The more direct view here is their opinion that only by devotional service can liberation easily be attained. This view is confirmed by the following quotations:

"O best of brahmanas, they who are devoted to Lord Hari attain the goals of human life, namely: piety, economic development, sense gratification, liberation. Of this there is no doubt."

—Brhan–Naradiya Purana

"O Lord, liberation rests in the hand of a person devoted to You, the root from which all the universes have sprouted. What use does he have for piety, economic development, and sense gratification?"

—Vishnu Purana

163 Some confidential Upanisads along with some confidential Agamas and Puranas, smiled and remained silent.

Srila Sanatana Gosvami explains that the Srimad–Bhagavatam and Vaishnava–tantras were part of this group. Perhaps they were surprised that the Lord's glories, which are so clearly described in the scriptures, remained unknown to these so–called all–knowing sages. Therefore they were silent. Or perhaps they were silent because they were so convinced that devotional service grants liberation that they had only contempt for those who did not agree. Or perhaps they thought it not proper to reveal this confidential truth to such an unqualified audience. The truth is that pious works and rituals, cultivation of knowledge, and liberation are only steps leading to devotional service. The scriptures here thought it not the proper time to explain this.

164–5 Then the Agama–sastras debated with the Puranas and Amnayyas whether or not liberation is attained simply by chanting mantras of the Supreme Lord. Not tolerating this, many Puranas, Agamas and Upanisads

covered their ears and left.

Srila Sanatana Gosvami explains that the scriptures that left were the same ones that smiled and remained silent before. They left because the discussion was not even slightly touched by the slightest scent of the great glories of devotional service to the Lord.

166 Then, on the meditation of the great Puranas and great Upanisads, the Agamas were declared the victors. This pleased me.

Srila Sanatana Gosvami explains that the scriptures that left were considered neutral, not taking either side, and therefore they were called to decide the case. Hearing the arguments of both sides, they decided that the winners were the Agamas, whose opinion was that merely by chanting mantras of the Supreme Lord one may certainly become liberated. Their view is confirmed by the following quotations:

"They who go to Candraloka, Suryaloka, and other material planets, return again, but they who chant the twelve-syllable mantra glorifying the Supreme Lord never return."

—Vishnu Purana

"The Supreme Lord is pleased when He is regularly glorified by mantra-chanting. He gives many great happinesses and eternal liberation to the chanter."

—Padmanabhiya

167 Understanding their exalted nature, I humbly glorified these Puranas and Agamas, and brought them to my own assembly.

168 When I respectfully asked them about the truth, the Srimad-Bhagavatam and other Agamas that teach the Vaishnava conclusion, accompanied by the crowns of the Sruti, spoke.

Srila Sanatana Gosvami explains that he asked them why they smiled, remained silent, covered their ears, and left the assembly. The crowns of the Sruti are the confidential Upanisads.

169 The devotional scriptures said: O deva who has attained the Brahma's

post, made willing to speak by your many virtues, we will tell you something more to be guarded than the greatest treasure.

170 We, who are intent on devotional service to the Lord, have sometimes discussed impersonal liberation and its associates. We have criticised it, and we say it should be completely rejected.

171 Sometimes, in order to describe the glory of devotional service, we have also described impersonal liberation. Impersonal liberation does not fulfil the purpose of life. In it is not the slightest scent of happiness.

Srila Sanatana Gosvami explains that the happiness of devotional service is many millions of millions of times greater than the happiness of impersonal liberation. Actually, there is no happiness in impersonal liberation.

172 The happiness in impersonal liberation is like the happiness in having good health or in sleeping soundly. The ignorant call it happiness. The ignorant are pleased by it.

Srila Sanatana Gosvami explains that the happiness in good health and sound sleep are not positive happiness, but merely the absence of pain. This is seen in the statement "I slept happily. I don't remember a thing." The happiness of impersonal liberation is like that. It is only some relief from the sufferings of the world of birth and death. Impersonal liberation is described by Lord Brahma in Srimad-Bhagavatam 10.14.26.

173 Entering the ear, or spoken only once, even the dim reflection of the Lord's holy name brings perfect liberation.

Srila Sanatana Gosvami explains that even if one chants as a joke, or even if one chants to mock the holy name, one still attains liberation. This is described in Srimad-Bhagavatam 6.3.24

"Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana."*

This is also described in the story of Satyatapa in the Varaha Purana:

A demon once came to eat a brahmana who was chanting the holy name in

the water. By hearing the holy name from his dying victim, the demon became liberated."

174 The Vedas, Puranas and other scriptures say that only they who have no good sense like impersonal liberation.

175 Impersonal liberation may vanquish all sufferings, or it may end actions done in ignorance, or it may, by enabling one to renounce the unreal forms made by the illusory potency, give direct perception of the self to the individual spirit soul, who is really eternal, full of knowledge, and full of bliss, but the happiness it gives is very slight.

Srila Sanatana Gosvami explains that liberation is described in Srimad-Bhagavatam 2.10.6.

177 (The proponents of impersonal liberation) say that the pure soul is in reality quality-less, solitary, formless, inactive Brahman.

Srila Sanatana Gosvami explains that they say Brahman has no qualities, such as mercy, is alone and does not associate with the great devotees or anyone else, does not have wonderful forms, and does not enjoy any sweet pastimes. It is the personal form of the Lord, which is eternal and full of knowledge and bliss, that is and does all this. By seeing Him one can experience happiness.

178 The Supreme Person, however, is the ultimate form of Brahman. He is the Supersoul. He is the Supreme controller. His form is eternal and full of knowledge and bliss. He is an ocean of glory.

Srila Sanatana Gosvami explains that these statements are confirmed in Bhagavad-gita 10.12 and 14.27 and Srimad-Bhagavatam 10.87.1.

179 The presence and absence of all qualities, as well as a host of other contradictions, are all present in Him. He is famous as the opulent Supreme Person and the Brahma. He is both.

Srila Sanatana Gosvami explains that as many rivers flow into the ocean, so many contradictory features are present in the Supreme Lord. As the Brahman, He has no qualities, and as the Supersoul and the Supreme Controller, He has qualities. Another example is that in some scriptures it is said He has no name, and in others His names are given. The Vedic

literatures describe this in these words:

"Because the Supreme Lord's qualities cannot be completely known, it is said He has no name. Because the Supreme Lord's form is not material, it is said He has no form."

The Lord has spiritual qualities, but because His qualities are not material it may be said, in one sense, that He has no qualities.

180 Therefore, by devotional service one may see the Lord's intensely blissful, glorious lotus feet. In this way one experiences intense bliss.

Srila Sanatana Gosvami explains that the personal feature of the Supreme Lord is the origin of the impersonal Brahman. This is explained in Bhagavad-gita 14.27 and Brahma-samhita 5.40

181 Sri Krsna's feet are the personification of happiness. They are a great reservoir of happiness. They are as sweet as sugar. Impersonal Brahman has only slight happiness.

182 If the individual spirit soul is Param Brahman (spirit) then he must also be the Supreme Personality of Godhead, who is full of eternity, knowledge and bliss.

Srila Sanatana Gosvami explains that Srimad-Bhagavatam (2.7.11) explains that Brahman is a feature of the Supreme Personality of Godhead. If the individual spirit souls are Brahman, then they are also a feature of the Supreme Personality of Godhead.

183 The truth is that the individual spirit souls are parts of the Supreme Personality of Godhead as rays of light are parts of the sun.

184 The individual spirit souls are eternally different from the Supreme Personality of Godhead. They are different as rays of light are different from the sun, sparks are different from a fire, and waves are different from the ocean.

185 By the Lord's eternal potency, which is full of spiritual pastimes and opulences, and which is called Mahamaya and Yogamaya, the difference between the individual spirit souls and the Supreme Personality of Godhead is established eternally.

186 Therefore the devotees consider that the individual spirit souls are both different from the Lord and not different from Him. In the liberated condition the difference is prominent.

Srila Sanatana Gosvami explains that because the individual spirit souls are Brahman they are not different from the Supreme and because they are only parts of Him they are different from Him. Even Sankaracarya agrees that the liberated souls are different from the Lord, for he says:

"Even the liberated souls have form. They worship the Supreme Personality of Godhead and enjoy pastimes with Him."

That the liberated souls worship the Supreme Personality of Godhead is also confirmed in Srimad-Bhagavatam 6.14.5.

187 Although the individual spirit souls have forms that are eternal and full of knowledge and bliss, by the influence of Lord Krsna's maya, which places them in ignorance without beginning and makes them forget the truth, they become bewildered and wander in the world of birth and death.

188 When he understands his own nature, material illusion departs, and he becomes liberated. Then he understands that he is an intensely blissful part and parcel of the Supreme Brahman.

189 In every circumstance one reaps the fruit of his actions. In the liberation attained by knowledge of one's own self, the fruit is only slight happiness.

190 Persons who yearn for Svargaloka praise the celestial worlds. In the same way persons who, because they are tormented by the world of birth and death and cannot taste nectar, yearn for impersonal liberation, again and again praise impersonal liberation.

191 The ultimate happiness is in devotional service. That happiness is attained by they who serve the Lord's glorious lotus feet.

192 To describe the greatness of the happiness in devotional service we have spoken the word "ultimate". This means it has no limit.

193 The happiness of devotional service increases at every moment. Its

greatness has no limit. However the Brahman happiness in impersonal liberation does not increase. It stays within its limits.

194 There are the Supersoul, the impersonal Brahman, and the Supreme Controller. Because these three are one the difference between them is destroyed.

195 In truth, the individual spirit souls are eternally different from the Supreme. Then again, because they are His parts and parcels they are not different from Him. Then the difference is destroyed.

196 In this, our final conclusion, which is perfectly logical, and which proclaims that the individual spirit souls and the Supreme are simultaneously one and different, there is no flaw.

Srila Sanatana Gosvami explains that even Sankaracarya admitted that the individual spirit souls are subordinate to the Supreme. Sankara prayed:

"O Lord, even when all differences between us have gone, still I am Yours, but You never become mine. A wave is the property of the ocean, but the ocean never becomes the property of the a wave."

197 As the words of great souls quoted here by us are always conclusive evidence, so the actions of great souls are also evidence.

Srila Sanatana Gosvami explains that this evidence includes Srimad–Bhagavatam 1.7.10, 6.17.28 and 10.87.21, as well as the statement of Hanuman:

"I have no desire for any liberation from the bonds of birth and death that will break the relationship where You are the Master and I the servant."

198 Many histories support this view. They are not myths or fables.

Srila Sanatana Gosvami gives Srimad–Bhagavatam 4.20.31–32 as an example.

199 They who think these stories myths become offenders and are thrown into a terrible hell.

Srila Sanatana Gosvami quotes the Naradiya Purana:

"O best of brahmanas, they suffer in hell who claim that the stories in the Puranas, which teach the path of religion, are myths."

200 How can impersonal liberation be worthy of praise when even the demons, who are criticised by the scriptures, and who kill cows, brahmanas and others, attain it?

Srila Sanatana Gosvami explains that the demons' killing of others is described in the advice given by Kamsa's ministers in Srimad-Bhagavatam 10.4.40.

201 The devotees and demons are opposite in all respects. Therefore their destinations and the ways they attain it must also be opposite.

Srila Sanatana Gosvami explains that the goal of the devotee is to love the Supreme Lord and the devotees attain it by worshipping the Lord's lotus feet. The goal of the demons is impersonal liberation and the demons attain it by following the theory of impersonalism. Sometimes anger or other vices may also lead to the devotee's goal. This is explained in Srimad-Bhagavatam 10.97.23:

"By practising the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahma. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopis, simply wanted to embrace Krsna and hold His arms, which are like serpents. Being attracted by the beauty of Krsna they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Krsna's lotus feet by following in the footsteps of the gopis."*

This is also described in Srimad-Bhagavatam 7.1.30

"Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection, or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him."*

202 By devotional service to Lord Kṛṣṇa one becomes saintly. Devotional service is the best way to progress in spiritual life. By devotional service one attains the Lord's two lotus feet as the result of his efforts.

Srila Sanatana Gosvami explains that Lord Kṛṣṇa Himself glorifies the devotee in these words (Srimad-Bhagavatam 9.4.63–68):

"I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are devoid of all material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotees are very dear to Me.*

"O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.*

"Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?*

"As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, brings Me under their full control."*

"My devotees, who are always satisfied to be engaged in My loving service are not interested even in the four principles of liberation (salokya, sarupya, samipya and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?*

"The pure devotee is always within the core of My heart, and I am always in the heart of My pure devotee. My devotees do not know anything else but me, and I do not know anyone else but them."*

203 The great souls who know the truth and relish the nectar of devotional service to the Lord attain the nectar of the Lord's lotus feet as the result of their efforts.

204 The nectar of Lord Kṛṣṇa's lotus feet is attained only by Lord Kṛṣṇa's mercy. It is not attained by pious fruitive work, philosophical speculation,

or renunciation.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.14.8, 5.19.19, 11.20.35–36, 11.20.9, and 5.5.2–3.

205 Pious fruitive work interferes with devotional service and dry renunciation destroys it. However when these two are purified they help it.

Srila Sanatana Gosvami says this is described in Srimad-Bhagavatam 11.2.42 and 11.20.31–33.

206 Because of the Lord's mercy and the devotees' association, the self-satisfied sages abandon their faith in impersonal Brahman and enter the path of devotional service.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 11.19.3.

207 They become liberated and by the Lord's potency they attain bodies of eternity, knowledge and bliss. With spiritual senses they serve Lord Hari.

Srila Sanatana Gosvami explains that the exalted position of the devotees is described in Srimad-Bhagavatam 6.14.5.

208 The happiness of the impersonalists is attained by renunciation of false-ego. That renunciation is easily done by they who know the truth.

209 Although impersonal liberation may come from devotional service, the devotees never accept the happiness of the impersonalists, for it checks their love for the Lord.

210 Love that can never be satisfied is the great result of devotional service. The devotees think all other results should be given up.

211 Because the happiness of the impersonalists comes without devotional service, it does not satisfy the heart. The great devotees do not think it very good.

212 By devotedly performing one's own religious duties one attains the purity of heart that brings the happiness of the impersonalists. By performing this external devotional service one attains a slight result, but

by performing internal devotional service one attains a very great result.

Srila Sanatana Gosvami explains that internal devotional service consists of hearing and chanting the Lord's glories.

213 Leaving the happiness of the impersonalists behind, the devotees worship the Lord's lotus feet without stop and quickly attain great happiness and faith in devotional service.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.14.8.

214 In devotional service the person who experiences, what he experiences, and the activities of the senses by which he experiences, are all manifested in many different ways.

Srila Sanatana Gosvami explains that the person who experiences is the devotee, who thinks "I am the Lord's servant", or who thinks himself related to the Lord in any one of a number of ways. What he experiences is the Lord, who manifests many very wonderful and sweet transcendental forms pastimes, and other features. The devotee experiences through the activities of the senses, which include a host of devotional activities beginning with hearing and chanting.

215 Because the mind remains inactive, no happiness can be perceived in the meditative trance of the impersonalists. However, when the mind is active happiness shines through as light shines through a crystal mountain.

Srila Sanatana Gosvami explains that in the trance of the impersonalists the mind and senses are inactive, and therefore neither happiness nor anything else can be perceived. In that state there is only void. This is described in Srimad-Bhagavatam 10.84.29. However, for the devotees, who with love and devotion actively serve the Lord's blissful lotus feet, great happiness is experienced in the mind, intelligence and senses.

216 Therefore the happiness of devotional service, which comes from the sweetness of the mercy of the Lord who loves His devotees, is greater than the happiness created by the meditative trance of the impersonalists.

217 The happiness in impersonal liberation is of only one kind, but the happiness in devotional service is of a wonderful variety of kinds.

Therefore the happiness in devotional service is different from the happiness in impersonal liberation. The impersonalists cannot guess how great is the sweetness of the pastimes of devotional service to Lord Hari.

218 Lord Vishnu, whose form is one, by employing His transcendental potency, which is beyond the understanding of the non-devotees, creates at every moment hundreds of newer and newer wonderful sweetnesses of devotional service.

219 The Supreme Personality of Godhead is much sweeter than the impersonal Brahman. The Lord gives His greatest mercy to His devotees, who experience the highest bliss of the most intense sweetness, a bliss that reviles and eclipses the happiness in impersonal Brahman.

220 To splash His devotees with the waves of bliss of His many kinds of sweetness, the Lord appears in many ways. His Brahman feature has no variety, but His feature as the Supreme Person eternally presents a wonderful variety to His devotees' senses.

221 May Lord Krsna, whose opulence is eternal, whose great variety of many features is eternal, whose handsomeness is eternal, who is eternally surrounded by His eternal servants, who is worshipped eternally, whose realm is eternal, and who appears as the eternal, non-dual Brahman, protect you.

222 Although the wise do not push the hard thorns of logic into the very soft nectar of devotional service, to please the new devotees they do use those thorns against they who are attached to impersonal liberation.

223–4 If you can see that impersonal liberation is very insignificant, and if you desire the treasure that is faith in pure devotional service to the Lord, then worship your maha-mantra, and now hear a great secret that will please your heart.

225 Outside the material universe, which is four billion miles in diameter, are eight coverings, each one ten times greater than the one before.

226 Crossing these coverings, one attains eternal liberation, which is called Maha-kala-pura because the subtle and gross material elements are not manifested there.

Srila Sanatana Gosvami explains that the Mahakala-pura here may also be interpreted to mean the place Krsna and Arjuna visited to rescue a brahmana's sons. The words "karya" and "karana" may also be interpreted to mean "the material senses" and "the gross material elements".

227 Each according to his own idea, the wise say that indescribable place either has form or has no form.

228 By their own wish the Lord's servants go there and see the Lord's pleasing, intensely spiritual form.

229 By the power of your maha-mantra you will attain the result you so long desired.

230 If you are waiting here for a long time to pass, don't continue to wait. Go to Sri Mathura's Vrajabhumi at once.

Srila Sanatana Gosvami explains that Gopa-kumara was waiting for his lifetime as Brahma to end.

231 Sri Gopa-kumara said: O brahmana of Mathura in my heart their words increased my devotion for the Lord.

232 The Supreme Person to whom I should be devoted is present here as my father. Why should I leave and go to some other place?

Srila Sanatana Gosvami explains that Lord Vishnu acted as Brahma's affectionate father.

233 Then, to me, who was very anxious at heart, the merciful Lord, knowing my thoughts, personally spoke the following words of instruction:

234 The Supreme Lord said: Go to Mathura's Vrajabhumi, which is most dear to Me, and which is decorated with the places of My transcendental pastimes.

235 There a Lord Brahma prayed to become a blade of grass. Unchanged after all this time, it is splendidly manifest as it was before.

236 Again you will find your guru, who is very dear to Me. By his mercy

you will understand everything.

Srila Sanatana Gosvami explains that the word "nitaram" here means "everything."

237 In the spiritual world of Maha-kala-pura you will see Me at once. There you will attain transcendental bliss that will please your heart.

238 By the power of my mercy wandering as you wish, you will see hundreds of great wonders.

Srila Sanatana Gosvami explains that Gopa-kumara will wander in the spiritual realms of Vaikunthaloka.

239 After some time all your desires will be fulfilled and you will enjoy pastimes with Me in Vrndavana as you wish.

240 Sri Gopa-kumara said: Filled with both joy and grief, by His order I at once came, travelling by the mind's power, to beautiful Vrndavana.

Part Two,

Chapter Three Bhajana Nama (Worship)

1 Sri Gopa-kumara said: Coming from Brahmaloaka to earth, I saw that not even the slightest fragrance of what had been before still remained.

Srila Sanatana Gosvami explains the demigods, humans, and their abodes had all been destroyed by the influence of the time of cosmic annihilation.

2 Sri Mathura however, with its forests, hills, streams, and moving creatures, was splendidly manifest as before.

3 Remembering the Lord's instruction, I wandered in Vrndavana. Entering a forest grove, I saw my guru, who had fainted in the ecstasy of love.

4 Revived after many efforts, and seeing me as I bowed before him, he embraced me. Omniscient, he understood my desire.

5 After bathing, he taught me the rules of meditation and other rules of the mantra he had given me. Some things he directly said, and others he hinted.

6 He said: To you, who are very dear to me, I gave everything. By the power of what I gave, you will know everything and attain everything.

7 As with great happiness I fell at his feet, he suddenly left. I could not see where he had gone.

8 With a great effort calming my mind now tortured by separation from

him, I began to chant my mantra in the way he had taught.

9 I saw that my body was no longer made of the five gross elements. Going through the circle of the sun, and then going higher, I saw that the different planets were filled with defects, decorated with false shadows of happiness, and filled with illusions, as desires seen in a dream.

11 Planets that before would take a long time to attain, one by one, now were all passed in a single moment, as if I were travelling at the speed of mind.

12 Then I reached the universe's coverings, which had happinesses and opulences millions of times greater than Brahmaloaka.

13–4 I came to the coverings of gross material elements, and the subtle material elements, which are named linga, and which contain many great pleasures enjoyed by living entities free from the gross elements.

15–6 First I entered the covering of earth, where I saw the supremely opulent earth–goddess who, with offerings of things difficult to get in the material universes, was worshipping the Lord, who had the form of a great boar, the pores of His body the place from which the universes come.

17 I saw that the entire material universe, including its ingredients, were present in her, its subtle cause.

18 Putting aside the worship of the Lord, the earth–goddess welcomed me as a guest and asked me to stay for some days and enjoy the happiness there.

Srila Sanatana Gosvami explains that this place is described in Srimad–Bhagavatam 10.89.47.

19 Taking her permission, I quickly went through that covering, as if being somehow dragged through it, and I came to the other coverings.

20–1 In those coverings I saw, one after another, Lord Mastya, Lord Surya, Lord Pradyumna, Lord Aniruddha, Lord Sankarsana, and Lord Vasudeva, being worshipped by the great forms of the deities of water, fire, air, ether, false–ego, and mahat–tattva.

Srila Sanatana Gosvami explains that the deity of water worshipped Lord Matsya, and the deity of fire worshipped Lord Surya. In this way each element–deity worshipped a specific form of the Lord.

22 Each gross material element, and then each subtle material element manifested greater and greater objects of worship, worshippers, enjoyment, beauty and glory.

Srila Sanatana Gosvami explains that in each element–covering these things were greater than in the previous covering. The objects of worship were the Deities beginning with Lord Matsya, and the worshippers were the element–deities beginning with the element fire.

23 Passing through these coverings as before, I came to the very dark covering of material energy, its dark colour very pleasing to the eyes.

Srila Sanatana Gosvami explains that this covering is described in Srimad–Bhagavatam 10.89.47.

24 Seeing this dark colour, so like the colour of my worshipable Lord, I became very pleased, and did not wish to go any further.

25 The very beautiful material nature, concluding the worship of her Deity, the splendid form of Mohini–devi, at once approached me.

26 Placing anima and the other mystic powers as an offering before me, she begged me to stay, as had the earth–goddess and the other deities.

27 She affectionately said: If you wish impersonal liberation, then you must please me, for I guard the door to it.

28 If you wish devotional service to Lord Vishnu then you should worship me, for by His mercy I am His maidservant, sister, and potency.

29 Sri Gopa–kumara said: Thinking of her as Lord Vishnu's potency, I bowed before her and, ignoring everything, wandered about to gaze at the covering which had a very beautiful colour...

Srila Sanatana Gosvami explains that Gopa–kumara ignored everything she said and all the offerings she presented before him.

30 ...which was supremely glorious, which was enjoyed by many individual spirit souls manifesting forms of subtle material elements...

31 ...which had many forms, which was difficult to understand, which had opulences that charm the heart, which was worshipped by the gross and subtle material elements, and which consisted of the material universes.

32 Then, by the Lord's wish, I travelled a great distance through that great darkness and finally I saw a light so splendid it made me close my eyes.

33 With great devotion and care I looked ahead and saw, splendid as millions of suns, the Supreme Lord...

34 ...who delighted my eyes and heart, who was all-powerful, who was decorated with wonderful sweetnesses, who had all the characteristics of the Supreme Person, who was perfectly spiritual, who was very wonderful...

35 ...who was eternally beyond the modes of material nature, who had all spiritual qualities, who had no form, whose form charmed the hearts of the world, who was splendidly manifest as the creator of the material energy, who had no relationship with the material energy, and who was infallible.

Srila Sanatana Gosvami says the statement that the Lord had no form means He had no material form.

36 What should I do? Overcome with great fear, reverence, bliss, and love, I had no power to understand at all.

37 Although He is manifest only by His own wish, and although He is beyond the material senses, by the power of His mercy He is seen directly.

38 Was I seeing Him with my eyes, or my heart, or something beyond them both? I could not decide.

39 One moment seeing Him formless, I remembered the mercy of Lord Jagannatha. In the next moment seeing, as before, that the great splendour had form, I became happy.

40 One moment I began to merge into that light, but by the Lord's mercy I was saved by the touch of the splendour of His lotus toenail.

41 My heart became pleased when at one moment I saw the Lord, as the sun is surrounded by rays of light, surrounded by perfect devotees at once different and not different from Him.

42 My heart plunged in an ocean of bliss, I became like a self-satisfied sage, or like a person whose desires are all fulfilled.

43 Thinking a flood of thoughts worshipped by logic I concluded that this was the best place, the ultimate, the final fruit of all endeavours.

44 In my heart tossed by waves of bliss, awareness of everything else disappeared.

45 Because of the instruction of the great devotee, because of the power of my service to my mantra, and because of my yearning to see directly the lotus feet of my worshipable Lord, I never merged in impersonal liberation.

Srila Sanatana Gosvami explains that the great devotee here is Gopa-kumara's guru, and the Lord here is Lord Madana-Gopala.

46 The sight of that Supreme Person increased my long-nourished yearning to see my worshipable Lord and carried it on the path of my memory.

47 Gazing at Him, as He was manifest before me, I was not pleased as before. I feared merging into Him.

48 I thought, "When I come to Vrajabhumi, I will attain my desire." Then I heard wonderful sounds of singing and instrumental music.

49 Happy, I looked at that direction and saw, coming from above, a person different from all the others, riding on a bull...

50 ...his body fair with camphor, having three eyes, his only clothing the four directions, crowned with a half-moon, graceful, holding a trident, his matted locks holding the Ganges' water, anointed with ashes, wearing a necklace of glorious bones...

Srila Sanatana Gosvami explains that the bones were glorious because

they were the bones of great Vaishnavas.

51 ...pleased by goddess Gauri sitting on his lap, and served with very splendid paraphernalia by associates whose handsome forms and graceful actions were like his.

52 I became filled with joy and wonder. I thought: "Who is this that, surrounded by his associates, stands above impersonal liberation?"

53 "His opulences seem unworldly and he seems better than all the liberated souls, but yet he looks like a great hedonist who does not care to act rightly."

54 When, my heart overcome with bliss by seeing him, I bowed before him and his associates, he mercifully glanced at me.

55 Joyfully approaching the leader of the associates, who was named Sriman Nandisvara, I asked about him.

56 He laughed and said: "O cowherd boy, O devotee worshipper of Lord Gopala, you don't know Lord Shiva, who is the Lord of the universes...

57 ...who gives both material pleasures and liberation, who increases devotion to the Supreme Personality of Godhead, who is worshipped by the liberated souls, and who is dear to the Vaishnavas?"

58–9 "Conquered by the devotion of his friend Kuvera, from his own abode, which is like himself, and which is attained by the devotion of they who see that Lord Shiva and Lord Krsna are not different, he is now going, along with his beloved Parvati and his many associates, to decorate Mount Kailasa."

60 Sri Gopa-kumara said: Hearing this, I became happy, and I desired to get the blissful mercy of Lord Shiva.

61 Understanding my heart, Lord Shiva gave a meaningful glance to Nandi. Nandi then explained to me the pure truth, which was at once manifested before me.

Srila Sanatana Gosvami explains that the fact that Lord Krsna and Lord Shiva are not different was the truth manifested to Gopa-kumara.

62 The truth was that Lord Shiva, who increases one's love for Lord Kṛṣṇa, is not different from Lord Madana–Gopala, my Lord, who is more dear to me than life.

63 I happily joined their company and all of Lord Shiva's associates treated me well. From Sri Nandi I heard of Lord Shiva's extraordinary glories.

64 Always in the same form, Lord Shiva stays in his own abode eternally. There he is always seen by his devotees, who have faith in him alone, and who are pleased to stay in his abode.

65 He is always filled with devotion for Lord Kṛṣṇa, who is not different from him. With singing, dancing, and other pastimes he delights his associates.

66 Although he is the Lord of the universes, Lord Shiva always worships thousand-headed Lord Śeṣa with great love, as if he were His servant.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 5.17.16.

67 Even though I became very happy to hear of the supreme glories of Shivaloka, still I noticed that my heart felt empty.

Srila Sanatana Gosvami explains that Gopa–kumara still yearned to see the lotus feet of Lord Madana–Gopala.

68 Thinking about the reason for this, by the power of my service to the mantra my guru gave, I suddenly understood.

69 The absence of the pastimes and glories of Lord Madana–Gopala's lotus feet gave me pain.

70 Then I told my mind that because he is the same as Lord Madana–Gopala, Lord Shiva himself has performed these wonderful pastimes, although in a different form.

71–2 Seeing it was still unhappy, I said to my mind: Although you have not yet seen in Lord Shiva the sweetness of Lord Madana–Gopala's form

and other glories, still, your long—cherished desire to see them will certainly be fulfilled by Lord Shiva's mercy.

73 My mind somehow became satisfied. Then Lord Shiva became tired and stopped, and for a moment I stayed happily by his side.

74 Then, O lord, from far away came the very sweet sound of some great souls singing.

Srila Sanatana Gosvami explains that the word "lord" here refers to the Mathura brahmana, who is very fortunate because he is a devotee of Lord Madana—Gopala.

75 Hearing this, Lord Shiva became plunged in an ocean of bliss and, overcome with ecstatic love, began to dance.

Srila Sanatana Gosvami explains that he manifested the symptoms of ecstasy, such as perspiring, speaking with a choked voice, trembling, his bodily hairs standing up, and his eyes shedding tears.

76 The goddess, best of chaste ladies, along with Nandi and the others, encouraged the Lord by singing and playing musical instruments.

77 Then I suddenly many handsome four—armed men coming, filled with the glories of youth, handsomeness,, and sweetness...

78 ...the splendour of whose limbs decorated their ornaments and put Lord Shiva's followers in the shade, who were plunged in the nectar of the bliss of the great glories of their Lord...

79 ...who were beyond description, whose clothing and ornaments charmed the heart, and who were accompanied by the four sages headed by Sanaka that we had seen before.

80 The sight of them created a bliss that tugged at my heart. I did not know anything within or without more dear than the sight of them.

81 After a moment I composed myself. My heart filled with awe and shyness, I could not beg to serve them.

82 The desire to serve them overwhelmed weak me. By Lord Shiva's

mercy would they speak even once to me?

83 From whence had they come? Who were they? I prayed they would mercifully glance at me. Tightly embracing them, Lord Shiva fainted in the ecstasy of love.

84 Encouraged by Goddess Uma, who faithfully followed Lord Shiva's heart, and who could understand my thoughts, Ganesa softly spoke.

Srila Sanatana Gosvami explains that Ganesa spoke softly because he was to say something very confidential, and it was not right for Lord Shiva's followers hear it.

85 Sri Ganesa said: They are the personal associates of the Supreme Personality of Godhead, Sri Krsna, the master of Vaikuntha. They have forms like His. They have come from Vaikuntha.

86–7 Look, some of them are going to a four-headed Brahma's universe. Others, far way, are quickly going to an eight-headed Brahma's universe, which is twice the size. Still others are going to a sixteen-headed Brahma's universe, which is twice the size again.

88–9 Ganesa then showed me these many associates, who were decorated with appropriate ornaments, who charmed the eyes and heart, and who in their pastimes were entering the millions and millions of universes of millions and millions of great, lotus-faced Brahmas.

Srila Sanatana Gosvami explains that these associates of the Lord are described in Srimad-Bhagavatam 10.14.11, 10.87.41 and 6.16.37.

90–1 (Ganesa said:) From all fears they protect devotees who, somehow even once get the slight reflection of the Lord's holy name on their tongue or the pathway to their ear. Fond only of devotional service, by their own wish they wander everywhere preaching of glorious devotional service.

Srila Sanatana Gosvami says these two verses explain why the liberated devotees of Vaikuntha come to the material universes.

92–3 These four, who are incarnations of the Lord in the forms of devotees, who are the best of celibate sages, and who appear to be the Lord's associates, wander about for the welfare of the worlds. They reside

in Tapoloka, bringing auspiciousness to the sages who stay there bereft of Lord Narayana's company, feeling lost and without a master.

Srila Sanatana Gosvami explains that the four sages here are the four Kumara's, headed by Sanaka, who are devotee-incarnations of the Lord of Vaikuntha. they bring auspiciousness to the residents of Tapoloka by glorifying the Supreme Lord's pastimes.

94–5 Having recently gone to Vaikuntha and seen the Supreme Personality of Godhead, who is full of all attractive transcendental qualities, having drowned there in a flood of limitless bliss that mocks the happiness of impersonal liberation and in the company of devotees having drunk there the sweet nectar of devotional service to Lord Hari, they (the four Kumaras) have now come here.

96–7 How will I be able to describe Vaikunthaloka, which is filled with the limitless ultimate of all happiness and opulence, which is decorated with the pastimes of the lotus feet of Lord Narayana, the husband of the goddess of fortune, which the devotees full of love find easy to attain, and which they whose hearts are wounded by the desire for impersonal liberation and filled with the sinful desire to become one with the Lord, find very difficult to attain?

Srila Sanatana Gosvami quotes the following warnings from Vedic literature:

"The half-wake fool that proclaims, 'Everything is Brahman,' takes birth again in a terrible hell."

–Vasista-sastra

"A person who claims, 'I am the Supreme Brahman, who now enjoys pastimes of sense gratification,' burns in hell for billions of kalpas."

–Brahma-vaivarta Purana

"A person who claims, 'I am the Supreme Brahman, who now enjoys pastimes of sense gratification in the worlds of repeated birth and death,' loses the merit of his spiritual deeds and becomes like an outcaste."

–the Puranas

98 If my father is kind, then you may hear of the glories of that place and you may also go there and see them directly.

99 Sri Gopa-kumara said: O brahmana, filled with a great yearning to attain that place, I danced on the waves of a shoreless ocean of anxiety.

100 Thinking I would not be able to go there, I cried and by the power of my grief, I fainted from moment to moment.

101 Then Lord Shiva, who is very merciful and very dear to the Vaishnavas, and who cannot bear to see others suffer, picked me up, comforted me, and spoke to me.

102 Lord Shiva said: O Vaishnava, Parvati and I yearn to stay always in Vaikunthaloka, just as you do.

103 That realm is very difficult to attain. The liberated souls pray for it. Lord Brahma, his sons, and I myself strive for it.

104–6 A person who has great faith in the pure and desireless performance of one's own varnasrama duties attains the mercy of Lord Hari. If that mercy is multiplied a hundred times, one attains the post of Brahma. If that mercy is again multiplied a hundred times, one attains my post. If the mercy I receive from the Lord is multiplied a hundred times, one attains Vaikuntha.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 4.24.29. It is also described in Itihasa-samuccaya in these words:

"Saintly persons free of false-ego, material possessiveness, and material duality, who devotedly engage in the yoga of meditation, and who know that the pure, eternal, splendid Supreme Brahma effulgence is beyond the realm of the demigod Brahma, go to that effulgence."

"They who worship Lord Hari, who is known as Vishnu, Krsna, Jisnu, Sanatana, Narayana, Aja, Visvakṣena, and Caturbhuja, and who meditate on Him, the transcendental divine Person, and who remember Him, the infallible Lord, attain His eternal abode. That is the conclusion of the eternal Sruti-sastra."

107 You are a Govardhana-gopa's son, a devotee of Lord Mathuresa, and a disciple of a brahmana attached to the Lord's service. You devotedly chant a mantra glorifying the Lord and You love the Lord. You should go to Vaikuntha.

108–11 Knowing that impersonal liberation, sayujya-mukti, which is one of the four kinds of liberation, and which is attained by sannyasi who imagine that they are not different from the Supreme, whose hearts are withered by the great flames of sufferings in the world of repeated birth and death, who cherish what is worthless and cannot distinguish the worthless and the valuable, and whom I, by the order of Lord Krsna, who wished to conceal the path of loving devotion to His lotus feet, cast into an ocean of illusions, is rejected by they who taste the bliss of devotional service to the Lord. You should also reject that liberation, which is a great obstacle.

Srila Sanatana Gosvami explains that the impersonal Brahma effulgence is described in the Hari-vamsa, where Lord Krsna says to Arjuna:

"O best of the Bharatas, I am the divine Brahma effulgence that you see. It is My eternal splendour."

"It is My superior potency. Although it is sometimes manifest and sometimes not manifest, it is eternal. The greatest knowers of yoga enter it and become liberated."

"O son of Prtha, it is the goal of the sankhya philosophers, the yogis and the ascetics. It is My supreme Brahma effulgence, which pervades the entire world."

"O scion of Bharata, you should know that this great effulgence is Mine."

That impersonal liberation is worthless is explained in the prayers of Lord Brahma (Srimad-Bhagavatam 10.14.4), where it is compared to the empty husks left remaining after rice is threshed.

That Lord Krsna ordered Lord Shiva to preach the theory of mayavada impersonalism is described in Padma Purana, Uttara-khand:

"The mayavada philosophy", Lord Shiva informed his wife Parvati, "is

impious (asac–chastra). It is covered Buddhism. My dear Parvati, in the form of a brahmana in Kali–yuga I teach this imagined mayavada philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedanta I described the same mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord."*

This is also described in the Brhat–sahasra–nama, where Lord Kṛṣṇa orders Lord Shiva:

"In Kali–yuga, mislead the people in general by propounding imaginary meanings of the Vedas to bewilder them."*

112 A brahmana who lived in Dvaraka and prayed only for the nectar of devotional service, by his own mystic powers brought his sons from impersonal liberation to Dvaraka.

Srila Sanatana Gosvami explains that the wonderful loving devotion of the residents of Dvaraka, who had forms of eternity, knowledge and bliss, felt for Lord Kṛṣṇa's lotus feet completely eclipsed the happiness of impersonal liberation. The glories of devotional service are described in Srimad–Bhagavatam 10.47.37, 7.1.46, and 4.29.47.

113 By the mercy of your spiritual guru, even here you see the Supreme Lord. That sight makes you yearn to see Lord Kṛṣṇa.

Srila Sanatana Gosvami explains that the words "even here" mean "even in this realm, where the impersonal liberation is manifest."

114 Sri Gopa–kumara said: O brahmana, by Lord Shiva's mercy I was filled with bliss. Although wishing to say something, because of shyness I could not speak.

115 Hearing Lord Shiva's words, the Lord's humble associates respectfully bowed before him and with love said to him:

116 The Lord's associates said: O Lord, you are not different from the Lord of Vaikuntha, and Gauri is not different from Goddess Lakṣmi.

117 It is right that you and Your goddess stay in His realm (Vaikuntha).

You are famous for being very dear to Him and for being His great incarnation.

118 What you have said about yourself is proper for one very dear to the Lord.

Srila Sanatana Gosvami explains that the reference here is to Text 103, where Lord Shiva says about Vaikuntha: "That realm is very difficult to attain. The liberated souls pray for it. Lord Brahma, his sons, and I myself strive for it." Such a humble statement (that he prays to attain Vaikuntha) is proper for a person who is very dear to the Lord.

119 You enjoy pastimes in the nectar waves of devotional service. The Vaishnavas glorify you. You are the most glorious of all incarnations.

120 Sri Gopa-kumara said: Ashamed to hear himself praised, Lord Shiva remained silent. The very friendly associates of the Lord then embraced me and said:

121 The Lord's associates said: O you who worship our Lord's transcendental mantra, O you who are dear to Lord Shiva, O cowherd boy, we count on you among the devotees.

122 An exalted Mathura-brahmana named Jayanta was born on the Ganges' shore. He is an incarnation of Lord Kṛṣṇa. He is your great guru. (* The Guru of Gopakumar, Sri Jayanta, is non-different from Sri Gaurasundara).

123 Know the truth. We have come here for your sake. Hear what you should do for your own welfare: If you desire Vaikuntha, then renounce everything and perform the nine kinds of loving devotional service.

Srila Sanatana Gosvami explains that the word "here" means "in this realm of impersonal liberation". Renouncing everything here means renouncing even his mantra chanting. The nine kinds of devotional service begin with chanting and hearing the Lord's glories.

124 Worship Srimad-Bhagavatam and the other scriptures that teach devotional service. Regularly hear of the Lord's pastimes. When they lovingly enter the ear, the narrations of His pastimes have the power to give the Lord's feet at once.

125 Any one of these nine kinds of devotional service is the best of all ways to attain Vaikuntha, the highest goal.

Srila Sanatana Gosvami explains that any one of the nine kinds of devotional service is better than pious work (karma), philosophical speculation (jnana) and other spiritual methods. Vaikuntha is better than sense gratification, impersonal liberation or any other goal. This is explained in the following verses of the Brahma Purana.

"Simply by being initiated, the devotees of Krsna attain liberation, what to speak of they who always worship Lord Acyuta with devotion."

They who with a vow always remember Lord Janardana, attain the blissful realm of Vaikuntha when they leave this body."

126 The glories (of Vaikuntha) make the great souls reject all material results as insignificant.

Srila Sanatana Gosvami explains that the great souls here are the devotees, who relish devotional service and have the power to distinguish what is valuable and what is worthless.

127 To taste its sweetness, the devotees who know how to taste nectar engage in devotional service, which has nine ways...

128 When these kinds of devotional service are performed with faith, at a certain time pure love for Lord Krsna's lotus feet appears of its own accord.

129 Devotional service performed with love cures the heart-disease that is the desire for other attainments, a disease that prevents the attainment of Vaikuntha.

130 Wherever devotional service is performed, that place becomes Vaikuntha. There the Lord stays.

Srila Sanatana Gosvami explains that this is confirmed by the Lord Himself in these words:

"I live neither in Vaikuntha, nor in the yogis' hearts. O Narada, I stay

where My devotees chant My glories."

131 Although the Lord is always present in other places, He is not always seen there. The devotees yearn for Vaikuntha because He is always seen there.

Srila Sanatana Gosvami explains that the Lord's wonderful handsomeness, virtues, pastimes, sweetness, and other features are not eternally visible in places other than Vaikuntha.

132 The faithful devotees cannot attain this kind of pure devotional service, eternal and without any obstacles, in any other place.

Srila Sanatana Gosvami explains that the words "like this" mean "performed with pure love". Because in Vaikuntha there are no obstacles presented by material time or other material limitations, the pure devotees there, filled with pure love and manifesting forms of eternity, knowledge and bliss, engage in pure devotional service eternally. For this reason the devotees aspire to attain Vaikuntha.

133 Do not think devotional service is an activity of the material senses, mind or body. It is beyond the modes of material nature. It is eternal, spiritual, and full of bliss.

Srila Sanatana Gosvami explains that in the activities of devotional service it is not the material ears and voice that hear and chant the Lord's glories, not the material mind that remembers the Lord, and not the material body that bows down before the Lord or serves Him in other ways.

134 To bring happiness to the devotees, devotional service is splendidly manifest by Lord Kṛṣṇa's mercy in many ways to the souls beyond the modes of material nature, who have forms of eternity, knowledge and bliss.

135 When, by using proper discrimination, a pure soul goes to Lord Hari's spiritual abode, the many kinds of pure devotional service are splendidly manifest in him.

Srila Sanatana Gosvami explains that proper discrimination is described in Bhagavad-gīta 5.9.

136 For a soul who has reached the stage of jnana–sunya–bhakti, for someone who is not performing any material actions by his body or senses, there is no contact with anything other than devotional service.

137 How can a person who remains aloof from the activities of devotional service to the Lord, as if they were like other activities, go to Vaikuntha? He attains impersonal liberation.

138 It should not be thought that the activities of devotional service are like other activities. It should not be said, with external vision, that a devotee's body or possessions are like anything else.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 10.2.35.

139 Whether in Vaikuntha or in another place, the devotees have forms, limbs, and senses that are eternal and full of knowledge and bliss.

Srila Sanatana Gosvami explains that by the potency of the Lord's mercy a devotee's material body becomes spiritualised.

140 We ourselves, the Lord's associates in Vaikuntha, who day and night serve Him in many ways and remain untouched by the modes of material natures, are the proof of this.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 7.1.34.

141 Devotional service lovingly appears before the new devotees because of the actions they perform with their senses.

Srila Sanatana Gosvami explains that these are the actions of devotional service, which begin with glorifying the Lord. Devotional service appears before the new devotees to increase their faith.

142 The great souls do not think devotional service is independent of the Lord. They see devotional service is the Lord's great mercy.

143 If you wish to see beautiful Vaikuntha at once, then go to beautiful Vrajabhumi, the best of holy places that fulfill all desires.

144 To the Lord's beautiful lotus feet always render pure devotional service, which consists mainly of glorifying the holy name.

Srila Sanatana Gosvami explains that glorifying the Lord's holy name quickly brings one to Vaikuntha. Pure devotional service is not mixed with fruitive work (karma), philosophical speculation (jnana), or anything else.

145 By this you will attain a great wealth of spiritual love and you will easily see Lord Krsna in Vaikuntha.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 3.15.25.

146 Some think that remembering the Lord, not glorifying Him, is the best, most confidential way to attain spiritual love because the devotional service of glorifying the Lord is easily manifested, is done without knowledge, and only appears on one sense: the voice.

Srila Sanatana Gosvami explains that this is the opinion of Pippalayana Muni and the other sages in Tapoloka. According to them, because glorifying the Lord is done with one of the working senses (the voice) and not one of the knowledge-acquiring senses, it is done without knowledge. They also say that because glorifying the Lord quickly brings a result, that result, because it is quickly attained, must be inferior.

147 The devotional service of remembering the Lord, which appears when the fickle, horrible, childish mind, which is the king of all the senses, is brought under control and purified, is the best.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 11.23.45 and 11.23.47.

148 We think that because it engages the voice, ears and mind, and because it attracts others as it does oneself, glorifying the Lord is better than remembering the Lord with the fickle mind.

149–50 When the voice and the other restless internal and external senses are controlled, then the mind becomes steady in remembrance of the Lord. Remembrance of the Lord is the result of this endeavour. This is the opinion of they who are attached to meditating on the Lord. They who have faith in meditation employ only the mind in remembering the Lord.

Srila Sanatana Gosvami explains that these and the following verses present the opinion of they who are attached to meditation. They think that remembering the Lord is the result obtained by glorifying the Lord. The external senses begin with the ears and the internal senses begin with the mind. The mind may be controlled either by observing a vow of silence or by actively glorifying the Lord.

151 By the power of meditation the activities of the senses, beginning with glorifying, touching, and seeing, rest within the mind. For this reason meditation is better than glorifying the Lord.

152 The kind of devotional service one loves and enjoys and finds sweet as nectar is the best kind for him. The saintly devotees say it is not the same for the result one obtains.

Srila Sanatana Gosvami explains that the result has not the same nature as the means for it is not many, but is only one: spiritual love for the Lord.

153 With glorification of the Lord the happiness of meditating on the Lord increases. By meditating on the Lord the happiness of the sweetness of glorifying Him increases. We see that they increase each other. They are one.

154 As glorifying the Lord gives happiness, so does meditating on Him. They whose hearts are attached to one thing become peaceful when in their hearts they see the object of their desire.

155 As men stricken by fever break their thirst and become happy by drinking water cool as nectar so by glorifying or meditating on the Lord one becomes happy.

156 If they have the power to glorify the Lord, the devotees are ashamed to remain silent in a secluded place.

157 In solitude meditating on the Lord becomes perfected. Glorifying the Lord may be done either in solitude or surrounded by many people.

Srila Sanatana Gosvami explains that if obstacles prevent one from glorifying the Lord in the presence of others, one may glorify Him in a secluded place.

158 Of the many ways to glorify Lord Kṛṣṇa, chanting His holy name is the first. Because it has the power to give the great wealth of pure love for Him, it is considered the best.

159 Who can describe the peerless glory of Lord Kṛṣṇa's holy name, which delights the heart and is waves of nectar always lovingly tasted by the tongue?

160 Although all the Lord's names are equally glorious, by chanting the names that are dear to the devotees one quickly and easily attains his desire.

Srila Sanatana Gosvami explains that there are no gradations of higher and lower in the Lord's names. All are unlimitedly glorious. Some names, however, are especially dear to the devotees. This is described in these words:

"O beautiful-faced Parvatī, the holy name of Lord Rāma is equal to a thousand other names of the Lord.

161 The devotees attracted to various names of the Lord gradually become attracted to all His names. They all become dear to him.

Srila Sanatana Gosvami explains that first one, then two, then three, and gradually all the Lord's names become dear to the devotee.

162 Appearing in one sense, the nectar of the holy name floods all the senses with sweetness.

163 The holy name's appearance on the voice-sense delights both oneself and others. For this reason glorifying the Lord's holy name is better than meditating on Him.

Srila Sanatana Gosvami explains the holy name delights both the chanter and they who hear him.

164 It is said that chanting the holy name is a great treasure of love for Lord Kṛṣṇa. It is the best and most powerful spiritual practice. It is like the best mantra.

Srila Sanatana Gosvami explains that the glories of chanting the holy name are described in Srimad-Bhagavatam 11.2.39–40.

165 They who know how to taste spiritual nectar know that spiritual love is the fruit of devotional service. In spiritual love one chants the holy name without stopping.

166 They who know how to taste nectar describe the spiritual qualities of intense love for Lord Kṛṣṇa. When the chanter is in distress, the Lord's holy name is chanted with great love.

167 Know that, as the cātaka birds lament when there is no rain cloud, and as the cakravāki birds lament when separated at night from their husbands, so the (devotees)), distressed (by separation from the Lord, make a lament of) chanting the holy names.

168 Only by the wonderful mercy of the Lord, who is a nectar ocean of wonderful pastimes, is the wonderful sweetness of chanting the holy name manifest. It is not manifest by one's own efforts.

169 The karmic reactions of they who worship (the holy name) are destroyed as much as they could wish. Others, however, must still experience their karma.

Srila Sanatana Gosvami explains that this is described in the Hari-bhakti-sūdhodaya, where the Lord says:

"Know that My devotees transcend the wheel of karma, which the demigods and demons cannot escape."

170 Afraid to reveal the secret treasure of devotional service, the holy name's exalted servants pretend that they themselves are also suffering because of their own fault.

171 Simply by chanting the holy name, all Lord Hari's devotees are free of sins and sufferings. However, some devotees who are merciful as the Lord is, teach the people of the world to act rightly.

172 As King Bharata and others showed the fault of bad association, as King Yudhisthira and others showed it is a mistake to gamble, and as King Nṛga and others showed the fearful danger of stealing from a brahmana,

by their own actions, these pure souls teach the people.

Srila Sanatana Gosvami explains that King Bharata became degraded by becoming attached to a fawn.

173 By the power of devotional service, and by thoughtful understanding, you will surmount the greatest obstacles in this world. We will also help you in all circumstances.

174 Even the words of the sage in Tapoloka could not make you abandon your wish to see the Lord directly.

175 The Lord's form is real. It is eternal and full of knowledge and bliss. This form of eternity, knowledge, and bliss can be seen only with proper senses. Still, by the power of the Lord's mercy He can be seen even by eyes of matter. Thus, either by one's own power, or His mercy, the Lord may be seen.

176 The mind thinks: "Although He is seen only with eyes of knowledge, I am seeing Him with these material eyes." In this way the teacher that is the power of Lord Kṛṣṇa's mercy acts to increase (the devotee's) happiness.

177 By the power of a flood of His mercy, or by the power of devotional service, the Lord may be seen. Even with limited, material eyes He may be seen perfectly and always, as He is seen by the mind.

Srila Sanatana Gosvami explains that these words refute Pippalayana Muni, who said that with the naturally limited material eyes one may sometimes see the Lord, and sometimes not see Him, and only with the subtle mind is one able to see the Lord always and without impediment. The conclusion is that by the Lord's mercy, or by devotional service, one is able to see the Lord always and without impediment.

178 If (the power of the Lord's mercy or the power of devotional service) is not (present), then it is not possible to see the self-manifest Lord in one's heart. Only when He is worshipped does the intensely blissful Lord give bliss.

Srila Sanatana Gosvami explains that the Lord is supremely independent. He appears only by His own wish. Therefore He is called self-manifest.

179 By seeing the Lord with one's eyes, one obtains the Lord's great mercy. This is seen everywhere. By hearing about the Lord and serving Him in other ways one can attain the supremely blissful goal (of seeing Him).

Srila Sanatana Gosvami explains that this and the following two verses declare that seeing the lord directly is better than seeing Him in meditation. Kardama Muni and Dhruva Maharaj are examples of devotees who by seeing the Lord obtained His mercy. Pippalayana Muni may say that Lord Brahma saw the Lord in a trance of meditation and obtained His mercy in that way. To this it is replied that Lord Brahma is an exception here. The other ways of serving the Lord mentioned here include glorifying the Lord and remembering Him. As one of the activities of devotional service, remembering the Lord in meditation also leads to the result of directly seeing Him.

180 Directly seeing (the Lord) is the best result of all kinds of spiritual practices. (By seeing Him) illusion perishes at its root and spiritual love (for Him) grows.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 1.2.21.

181 Although Prahlad and other devotees always saw the Lord in their hearts, they still yearned to see Him directly. The proof of this is that after directly seeing the Lord, their love for Him increased.

Srila Sanatana Gosvami explains that this is proven by the Hari-bhakti-sudhodaya's description of Prahlad's attaining great love for the Lord by seeing Him on the ocean's shore.

182 (Someone may say that) sometimes the devotees close their eyes (in meditation) when they directly see the Lord. (To this it is answered) that this is not meditation, but it is like trembling or other symptoms of ecstatic love.

Srila Sanatana Gosvami explains that someone may quote the description of the four Kumaras' closing their eyes when they saw Lord Narayana in Vaikuntha (Srimad-Bhagavatam 3.15.44). However, they did not close their eyes in order to meditate on the Lord, but rather because they were

overcome with ecstatic love.

183 Meditation is proper when the Lord cannot be seen, but not when He can be seen. Whether the Lord is seen or not, glorifying Him is always proper.

Srila Sanatana Gosvami explains that glorifying the Lord when He is not present is described in the account of the rasa–dance in Srimad–Bhagavatam (10.33.7). It is also described in Vishnu Purana in these words:

"(Bereft of His company), the gopis sang Lord Krsna's name again and again."

"(Bereft of His company), the gopis called out: O Krsna! O Krsna!"

184 The Lord's beautiful name, which is more dear even than His beautiful Deity form, is auspicious for the world, is easily worshipped, and is full of nectar. Nothing is equal to it.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 11.14.15.

185 Therefore, obey Lord Shiva's order and quickly go to beautiful Mathura, to which we bow down to offer our respects, and which is most dear to Lord Krsna.

186 Sri Gopa–kumara said: Drinking this nectar for my ears, I became filled with bliss. I bowed down to them and to Lord Shiva and Goddess Parvati and then I was suddenly in the land of Vraja. At this my intelligence was bewildered.

Srila Sanatana Gosvami explains that the statement that Gopa–kumara was bewildered means that he was either surprised or full of joy.

Part Two,

Chapter Four: Vaikuntha Nama (The Divine Abode)

1 Sri Gopa-kumara said: Wandering alone as I lived in the forest, when I saw the beauty of that land, a beauty never before seen, I forgot everything as if I were under a spell.

Srila Sanatana Gosvami explains that this statement shows that the land of Vraja is more glorious than any other place in the material or spiritual worlds. Its beauty is so great it made Gopa-kumara completely forget the realm of Vaikuntha.

2 Playfully wandering, I came to the beautiful city of Mathura. From the brahmanas there I heard Srimad-Bhagavatam and other scriptures.

3 After learning from them the nine-fold devotional service, I came to this forest and suddenly saw my exalted guru.

4 He was glorious as before. Seeing me bowing before him, he, who knew everything, happily blessed me, embraced me, and gave me his mercy.

5 I attained his mercy. He revealed great secrets. As he taught me, I practiced the yoga of devotional service.

6 Soon I was overcome with a flood of love. I could not do anything. I could only chant the holy names.

7 "O Sri Krsna! Gopala! Hari! Mukunda! Govinda! O son of Nanda! Krsna! O son of Yasoda! Life of the gopis! Lord of Radhika! Please be

kind!"

Srila Sanatana Gosvami explains that these ten names of the Lord are especially dear.

8 Singing these words, again and again I called out to the Lord. Sometimes dancing, and sometimes crying out as a madman, I wandered here and there, forgetting my own body and everything else.

9 Once I saw the Lord of my life before me. Running to grasp Him, I fainted and fell, overcome with love.

10 At that moment the Lord's associates came to bring me to Vaikuntha. I entered their airplane. Regaining consciousness, I restlessly moved my eyes to and fro.

11–12 Seeing everything changed, I was filled with wonder. I was comforted when I saw at my side the dear friends I had seen before. Eclipsing the splendour of the most splendid things, they were now riding on an incomparable, supremely splendid, indescribable beautiful airplane.

Srila Sanatana Gosvami explains that the dear friends here are the Lord's Vaikuntha associates he had met before.

13 I respectfully bowed before them. They embraced me and again and again reassured me. With a hundred reasons they wished to give me a form like theirs.

Srila Sanatana Gosvami explains that they wished to give him a four-armed form. "A human form is not appropriate in Vaikuntha. In such a form you will not be happy there", is an example of one of the reasons they gave.

14 I did not accept. instead, my own form, which has been born on Govardhana Hill, attained spiritual qualities like theirs.

Srila Sanatana Gosvami explains that Gopa-kumara did not accept the sarupya-mukti they offered. Instead, his own form became eternal, splendid and filled with the same spiritual attributes as theirs.

15–18 Travelling with them to Vaikuntha on a blissful, inconceivable,

supernatural path, I became embarrassed when I glanced at the different planets and the coverings of the universe. With folded hands and bent heads, the rulers of the planets eagerly worshipped me with showers of flowers. As they praised me with words of "Glory!" and as they bowed before me at every step, I saw insignificant impersonal liberation before me, and then, going above it, went to Shivaloka.

19 I happily bowed down before Lord Shiva and Goddess Parvati. With a network of affectionate, respectful, and kind words, he delighted me. Then I went to Vaikuntha, which is garlanded with glories beyond the reach of the mind and words.

20 Then the Lord's associates said to me: "Wait outside for a moment. We will inform the Lord, and then you may enter.

21 "Stay here and, with eyes alight with devotion for the Lord, see the waves in this ocean of wonders never seen or heard of before.

22 Sri Gopa-kumara said: As they went inside and I stayed outside the gate, I saw someone come and begin to enter that city.

Srila Sanatana Gosvami explains that the city here is Vaikuntha and the person entering is a resident of Vaikuntha.

23 He was on a transcendental airplane that was rich with the opulences of hundreds of universes. Singing wonderful songs and (glorifying the Lord in) many other ways, he was filled with happiness. His splendid handsomeness and other features were like the Lord's.

Srila Sanatana Gosvami explains that the word "adibhih" here means "chanting, acting in dramatic performances, and glorifying the Lord in other ways." The word "kanti" here means that His bodily complexion was dark and His features were like the Lord's. The word "adyaih" here means that his youthfulness ornaments, bracelets, handsomeness, and other features were like the Lord's.

24 Thinking he was Lord Hari, again and again I said to him: "O Lord, please save me! " He at once covered his ears, bowed down before me, and stopped me with these words:

25 He said: "I am a servant. I am a servant of the servants", and went

inside. Then another person, who was more opulent and glorious, came.

26 Seeing him, I thought he must be the Lord of the universes, who in his pastimes had gone somewhere and was now entering his own city.

27 Seeing me respectfully bowing down and speaking prayers as I had before, he affectionately spoke to me as the other person had, and then he entered the city.

Srila Sanatana Gosvami explains that Gopa-kumara again said, "O Lord, please save me!" and the person addressed covered his ears and said, "I am a servant of the servants."

28–9 More persons, some alone, some in groups of two, and some in very large groups, came, each more glorious than those before, and entered the Lord's city. Seeing them, as before, I dived into the ocean of awe and reverence, bowed down before them, and offered prayers to them, but they stopped me and spoke to me with the nectar of affectionate words, as the others had before them.

30 Some were carrying things to offer the Lord and some, intoxicated by the nectar of loving devotion, ran ahead.

Srila Sanatana Gosvami explains that they were carrying parasols, camara wisks, and other paraphernalia for worshipping the Lord.

31 Their minds and senses were intent on their own specific services. They were decorated with pastimes of the bliss of wonderful services.

32–3 All their limbs decorated the decorations they wore. They were as glorious as the Lord Himself. Bowing down and reciting prayers, they acted wonderfully. They enjoyed a wonder of great pastimes, as emperors do. They yearned to see the lotus feet of the Lord, the goddess of fortune's husband.

Srila Sanatana Gosvami explains that their handsomeness and other virtues were like those of the Lord of Vaikuntha Himself. Their wonderful activities included chanting and dancing. As an emperor's doorkeepers and other servants eat, drink, and enjoy in royal style, so did they.

34 Some came with associates, some with paraphernalia, and some with

both associates and paraphernalia.

35 Some merged their associates and paraphernalia in their own selves and became like penniless solitary sages plunged in the nectar of meditation.

36 Some moment by moment manifested different wonderful and charming forms, each opulent with different and wonderful ornaments, features and pastimes.

37 Some were humans, some monkeys, some demigods, some demons, and some sages. Others carried the marks of being initiated in the orders of varna and asrama.

Srila Sanatana Gosvami explains that the forms of the Vaikuntha residents are all eternal and full of knowledge and bliss. They were not actually humans, or any of these other forms.

38 Some were like Indra, Candra, or the other demigods. Some had three eyes, some four heads, and some four arms, some eight arms, and some a thousand faces.

39 I will tell you the reason for this great wonder: How can they who taste the nectar of devotion to Lord Krsna not be handsome?

Srila Sanatana Gosvami explains that Hanuman, Jambavan, and others were handsome because of their devotion to the Lord.

40–1 The glories of Vaikuntha's residents, who are all beyond the material world of five elements, of Vaikunthaloka, and of Vaikuntha's hero, cannot be described with the examples drawn from the world of five elements.

Srila Sanatana Gosvami explains that Vaikuntha's residents are eternal and full of knowledge and bliss. They cannot be described with examples drawn from the world of matter. The hero of Vaikuntha here is the Lord.

42–3 O brahmana, because you are a resident of the material world, and because your thoughts and vision are placed within the material world, I have used material examples so certain things may be easily understood. I pray that Lord Hari will forgive any offenses I have committed because of this.

44 The residents of Vaikuntha are all equal. Then again, among them there are gradations of higher and lower. There is no contradiction in this.

Srila Sanatana Gosvami explains that although the residents of Vaikuntha have different powers and opulences, each, according to his own desire, employs all his powers and opulences in serving the Lord.

45 For them there is no envy nor any other fault. They have thousands of natural, eternal, transcendental virtues.

Srila Sanatana Gosvami explains that this is described by Lord Brahma in Srimad Bhagavatam 3.15.18–19.

46 Although in external vision they may be seen as materialists eager for material pleasure, the liberated souls worship their feet.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 3.15.17 and 3.15.20.

47 Although they never accept material forms, they do playfully manifest many wonderful forms appropriate for the Lord's pastimes.

Srila Sanatana Gosvami explains that they do this to please the Lord.

48 Although they are different, they all have the same nature. That place, its many airplanes, and everything there, are all like that.

Srila Sanatana Gosvami explains that in Vaikuntha everything is eternal and full of knowledge and bliss. Because everything there is spiritual, it is, in one sense, all one. Still, variety is manifested as a natural feature of the lord's pastimes. In this way everything there is simultaneously one and different.

49 Sometimes everything there seems made of gold and jewels, and sometimes they seem made of solidified moonlight.

50 With power given by the Lord, this place can be understood to a certain extent. It cannot be understood in any other way. The material mind has no power to grasp the truth of it.

Srila Sanatana Gosvami explains that because it is spiritual, it cannot be

understood by the material mind.

51 No one can understand it without having seen it. Only in this way can one properly describe it.

52 For they who see (Vaikuntha) the happiness of seeing the impersonal Brahman becomes very insignificant. It stops, as if it were embarrassed.

53–4 Self-satisfied impersonalists, whose desires are all fulfilled, and who have renounced everything, when they have the association of Vaishnavas give up everything they have learned and attained, and, understanding what is really valuable and what is worthless, enter the path of devotional service. I have personally seen this very clearly.

55 Seeing them coming and going, I thought: "If His servants are like this, what is the Lord like?"

Srila Sanatana Gosvami explains that Gopa-kumara saw that the servants of the Lord of Vaikuntha were glorious with handsomeness, opulences, powers and many other things. He wondered: "How glorious must be the person they serve!"

56–7 Dragged by joy, I stood and then I sat down as I waited by the gate. Then by the Lord's associates I was quickly brought inside. Then I saw a wonder of wonders. Even Lord Ananta with His thousands of mouths could not describe it in the time of Brahma's life.

58 There were gate after gate, and at each gate there were gatekeepers as before. Each time the gatekeepers informed their master and then allowed me to enter.

59–60 As I went to each gate I saw there was one leader to whom the gatekeepers bowed down. I thought this must be the Lord of the universes and I also bowed down to him and glorified him again and again.

Srila Sanatana Gosvami explains that this leader was the supervisor of the gatekeepers.

61 Then the Lord's affectionate associates described to me the Lord's uncommon features and taught me how to glorify and worship Him.

Srila Sanatana Gosvami explains that the gatekeepers described the Lord's Srivatsa mark and other features.

62–3 Passing through many very wonderful and colourful gates, I came to a very glorious palace, its feet served by many other palaces. This one palace was most excellent. It was flooded with glory. It was more splendid than millions of suns and moons. It charmed the eyes and the heart.

64–5 Inside I saw, far away, on a regal golden throne glistening with many jewels, happily sitting on a splendid white swan–cushion, handsome as a splendid moon, and His left elbow resting on a soft cushion, the supremely opulent and eternally youthful Lord of Vaikuntha...

66 ...who with His sweetly handsome limbs' glory, which eclipsed the glory of new clouds, decorated His ornaments of jewels and gold, His garments and His scented ointments...

67 ...whose splendid and broad four arms were decorated with bracelets and armlets, who wore two yellow silk garments, the circle of whose cheeks had beautiful earrings...

68 ...whose broad chest was decorated with the Kaustubha jewel, whose conchshell neck held a strand of pearls, the moon of whose face held the nectar of a charming smile, the lotus of whose eyes glittered with wonderful glances...

69 ...whose eyebrows danced with great mercy, to whom the goddess of fortune, appropriately staying at His left side, respectfully offered prayers, who took and chewed sublime betelnuts...

70 ...whose glorious laughter was illumined by a row of white jasmine–flower teeth breaking through the glory of the red bimba fruits of His lips, the waves of whose joking words charmed His devotees' hearts...

71 ...whom Goddess Dharani, holding a leaf in her hand, and splashing Him with waves of sidelong glances, worshipped again and again, whom the Sudarsana–cakra and other handsome weapons, bearing auspicious markings on their heads, served...

Srila Sanatana Gosvami explains that Goddess Dharani held a leaf to collect betelnuts after the Lord had chewed them. The Lord's club, conch,

sword, and bow were among the weapons worshipping Him.

72 ...whom many servants glorious as the Lord and their hands splendid with camara wisks, fans, slippers and other beautiful paraphernalia, respectfully surrounded and served...

73 ...whom Sesa, Garuda, Visvaksena, and many other important associates, their folded palms placed on reverentially bowed heads, worshipped with wonderful words...

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 8.21.16-17.

74 ...whom Sri Narada worshipped with graceful artistry of wonderful singing, dancing, and vina music, who joked and laughed with His beloved Laksmi and Dharani...

75 ...and who, to fill with bliss the devotees whose hearts were fixed on Him alone, placed on them His splendid and wonderful lotus feet.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 3.8.26.

76 Filled with bliss by seeing Him and forgetting the instructions of the Lord's associates, I called out "O Gopala! O my life!" Shedding tears, I ran to embrace Him.

Srila Sanatana Gosvami explains that the Lord's associates had instructed him to offer prayers.

77 Held by some wise associates and standing behind the Lord, I piteously begged with many plaintive words, and then, overcome with love, I fainted unconscious in the Lord's presence.

78 They quickly picked me up and I regained consciousness. Tears blocked my eyes. Carefully wiping the tears with my hands, I opened my eyes.

79 Then I heard the most merciful and affectionate Lord, in a deep soft voice, say some words beginning with: "Be calm. Come, child, at once."

Srila Sanatana Gosvami explains that some of the other words the Lord spoke were: "Give up this awe and reverence. Come and talk with Me."

80 Then I attained the ultimate happiness. Again and again I danced as a man possessed. the Lord's associates carefully made me calm down.

81 Then, the Lord said: Welcome! Welcome! Child, it is so fortunate, so fortunate, that you are here with Me. For so long I have longed to see you.

82 Dear friend, somehow you passed many births without coming to see Me.

83 Hoping that in this, in this, in this, in this birth you would turn to Me, I danced as a fool.

84 Brother, I could not find a pretext to bring you to My abode and still protect the ancient rules of religion.

Srila Sanatana Gosvami explains that had Gopa-kumara chanted the holy name, even as Ajamila and others had done, the Lord could have brought him to His abode.

85–6 Seeing that you had not attained My mercy, I became overcome with mercy for you. Ignoring the rules of karma, I gave you a birth on Govardhana Hill, My favourite place, and then, O dear friend, I became your guru, who was named Jayanta.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 2.7.42.

87 Today you have suddenly fulfilled my long-cherished desire. Please stay here always and make Me happy.

88 Sri Gopa-kumara said: Intoxicated by drinking the sweet nectar of the Lord's words, I did not have the power to recite any prayers, to understand anything, or to do anything.

89 In the Lord's presence came some cowherd boys like myself, who were playing flutes. Very affectionate, they took me in their midst and encouraged me to play the flute.

90 In many ways playing on my favourite flute from Govardhana Hill, I pleased Lord Madhava, who is an ocean of artistic skill and a treasure-house of mercy, and who was surrounded by His associates.

91 At a certain time they all left. By the goddess of fortune's order they took me outside, although I was not willing to go.

Srila Sanatana Gosvami explains that this was the time for the Lord to take His meal.

92 Great opulences surrounded me, but I shunned them. I stayed as a cowherd boy, as I had been before.

93 The opulences there have forms of eternity, knowledge and bliss. They are independent and are manifest as they like.

94 Whether opulences are manifested or not, humbleness is present as a natural feature in Vaikuntha.

95 By the great strength of my previous activities, I considered humble worship of the Lord eternal happiness.

96 Then in my heart I decided that, by the Lord's mercy, I had attained the highest fruit of all I had done in all my births.

97 What rare happiness! What a glorious place! What a wonderful Lord! What wonderful mercy!

98 By the Lord's mercy I fanned Him with a camara wisk and performed other personal services. When I played the flute His glance brought me eternal bliss.

99 By the strength of my previous actions sometimes I would call out, "O Krsna! O Gopala!" again and again.

100 With many prayers I would always sing the great glories of the Lord's pastimes in Gokula.

101 Smiling and laughing, the residents of Vaikuntha took me outside and, their hearts melting with love, again and again spoke to me many words of instruction.

102 The residents of Vaikuntha said: Don't address the Lord of Lord's in that way. Don't praise Him in that way. With elegant verses you should praise His real, limitless greatness.

103 To kill the demons and protect the others, the Lord cheated Kamsa and disguised Himself as a cowherd boy.

104 The devotees do not take these disguises of the Lord very seriously. In the beginning of devotional service it may be right, but we do not glorify the Lord in that way.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 2.7.53.

105 Then some of them said: The Lord, whose pastimes are difficult to understand, has pastimes like that. There is no fault in glorifying Him in that way.

Srila Sanatana Gosvami explains that pastimes discussed here are pastimes like the Lord's protecting the cows. These pastimes are not like His creation of the material universes. They have no contact with the illusory potency maya. Someone here may protest: "When the Lord protects the cows sometimes He is stung by brambles as He wanders in the forest. What kind of happy pastime is that?" This objection is answered here by the word "durbodha-caritasya". Because the Lord is the supreme controller, it is not possible to understand His activities perfectly.

106-7 Then some great souls,, rebuked them all and said: Ah! Why do you speak as fools? Out of love for His devotees, Lord Krsna will do anything. Glorifying His deeds is a great virtue. It pleases the Lord.

Srila Sanatana Gosvami explains that the Lord Himself says:

"To enjoy pastimes with My devotees I act in many ways."

108 These words made me first embarrassed and then pleased. Still my heart was not perfectly satisfied.

109 Because I could not see my worshipable Lord Gopala's lotus feet, form, pastimes and everything else, I became like a poor wretch.

Srila Sanatana Gosvami explains that the "everything else" here refers to the Lord's associates, paraphernalia, mercy and other features.

110 Then I saw the Lord of Vaikuntha, who is the crest-jewel of the all-knowing, become Krsna, the joy of Nanda. I saw Laksmi and Dhara become Radhika and Candravali and the Lord's associates become the boys of Vraja.

Srila Sanatana Gosvami explains that this was not a vision in meditation. Gopa-kumara actually saw this.

111 When I could no longer see the Lord enjoying pastimes in the land of Vraja with His associates, my heart became unhappy.

112 Sometimes I would see Him enjoying pastimes with the cows in the gardens there. But then again I would see Him as before, as a master sitting on His throne.

113 Still, because I was aware that He is the Supreme Lord, because I could remember coming to Vaikuntha, and because of the presence of a great awe and reverence that killed spontaneous love, my heart was not satisfied.

114 In meditation, by Lord Gopaladeva's mercy, I would embrace Him, kiss Him, and enjoy pastimes with Him in many ways. Now that the Lord was present before my eyes, I was unhappy, for although I desired these things, I could not attain them.

115 Sometimes the Lord would go to a secluded place with His intimate associates. Then everyone else would lament for not seeing the Lord.

116 I asked what the Lord was doing. Concealing what they knew, as if it were a great secret, no one told me clearly.

117 At that moment the Lord of the universes appeared and was visible again. Then that lamentation died and an ocean of joy overflowed.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 3.11.37.

118 The glory of that place killed whatever suffering stayed in my heart as the sun kills the darkness.

119 Whenever my heart became unhappy, as it had been many times before when it could not attain its desire, I considered what was the cause of this malady, and the perfection of Vaikuntha cured it at once.

120 (I said to my mind:) Nothing is better than residence in Vaikuntha. Don't doubt. For what more could you ask?

121 O fickle mind, leave your restless nature far behind. No result is better than this. Think about the hundreds of reasons for this and become peaceful.

122 As I was explaining this (to my mind) I saw that I was made of eternity, knowledge and bliss and that I eternally experienced wonderful, intense, transcendental bliss by worshipping the Lord in Vaikunthaloka.

123 In this way sometimes happy and sometimes distressed, I lived in Vaikuntha. One day Narada saw me in a secluded place.

124 He, who is the crest-jewel of the merciful,, who is the friend of the vina, who is very dear to the Lord, and who is an ocean of the nectar of devotion to Him, touched my head with his hand and blessed me, saying:

125 Lord Narada said: O son of a gopa, O object of the Lord of Vaikuntha's mercy, I can see by the withering of your face and other symptoms that you are as unhappy as a very wretched person.

Srila Sanatana Gosvami explains that the other symptoms include a vacant expression in his eyes and sighing in his breath.

126 What is the reason for your unhappiness? Please tell. I am very eager to know it. I have not seen anyone like that here.

127 Sri Gopa-kumara said: Then to Narada, who was exalted, who was the best of friends, and who was like my own guru, I told all that was in my heart.

128 After hearing everything, he sighed, moved his eyes everywhere, pulled me to his side, and spoke very slowly and with great compassion.

Srila Sanatana Gosvami explains that Narada moved his eyes everywhere, that is to say He looked in every direction, because he was about to reveal a great secret.

129 Sri Narada said: That no place is better than Vaikuntha, the opinion you hold for many reasons is the truth. It is not otherwise.

130 You wish to see the pastimes of your worshipable Lord directly, pastimes you have seen only in meditation.

Srila Sanatana Gosvami explains that the worshipable Lord here is Lord Madana–Gopala.

131 His pastimes bring great bliss. They charm the heart and are filled with the greatest love. They are the greatest secret. They are attained only by the great love of Vraja's people. They are not easy for those like me to attain.

132 His pastimes are splendidly manifest in a certain realm that attracts its own devotees and is situated somewhere above everything. By devotedly worshipping the Lord of the universes you have come to Vaikuntha. How can you see these pastimes here?

Srila Sanatana Gosvami explains that the words "above everything" means "above all material and spiritual worlds."

133 How can these very confidential pastimes be manifest here in Vaikuntha, which manifests the Lord's supreme opulence?

134 Give up all lamentation and see that the Lord of Vaikuntha is the same as your worshipable Deity (Madana–Gopala). Don't think of Them as two different persons.

135 Then even here you will attain limitless, transcendental, eternally increasing bliss that fills your heart.

136 Sri Gopa–kumara said: With limitless yearning I wished to hear with my ears whatever of these truths could come in the range of my understanding.

137–8 Overcome with awe and shyness, I could not ask him about them. Then he, the best of the all-knowing and the best of the Lord's devotees, understanding all that was in my heart,, to please both my ears and his tongue, briefly revealed everything.

139 Sri Narada said: Don't think that the animals, birds, trees, vines, shrubs, grass and other things you have seen here are made of the darkness of matter.

Srila Sanatana Gosvami explains that the cows, horses, elephants, and other animals, and the paravatas, kokilas and other birds and the mandaras, kundas and other trees, vines, and other things in Vaikunthaloka are not material.

140 They are Lord Krsna's personal associates and their forms are eternal and full of knowledge and bliss. To enjoy the bliss of serving the Lord in many wonderful ways, they assume these forms.

Srila Sanatana Gosvami explains that in the Third Canto of Srimad-Bhagavatam, Lord Brahma explains that the birds, bees, trees, vines and other beings in Vaikuntha are not material.

141–4 According to the specific form and nature of the Supreme Lord that they worship, meditate on as their beloved, the devotees attain a form like the Lord's. In this way they manifest many different forms and opulences. They have forms like the Lord's incarnations, as humans, sages, demigods, and philosophers, and as the Lord's incarnations as Matsya, Kurma, Varaha, Nrsimha, Vamana, Shiva, Brahma, Indra, Sesa, Surya, Vayu, Vahni, and many other forms. They also attain four-handed forms, and still other forms, with the specific garments and features of the Lord.

Srila Sanatana Gosvami explains that the devotees' attaining a form like the Lord's is described in Srimad-Bhagavatam 2.9.11. The Lord's human forms include Lord Ramacandra, His sage forms include Lord Kapila, His demigod forms includes Lord Satyasena, and His philosopher forms include Lord Parasurama.

145–6 The form and features of the Lord one worshipped in worshipping Lord Krsna's lotus feet one attains when he enters Vaikuntha at the end. All those features of the Lord become dear to him. These nectar mellows of the Lord please him.

Srila Sanatana Gosvami explains that the forms and features of the Lord are the Lord's incarnations, such as Lord Ramacandra and Lord Kapila. By worshipping Them in the material world one is able to see Them in Vaikuntha. The words "at the end" here mean "at the end of one's stay in the cycle of repeated birth and death". The word "rasena" means "by engaging in the different kinds of devotional service, which begin with glorifying the Lord."

147 In Vaikuntha everyone sees the Supreme Lord, Narayana, who manifests various forms appropriate to each person.

148 Worshipping the Lord as they had before, the devotees always attain the newer and newer limitless bliss of devotional service here in Vaikuntha.

149–50 These supremely faithful great souls see, now surrounded by all extraordinary associates, whose handsomeness pleases the heart and mind, the same Lord they had worshipped before, and as before they desire to serve Him eternally.

Srila Sanatana Gosvami explains that each form of the Lord is surrounded by His own specific associates. In this way, for example, Lord Ramacandra is surrounded by His own associates headed by Sita–devi and Laksmana.

151 Worshipping their own Lords in (Ayodhya) City and other places, the devotees become happy.

152 The devotees' faith and love is not placed in one form alone. The Lord has many forms and each form is served by certain devotees.

153 All who devotedly chant the eight–syllable mantra and other mantras glorifying the goddess of fortune's husband attain Vaikuntha at the body's end.

Srila Sanatana Gosvami explains that this is described by Parasara Muni in the Vishnu Purana:

They who attain the sun, the moon, and the other celestial planets again return to the lower worlds, but they who meditate on the twelve–syllable

mantra never return.

154 They attain as much happiness as they could wish, a happiness greater than they had known before. Because they taste different kinds of the nectar of devotional service, they are different, being more or less advanced in devotional service.

Srila Sanatana Gosvami explains that the word "rasa" here means the different kinds of devotional service, which begin with hearing and chanting the glories of the Lord.

155–7 The Lord happily appears as Nara and Narayana Rsis, Dattatreya, Parasurama, Kapila, and other incarnations, all of them jewels decorating the earth. In Svargaloka and other celestial worlds He appears as Vishnu the Lord of sacrifices, and other incarnations you have personally seen. He also appears as Matsya, Kurma, Maha–Varaha, Sriman Nrsimha, Vamana and many other incarnations, all bearing different names, all with forms of eternity, knowledge and bliss, and all simultaneously different and eternally one.

158 That these incarnations of the Lord are different persons is an illusion. They are not different persons as the individual spirit souls are different persons. The Lord's potency shows His incarnations to be different persons so He can enjoy different transcendental pastimes. The devotees are different persons because that is their actual nature.

159 The variety of the Lord's forms is not like the sun's reflections on the water. The Lord's forms are like the sun shining as one in the sky but seen as many by people in different places

Srila Sanatana Gosvami explains that a person in one place sees the sun as shining near a certain tree and another person in a different place far away sees the same sun as shining near a different tree. In this way the two persons see the same to be present in two different places. They see two different suns although one sun shines in the sky. This example shows how the one Supreme Lord is seen as having different forms and characteristics.

160 As transcendental knowledge and the bliss it brings are simultaneously the same and different, so the Supreme Lord and His many incarnations are simultaneously the same and different. That is clearly so.

Srila Sanatana Gosvami explains that the spiritual nature of the Lord's incarnations is described in the Varaha Purana:

"The lord's form is not material. It is not made of flesh, fat and bones. Because He is neither a yogi nor a demigod, the infallible Supreme Lord has an eternal spiritual form."

The Maha-varaha Purana explains:

"The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy.

"All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge and all auspicious qualities. These spiritual forms of the Lord are free from all material defects."

"They do not lack anything. Nothing is greater than they. They have all transcendental virtues. For the Supreme Personality of Godhead there is no difference between Himself and His form."

161-2 As in a dream one may go to different places, so Lord Krsna, His associates, and His abode are seen as many although they are also one. The variety and the oneness are both true. When one form of Lord Krsna is pleased, then all His forms become pleased.

Srila Sanatana Gosvami explains that by worshipping one form of Lord Krsna all His forms are also worshipped.

163 Sri Krsna is the only Lord of Vaikuntha. To please His devotees He manifests different forms in different places.

164 Brahma saw this when he stole Lord Krsna's boys and calves in Vrndavana, and I myself saw it when I wandered through the palaces in Dvaraka.

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.13.54, 10.14.18, 10.69.2-3, and 10.69.41.

165 The Supreme Lord's potency is wonderful and inconceivable. Still, it is not a secret to His pure devotees.

166 The one Supreme Lord ate simultaneously the many meals His thousands of queens offered simultaneously. Each queen saw her husband and thought: "He has taken His meal from me first. Now He eats."

167 Sometimes, because of the entrance of the Lord's potencies in certain individual spirit souls, empowered incarnations appear. The wise think these incarnations to be like the Lord Himself.

168 As Lord Kṛṣṇa (expands in many incarnations) so does Goddess Mahā-Lakṣmī, His eternal beloved, whose form is filled with eternity, knowledge and bliss.

Srīla Sanātana Gosvāmī explains that this is described in Viṣṇu Purāṇa:

"O best of the brahmanas, Lord Viṣṇu's transcendental potency, Srimatī Lakṣmī-devī, is His constant faithful companion. She is eternal and she is the mother of the entire material universe. She is all-pervading, just as Lord Viṣṇu is."

"Lakṣmī-devī appears in different forms corresponding to the forms of Lord Viṣṇu. When the Lord appears as a demigod, she assumes a demigod-like form, and when He appears in a human-like form, she assumes a human-like form."

169 Devoted to Him, she always stays on the Lord's chest. As Lord Kṛṣṇa manifests His different incarnations, she manifests her incarnations as His devoted consorts.

170 She is like a great mystic perfection among the other goddesses of fortune. She is the queen of all opulences. As the giver of material opulences, she is neglected by the devotees, the liberated and they who aspire for liberation.

Srīla Sanātana Gosvāmī explains that because the sense pleasures that come from material opulences obstruct the path of liberation and spiritual advancement, the transcendentalists neglect this feature of the goddess of fortune.

171 Everywhere it is said that she, being very fickle, arranges that the newest devotees become most dear to the Lord.

172 Dharani—devi and others are also dear to the Lord. The Lord's potency is also dear to Him.

173 Sometimes she is called Maha—vibhuti, sometimes Yoga, and sometimes Yogamaya.

Srila Sanatana Gosvami explains that some of the names of Goddess Yogamaya are given in the Maha—samhita:

"The goddess that fulfils the Lord's desires, is known as Sri, Bhu, Durga, Jivamaya, Atmamaya, Gunamaya, and Jadatmika."

The Skanda Purana explains:

"O limitless Lord, the potency that fulfils Your desire is called Mayamaya, Avidya, Niyati, Mohini, Prakrti, and Vasana."

174–5 She arranges for the Lord's pastimes, which are filled with eternity, knowledge and bliss. She is eternal, transcendental, beginningless, endless, and indescribable. She is the mother of the wonder that is the bliss of service to the Lord. By her the Lord is revealed in many ways.

176 By Goddess Laksmi the wonderful variety of the Lord's devotees, of the many kinds of devotional service, of the Lord's spiritual realms, and of the Lord's pastimes are eternally manifest.

177 She and her actions can be understood only by the pure devotees. She cannot be understood by they whose minds are filled with the mistakes of dry speculation.

178 The Lord's potencies are called superior and inferior. She is His superior potency. She is His internal potency. She is famous by the name Prakrti.

179 Her expansions are manifested in many ways according to their different duties. The illusory potency Maya, which consists of the modes of nature, is her shadow.

180 Maya is the mother of the illusory world of the five material elements. She is filled with the darkness of illusion. She is indescribable, temporary and transcendental. She is the cause of the individual souls' stay in the world of birth and death.

181 She is the controller of the eighth covering (of the universe). She has a form. Because she does not change form to do her duties, she is called Prakrti.

Srila Sanatana Gosvami explains that the words "vikrti" (transformation) and "prakrti" (nature, or the original state that is not transformed) are opposites. Because she does not change her form, Maya is called Prakrti.

182 By transcending her one attains liberation and devotional service. She has created this material universe, which is like a mirage.

183 By her potency are seen the long-lasting and real magical creations Kardama Muni and others showed by austerity, yoga, and other practices.

Srila Sanatana Gosvami gives Saubhari Muni as an example of another yogi that had these magical powers.

184 However, whatever is created by the potency of Lord Krsna, who gives the results of all pious deeds and whose lotus feet are worshipped by the greatest yogis, is both real and eternal.

185 In this way the incarnations are not different from Sri Krsna, who is the Supreme Personality of Godhead and the origin of the incarnations. They are real and eternal as He.

Srila Sanatana Gosvami explains that Srimad-Bhagavatam 1.3.28 proves that Sri Krsna is the origin of all incarnations.

186 Krsna, whose form contains all incarnations, is glorious with many opulences, which are greater than all others and which described by the word "bhaga".

Srila Sanatana Gosvami explains that Lord Krsna limitless and extraordinary opulences are described in this verse, which uses the word "bhaga".

The Supreme Personality of Godhead has six opulences: all wealth, strength, fame, beauty, knowledge and renunciation."

187 Even if He is considered an incarnation, His many sweet and charming glories, which can be understood only by they whose hearts melt with love and devotion for Him, make Lord Krsna better than Narayana.

Srila Sanatana Gosvami explains that someone may protest: "Lord Narayana is the source of all incarnations. How can Krsna be more glorious than He?" This verse answers that protest.

188 The servants of His many incarnations attain great happiness by serving the Lords dear to their hearts.

189 The Lord gives them results according to their worship. They are never displeased with what they attain.

190 Who can understand the pastimes where the Lord, who enjoys many wonderful pastimes and whose thoughts are deeper than millions of oceans, enjoys (with His devotees) is a wonderful exchange of nectar of love?

191 Engaging in activities free from rivalry and other faults, and each according to his own nature, whether higher or lower, the devotees attain, as much as they desire, the highest happiness of devotional service. This proves the greatness of the Lord's mercy.

192 (The Lord's associates in Vaikuntha), whose forms are eternal and full of knowledge and bliss, do not think the slight happiness of they who live in the world of repeated birth and death, or the slight happiness of the (impersonalist) sannyasis to be great happiness.

193 As there are many gradations of service, so there is a wonderful variety of gradations of happiness according to the different mellows.

194 Some of the residents of Vaikuntha have been the Lord's associates eternally, and others have come to that position by the Lord's mercy.

Srila Sanatana Gosvami explains that Sesa and Garuda are examples of persons who have been the Lord's associates eternally, and Jaya, Vijaya, Bharata and Priyavrata are examples of persons who became the Lord's

associates by His mercy.

195 Although the bliss of serving the Lord is the same in all circumstances, some think it different to perform open or confidential service, or to be far from the Lord or standing by His side, or in some other place.

Srila Sanatana Gosvami explains that the phrase "some other place" here means to join the Lord in His pastimes in the material world, and sometimes to have and sometimes not to have His association.

196 Although, because they are both eternal, they are like the Lord, their natural relationship with Him, where He is the served and they are His servants is both real and eternal.

197–8 Although, because they are eternal and full of knowledge and bliss, they are like the Lord, awareness of the sweetness of the bliss of serving Him impels them to become eternally servants of Sri Krsna' lotus feet, which are an ocean of many kinds of inconceivable sweetnesses.

199 Even if He were not the origin of all incarnations, and even if He were the same as all incarnations, who are eternal and full of bliss and knowledge, Sri Krsna would still be distinguished by His very sweet glories.

200 Some say that Sri Krsna, whose form is eternal and full of knowledge and bliss is the Supreme Brahman and all others are His spiritual, liberated associates.

Srila Sanatana Gosvami explains that the "all others" here are the devotees headed by Sesa and Garuda. The word "liberated" here means "they who have attained Vaikuntha."

201 To enjoy the bliss of devotional service, aided by the Lord's transcendental pastime potency they assume forms suitable for the Lord's pastimes.

202 Sri Gopa-kumara said: I asked him: O lord, are the Lord's Deity forms on the earth all eternal and full of knowledge and bliss as is the form of Lord Jagannatha, the master of Nilacala?

203 Although the Lord, whose form is filled with eternity, knowledge and bliss, is one, in His pastimes He appears in many places in many different forms.

204 By renouncing everything and worshipping the Deity what mistake is done? When the Deity is worshipped one becomes aware of a great gain.

Srila Sanatana Gosvami explains that the "everything" here is material piety, fruitive work, yoga, and other things like them.

205 Why, then, do we hear from the Puranas so many statements contradicting this? These statements cannot be rejected as evidence, for they have come from the mouths of great souls.

Srila Sanatana Gosvami gives Srimad-Bhagavatam 11.2.47, 3.29.22, and 3.29.24 as examples of scriptural statements that minimise the importance of Deity worship.

206 Hearing this, he who is the guru of the path of Deity worship stood up, embraced me with great bliss, and replied.

207–9 Sri Narada said: I have already explained that the Deity forms of the Lord are the same as the Lord Himself. Deity worship is very glorious. They who, aware that the Deity is the Lord Himself, worship the Deity, even though they neglect other duties, and even though their worship is not sincere, do not fall down. They have no faults. Their merits are very great, their devotional service is thought to be the greatest. They attain a very great result.

210 By seeing the Deity, by worshipping Tulasi, or by once chanting or hearing even the reflection of the holy name, one may attain perfection.

Srila Sanatana Gosvami explains that the worship of Tulasi begins with watering her and bowing down to offer respects to her.

211 How can there be any fault with worship of the Lord's Deity form, whose form reminds one of the Lord, who is properly installed with mantras, and who is the object of all activities of devotional service?

212 They who worship the Deity of Lord Krsna never offend the devotees of Lord Krsna. If somehow they do offend them, the devotees do not take

offense, but rather praise their attachment to the Lord.

213–4 They who, seeing the Deity as different from the Lord Himself and thinking the Deity as made of stone or some other material, worship the Deity of Lord Hari, do not respect the Lord's devotees. Disrespectful to all, and proud of their worship, they rebel against the Lord's commandments in the Vedas.

215 They are the least of all the devotees. Their intelligence is slow. They do not find the fruits of their worship.

Srila Sanatana Gosvami explains that they are described in Srimad–Bhagavatam 11.2.47 and 9.7.11.

216–7 Although the transcendental fruit of their Deity–worship is greater than the fruits of all ordinary pious deeds, they do not attain the real fruit that comes from service to the Lord. For this reason the saintly devotees criticise their method of worship in different ways and in different places.

Srila Sanatana Gosvami explains that the real fruits of devotional service are love for Lord Kṛṣṇa's lotus feet, attainment of Lord Kṛṣṇa's planet, seeing the Lord, and enjoying pastimes with Him.

218 Although all the statements of the Puranas and other scriptures (condemn them), don't think everyone who worships the Lord's Deity–form is like them.

219–20 If they do not abandon their worship, then by the mercy of the Lord's devotees, who see the good in others, all the faults in their hearts, now purified by their faith, are destroyed and in time they become the greatest devotees.

221 After enjoying what they desired, materialistic devotees, by the power of their devotional service, in time attain the real fruit of their service.

Srila Sanatana Gosvami explains that material sense gratification is insignificant in comparison to the result obtained by devotional service.

222 Because in this way one does not immediately attain the fruit of devotional service, the pure devotees criticise the first result of the materialistic devotees' efforts.

223 They who are devoted to the Lord's lotus feet think the real fruit of devotional service is the bliss of always seeing, enjoying pastimes with, and serving in many ways the Supreme Lord.

224 They cannot bear even a moment's delay. The Lord also cannot bear to leave them for even a moment.

225 The fruits of all other desires are very insignificant in comparison. Liberation is easily attained, but devotional service is not.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 5.6.18.

226 By the mercy of devotional service the Lord is controlled by His devotees. Because it destroys His independence, the Lord does not bestow devotional service.

227 I think that being under the control of His dear devotees is not a fault for the Lord. Neither does it make Him unhappy. It brings Him happiness. It increases His glories, which begin with His love for His devotees.

Srila Sanatana Gosvami explains that in the previous verses Narada Muni has been relating the opinions of others. In this verse he gives his own opinion.

228 Eclipsing His independent bliss and other glories, the supreme hero Lord Kṛṣṇa's being under the control of His dear devotees is the greatest of His divine glories.

229 From the perfection of loving devotion comes great ecstatic love. Gazing at the truth, that love eternally dances in the kingdom of great bliss.

230 Although externally this ecstatic love may show signs of great suffering (this suffering is not real, for the Lord) would never allow His dearest devotees to suffer in that way.

Srila Sanatana Gosvami explains that these devotees experience great bliss, a bliss that eclipses the happiness of Brahman.

231 With external eyes seeing this bewildering condition of great love, the people in general have no desire to engage in devotional service. They laugh at the devotees. The Lord does not give loving devotion to them.

232 Loving devotion is very difficult to attain and the pleasures of Svargaloka and other celestial planets are very easy to attain. Common people cannot attain a cintamani jewel, although they may attain a glass, or sometimes a golden trinket.

Srila Sanatana Gosvami explains that in this example the cintamani jewel is loving devotion, the glass trinket is the pleasures of Svargaloka and the golden trinket is impersonal liberation.

233 Sometimes, to a wise and extraordinary person who wishes it alone, the Lord gives devotional service.

234 We are not able, nor is it proper for us, to describe the nature of this ecstatic love, in the same as it is not proper for the scriptures that describe the activities of the Lord's service to describe it to fools.

Srila Sanatana Gosvami explains that the nature of ecstatic love is described in Srimad-Bhagavatam 11.2.40.

235 They who serve the mellows of devotional service understand the sweetness and glory of that ecstatic love. By the Lord's mercy you, staying there, will also quickly understand it.

Srila Sanatana Gosvami explains that the phrase "staying there" means "staying in the land of Gokula."

236 Sri Gopa-kumara said: These words greatly increased my yearning to see the lotus feet of Sri Gopala, the Lord I worshipped.

237 Not noticing that at that moment I, filled with a desire to attain that love, was thrown into an ocean of lamentation, he, comforting me, said:

238 Sri Narada said: Although this great secret should not be told in this place, made talkative by your anxiety, I will speak.

Srila Sanatana Gosvami explains that "in this place" means "here in Vaikunthaloka."

239 Not far from here, Lord Ramacandra's city of Ayodhya is splendidly manifest. Far from that, the city of Dvaraka, which is like the beautiful land and charming city of Mathura and is very dear to Lord Krsna, the Lord of the Yadus, is splendidly manifest. Go there, and with a glance worship your beloved Lord.

Srila Sanatana Gosvami explains that the Hari-vamsa affirms that Dvaraka is like Mathura.

240 First hear the way to go to Ayodhya, a way approved by they who taste the nectar of service to Sri Ramacandra's lotus feet.

214–2 Although by directly worshipping Lord Krsna, the origin of the incarnations, everything is obtained, I will now describe how to attain the nectar of the lotus feet of Lord Rama, the hero of the Raghu dynasty.

243 As you meditate on His form, virtues and opulences, which are all described in the Vedas, glorify Him, beginning with the words: "O husband of Sita, O glorious Lord of the Raghus, O elder brother of Laksmana, O Lord, O dear master of Sri Hanuman!"

Srila Sanatana Gosvami explains that some other names used to glorify Lord Rama are: "O delight of Kausalya! O son of Dasaratha! O elder brother of Bharata! O friend of Sugriva!" Lord Rama's virtues begin with His shyness and humbleness, and His form, holding a bow in the hands of His strong arms, is very handsome.

244 In this way the great devotees attain their worshipable Lord. Even the slightest scent of the Lord brings great happiness to they who have placed their faith in Him alone.

245 If when you see Lord Rama's lotus feet your desire to see the Lord remains unsatisfied, Lord Rama Himself, His heart melting with compassion, will happily send you to Dvaraka.

246 Glorifying your Lord, as the scriptures prescribe, you will go there and see Your beloved Lord, handsome Sri Krsnacandra, whom you long desired to see, surrounded by the Yadus.

247 Kosala, Dvaraka and many other places are provinces of the kingdom

of Vaikuntha. Go now, and do not wait for the Lord's order.

Srila Sanatana Gosvami explains that Kosala is another name of Ayodhya.

248 By the order of He who knows what happens in everyone's heart, I have come here. Know that His order has come through my mouth.

Srila Sanatana Gosvami explains that the Lord told Narada: "O Narada, go to Gopa-kumara, and in a secluded place, fulfil his desire."

249 To show mercy to a great devotee, the Lord has gone somewhere. You will not be able to tolerate any delay. This is the right time for you to go.

250 Sri Gopa-kumara said: Hearing this, I became very happy. Again and Again I bowed down before Sri Narada. I took His blessing and meditated on his instructions.

Srila Sanatana Gosvami explains that these are the instructions of .fn1 Text 243.

251 Then I left. From far away I saw many restless monkeys jumping here and there and calling out: "Rama! Rama!"

252 As they tugged at my flute, I went with them. Then I saw human beings more handsome than the Lord's associates in Vaikuntha.

Srila Sanatana Gosvami explains that the residents of Vaikuntha had four-armed forms like that of Lord Narayana. These humans had forms like that of Lord Rama.

253 Very saintly and well-behaved, they would not allow me to bow down and worship them. Led by them, I came to the city's outer courtyard.

254 Seeing glorious Bharata comfortably sitting with Satrughna, many charming human beings, and monkeys headed by Sugriva, Angada and Jambavan, and thinking Bharata was Lord Ramacandra Himself, I began to glorify Him with many prayers. He at once covered His ears, and saying again and again that he is only a servant, forbade me to continue.

Srila Sanatana Gosvami explains that Gopa-kumara said: "O king of kings, O Lord of the Raghu dynasty, O beloved of Sita, glories to You!"

That Gopa-kumara mistook Bharata for Lord Rama proves that Bharata is like Rama, Bharata's wife is like Sita-devi, and Satrughna is like Laksmana.

255 Frightened, I stood with folded hands. Hanuman then suddenly dragged me inside and there I saw the supremely wonderful, humanlike Lord Rama...

256 ...who comfortably sat on a royal throne in the charming palace, who was joyful, who had the features of an exalted personality, who was like Lord Narayana...

257 ...who was enchanting with many charming sweetnesses, whose hand was glorious with a bow, whose humble, shy glances were delightful, who enjoyed pastimes of being the king of kings, and who was explaining the principles of religion.

258 Overcome by the bliss of seeing Him, I fainted before Him as if I had bowed down as a stick to offer respects. Then He who is desired by the best of religious duties mercifully picked me up and I gazed on Him.

Srila Sanatana Gosvami explains that the Lord is attained by devotional service, the best of religious duties.

259 Pulled by his service, Hanuman left me and in one jump came before Lord Rama. Beautiful beloved Sita was glorious at the Lord's left and His younger brother Laksmana was glorious at His other side.

260 Sometimes Hanuman fanned the Lord with a splendid white camara, sometimes he sang of His virtues, and sometimes, standing before Him with folded hands, recited wonderful prayers in verses of his own composing.

261 One moment he holds a white parasol. Another moment he massages the Lord's lotus feet. Another moment he easily does many different services simultaneously.

262 Overcome with bliss, I called out: "Glory! Glory!" and bowed down again and again. His heart melting, the Lord pleased me with the very wonderful nectar of sweet words.

263 The Supreme Lord said: O gopa's son, O dear friend, well done! Well done! With your love you have conquered Me. Please stop. What is the need of all this trouble you take? What is the need? Don't make Me, your eternal friend, suffer like this.

264 Rise! Rise Auspiciousness to you! Give up this awe and veneration! Friend, eternally I am conquered by your love.

265 By the Lord's order, Hanuman picked me up and placed me at the Lord's lotus feet.

266 In my heart I thought: Now my long yearning has borne fruit. Now I have a result more than I can desire. How can I go to some other place now?

267 In the form and garments of a cowherd boy as before, for how long a time did I stay there, overcome with bliss?

Srila Sanatana Gosvami explains that the meaning of this rhetorical question is that he stayed in Ayodhya only very briefly, although while he was there he was overcome with bliss by drinking the nectar of Lord Ramacandra's lotus feet.

268 There I saw Lord Rama's pastimes as a saintly king.

269 Still, I did not see anything like the playful sweetness of my worshipable Lord's pastimes and I did not attain mercy like His mercy.

Srila Sanatana Gosvami explains that the worshipable Lord here is Lord Madana–Gopala. Example of His pastimes are His playing the flute and charming the gopis.

270–1 I was unhappy there. By hearing from Sri Hanuman the glories of Lord Ramacandra's lotus feet and by directly gazing at the Lord, I tried to cast off the pain in my heart. I tried to see that all the features of my worshipable Lord were also present in Lord Rama.

272 By the power of my previous activities in Vrajabhumi, a yearning for my Lord's pastimes and mercy invaded my heart.

273 Then, seeing my condition, Sri Hanuman, the best of counsellors, tried

to console me with many very wonderful arguments.

274 Then Lord Rama, who knows what is in the hearts of all the world,
His own heart soft with great mercy, comforted me with sweet and
affectionate words. He told me to go to Dvaraka and He at once sent me
there with Jambavan, the king of the Ballukas.

Part Two, Chapter Five Priya (The Beloved)

1. Sri Gopa-kumara said: I went there and saw the Yadavas playing with their children and some Mathura brahmanas.

2 Wandering everywhere I had never seen such great sweetness as shone amongst them.

3 The bliss of seeing them made me forget everything. Understanding everything, they firmly embraced me.

Srila Sanatana Gosvami explains that Gopa-kumara forgot to offer obeisances to them.

4 Aware that I was the son of a gopa of Govardhana Hill, they took my hands and, their hearts melting with a flood of love, took me inside the palace.

5 From afar I saw the splendid Lord comfortably sitting on a throne of gold and jewels.

6 He was served by all the wonderful sweetnesses of the Lord of Vaikuntha, and His opulence was even greater than the Lord of Vaikuntha.

7 He was worshipped by the sweet nectar of youthful handsomeness. His handsome arms embraced His devotees. The waves of his sweetness charmed His servants' hearts. He was an ocean of very wonderful pastimes.

8 Above Him a white parasol was splendidly manifest. By His two sides two camaras moved. In front of Him was a golden footstool.

9 Everywhere were servants and associates, many great opulences, and the paraphernalia of a king of kings of kings.

10–1 To the Lord's right were Vasudeva, Balarama, Akrura, and others, each seated on his own throne. To his left were King Ugrasena, Gada, Satyaki, Krtavarma, the counsellor Vikadru, and the best of the Vrsnis. With playful, joking songs and vina music, Sri Narada made the Lord laugh.

12 Sri Garuda stood before the Lord and recited prayers. Uddhava massaged his Lord's lotus feet and pleased Him by telling Him many dear secrets.

Srila Sanatana Gosvami explains that Uddhava's secrets were about Gokula. It was not right to speak them openly.

13 Seeing Him I had long desired to see, I fainted, overcome with love. The Lord, also flooded with love, told Uddhava to bring me to Him.

14 Uddhava came. Seeing that I was a cowherd boy, he was very happy. He carefully picked me up and brought me back to consciousness. Taking both my hands, he brought me before the Lord.

15 As the Lord rose to greet me, Uddhava, with his own hand, placed my head at the Lord's feet.

16 With His lotus hand the Lord of my life stroked my body. Seeing my flute, He took it from my hand and stood silently, shedding tears as if He were in great pain.

17 Saying "Is all well with you? Are you happy? How can anything inauspicious happen there?" He was overwhelmed until Uddhava, the best of counsellors, pacified Him.

Srila Sanatana Gosvami explains that the "there" in this verse is Gokula.

18 Uddhava then gave a sign to Vasudeva and the Yadavas, the kings, the demigods, and the sages in the assembly.

Srila Sanatana Gosvami explains that the sign was a movement of the eyebrows. Of the kings there, Yudhishthira was prominent, of the demigods Indra was prominent, and of the sages Garga Muni was prominent.

19 With great effort opening His eyes and seeing them all before Him, He composed Himself and decided to enter the inner rooms of the palace.

20 So quickly attaining my desire, the Lord of my life, I was plunged in an ocean of happiness. What should I do? What should I say? I did not know at all.

21 Going out, He worshipped the best of the Yadavas with betelnuts, ointments and other gifts and taking my folded hands with His right hand, with Balarama and Uddhava entered the inner rooms of the palace.

22 Placing their mother-in-law, Devaki and Rohini in front, 16 108 joyful queens, accompanied by their maidservants, followed the Lord.

23 Among them were the queens Rukmini, Satyabhama, Jambavati, Kalindi, Mitravinda, Satya, Bhadra and Lakshmana.

24 There were other queens also, headed by Queen Rohini, very fulfilled in all ways and served by maidservants like them.

Srila Sanatana Gosvami explains that these were the queens rescued from the palace of Narakasura. The most important of them was named Rohini, who is mentioned in Srimad-Bhagavatam 10.61.18.

25 Glorious with the two men, the many shy women, and a host of children, the Lord entered His palace and, concealing the real condition of His heart, happily sat on the throne.

Srila Sanatana Gosvami explains that the Lord was thinking of Gokula.

26 Then, first in meditation and then directly before my eyes, seeing the Lord holding a flute and decorated with all the cowherd boys and the gopis headed by Yasoda, I fainted in ecstasy.

Srila Sanatana Gosvami explains that the Lord became Madana-Gopala. No longer was He the king of Dvaraka. The flute He held in His lotus

hand was the same flute He had taken from Gopa-kumara's hand. Queen Devaki became like Yasoda, the queens became like the gopis, Pradyumna, Samba and the other boys became like the cowherd boys. Balarama's mother, Rohini remained as before.

27 His heart overcome with compassion, the Lord, the son of Nanda, suddenly rose and, stroking my limbs, with the touch of His lotus hand awakened me.

28 When it was time for lunch, the Lord had no desire to eat. His mothers made Him perform His midday duties.

Srila Sanatana Gosvami explains that because the Lord was suffering in separation from Gokula, He had no desire to eat. The mothers are plural here because they refer to the many wives of Vasudeva.

29 The Lord, the son of Devaki, personally fed me with His own hand and then, to satisfy me, He also ate.

30 Then the Lord made a circle of His sons, placed His elder brother, Balarama, in the middle, and personally fed them as He had done in His childhood pastimes.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.13.11.

31 Uddhava ate some of the Lord's maha-prasadam remnants, and then, knowing the Lord's desire, took me, almost as if by force, to his own home.

Srila Sanatana Gosvami explains that the cowherd boy Gopa-kumara could not become happy in the opulences of the palace, therefore the Lord wanted him to stay with Uddhava, who is very dear to the people of Gokula.

32 Then I again became fully conscious. Thinking of what I had experienced, I danced again and again. I thought:

Srila Sanatana Gosvami explains that the word "then" here means "when he arrived at Uddhava's home".

33 Ah, today the greatest of my desires is fulfilled. In meditation I have seen my worshipable Lord, the hero of Vraja, with all His sweetnesses.

34 Going in Uddhava's company, I would gaze at my Lord, but, overcome with happiness, I could not do anything else.

Srila Sanatana Gosvami explains that Gopa-kumara was so overwhelmed he was not able to serve the Lord.

35 Living there and attaining the Lord's abundant, wonderful, eternal mercy, I was flooded with bliss.

36 Living as long as Brahma, even a great devotee of the Lord could not understand that mercy with his mind or describe it in words.

37 The happiness in impersonal liberation is said to be very great, but the happiness in Vaikuntha is said to be many millions of millions of times greater. Still greater is the happiness in Ayodya, and greater than that is the happiness in Dvaraka. How is it possible to describe the happiness in Dvaraka?

38 By what actions of the mind or words can the wise understand the happiness of a devotee who loves the Lord alone and who has finally attained the Lord of his life he long yearned to see.

39 To me, who was living there in this way, the best of the Yadavas, their hearts melting with the desire to see me enjoy all happiness within and without, said:

40 The Yadavas said: Friend, you have come to this place, which is more opulent than Vaikuntha, and now you stay here with us. We do not think it is good that you continue to dress as a poor person that lives in the forest.

Srila Sanatana Gosvami explains that Gopa-kumara was still dressed as a resident of the forest.

41 It makes us unhappy at heart. Please dress as we do.

42 Sri Gopa-kumara said: Although they persisted, I never heard anything from the Lord, so I continued to dress as a humble, poor person.

43 To leave the side of the Lord who, served by great opulences, sat in the assembly, I was both ashamed and afraid.

44 Sometimes I saw Him display four arms, something He never did in the land of Vraja.

45 Sometimes He went alone to see His dear relatives, the Pandavas, who were not far away.

46 Because my long-held desire was still not fulfilled, my heart was agitated. Still, when I saw the Lord's handsomeness and virtues, it became peaceful again.

47 How can my tongue touch the happiness brought by the merciful nectar of His words?

Srila Sanatana Gosvami explains this means Gopa-kumara could not adequately describe his happiness.

48 In this I spent some days in Uddhava's home. If I was unhappy, I concealed it.

49 One time, seeing that Narada had come, I bowed before him, and with wonder and joy spoke the following words:

50 O king of sages. O greatest of the Lord's associates, I see you like this in Svargaloka and the other material planets, in Vaikunthaloka, and now here also. This fills me with wonder and curiosity.

Srila Sanatana Gosvami explains that the words "like this" mean that in each of these places Narada manifested the same form of a sage playing his vina. His form never changed.

51 Sri Narada said: You are a playful cowherd boy eternally. Did I not tell you before?

52 As Lord Sri Krsna, who is one, manifests in many forms in many places, so do we, His servants.

Srila Sanatana Gosvami explains that here Narada says: "We also manifest in many forms in many places."

53 All the devotees, those led by Garuda, those led by Hanuman, those led by the Yadavas, and Uddhava also, are like that.

54 Dedicated to serving Him, we are all the Lord's associates eternally. As the Lord does, so do we assume different forms in different pastimes. In this way we worship Him.

55 The Lord's paraphernalia, names, pastimes and favourite abodes are all eternal and real. Know that they are both one and many,

Srila Sanatana Gosvami explains that these things are so because they are all eternal and full of knowledge and bliss.

56 It is surprising that even though you are also like that, even in these pastimes you manifest your previous nature. I see that even here you are always unsatisfied and unhappy at heart. This is very surprising to me.

Srila Sanatana Gosvami explains that the phrase "previous nature" means "the nature of a cowherd boy", and the phrase "also like that" means "you also have a spiritual form of eternity, knowledge and bliss, as we do". Narada is curious to know why, even in Dvaraka, Gopa-kumara is still dissatisfied.

57 Sri Gopa-kumara said: Bowing down and touching his feet, I humbly said: "Lord, you know everything." Then Narada smiled and, glancing at Uddhava's face spoke.

58-9 Sri Narada said: O Uddhava, he was born a cowherd's son on Govardhana Hill. Very restless, he has been searching place after place for something even those like you and me cannot attain. Not finding it, his heart is filled with pain and grief.

60 You are overcome with kindness for the people there. Why did you not enlighten him for even a moment.

Srila Sanatana Gosvami explains that the phrase "the people there" means "the people of Vraja".

61 His home is very far away and his happiness is also very far from us. We pray for them, but they are very difficult for us to attain.

Srila Sanatana Gosvami explains that the home here is the realm of Goloka, which is far from Vaikuntha, and which because it is very exalted, is very difficult to attain. The happiness here is the happiness of seeing the son of Nanda and enjoying pastimes with Him. Even though Narada and Uddhava are eternal associates of the Lord, they still pray to attain this realm and this happiness.

62 Srimad Uddhava said: He was born in the land of Vraja and there he was a cowherd boy. His faith is placed in the worship of Gopala. He is more exalted than we.

63 Narada eagerly and happily embraced him and said: "Teach him how to quickly attain his desire".

64 Uddhava said: O great sage, I am a ksatriya by birth. I should not teach when you are present.

65 Narada laughed and said: "Even in Vaikuntha you don't think you are a ksatriya?"

Srila Sanatana Gosvami explains that the castes exist only in the material world, not in the spiritual world, where everything is eternal and full of knowledge and bliss.

66 Uddhava smiled and said: "What I say is not my idea. Our Lord has not rejected (His status as a ksatriya).

67 As He does there, so here also He protects the principles of religion by following the restrictions of household life, conquering His enemies, worshipping the elders and brahmanas, and acting piously in other ways also.

Srila Sanatana Gosvami explains that the "there" is the Dvaraka in the material world. Some of the Lord's other religious actions, beginning with rising for brahma-muhurta are described in the Tenth Canto of Srimad-Bhagavatam.

68 With these words Narada's heart was overcome with joy. Filled with wonder, laughing, jumping up and down, and crying out, he spoke.

69 Sri Narada said: Ah, the wonder that is the glory of the sweetness of the Lord's pastimes! Ah, the depth of faith in Him alone, held by His servants, who are like Him!

70 Ah! I have seen a great wonder! The Supreme Lord, who stays in a place above even Vaikuntha, enjoys pastimes in the material world to please they who are dear to Him.

71 Persons like me become bewildered when we see the Lord's pastimes. Are we in the material world, or in the Dvaraka of Vaikuntha?

72–3 You have love and devotion for the Lord's lotus feet, and the Lord, who loves His devotees, fulfils their desires. Your actions have nothing to do with living in Vaikuntha, nor do they have anything to do with material opulences or with material friends and relatives.

74 You are always humble, and that helps your love and devotion for the Lord. He enjoys pastimes as if He were an ordinary person, and that helps the exchange of love between Him and His devotees.

75 Who can describe the great glory of that love? That love makes the Supreme Lord act as an ordinary person that is the dear friend of His devotee.

76 I glorify that seemingly ordinary relationship, by which transcendental love for Kṛṣṇa is manifest without awe and reverence.

77 Sri Gopa-kumara said: Speaking these words, the sage became overcome with ecstatic love and fell silent. Seeing that I was unhappy, he began again to teach me.

78 Sri Narada said: O beloved of Gopaladeva, O son of a gopa, very far from here a beautiful place named Goloka, the crown of all Vaikuntha planets, is splendidly manifest.

Srila Sanatana Gosvami explains that Goloka is described in Brahma-saṁhita 5.43.

79 Goloka's form is the beautiful land of Vraja in the district of Mathura. Although the splendid city of Mathura is also there, Goloka cannot exist without its heart, the land of Vraja, which begins with Vṛndavana forest.

80 Because it is primarily a land (loka) of cows (go), Mathura is called Goloka. Although it is a secret place, it is famous everywhere.

Srila Sanatana Gosvami explains that Goloka is a secret place because the Lord enjoys secret pastimes there.

81 Goloka is attained only by one who follows the pure love the people of Vraja feel for Krsna.

82 Love like this is never manifest when one sees the Lord's opulence, for that brings awe and reverence.

83 This love is perfect when one thinks the Lord is an ordinary person, one's life-friend. This love is beyond the coverings of the material worlds. It is beyond the realm of Vaikuntha.

84 This mutual love, as if they were ordinary persons, is very extraordinary. It is mixed with ordinariness, sweetness, wonder and glory.

85 His and their actions increase their love. This love is not possible in Vaikuntha, the realm of opulence.

86 Ayodhya is like Vaikuntha, and Dvaraka is even more opulent. Krsna has placed Goloka very far from those two places.

Srila Sanatana Gosvami explains that because Vaikuntha, Ayodhya and Dvaraka are very opulent, Krsna placed Goloka very far from them.

87 Situated in the highest sweetness, His happy pastimes with the people there become perfect there, the proper place for them.

Srila Sanatana Gosvami explains that "the people there" are the residents of Sri Goloka. "His" means "Sri Krsna's", and "there" means "in Goloka".

88 Ah, I think that Lord Hari's most confidential feature is manifested there.

89 The glory of Goloka, which is situated above Vaikuntha, and which is the crest jewel of all the worlds, is supreme.

90 Who can describe the supreme and wonderful glories of Mathura–Gokula, which is beyond the material world?

91 Friend, listen. My restless tongue itches (to speak). Now I will show you the jewel I have long kept in the box of my heart.

92 Desiring to enjoy loving pastimes, the Supreme Personality of Godhead, Sri Kṛṣṇa, the master of Goloka, within whom all incarnations of God rest, descends there at the end of Dvāpara–yuga.

Srila Sanatana Gosvami explains that the "there" in this verse is Mathura–Gokula.

93–4 Taking all His incarnations into Himself, leaving Vaikunthaloka and the other spiritual worlds with all their paraphernalia, leaving the devoted goddess of fortune and His own transcendental opulences far behind, and ignoring all His beloved servants, like myself, He goes there.

Srila Sanatana Gosvami explains that the "there" is Mathura–Gokula in the material world.

95 In another place, Mathura–Vraja, which is not easy to attain, He enjoys transcendental pastimes with others, His proper companions there, as much as He desires.

96 With a mercy never shown before, He revealed (the glories of Mathura–Gokula) to the devotees fortunate to have firm devotion for Him.

97 You will see things even the Lord of Vaikuntha has never seen in Vaikunthaloka.

98–100 Seeing the sweetness and glory of the Lord, the saintly persons from the different planets describe, each according to his own idea, the Lord who has descended to Mathura City. Some sages say He is the hero of Vaikuntha, others say He is thousand-headed Lord Ananta, others He is Lord Viṣṇu, others He is Kṣīrodakasayi Viṣṇu and others He is Lord Kṛṣṇa.

Srila Sanatana Gosvami explains because Lord Kṛṣṇa is their source, all the incarnations of God joined with Him when He descended to the material world. The incarnations were therefore absent from their

particular planets in the spiritual world, and the residents of those spiritual planets each thought that the Lord of their planet had descended to the material world. That is why the sages had different opinions of the identity of Lord Kṛṣṇa. That Lord Kṛṣṇa is the source of all incarnations is confirmed in Srimad Bhagavatam 1.3.28. Lord Nārāyaṇa the friend of Nara is described in Srimad–Bhagavatam 4.1.57 and Lord Kṣīrodakasayi Viṣṇu in Srimad Bhagavatam 2.7.26.

101 However, (the truth is that) the Lord of Goloka eternally manifests on the earth His own abode and pastimes.

102 Here there is no outsider. Uddhava is dear to the people there, and you were born there. Therefore I will tell you a secret.

Srila Sanātana Gosvāmī explains that the "here" is in Uddhava's home. Nārada will now describe tell the secret he had previously described as a jewel he had kept hidden in the box of his heart.

103 There, the Lord's ultimate opulence, mercy, handsomeness, glory, sweetness, charming pastimes, and submission to His devotees, is manifest.

Srila Sanātana Gosvāmī explains that "there" is in Mathura–Vrajabhūmī.

104 The Lord's virtues made Nanda's cow–pasture a place of transcendental pastimes, and the glance of Vāikuntha's queen made it a place of all opulences.

Srila Sanātana Gosvāmī explains that this is described in Srimad–Bhagavatam 10.5.18:

"O Mahārāj Parīkṣit, the home of Nanda Mahārāj is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities, and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune."*

105 Any tree there can fulfill all the desires of they who ask. Still, they can never produce great opulences, for that would obstruct the Lord's pastimes.

Srila Sanatana Gosvami explains that there the Lord enjoys pastimes as an ordinary person, and great opulences there would be only an obstruction. The trees, however, do offer many nice flowers, fruits and other things. They are described in Srimad-Bhagavatam 10.22.34:

"With their leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp, and sprouts, these trees fulfil all desires."

106 To a demoness that only pretended to be a devotee, He gave the status of being His mother. In His pastimes, to His friends and relatives, and even to the demons who hate the devotees, He gave liberation.

Srila Sanatana Gosvami explains that this demoness Putana, pretended to act as Mother Yasoda acted, so Krsna gave her a situation in life like Mother Yasoda's. Putana is praised in Srimad-Bhagavatam 3.2.23 and 10.14.35.

107 He allowed Himself to be bound at the waist to a grinding mortar with a cow-rope. He enthusiastically danced and performed in many ways, asked by the women of Vraja.

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.9.17-19 and 10.11.7-9.

108 Who can describe the glory of His handsome form? I will describe it as far as I have the power. Seeing the wonder of it, the cows, birds, trees and vines became filled with ecstatic love.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 3.2.12 and 10.29.40.

109 O dear one, He became a thief that robbed the peacefulness of many girls whose feet are worshipped by saintly girls and who have beauty, noble character, virtues, and saintly deeds more glorious than the great goddess of fortune.

110 Gazing on Him, they cursed the blinking of their eyelids. They curse the creator, Brahma, and praise thousand-eyed Indra. They wish all their senses were eyes. No one in all the worlds is like them.

111 How can I describe the glory of Vrajabhumi, where the Lord revealed

a handsome form He did not show in any other place?

112 The Lord's form is the resting place of the charm of childhood, it is eternally worshipped by the pastimes of youth. It eternally rests on His handsome teen-age years. Its transcendental virtues are newer and newer at every moment.

Srila Sanatana Gosvami explains that the Lord's childhood is characterised by His delicateness and restlessness, His youth by His many expert skills, and His adolescent years by His handsomeness and other virtues.

113 What He had never done before in any circumstances, now He did. In His pastimes as a handsome child in Vraja He performed tasks that were impossible before.

Srila Sanatana Gosvami explains that what the Lord was not able to do before as Lord Nrsimha, Lord Ramacandra or in any of His other forms, He now did as a child in Vraja.

114 Although it is always very fond the sweetness there, my tongue is terrified to dive in the nectar ocean of the Lord's pastimes. This person is not qualified to do this task.

115 Whose heart will not become charmed when his ears once drink the nectar of the Lord's pastimes? My restless tongue is no longer shy. Now it yearns to drink that nectar.

116 When He was three-month-old infant lying down in His bed, with His soft foot He broke a great cart. When He was a child that cried for breast-milk, He twice showed to His mother the universe in his mouth.

Srila Sanatana Gosvami explains that these pastimes are described in the Tenth Canto of Srimad-Bhagavatam.

117 May His pastimes of killing Trnavarta, crawling on the ground, pleasing the gopis, and stealing milk protect you.

118 May His pastime of carefully looking here and there in fear of His mother or in fear of the gopis' rebukes, His pastime of being curious to eat clay, and His pastime of playing with His mother as she churned yoghurt, protect me.

Srila Sanatana Gosvami explains that as His mother churned yoghurt, child Krsna would playfully grab the churning–stick.

119 The Lord's pastimes of crying, breaking yoghurt–jars, stealing butter from jars hanging on ropes, fleeing in fear of His mother and looking about with restless, frightened eyes, are very wonderful.

120 May His pastime of dragging the grinding mortar His mother tied to His waist with a rope, breaking the Arjuna trees, and then, in that condition, giving them benedictions charm my heart.

Srila Sanatana Gosvami explains that this pastime is described in Srimad–Bhagavatam 10.10.42.

121 May he who enjoys pastimes of hearing the calves in Vrndavana, who killed Vatsasura and Bakasura, who is the first teacher of playing the flute, who is decorated with forest ornaments, and who playfully imitates the sounds of the forest creatures, protect me.

122 I worship the Lord's sweet pastime of going to Vrndavana forest with His friends and calves, pausing for a moment to think and then entering the mouth of a great serpent, and doing many other things.

Srila Sanatana Gosvami explains that this pastime is described in Srimad–Bhagavatam 10.12.28.

123 The Lord's pastimes of first a picnic on the grass by the lakeshore and then, His hand splendid with a mouthful of rice–and–yoghurt,, His search for the calves, attracts my heart.

Srila Sanatana Gosvami explains that this is described in Srimad Bhagavatam 10.13.14.

124 Seeing the sweetness of these pastimes, the demigod Brahma became bewildered. Who can describe them? Why did the Lord search for His friends and calves as if He had become bewildered? Why did He assume the forms of His calves and boys?

Srila Sanatana Gosvami explains that by assuming the forms of the boys and calves Krsna showed His supreme power, and then He also searched

for them as if He had become bewildered. This contradiction, that He is simultaneously powerful and bewildered, is the reason for the last two questions in this verse.

125 Understanding the glory of the pastime—place Gokula, Brahma respectfully offered prayers to the Lord, the personified nectar of great love.

Srila Sanatana Gosvami explains that the glory of Gokula is described in Srimad–Bhagavatam 10.13.22, 10.14.31 and 10.14.34.

126 Please worship the Lord's beautiful pastimes, where He protected the cows, worshipped His elder brother, glorified the beauty of Vrndavana forest, imitated the singing of the bees, and did many other things.

Srila Sanatana Gosvami explains that some of the other pastimes hinted at here are the Lord's imitating the parrots' conversations with a deep voice calling the cows from far away, and taking a nap on a bed of leaves and flowers.

127 In Talavana He crushed Dhenukasura's relatives, and in the evening He met the girls of Vraja. I cannot properly glorify the Lord's pastimes. I simply bow down to offer respects to them.

Srila Sanatana Gosvami explains that the Lord's meeting with the gopis in the evening is described in Srimad–Bhagavatam 10.15.42–43.

128 Overcome with grief and joy, I cannot even remember the pastimes Yasoda's son enjoyed in Kaliya's lake. How can I speak of them?

129 How did the Lord angrily punish that wicked demon? How did He enjoy a festival of dancing on the demon's raised hoods?

120 How did the Lord defeat Kaliya? How was He merciful to him? Even Lord Sesa cannot describe it. To the serpent's wives, who offered prayers and worship to the Lord, and to Kaliya also, I offer my respectful obeisances.

131 May the Lord's pastimes in a forest fire on the shore of that lake and in another, greater fire in Manjuvana forest, His expert games in Bhandiravana, and His praise of His elder brother, bring auspiciousness

(to you).

132 Glories to His monsoon–season pastimes, where He took shelter in the lap of a tree, made the women of Vraja burn with amorous passion, and praised the beauty of the autumn forest!

Srila Sanatana Gosvami explains that the Lord's making the gopis burn with amorous passion is described in Srimad–Bhagavatam 10.20.45.

133 When will I directly perceive His forest–flower decorations, His flute–music flood of sweetness that enchants everyone's heart, and His pastimes of enchanting the gopis?

Srila Sanatana Gosvami explains that these are described in Srimad–Bhagavatam 10.21.3, 10.21.5, 10.21.9, and 10.21.19.

134 When will I directly perceive His festival of stealing the Gopis' garments, His quickly climbing to the top of a kadamba tree, His joking words, the girls' prayers and obeisances with folded hands, and His taking the garments from His shoulder and giving them back?

Srila Sanatana Gosvami explains that these pastimes are described in Srimad–Bhagavatam 10.22.10, 10.22.18, and 10.22.19.

135 I glorify His pastimes of begging food from the brahmanas performing sacrifices, attracting their wives, being handsomely decorated, speaking words of kindness, and gracefully accepting the food the wives offered.

Srila Sanatana Gosvami explains that these pastimes are described in Srimad–Bhagavatam 10.23.22, 10.23.25, 10.23.35 and 10.23.38.

136 I offer my respectful obeisances to His pastimes of gracefully worshipping Govardhana Hill, lifting the great hill with His left hand, pleasing the gopas, being pacified by Indra and being crowned king of the surabhi cows.

Srila Sanatana Gosvami explains that these pastimes are described in Srimad–Bhagavatam 10.10.25–29 and 10.26.24.

137 I have no power to describe His pastimes of showing the realm of

Vaikuntha to the people of Vraja and rescuing Nanda Maharaj from the realm of Varuna. How can I describe the Lord's supreme sweetness?

138 How can I describe the glory of the Lord's pastimes in Vraja? When words describing them enter the ear, great love appears at once.

139 With perfect logic a fortunate person proves the superiority of Lord Kṛṣṇa's pastimes. Simply by hearing a little of His pastimes a person becomes filled with love. I offer my respectful obeisances to the Lord's pastimes.

Srila Sanatana Gosvami explains that the pastimes of Lord Kṛṣṇa are superior to those of His incarnations.

140 Can my tongue hope to touch the glories of the supreme, dear thing, suitable for Him alone, that the Lord always holds in His lotus hand?

Srila Sanatana Gosvami explains that this verse refers to the Lord's flute, which is described in Srimad-Bhagavatam 10.35.2. Beginning here is a lengthy description of the Lord's flute music.

141 By the power of the Lord's mercy, as far as I am able I will now say something of it. Please listen with care.

142 Because it touched the Lord's bimba-fruit lips, the wooden flute could say things that even the best of the Upanisads, the words of the Vedas, and the nectar words of other scriptures, all spoken from the Lord's beautiful mouth, could not say.

143 (Hearing it) the demigods and siddhas, travelling in airplanes with their wives, fainted in ecstatic love, and Indra, Shiva, Brahma, and their following became first bewildered and then filled with wonder,...

144 ...their meditations broken, the great sages became overcome with ecstasy, the moon and other planets travelling on the wheel of time became stopped in their course...

145 ...the cowherd men offered their bodies, relatives, possessions, hearts, actions, and thoughts to Kṛṣṇa, gave no thought to gaining anything in the two worlds, and offered respectful obeisances to their wives, who dearly loved Him...

Srila Sanatana Gosvami explains that this is described in the Hari-vamsa, where the cowherd men say to Nanda:

"O sinless one, from now on, in any calamity the cowherd people and cows of Vraja will always take shelter of Lord Krsna whose large eyes are so beautiful."

146 ...their sons, who were always happy to be with Him, and who had become like His shadow, and who became unhappy when for a moment He was far away and they could not see Him, eagerly ran to Him, touching Him, and enjoying pastimes with Him...

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.12.6.

147 ...and supremely glorious Radha and Her associates at once renounce their husbands, children, relatives, possessions, religious principles, and shyness, became filled with love and poisoned with its sweetness, and overcome with ecstasy, became like trees, unable to search for it.

Srila Sanatana Gosvami explains that the word "parama-bhagavatayah" shows that Radha and the gopis are more exalted than either Maha-Laksmi or Rukmini-devi and the queens at Dvaraka. This pastime is described in Srimad-Bhagavatam 10.35.16-17.

148 Please hear this wonder. The unintelligent animals, the cows, calves, bulls, forest deer, the birds who live in the trees, the creatures who play in the sky and the water, the motionless (trees and plants), and the ignorant rivers and clouds, all abandoned their own natures.

149 The moving became motionless. The motionless moved. The conscious fainted unconscious. The unconscious became thoughtful. They became plunged in a great nectar of love. They became overwhelmed with ecstasy.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.21.19.

150 The Lord's rasa dance is a great secret of the greatest opulence. It is the greatest treasure. It manifests the ultimate of intense sweetness. Even

with hundreds of desires, goddess Laksmi could not attain it.

Srila Sanatana Gosvami explains that the glorification of the Lord's flute music now ended, the glorification of the Lord's rasa dance begins in this verse. That the goddess of fortune could not enter the rasa dance is described in Srimad-Bhagavatam (10.47.60). where Uddhava says:

"When Lord Sri Krsna is dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed on the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?"*

151 The heart of what wise and pious person would not be attracted to the Lord's supremely sweet genius? Even as the saintly gopis wept in the forest, His eloquence charmed them.

Srila Sanatana Gosvami explains that Srila Sukadev Gosvami describes these pastimes in Srimad-Bhagavatam's five chapters of rasa-lila.

152 I praise Lord Hari's expertly disappearing and then, impelled by the gopis plaintive appeals, appearing again in their midst. Charming them with the arts of love, He enjoyed pastimes with them.

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.29.46 and 10.90.48.

153 Who will not sing the praises of the disappearance pastime of the Lord, who expertly enjoys the pastime of being away from His beloveds? Although they are naturally very grave and peaceful, the gopis spoke and acted wonderfully in a very wonderful condition of life.

Srila Sanatana Gosvami explains that an example of the gopis' words is found in Srimad-Bhagavatam 10.30.5. An example of their wonderful actions is their imitation of Krsna's pastimes. The wonderful condition they attained was transcendental madness.

154 I fear the Lord, whose pastimes are inscrutable. Why did He one moment give Her a gift of the greatest good fortune? Why did He the next

moment suddenly disappear and leave Her alone, tormented, without a master, and drowning in an ocean of weeping?

Srila Sanatana Gosvami explains that this verse describes Srimati Radha.

155 May the Lord who, impelled by their suffering and the weeping of their songs, appeared amongst them, flooded them with bliss, and, answering their questions, affirmed that He was their debtor, protect you.

Srila Sanatana Gosvami explains that the gopis' questions begin in Srimad-Bhagavatam 10.32.16. Lord Krsna affirmed that He was their debtor in these words (Srimad-Bhagavatam 10.32.22):

"My dear gopis, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your own honest activities in this regard."*

156 May the Lord's pastimes, which charm the gopis, which are filled with expert artistry of singing, dancing and other arts, which have unprecedented beauty and other virtues, and which charm the entire world, charm my heart.

157 They who yearn to drink the honey of Lord Krsna's lotus feet know the great glory of they who are able to lick that honey. Brahma knows the glory of they who were born in Gokula and Uddhava knows the glory of the gopis. They both yearn to attain that glory.

Srila Sanatana Gosvami explains that Brahma, seeing the good fortune of the people of Gokula, yearned for a fortunate position like theirs. He expressed his desire in these words (Srimad-Bhagavatam 10.14.34):

"My dear Lord, I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that would be a glorious birth for me."*

Uddhava, however, seeing the gopis great love for Lord Krsna, yearned to

love Him as they did. Uddhava expressed his desire in these words (Srimad-Bhagavatam 10.47.61):

The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."*

158 They who yearn to attain a certain condition can understand the good fortune of they who have already attained it. The gopis, who yearn to drink the nectar of Mukunda's lips, sing the glories of the good fortune of His flute.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam (10.21.9), where the gopis say:

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

159 The Lord is so wonderfully attached to the people of Vraja and eternally so full of love for them that He has no desire at all to see His eldest son Brahma, who, attracted by the flute, bows before Him and recites prayers.

160 Charmed by the people of (Vrndavana) forest, who know wonderful mantras and magical herbs, the hero of Vraja is not eager to speak even for a moment with persons like me, for whom His lotus feet are the only goal.

161 Who can describe their attachment to Him? Aware only that He is the son of the cowherd Nanda, and elaborately serving Him with love, they always pass the time with great anxiety.

162 They are beyond time. Their feet are worshipped by us, who are filled with the opulences of transcendental knowledge. They are flooded with a

bliss greater than what is in Vaikuntha. They are worshipped even by the Yadavas.

163 The people of Vraja were not enchanted by Krsna. It was Lord Krsna who was enchanted by them. That is the truth. He even forgot His mission as the Supreme Personality of Godhead and I had to somehow remind Him.

Srila Sanatana Gosvami explains that some thinkers say that with His wonderful pastimes and features Lord Krsna enchanted the people of Vraja. This verse refutes that claim by saying that it was Lord Krsna who became enchanted. The Lord even forgot His mission of killing Kamsa and doing many other things, and by offering prayers Narada had to remind Him. Examples of Narada's reminders are Srimad-Bhagavatam 10.37.13 and 10.37.15.

164 Wishing auspiciousness for the Yadavas, how did intelligent Akrura take the Lord, as if by force, from Vraja to Mathura City?

Srila Sanatana Gosvami explains that the question posed in this verse is answered in the following verses. By hearing intelligent Akrura's description of the great sufferings of Devaki and Vasudeva, Krsna was convinced to go. This is described in Hari-vamsa, where Akrura says:

"Your aged parents are now slaves tortured by the sadist Kamsa."

165 He can never leave the people of Vraja. He returns to Vraja at every moment. He lives there and enjoys pastimes there eternally.

Srila Sanatana Gosvami explains that the Lord leaves Vraja and then returns to Vraja again and again and again in His pastimes.

166 As, very eager to see what actions pleasing to His heart the people of Vraja do when they are tossed by waves of separation from Him, the Lord sometimes hides in the depth of the forest groves, so in His different pastimes He sometimes hides.

167 I think this action is a very rare gift, the crown of all generous givers who give to they who are most dear to Him.

Srila Sanatana Gosvami explains that some persons may protest that it is

not right for the Lord to separate Himself from they who cannot bear even a moment's separation from Him. This verse answers them. The gift here is the most intense love for Krsna. It is so rare that none but the people of Vraja are able to attain it. It is described in Srimad-Bhagavatam (10.47.27), where Uddhava tells the gopis:

"My dear gopis, the mentality which you have developed in relationship with Krsna is very, very difficult to attain, even for great sages and saintly persons. You have attained the highest perfectional stage of life. It is a great boon for you that you have fixed your mind upon Krsna and have decided to have Krsna only, giving up your family, home, relatives, husbands, and children for the sake of the Supreme Personality. Because your mind is now full absorbed in Krsna, the Supreme Soul, universal love has automatically developed in you. I think myself very fortunate that I have been favoured, by your grace, to see you in this situation."*

168 As the Lord enjoys pastimes in earthly Gokula, so He also does in spiritual Goloka. Any idea that one is higher and the other is lower is an imagination only.

169 Although He enjoys pastimes there with Sri Nanda and the others eternally and without ever becoming tired, the Lord is not always seen by everyone in Vrajabhumi.

Srila Sanatana Gosvami explains that someone may protest: "If the Lord enjoys pastimes in the earthly Gokula eternally, then why does no one ever see Him?" This verse answers that protest. In Goloka, in the spiritual world, everyone sees the Lord always. In Gokula, in the material world, everyone sees the Lord during a certain period at the end of the Dvapara-yuga, but at other times only certain people at certain times are able to see Him.

170 As in Vaikuntha Garuda and the other eternal associates of the Lord are always present, so in Goloka the Lord's eternal, dear friends are always present.

Srila Sanatana Gosvami explains that someone may protest: "Nanda Maharaj and the other cowherd people are residents of Gokula in the material world. How can they simultaneously exist in Goloka in the spiritual world eternally?" This verse answers that question. As Garuda and the other associates of the Lord stay in Vaikuntha, but at the same

time are also present in the material world, so the cowherd people of Vraja are present in the spiritual and material worlds simultaneously.

171 By their own wish, with the Supreme Personality of Godhead, the Lord of their life, they eternally enjoy pastimes in both places.

Srila Sanatana Gosvami explains that the two places are Gokula in the material world and Goloka in the spiritual world.

172 Adopting the same methods one uses to attain Sri Goloka, one may see the playful and merciful Lord in the material world.

173 O dear one, why are you so eager to see the sweetness of the pastimes at Lord Gopaladeva's lotus feet?

Srila Sanatana Gosvami explains that here Narada rebukes Gopa-kumara for desiring something so rare and difficult to attain.

174 O brother, know that this is very difficult to attain. The way to attain it is very difficult to follow. That is my final conclusion.

Srila Sanatana Gosvami explains that here Narada Muni speaks of attaining Goloka in the spiritual world.

175 Most living entities do not know what should and what should not be done. Some few men know what should be done.

176 Many are intent on economic development and sense gratification. Some follow the duties by which one attains Svargaloka.

177 Some perform religious duties without material motive. Of them, some aspire for impersonal liberation.

178 Of them, some are liberated paramahamsas and of the paramahamsas some are great souls devoted to the service of the Lord.

Srila Sanatana Gosvami explains that the devotees are called great souls because they consider impersonal liberation to be very insignificant and because they are very eager to taste the nectar of serving the Lord. They are described in Srimad-Bhagavatam 6.14.3–5.

179 Among these devotees they who have given their hearts to being friends of Sriman Madana–Gopala's lotus feet are even more rare.

Srila Sanatana Gosvami explains that the exalted status of the devotees is described in Srimad–Bhagavatam 6.14.6.

180 Know that the different ways to attain different goals of life are in this sequence of higher and lower. This is taught by the words of the scriptures.

181 There are others even more exalted than these devotees. I am not qualified to describe them.

182 Sri Gopa–kumara said: Then Narada embraced Uddhava and with plaintive words humbly begged: "Please,, you say something."

183 Uddhava, overcome with ecstatic love and humbly bowing his head again and again, said: At every moment I offer my respectful obeisances to the women in Nanda's Vraja.

Srila Sanatana Gosvami explains that Uddhava could understand Narada's intention in asking him to speak. Touching his head to the ground, with great love he sang the glories of the greatest devotees.

184 Uddhava, the servant of Lord Hari, suddenly became very agitated. Taking straw in his teeth, and grasping Narada's feet, he sang again.

185 "The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."*

This verse is a quotation from Srimad–Bhagavatam (10.47.61).

186 Displaying symptoms of the greatest ecstatic love, and filled with wonder, again he loudly sang:

Srila Sanatana Gosvami explains that some of the symptoms Uddhava

displayed were trembling, perspiring and standing up of the body's hairs.

187 "When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed on the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."*

This verse is a quotation from Srimad-Bhagavatam (10.47.60).

188 Lord Narada became filled with great wonder. Seeing that I was unhappy, he at once sang this:

189 Sri Narada said: Uddhava, the best of all the devotees, offers his respectful obeisances to the dust of the gopis' lotus feet. He prays to be born as a blade of grass fortunate enough to be touched by the dust of their lotus feet.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.47.61 and 10.47.63.

190 Even Rukmini, who is famous as Lord Hari's beloved, who, yearning for the infallible Lord, refused to act as an ordinary pious girl, and who almost died when the Lord spoke to her a single joke, could not attain even the scent of the gopis' good fortune.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.47.60, 10.60.17 and 10.60.24.

191 What are the best of women in comparison to the gopis? What are the goddesses of Svargaloka? What are the queens headed by Satyabhama and Kalindi? What are the noblewomen headed by Rohini?

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam

10.47.60.

192 I am insignificant. Who am I? Still, my restless tongue will not stop

glorifying the gopis.

193–4 O son of a gopa, O friend of the Lord of Vraja, Uddhava is the best of loving devotees. Because He was fortunate to receive the Lord's mercy, he was able to see the ecstatic love of the gopis in Vraja. The gopis gave him such great mercy that he forgot even about Lord Krsna. Uddhava is able to understand the actions of the gopis. He should describe them.

Srila Sanatana Gosvami explains that Uddhava describes the gopis in Srimad–Bhagavatam 10.47.27.

195–6 The Lord's uncle is Svaphalka's son Akrura. His heart is dry with knowledge that has no sweetness. An old man, his heart unable to melt with compassion, he came to Vraja as Kamsa's messenger. He can meditate on Lord Krsna's lotus feet and describe them, but because he offended the gopis he cannot meditate on them in his heart or describe their exalted glories.

197 "(I will be able to see) the Lord's lotus feet, which are worshipped by great demigods like Brahma, Narada and Lord Shiva, which traverse the ground of Vrndavana as He herds the cows, and which touch the breasts of the gopis covered with tinges of kunkuma."*

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad–Bhagavatam 10.38.8) Akrura meditates on the Lord's lotus feet, as was described in the previous verse.

198 "When I bow down before Lord Krsna in that way, certainly He will place His fearless lotus hand on my head. His hand is offered to all conditioned souls who take shelter under His lotus feet. Krsna is the ultimate goal of life for all people who fear the snake of material existence, and certainly when I see Him He will give me the shelter of His lotus feet. I am aspiring for the touch of His lotus–like hands on my head."*

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad–Bhagavatam 10.38.16) Akrura meditates on the Lord's lotus hand.

199 "Indra, who is the king of heaven and the master of the three worlds—the upper, middle and lower planetary system – was blessed by the Lord simply for His offering a little water which Krsna accepted.

Similarly Bali Maharaj gave only three feet of land in charity to Vamanadeva, and he also offered a little water, which Lord Vamanadeva accepted, and thereby Bali Maharaj attained the position of Indra. When the gopis were dancing with Krsna in the rasa dance, they became fatigued, and Krsna smeared His hand, which is fragrant as a lotus flower, over the pearl-like drops of perspiration on the faces of the gopis, and immediately they became refreshed."*

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad-Bhagavatam 10.38.17) Akrura says that the Lord gives fearlessness to the devotees that surrender to Him. The Lord even gives Himself to these devotees.

200 In his last moments the saintly brahmacari Bhisma, who was the grandfather of the Kurus and Pandavas, offered to the Lord prayers that described the exalted glories of the women of Vraja.

201 "Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama (the gopis). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rasa dance)."

Srila Sanatana Gosvami explains that Bhisma speaks this verse (quoted from Srimad Bhagavatam 1.9.40).

202 Seeing the Lord as He was about to go to His own city, Yudhisthira Maharaj's queens said among themselves:

203 "O friends,, just think of His wives, whose hand He has accepted. How they must have undergone vows, baths, fire sacrifices, and perfect worship of the Lord of the universe to constantly relish now the nectar of His lips (by kissing). The damsels of Vrajabhumi would often faint just by expecting such favours."*

Srila Sanatana Gosvami explains that this verse (quoted from Srimad-Bhagavatam 1.10.28) is their conversation.

204 Sri Gopa-kumara said: Speaking these words, Lord Narada embraced me. He was plunged in the waves of the ocean of love, waves that him tremble and shed tears and made the hairs of his body stand erect. Biting his tongue, which yearned to continue describing the gopis, He danced

wonderfully and displayed many symptoms of ecstatic love.

205 In a moment he became normal again and, seeing me depressed, the best of sages comforted me with affectionate words.

206 Sri Narada said: This is a great secret to be concealed in all times and places, and especially to be concealed from the devotees in places where the Lord's great opulences are abundantly manifested.

207 That is why I did not reveal this to you in Vaikuntha. Now, inspired by the sweetness of your love and devotion, I have said something about it here.

208 Before you and before Uddhava, I vow that I speak the truth: In this place one can attain neither Goloka nor the means to attain Goloka.

209 Please hear from me this one instruction: Not far from here a place named Sri Purusottama-ksetra is splendidly manifested. This is the same place you saw before on the earth.

210 There, with Balarama and Subhadra the Lord enjoys many pastimes on Govardhana Hill, in Vrndavana forest, and on the shore of the Yamuna.

211 The Lord, in whom all incarnations of God rest, enjoys many pastimes there. To a devotee who finds pleasure in Him, the Lord reveals His own form.

212 As Sri Mathura is dear to Lord Krsnadeva, so this place is also dear to Him. Although it is very opulent, it is also very beautiful and charming.

213 If when you go there your desire is not fulfilled by seeing the Lord there, you will attain there the way to fulfil your desire.

214 There, and in no other place, is the way to attain the spontaneous love the people of Vraja feel for the lotus feet of He who is the Lord of the gopis' lives.

215 Sri Krsna's great mercy, which brings that love, comes to some spontaneously and to others as a result of gradual spiritual advancement.

216 From a generous donor one may receive either cooked food or

ingredients to prepare cooked food. In this way the scriptures describe the ways to quickly or gradually attain (the Lord's mercy).

217 Thinking the Lord one's own friend or relative as one has a friend or relative in the material world, and yearning to serve the gopas and gopis, one should reject awe and reverence and all other impediments and strive to attain that pure love.

218 By engaging in devotional service that largely consists of singing about and meditating on the Lord's Vraja pastimes, one attains that love, which is glorious with the chanting of the dearmost Lord's holy names.

Srila Sanatana Gosvami explains that there are nine methods of devotional service, of which two important activities are mentioned here.

219 In the association of a devotee who relishes the nectar of it, that love appears of its own accord. Still, it should be carefully concealed.

220 As one lives alone in the Lord's dear pastime—forest, one's love becomes manifest and grows to become very strong.

221 That love is far from fruitive pious work, philosophical speculation, yoga and other spiritual practices. It is decorated with independence from them. It is the root of humbleness.

222 Even if one is very exalted, he should be humble and think himself very incompetent and lowly.

223 A wise man should try to be humble in his words,, deeds, and thoughts. He should shun the opposite of humbleness.

224 Humbleness comes from advancement in love for Krsna (as is seen in the example of) the women of Gokula when they were separated from Krsna.

225 Mature humbleness brings love for Krsna. It is seen that the two are in a relationship of cause and effect.

226 O brother, the wise know that the nature of this love is characterised inside the heart by melting and outside the heart by trembling and a host of other symptoms.

227 (In this love) a fire's flames become the Yamuna's nectar and the Yamuna's nectar becomes a fire's flames. Poison becomes nectar and nectar becomes poison. Death becomes happiness and life becomes torture.

Srila Sanatana Gosvami explains that this is the condition of a devotee separated from Krsna.

228 It is not possible to distinguish between separation (from Krsna) and the happiness of enjoying (with Him) or (to distinguish which is full of bliss and which is full of grief).

Srila Sanatana Gosvami explains that even when the devotees are enjoying in the Lord's association they feel the unhappiness of being separated from Him. This is described at the end of the Tenth Canto in the account of the queens' water-pastimes with the Lord. Also, in either meeting or separation, intense love for Krsna brings an intense bliss. Therefore it is not possible to clearly determine what is bliss and what is torment in these pastimes.

229 Gaining the wealth of that love, one again and again acts as a madman. Without that love the nine methods of devotional service to Lord Mukunda bring no happiness.

230 They become like vegetables without salt, a feast without hunger, scripture-study without understanding, or orchards without fruit.

231 In a general way I have said something about this love. I do not have the power to describe it in detail. How can I say much about the love the women of Vraja feel for Krsna?

232 When Krsna went to Mathura City, the gopis thought they were burning in the fires of cosmic devastation. Please, don't try to understand anything more from me about the cause or nature of their love.

233 If somehow Sri Radhika is seen, then the form of that love may be understood. If one is empowered by Her, he can describe it. If you are able to understand it, you can hear of it from him.

Srila Sanatana Gosvami explains that a person who is able to describe that

love will be at every moment so overwhelmed with ecstatic joy, lamentation, madness, and other ecstatic symptoms that he will not be able to describe it to any listener. Therefore only Goddess Radhika can describe that love.

234 If Kṛṣṇacandra incarnates to reveal that love, or if Radhika incarnates, then one may understand it.

235 O you who were born in Vraja, to attain your desire you should go to the province of Mathura at once. You are not like me. You are the object of His mercy.

Srila Sanatana Gosvami explains that the province of Mathura here is Purusottama-ksetra. The last sentence here means that Gopa-kumara received the mercy of the Lord of Goloka.

236 Srimad Uddhava said: As Purusottama-ksetra is dear to the Lord, so is Dvaraka City dear. As it is decorated with great opulences and appropriate pastimes, so is Dvaraka.

Srila Sanatana Gosvami explains that as a great devotee of Lord Dvarakanatha, Uddhava could not tolerate the suggestion that Dvaraka might be inferior in any way.

237 Our Lord, the son of Devaki,, manifests His own form at Purusottama-ksetra. Standing motionless, He enjoys pastimes for the pleasure of the people there whose hearts are flooded with love for Him.

Srila Sanatana Gosvami explains that the motionless form of the Lord here is daru-brahma Lord Jagannatha.

238 Here one attains the same perfection one obtains there. There is no difference. However, by seeing and hearing of the Lord's Vraja-pastimes he will become unhappy there.

Srila Sanatana Gosvami explains that in Purusottama-ksetra Gopa-kumara will see pictures and plays of the Lord's Vraja-pastimes and hear songs and other descriptions of those pastimes. Yearning to attain the Lord of Vraja, he will become unhappy.

239 Also,, there, by seeing the Lord Jagannatha's lotus face, by obtaining

maha–prasadam again and again, and by seeing many festivals, he will become blissful and he will not be humble at heart.

240 Without humbleness he will not attain the pure love that brings one to Goloka, and without attaining Goloka he will not be happy.

241 Lord Jagannatha, who is unhappy to see others suffer, will only send him to His Gokula, the ornament of Mathura. Why not send him to Gokula directly?

242 There he will see the forests, rivers, hills and everything else are all void and desolate (without Krsna). He will become humble and he will feel the pure love felt by the great devotees.

243 There he will search for the person loved by the great souls whose voices are filled with calls of "Alas! Alas!" and whose hearts are burned by great sufferings.

244 Sri Gopa–kumara said: Hearing these eloquent and logical words of Uddhava, the best of counsellors, Lord Narada became pleased and spoke.

245 Sri Narada said: O Uddhava, you love the people of that land. You have spoken good advice for him to attain his desire.

246 You know the glory of the land of Vraja, You left your worshipable Lord, Sri Krsna, to go there, and you stayed there for a long time.

247 Looking in all directions and seeing that all the signs were auspicious, all–knowing Narada, who is dear to the devotees became happy and spoke to me.

248 O glorious one dear to Vraja's hero, know that your desire will soon be fulfilled. O very fortunate one, I knew this all along.

249 In beautiful Vaikuntha, which is full of the greatest bliss, in Ayodhya City, where the bliss is even greater, and even in this Dvaraka City, your heart became unhappy. In Svargaloka and the other planets, even when you could see the Lord's lotus feet, you could find no happiness.

250 I think this unhappiness was only to increase your love for the beautiful lotus feet of your beloved Lord. If it were not so, then why

would you be unhappy in this place or unaware of the happinesses in the other places?

Srila Sanatana Gosvami explains that the beloved Lord here is Sri Madana–Gopala.

251 Because of this unawareness, because your heart was calm and untroubled, because you were very curious, and because your love was very great, you could not find any happiness in these worlds, even when there you could see the infallible Lord.

252 Therefore, to attain your long–cherished desire, you should go at once to Mathura–Vrajabhumi, which makes the earth beautiful and glorious.

Srila Sanatana Gosvami explains that Vrndavana's making the earth beautiful and glorious is described in Srimad–Bhagavatam 10.21.10.

253 There you should at once engage in spiritual activities, and that will bring you to beautiful Goloka above the Vaikuntha worlds.

254 Sri Gopa–kumara said: Pleased by the nectar of his words, I was eager to go, but I wished first to get the Lord's permission. The great soul Uddhava noticed this.

Srila Sanatana Gosvami explains that the Lord here is the king of Dvaraka.

255 Sriman Uddhava said: If you go to any other place,, you should first have permission from the king of the Yadavas, but this one place is very dear to Him.

Srila Sanatana Gosvami explains that the word "very dear" here means "more dear even than Dvaraka".

256 By residing in Vraja one attains a love much greater than what one attains even by directly serving the Lord.

257 That is why, on the pretext of comforting the devotees for whom the Lord is more dear than life, I stayed in Vrajabhumi for a long time.

258 I think when He knows of your strong desire my master will personally lead you, a person He loves, to that land He also loves.

259 Drinking the nectar of his words, I became flooded with great bliss. I fainted and for a moment I closed my eyes.

260 I could guess that someone was taking me somewhere. When I opened my eyes I saw that I had come to this forest grove.

Part Two,

Chapter Seven Jagad–ananda (The Bliss of the Worlds)

1. Sri Sarupa said: O brahmana, please consider all this and decide what is the goal of life and the best way to attain it.

2 O best of Mathura brahmanas, by the grace of the goddess you also may attain all that I have attained.

3 Know that what you have not attained you will attain. I will see the Lord bestow His great mercy on you.

4 I have told you the most confidential secrets of the Lord, His devotees, and myself.

5–7 Everything of the highest love for the Lord's lotus feet, which I am embarrassed to reveal even in my own heart, and which is so confidential I myself do not know of it directly, in your presence has come from my mouth, for the Lord entered my heart and forced it out.

8. By the symptoms you show I see that you have great faith, which will bring you the greatest result.

9 This morning Queen Radhika instructed me: "O Sarupa, a Mathura brahmana who is My devotee has come to My forest."

10 On My order quickly go there alone, enlighten him, comfort him, and

give him Kṛṣṇa's mercy.

11 Following Her order, I happily came here from far away, not caring for the happiness of Kṛṣṇa's company.

12 Śrī Parikṣit said: Seeing that the wealth of spiritual love had not yet appeared in the brahmana, Śarupā placed his hand on the brahmana's head.

13 Then, by the mercy of that great soul, the brahmana could see in his heart everything that Śarupā had seen.

14 Made successful by the very wonderful glory of association with a great soul, the brahmana at once attained his original spiritual form.

Śrīla Sanātana Gosvāmī explains that by the great mercy of the Lord one attains the association of a devotee. The value of associating with a devotee is described in Srimad–Bhagavatam 3.7.19:

"By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Mādhū demon, and whose service vanquishes one's material miseries."*

The Vasistha–śāstra explains:

"One should always associate with devotees. Even if they do not teach you directly, their conversations amongst themselves will teach you. Association with wise devotees makes what was empty full. It turns death into immortality. It turns calamity into good fortune."

Srimad–Bhagavatam (5.12.12.) explains:

"My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realise the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great

devotee."*

The value of association with devotees is also explained in Srimad-Bhagavatam 3.23.55, 3.25.25, 4.9.11, 4.24.57–58, 5.12.13, 5.13.21, 7.5.31, 10.51.53, 11.26.31–34, 11.12.1–2, 11.19.33–34, 3.13.4, 4.9.10, 4.9.12, 11.13.36, 5.5.2–3, 11.14.17, 11.2.55, 1.3.18, 11.2.29, 10.47.24, 4.22.39, 10.2.33, 10.87.29, 3.5.39, 11.17.39, and in Bhagavad-gita 7.28, 10.10, 13.18,, 18.54–55.

15 Now plunged, as Sarupa was, in the nectar ocean of great love and tossed by the waves of many devotional ecstasies, the brahmana cried out: "O Krsna! Krsna! Please show me He who is the crown of youths!"

16 Taking a blade of grass in his teeth, he bowed down before Sarupa and with plaintive words asked both him and the moving and unmoving creatures there: "Where is Krsna? Have you seen Him?"

17 Chanting Krsna's beautiful names, grasping his guru's feet, plunged in an ocean of love and overcome by his guru's affectionate glance, the brahmana wept.

18 At once overcome with great love, standing up, wandering as a madman, and fainting unconscious, he fell on some thorny karira bushes.

19 O mother, from far away came sweet, deep sounds of bamboo flutes, horn bugles, tumburus, vinas and leaf flutes.

20 Awakened by the loud sounds, standing up and running toward them, they saw Gopaladeva, splendid with handsome dark limbs...

Srila Sanatana Gosvami explains that the "they" here are the guru and his disciple.

21 ...who enjoys limitless pastimes, who, so the cows could drink the Yamuna's water, and so He could play with His friends, with dancing limbs moving like the pastimes of a regal elephant, gathered everyone together...

22 ...who was decorated with the ornaments of youth, who was an ocean filled with waves of handsomeness, who filled with bliss the eyes and hearts of the world, whose sweetness became newer and newer at every

moment...

23 ...whose handsome form had all transcendental virtues, whose ears were decorated with kadamba-flower earrings, who wore a peacock feather crown, whose conchshell neck was decorated with a strand of pearls, who was splendid with a pair of yellow silk garments...

24 ...whose broad chest was decorated with a great necklace of gunja and with the Srivatsa home of the goddess of fortune, who had a lion's waist, who was strong as hundreds of lions, whose lotus feet were worshipped by the greatest handsomeness...

25 ...who was handsome with garlands of kadamba flowers, gunja, tulasi, peacock feathers, and pravala, and whose broad hips were splendid with a sash of colourful flowers...

26 ...who was handsome with broad arms splendid with golden armlets and bracelets, whose lotus fingers played the bamboo-flute placed to His bimba-fruit lips...

27 ...whose waves of nectar flute-music never heard before enchanted the people of the world, whose restless, playful lotus eyes were decorated with pastimes of slightly crooked glances...

28 ...the glory of the dancing of whose archer's bow eyebrows filled the devotees with love, whose always-smiling handsome lotus face attracted the hearts of the kings of the sages...

29 ...the sesame-flower tip of whose nose was splendid with an elephant-king pearl, who sometimes placed a splendid hand on the black bumble-bees of His curling locks of hair decorated with dust raised by the cows...

30 ...whose broad half-moon forehead was decorated with Yamuna-mud tilaka, whose body was decorated with pictures and designs drawn in different hill-mineral colours, who was an ocean filled with waves of many blissful pastimes...

31 ...who sometimes assumed a graceful three-fold bending posture, who, playing jokes on His flute, made His friends laugh, who decorated the earth with His footprints...

32 ...and who was accompanied by His handsome and fair-complexioned elder brother Balarama, whose age and ornaments were like His, and by His dear friends, who were also like Him.

33 Filled with wonderful bliss by seeing Him, they both fell down offering dandavat obeisances, their peaceful composure destroyed.

Srila Sanatana Gosvami explains that the "they" here are the guru and his disciple.

34 Overcome with love for His dear devotees, and bewildered with happiness, Krsna ran to them, fell on them, and embraced them with His great, long arms.

35 His heart melting with mercy,, the Lord bathed them with streams of tears of love. With both hands He pulled them up at once. He made them peaceful.

36 Wiping tears and dust from their limbs, the merciful Lord embraced them again and again. Sitting with them on the ground, with the nectar of His words He pleased the brahmana.

37 The Supreme Lord said: O Janasarma, kindness of Mathura, O saintly one, O moon rising from the ocean of the brahmana's families, is everything well with you?

Note: The brahmana is here placed in his eternal position as a cowherd boy, and the Lord addresses him by his name in the spiritual world: Janasarma. From now on he is known as Janasarma.

38 By seeing you, I and My friends have become happy. My heart is drawn to your mercy. I always gaze at your path.

Srila Sanatana Gosvami explains that the words "I always gaze at your path" mean that Krsna anxiously waits for them, thinking "When will they come?"

39 By good fortune you remembered Me. By good fortune after a long time now I can see you. I am your obedient servant. Please stay here and enjoy as you wish.

40 Sri Parikṣit said: Overcome with awe, love and bliss, he could not reply. Janasarma could not even gaze on the Lord.

41 His eyes and throat filled with tears, he placed the Lord's lotus feet on his head and wept.

42 Not seeing any proper gift to give, Kṛṣṇa, the crest jewel of the generous, became agitated. Taking the ornaments from His own body, He decorated the brahmana and made him look like Sarupa.

43 In this way the Lord was merciful to the brahmana and made him a personal friend, like Himself. Then Janasarma attained his desires.

Srila Sanatana Gosvami explains that the Lord made him one of His gopa friends. By attaining his original spiritual form, the brahmana's desires were fulfilled. That the devotees desire an attainment like this, and not material things, is described in Srimad-Bhagavatam 11.14.14, 11.20.34, 9.4.67, 10.16.37 and 10.83.41–43.

44 With a wonderful sound from His mouth, Kṛṣṇa had the cows drink water, and with a signal from His flute He called them together.

45 After making the cows sit in comfortable places, He and His elder brother played in the water with the two of them and with His other friends.

Srila Sanatana Gosvami explains that "the two of them" are Sarupa and Janasarma.

46 Sometimes, as His friends splashed water, He defeated them with splashes, and sometimes the Lord who is expert at playing enjoyed His own defeat.

47 Making delightful splashing sounds, and swimming sometimes with and sometimes against Sri Yamuna's currents, He enjoyed many wonderful pastimes.

48 Sometimes, submerging His body in the dark waters of the Yamuna and placing His face in a forest of blue lotuses, playful Kṛṣṇa hid, unseen by anyone.

Srila Sanatana Gosvami explains that Krsna's body was hidden by the dark water and His face was unrecognisable among the blue lotuses.

49 Searching, and not finding Him, His grief-stricken friends wept terribly.

50 Laughing as He emerged from the forest of lotuses, happy Krsna played with His friends, their eyes wide with a flood of happiness.

51 He decorated them with waterflower garlands strung on lotus stems and they also decorated Him. Then they emerged from the water.

52 To enjoy lunch He had the gopas make many circles on the broad shore of the Yamuna, and He placed His elder brother in the middle.

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.12.1.

53 Wonderfully going here and there among them as if playfully dancing, He enjoys serving them the many wonderful foods they had brought from home.

54 Then He served them, as they wished, the fruits they playfully gathered from the wonderful and splendid Vrndavana trees, which always bear the fruits and flowers of every season.

55-7 He served them mangoes, talas, bilvas, badaras, amalakas, coconuts, panasas, grapes, bananas, nagarangas, kariras, kharjuras, pomegranates, and other sweet, ripe fruits. To please them, He took a little from each one. Sitting next to each one, the infallible Lord both fed and ate.

Srila Sanatana Gosvami explains that Krsna sat next to each boy. Each boy thought that Krsna was sitting next to him alone.

58-9 Tasting everything and deciding what was the most delicious, each boy would respectfully offer it to Krsna, praising it, and placing it with his own hand in Krsna's mouth. Tasting the delicious food, joking, and making funny faces, Krsna charmed them and made them laugh.

60-1 Drinking and giving them to drink many kinds of bitter and sweet

nectar drinks and Yamuna water in gourd cups, the Lord who is expert at enjoying many kinds of happy pastimes pleased all the gopas.

62 Then He chewed fragrant betelnuts mixed with camphor and brought from home, and He also chewed betelnuts and betel leaves found in the forest.

63–6 Then He took and distributed the wonderful garlands His friends made of tulasi, malati, jati, mallika, kunda, kubjaka, lavanga,, ketaki, jhinti, karavira, the two kinds of satapatri, palasa, navamalli, odra, damanaka, kadamba, nipa, bakula, naga, punnaga, campaka, kutaja, asoka, mandara, karnikara, asana, arjuna, patala, priyaka, and many other flowers and their leaves.

Srila Sanatana Gosvami explains that the two kinds of yuthikas are the white and golden kind, and the two kinds of karaviras and satapatris are the white and red kind.

67 Then He anointed His limbs with powder made from sandal, aguru, musk, kunkuma, and other fragrant things brought from the forest.

Srila Sanatana Gosvami explains that the boys crushed these things with stones and made of the powder a paste with water.

68–9 Then, in a beautiful forest grove scented with fragrant flowers and pleasant with humming bees, on an excellent bed made of new soft leaves and flowers, served by boys expert in combing and decorating His hair, singing, massaging His lotus hands and feet, reciting prayers, and fanning Him, and His soft pillow the body of a dear friend named Sridama, He slept.

Srila Sanatana Gosvami explains that this is described in Srimad–Bhagavatam 10.15.16 and 10.15.18.

70 With hundreds of different playlets and funny expressions on His lotus face, He won over the discriminating audience of His friends expert in comedy and made them happy. In this way He and Balarama enjoyed many happy pastimes.

71 By sounding signals on His flute and horn making the cows stand up and walk, He enjoyed pastimes near Govardhana Hill.

72 Each boy eagerly claiming "I am first!" with wonderful and colourful forest ornaments they decorated Him according to His own wish.

Srila Sanatana Gosvami gives haritala tilaka, a peacock feather crown, and a gunja necklace as examples of these forest ornaments.

73 Then, placing the newcomer, the brahmana now named Janasarma, in Sarupa's hand, Krsna, who gives happiness to Vraja, enjoyed the pastime of entering the gopa village at evening.

74 O you who by Lord Gopinatha's mercy have become a great saint, reflecting on it please accept this answer to your question.

Note: In this verse Maharaj Pariksit is speaking to his mother.

75 Mother, please try with a great effort to go to Sri Goloka, which is a deep ocean of the greatest transcendental bliss. Simply by going there one is able to enjoy many sublimely sweet and blissful pastimes with the Lord.

76 These pastimes are not always manifested to one who simply goes to Mathura—mandala on the earth. However, they will be manifested to one who is flooded with the mercy of a devotee dear to the Lord. Therefore, O mother, please take the dust of they who are dear to the Lord.

77 O mother, by describing Goloka, which brings eternal love for the Lord's glorious lotus feet touched by the glory of the kunkuma on the gopis' breasts, I have answered your sweet and profound question and I have dispelled your doubts.

78 Far above Vaikuntha, Goloka is splendidly manifest. It is attained only by a flood of love for the feet of the gopis' handsome lover. It gives a great result beyond what one can desire. It gives a treasure of spiritual love to they who meditate on it.

79 Now please hear the words of the great sages describing this, words that will please your heart.

80 "Above Svargaloka is Brahmaloka, where Brahma and the sages reside. Also there is the abode of Lord Shiva and the abode of the effulgent liberated souls.

Srila Sanatana Gosvami explains that this and the following texts are taken from Indra's prayers to Lord Krsna in the Hari-vamsa. The statements of this verse are also confirmed in Srimad-Bhagavatam 2.5.42 and Bhagavad-gita 10.12 and 10.20.

81-2 "O Krsna, Your splendid realm of Vaikuntha is very great, but far above it is Goloka, the splendid realm of the cows, where the great souls go. Although we have all asked Grandfather Brahma about it, none of us know any place above Goloka.

83-5 "Svargaloka is the realm of virtuous person who are peaceful and self-controlled and have performed pious deeds. Brahmaloka is the realm of they who have performed spiritual austerities. Goloka is far above them. O Krsna, O saintly one, You personally stay in Goloka and protect everyone from all calamities.

Srila Sanatana Gosvami explains that the word "brahmaloka" here means Vaikunthaloka.

86 "O son of Kunti, in many different forms I wander in the material world, in the spiritual world, and in the eternal realm of Goloka."

Srila Sanatana Gosvami explains that this verse, quoted from the Skanda Purana, is spoken by Lord Krsna to Arjuna.

87-8 Sri Janamejaya said: O best of the Vaishnavas, I had heard these verses before, from Vaisampayana, but now that I hear them from you a new understanding shines in my heart. Ah, the glory of the devotees is very wonderful.

Srila Sanatana Gosvami explains that the verses referred to here are the quotations from Hari-vamsa found in Texts 80-85.

89 Fearing that this description will now end, my heart has become unhappy. Please give some more nectar, so it will be happy.

90-1 O child, happy to hear the description of Goloka's glories, with wonderful and sweet love your father sang from two stories many verses that confirm these descriptions, beautiful verses that are the essence of the Sruti and Smṛti. I wander in this material world and speak these verses. In

this way I become free from the unhappiness of separation from your father.

Srila Sanatana Gosvami explains that the two stories are Brahma-samhita and the Tenth Canto of Srimad-Bhagavatam, which are both quoted in the following verses.

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

Note: This verse is Brahma-samhita 5.37.

93 "Below the planet named Goloka Vrndavana are the planets known as Devi-dhama, Mahesa-dhama, and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my respectful obeisances unto Him."*

Note: This verse is Brahma-samhita 5.43.

94 "The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead, Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode."**

Note: This verse is Brahma-samhita 5.44.

95 In Goloka numberless milk-cows always emit transcendental oceans of milk. In Goloka is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."**

Note: This verse is Brahma-samhita 5.56.

96 "Dear friends, just imagine how fortunate the land of Vrndavana is were the Supreme Personality of Godhead Himself is present, always decorated with flower garlands, and engaged in tending the cows along with His brother, Lord Balarama. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vrndavana are fortunate to be able to constantly see the lotus feet of Krsna and Balarama, which are worshipped by great demigods like Lord Shiva, Lord Brahma, and the goddess of fortune."*

Note: This verse is Srimad–Bhagavatam 10.44.13.

97 "The gopis and cows of Vrndavana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are able to satisfy You with their milk. You have drunk their milk to satisfaction, yet You are never satisfied by those engaged in performing sacrifices."*

Note: This verse is Srimad–Bhagavatam 10.14.31.

98 "How greatly fortunate are Nanda Maharaj, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Note: This verse is Srimad–Bhagavatam 10.14.32.

99 "My dear Lord, no one can actually appreciate the good fortune of these residents of Vrndavana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vrndavana because they are actually relishing Your presence and enjoying Your association by dint of their activities."*

Note: This verse is Srimad–Bhagavatam 10.14.33.

100 "My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so

that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Krsna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."*

Srimad-Bhagavatam 10.14.34.

101 "My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana,, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favoured with liberation. Under the circumstances I am puzzled. These residents of Vrndavana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilised for Your purpose. So how will You be able to repay their debt?">*

Note: This verse is Srimad-Bhagavatam 10.14.35.

102 "O Krsna, as long as people are not Your devotees their desires are thieves, their homes are prisons, and their love for others is a pair of shackles binding their feet."*

Note: This verse is Srimad-Bhagavatam 10.14.36.

103 "I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vrndavana there is no distinction between material and spiritual because everything is dedicated

to Your loving service. My dear Lord, Your Vrndavana pastimes are simply to enthuse Your devotees. If someone takes Your Vrndavana pastimes to be material, he will be misled."*

Note: This verse is Srimad-Bhagavatam 10.14.37.

104 "My dear Lord, I have nothing to say about people who advertise that they have already realised God, or that by their realisation they have themselves become God. But as far as I am concerned, I admit frankly that for me it is not possible to realise You by my body, mind, or speech. What can I say about You, or how can I realise You by my senses?"*

Note: This verse is Srimad-Bhagavatam 10.14.38.

105 "My dear Lord, You are the Supreme Lord of all creation, although I sometimes falsely think that I am the master of this universe. I may be the master of this universe, but there are innumerable universes, and there are innumerable Brahmas also who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore, accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves."*

Note: This verse is Srimad-Bhagavatam 10.14.39.

106 "My dear Lord Krsna, Your very name suggests that You are all-attractive. The attraction of the sun and moon are all due to You. By the attraction of the sun You are beautifying the very existence of the Yadu dynasty. With the attraction of the moon You are enhancing the potency of the land, the demigods, the brahmanas, the cows and the oceans. Because of Your supreme attraction, demons like Kamsa and others are annihilated. Therefore it is my deliberate conclusion that You are the only worshipable Deity within the creation. Accept my humble obeisances until the annihilation of the material world. As long as there is sunshine within this material world, kindly accept my humble obeisances."*

Note: This verse is Srimad-Bhagavatam 10.14.40.

107 "It is quite natural for these Vrndavana inhabitants to thus receive a great personality like You. The herbs, creepers, and plants are also so

fortunate to touch Your lotus feet. And by Your touching the twigs with Your hands, these small plants are also made glorious. As for the hills and the rivers, they are too now glorious because You are glancing at them. Above all, the damsels of Vraja, the gopis, attracted by Your beauty, are the most glorious, because You embrace them with Your strong arms."*

Note: This verse is Srimad Bhagavatam 10.15.8.

108 "Dear friends, our Vrndavana is proclaiming the glories of this entire earth because this planet is glorified by the lotus footprints of the son of Devaki. Besides that, when Govinda plays His flute, the peacocks immediately become mad. When all the animals and trees and plants, either on the top of Govardhana Hill or in the valley, see the dancing of the peacock, they all stand still and listen to the transcendental sound of the flute with great attention."*

Note: This verse is Srimad–Bhagavatam 10.21.10.

109 "Of all the devotees this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows, and cowherd friends, with all kinds of necessities – water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant."*

Note: This verse is Srimad–Bhagavatam 10.21.18.

110 "The scorching heart of the autumn sunshine was sometimes intolerable, and therefore the clouds in the sky appeared in sympathy above Krsna and Balarama and Their boy friends while They engaged in blowing their flutes. The clouds served as a soothing umbrella over their heads just to make friendship with Krsna."*

Note: This verse is Srimad–Bhagavatam 10.21.16.

111 "Even the river Yamuna, being desirous to embrace the lotus feet of Krsna after hearing the transcendental vibration of His flute, broke her fierce waves to flow very nicely with lotus flowers in her hands, just to present flowers to Mukunda with deep feeling."*

112 "Just by Krsna's association the trees, plants, and other vegetation in

the forest immediately became Krsna conscious. A Krsna conscious person sacrifices everything for Krsna. Although trees and plants are not very advanced in consciousness, by the association of Krsna and His friends they also become Krsna conscious. They want to deliver everything—whatever they have—their fruits, flowers, and the honey incessantly falling from their branches."*

Note: This verse is Srimad-Bhagavatam 10.35.9.

113 "I think that the drones that are buzzing all around You must have been Your devotees in their past lives. They cannot leave Your company because no one can be a better, more affectionate master than You. You are the original and supreme Personality of Godhead, and the drones are just trying to spread Your glories by chanting every moment. I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company for even a moment."*

Note: This verse is Srimad-Bhagavatam 10.15.6.

114 "Krsna would play His flute, and together the sounds became so sweet to hear that together the aquatics, the cranes, swans, and ducks, and other birds were charmed. Instead of swimming or flying they became stunned. They closed their eyes and entered a trance of meditation in worship of Krsna."*

Note: This verse is Srimad-Bhagavatam 10.35.11.

115 "My dear mother, the birds, who are all looking at Krsna playing on His flute, are sitting very attentively on the branches and twigs of different trees. From their features it appears that they have forgotten everything and are engaged only in hearing Krsna's flute. This proves that they are not ordinary birds. They are great sages and devotees, and just to hear Krsna's flute they have appeared in Vrndavana forest as birds."*

Note: This verse is Srimad-Bhagavatam 10.21.14.

116 "Blessed are all these foolish deer because they have approached Maharaj Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection."*

Note: This verse is Srimad–Bhagavatam 10.21.11.

117 "My dear friends, the cows are also charmed as soon as they hear the transcendental sound of the flute of Krsna. It sounds to them like the pouring of nectar, and they immediately spread their long ears just to catch the liquid nectar of the flute. As for the calves, they are seen with the nipples of their mother pressed in their mouths, but they cannot suck the milk. They remain struck with devotion, and tears glide down their eyes, illustrating vividly how they are embracing Krsna heart to heart."*

Note: This verse is Srimad–Bhagavatam 10.21.13.

118 "When Krsna plays His flute, all the cows and other animals of Vrndavana, although engaged in eating, simply take a morsel of food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Krsna's flute–playing is so attractive that even the animals become enchanted, and what to speak of ourselves."*

Note: This verse is Srimad–Bhagavatam 10.35.5.

119 "The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vrndavana, which was reddish with the touch of Krsna's lotus feet. The aborigine girls had very full breasts, and they were also very lusty, but when their lovers felt their breasts they were not very satisfied. When they came out into the midst of the forest they saw that while Krsna was walking some of the leaves and creepers of Vrndavana turned reddish from the kunkuma powder which fell from His lotus feet. His lotus feet were held by the gopis on their breasts, which were also smeared with kunkuma powder, but when Krsna travelled in Vrndavana forest with Balarama and His boy friends, the reddish powder fell on the ground of the Vrndavana forest. So the lusty aborigine girls, while looking toward Krsna playing on His flute, saw the reddish kunkuma powder on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts."*

Note: This verse is Srimad–Bhagavatam 10.21.17.

120 "Sometimes Krsna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, 'I shall be the first to run and touch Krsna! I shall touch Krsna first!' In this way they enjoyed life by repeatedly touching Krsna,"*

Note: This verse is Srimad–Bhagavatam 10.12.6.

121 "In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary person is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their good fortune?"*

Note: This verse is Srimad–Bhagavatam 10.12.11.

122 "Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana, and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face."*

Note: This verse is Srimad–Bhagavatam 10.12.12.

123 "When Krsna would feel tired and fatigued, He would sometimes take shelter of the root of a big tree, or the lap of a cowherd boy, and lie down"*

Note: This verse is Srimad–Bhagavatam 10.15.16.

124 "When He would lie down with a boy or a root as His pillow, some of the boys would come and massage His legs, and some would fan His body with a fan made from leaves."*

Note: This verse is Srimad–Bhagavatam 10.15.17.

125 "Some of the more talented boys would sing in very sweet voices to please Him."*

Note: This verse is Srimad–Bhagavatam 10.15.18.

126 "O learned brahmana, Mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaj perform to achieve such perfection in ecstatic love?"*

Note: This verse is Srimad–Bhagavatam 10.8.46.

127 "Thereafter, O Maharaj Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaj and Yasoda, they maintained continuous, unswerving devotional love in parental affection. And in their association all the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of Krsna–bhakti."*

Note: This verse is Srimad–Bhagavatam 10.8.51.

128 "O Maharaj Pariksit, best of the Kurus, Nanda Maharaj was very liberal and simple. He immediately took his son Krsna on his lap as if Krsna had returned from death, and by formally smelling his son's head, Nanda Maharaj undoubtedly enjoyed transcendental bliss."*

Note: This verse is Srimad–Bhagavatam 10.6.43.

129 "Because of mother Yasoda's hard labour her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krsna saw His mother thus fatigued, He became merciful to her and agreed to be bound."*

Note: This verse is Srimad–Bhagavatam 10.9.18.

130 "Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by mother Yasoda."*

Note: This verse is Srimad–Bhagavatam 10.9.20.

131–2 "The Supreme Personality of Godhead, Krsna, is the bestower of

many benedictions, including liberation (kaivalya) or oneness with the Brahman effulgence. For that Supreme Personality of Godhead the gopis always felt material love, and Krsna sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies."*

Note this verse is Srimad-Bhagavatam 10.6.39-40.

133 "In the evening Krsna and Balarama, along with the boys and cows, returned to Vrndavana playing their flutes. As They approached the village, all the gopis became very joyous. Throughout the day the gopis used to think of Krsna while He was in the forest, and in His absence they were considering one moment to be like twelve years."*

Note: This verse is Srimad-Bhagavatam 10.19.16.

134 "The gopis' mind and intelligence became absorbed in thoughts of Krsna. They all imitated the activities of Krsna and His speeches. Due to their heart and soul being completely given to Krsna, they began to chant His glories, completely forgetting their family interests."*

Note: This verse is Srimad-Bhagavatam 10.30.43.

135 "What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equalled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever-fresh, and extremely rare."*

Note: This verse is Srimad-Bhagavatam 10.44.15.

136 "The gopis are so fortunate that they can see and think of Krsna twenty four hours a day, beginning from their milking the cows or husking the paddy, or churning the butter in the morning. When engaged in gather fuel, riding on swings, taking care of crying babies, cleaning their houses, and washing their floors,, they are always absorbed in the thought of Krsna.* There hearts full of love for Him and their throats stopped with tears, they always sing of His glories."

Note: This verse is Srimad-Bhagavatam 10.44.15.

137 "My dear friends, we must accept the gopis' activities to be the highest form of piety. Otherwise how could they have achieved the opportunity of seeing Krsna both morning and evening when He goes to the pasturing-ground with His cows and cowherd boy friends and returns in the evening? They frequently see Him playing on His flute and smiling very brilliantly."*

Note: This verse is Srimad-Bhagavatam 10.44.16.

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

Note: This verse is Srimad-Bhagavatam 10.32.22.

139 "My dear gentle friend Uddhava, please go immediately to Vrndavana and try to pacify My father and mother, Nanda Maharaj and Yasoda-devi, and the gopis. They are very much grief-stricken, as if suffering from great ailments. Go and give them a message. I hope their ailments will be partially relieved."*

Note: This verse is Srimad-Bhagavatam 10.36.3.

140 "The gopis are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul to Me. I am anxious not only for the gopis, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees."*

Note: This verse is Srimad-Bhagavatam 10.46.4.

141 "The gopis are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me."*

Note: This verse is Srimad-Bhagavatam 10.46.5.

142 "They are keeping alive simply by thinking that I am returning to

them very soon."*

Note: This verse is Srimad–Bhagavatam 10.46.6.

143 "When Akrura took Balarama and Myself to Mathura, the gopis, their hearts full of love for Me, became overcome with the pain of separation. They could not see happiness anywhere."*

Note: This verse is Srimad–Bhagavatam 11.12.10.

144 "O gentle one, when I, their beloved, was with them in Vrndavana, the gopis' nights passed as half a moment. Now, without Me, they pass as a kalpa."

Note: This verse is Srimad–Bhagavatam 11.12.11.

145 "Their hearts tied to Me, the gopis were not aware even of their own selves. They became like sages absorbed in meditation and unaware of the world of material names and forms, or like rivers that have entered the ocean."

Note: This verse is Srimad–Bhagavatam 11.12.12.

146 "Desiring Me as their paramour, and unaware of My true nature, hundreds and thousands of gopis attained Me, the Supreme Personality of Godhead."

Note: This verse is Srimad–Bhagavatam 11.12.13.

147 "Among all the living entities who have accepted the human form of life, the gopis are super excellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Krsna. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Krsna, who is Mukunda Himself, the giver of liberation,, but the gopis, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion of that one who has attained the gopis' condition of life does not have to take birth as Lord Brahma or be born in a brahmana family or be initiated as a brahmana."*

Note: This verse is Srimad–Bhagavatam 10.47.58.

148 "The gopis were not born of any highly cultured family. They were born of cowherd men, and yet they developed the highest love of Krsna. For self-realisation or God-realisation there is no need to take birth in a high family. The only thing needed is ecstatic development of love of God. In achieving perfection in Krsna consciousness no other qualification is required than to be constantly engaged in the loving service of Krsna. Krsna is the supreme nectar, the reservoir of all pleasure. The effect of taking up Krsna consciousness is just like that of drinking nectar. With or without one's knowledge, it will act."*

Note: This verse is Srimad-Bhagavatam 10.47.59.

149 "When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

Note: This verse is Srimad-Bhagavatam 10.47.60.

150 "The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."*

Note: This verse is Srimad-Bhagavatam 10.47.61.

151 "When in the rasa dance the gopis embraced to their breasts Lord Krsna's lotus feet, which are worshipped by Laksmi, Brahma, the demigods whose every desire is fulfilled, and the masters of yoga, they become free of all suffering."*

Note: This verse is Srimad-Bhagavatam 10.47.62.

152 "I constantly pray to be honoured by the dust of the gopis' lotus feet.

The gopis' chanting of the transcendental pastimes of Lord Krsna has become celebrated all over the three worlds."*

Note: This verse is Srimad-Bhagavatam 10.47.63.

153 "My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

Note: This verse is Srimad-Bhagavatam 10.21.9.

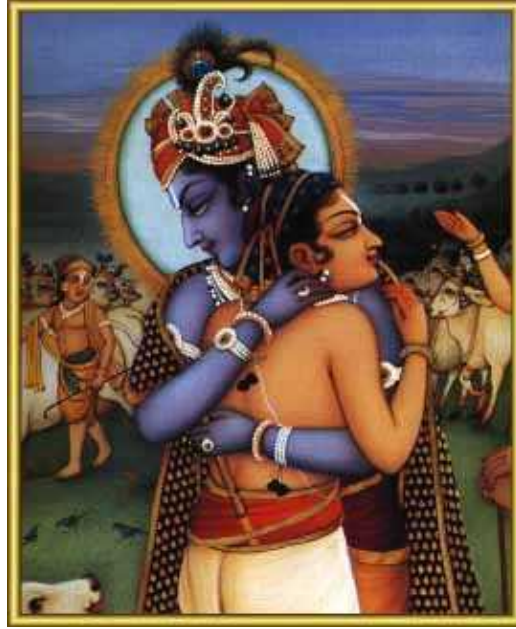
154 "Lord Sri Krsna is He who is known as Jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy."*

Note: This verse is Srimad-Bhagavatam 10.90.48.

155 Sri Janamejaya said: I have found the goal of life! I have found the goal of life! O my lord, O my guru, you have explained to me the confidential glory of Goloka!

156 Sri Jaimini said: O dear one, you have spoken the truth. Anyone who with devotion hears, chants, or remembers this story, attains that supreme abode.

157 Obeisances to unlimitedly merciful Lord Krsna, who is the son of the gopas' king, who is the supreme guru, who gives devotional service to the devotees, and who is very pleased by their service.



Vaisnava Etiquette

Introductory Class Lecture

given by

*His Holiness Bhakti Caru Swami
with Quotes from Srila Prabhupada*

Contents

Introductory Lecture	
Becoming a Vaisnava Devotee of Krsna	
Basic Principles of Vaisnava Behavior	
More on the Behavior of a Vaisnava	
Vaisnava Behavior is Inspiring for Everyone	
Etiquette within Relationships	
Treating Women as Mothers	
Vaisnava Aparadha	
Dressing Like a Vaisnava	
Correcting Others	
Etiquette in Management	
Temple Room Etiquette	
Serving Guests and Life Members	
Serving and Honoring Prasad	
Kirtana Etiquette	
Etiquette in Public	
Etiquette in Holy Places	
Indian Brahmanas, Mayavadis, and other Sampradayas	

I'd like to welcome you all to our classes on Vaisnava Etiquette.
Thank you for coming. I'll begin by reading some quotes from Caitanya Caritamrta, the instructions of Caitanya Mahaprabhu to Sanatana Goswami, on sadacara—the activities of a Vaisnava.

Sri Caitanya Mahaprabhu instructed Sanatana Gosvami to write "Vaisnava Smṛti" (Hari Bhakti Vilasa) in CC. Madhya lila 24.324– 344:

Folding his hands, Sanatana Gosvami said, "My Lord, You ordered me to write a directory about the activities of Vaisnavas. I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaisnava activities?"

Sanatana Gosvami then requested the Lord, "Please personally tell me how I can write this difficult book about Vaisnava behavior. Please manifest Yourself in my heart. If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself and whatever You direct is perfect."

Sri Caitanya Mahaprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa's favor. He will manifest the real purport. Because you asked Me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master. In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the (bija) mantra for the worship of Kṛṣṇa, Rama, or any other expansion of the Supreme Personality of Godhead.

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body. In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with urdhva pundra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

"After this, you should describe how one should decorate his body with gopicandana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Krsna.

"Also describe the Deity worship, wherein one should offer food to Krsna at least five times daily. One should in due time place Krsna on a bed. You should also describe the process for offering arati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

"The characteristics of the Deities should be discussed as well as the characteristics of the salagrama sila. One should also discuss visiting the Deities in the temple and touring holy places like Vrndavana, Mathura, and Dvaraka.

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaisnava. One must give up or nullify all kinds of seva–aparadha, offenses in Deity worship.

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulation, and offering obeisances. All these should be carefully studied.

"Other items to be considered are the method of performing purascarana (purification), taking krsna–prasada, giving up unoffered

food and not blaspheming the Lord's devotees."

This is also a very important point that devotees should remember. A Vaisnava is not suppose to take anything that has not been offered to Krsna. We should be very careful about that. Because I have seen practically all over the world we are developing a tendency to eat things that are not offered. The only consideration has become if the food is vegetarian. But we are supposed to only take Krsna prasada.

Try to avoid it as much as possible. When you are traveling or if you are on sankirtana, then it is different. But still try to offer everything to Krsna before you take it.

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering services, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Srimad-Bhagavatam."

We can see how Prabhupada actually implemented all of these instructions of Sanatana Gosvami in our Society.

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties – especially observing Ekadasi fast, which comes every fortnight."

Now here also it's an important thing to consider, like we generally think that just by not taking grains we are observing Ekadasi. But actually when we talk about observing Ekadasi, it actually means fasting. And fasting means not taking anything. Fasting does not necessarily mean just fasting from grains. In the beginning of course, devotees may just abstain from grains on Ekadasi day. But as one makes advancement, one should try to fast completely. Also as it has been described that one may also stay awake for 24 hours. Stay up during the day and the night.

When I give class on observing Ekadasi, devotees often raise the point that Prabhupada never really instructed us to observe Ekadasi in this way. But actually in the Nectar of Devotion Prabhupada says that devotees may stay awake the whole night singing the glories of the Lord fasting. So Prabhupada actually did instruct us to stay up all night as

well. It's actually not a very difficult thing.

"You should recommend the avoidance of mixed Ekadasi and the performance of pure Ekadasi."

Perhaps you've noticed that sometimes we don't fast on the Ekadasi but we fast on the Dvadasi. The reason we do this is that the Ekadasi is mixed. That is, dasami enters into Ekadasi. When the tenth day overlaps the eleventh day it is to be mixed or penetrated. And one does not fast on that Ekadasi but instead fasts on the next day which is Dvadasi, the twelfth day. And it has been described that fasting on a Maha-Dvadasi is a thousand times more potent than fasting on an Ekadasi.

"You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

"Whatever you say about Vaisnava behavior, the establishment of Vaisnava temples and Deities and everything else should be supported by evidence from the Puranas.

"You should give general and specific descriptions of the behavior and activities of a Vaisnava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquettes."

Here are some other quotes from Srila Prabhupada on etiquette:

"All the inhabitants of Vrndavana are Vaisnavas. They are all-auspicious because somehow or other they always chant the holy name of Krsna." CC Adi 5.232 Purport

So here we also must understand one thing that all of the devotees in ISKCON are Vaisnavas because somehow or other they are chanting the holy name. Prabhupada is giving the qualification of a Vaisnava. One should consider all of the inhabitants of Vrndavan Vaisnavas. Why? Because somehow or other they chant the holy name of the Lord. So what to talk of the devotees of ISKCON, we should be very respectful of all of the devotees knowing well that they are all Vaisnavas.

The biggest hindrance to our spiritual progress is Vaisnava aparadha. It's actually a very dangerous offense. We must be very careful about committing Vaisnava aparadha.

"Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Krsna and chant His name directly or indirectly."

This is a very important instruction. Actually the whole Vaisnava etiquette or the whole Vaisnava culture is founded on this principle.

CC Adi 7.50 Purport: "A Vaisnava should be tolerant like a tree and submissive like grass."

"Nevertheless the author of this instruction, Caitanya Mahaprabhu, did not tolerate the misbehavior of Jagai and Madhai. When they harassed Nityananda Prabhu, He immediately became angry and wanted to kill them. One should be very meek and humble in his personal transactions, but if there is blasphemy against one's guru or another Vaisnava, one should be angry as fire. One should not tolerate blasphemy against a Vaisnava but should immediately take one of three actions. If someone blasphemes a Vaisnava, one should stop him with higher arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. But we should never listen to blasphemy against a Vaisnava."

Although Vaisnavas are very humble and tolerant, that is not weakness. Vaisnavas are not weak. Vaisnavas are as hard as a thunderbolt. If it is necessary they can become as violent as a lion, a soft as a rose petal and he's as hard as a thunderbolt. A Vaisnava is not only soft, but if necessary he can become hard. That shows that Vaisnavas are not weaklings. Vaisnavas are very, very powerful. Both physically and spiritually. Actually it is the spiritual power that endows them with the physical power.

Vaisnavas should not be disrespectful to anyone. One should always be respectful to others but should not demand respect for himself. "amanina manadena"

A Vaisnava is adosa darsi. A Vaisnava never sees other's faults.

Of course, every human being has good qualities and faults. Therefore, it is said "sadyana guna mitsanti." A Vaisnava accepts only a man's glories and not his faults. "Adosa darsi" means one who does not find faults in others. He simply sees the other's good qualities and he finds faults with himself. He is very strict with himself and he is always watching himself very scrutinizingly, detecting all of the defects he has in himself.

A Vaisnava always follows the order of guru and Krsna. Anyone who attempts to write about Krsna, must first take permission from the guru and Krsna. One must first become a pure devotee and then he must take permission from the spiritual master and that permission must be confirmed by Krsna from within his heart.

Sanatana Goswami followed the instructions of Caitanya Mahaprabhu and wrote a book on Vaisnava Etiquette. This book is the guidebook that directs a Vaisnava's activities. The Hari Bhakti Vilasa describes Vaisnava etiquette as the behavior of a pure Vaisnava. Everybody should follow that standard. Here is how the Hari Bhakti Vilas defines Vaisnava etiquette, its philosophy, and some basic Vaisnava principles.

"Since nothing can be successful without "sadachar" or etiquette, every action should be performed with proper etiquette." We must act according to proper etiquette. The heart of a saintly person is free from contamination. The way a saintly person acts is known as proper etiquette. A way a saintly person acts is known as "sadacara."

"If a person reads the six branches of the Vedas without practicing proper etiquette, he does not get purified, just as a bird flies away from the nest as soon as it grows wings, the Vedas leave him at the time of his death.

"Although one may have acquired the knowledge of all of the Vedas, but if one is not practicing the proper etiquette or if he did not become a Vaisnava, then all of this knowledge which he has acquired, will be lost at the time of death.

"Proper etiquette increases fame, opulence, longevity and destroys all inauspiciousness.

"O king, proper etiquette gives the results of dharma, artha and

kama. Therefore a wise man very carefully performs the proper etiquette described in the scriptures.

"Thus one can understand that Vaisnava etiquette purifies the heart and the consciousness."

Basic Principles—

Now here are some basic principles and points that I've compiled from Hari Bhakti Vilas and the Nectar of Devotion about the proper activities of one who is a Vaisnava. A Vaisnava —

1. Offers respect and obeisances to the guru, to the Lord and His devotees, and to other superiors.

One must offer respect and obeisances to the superiors, like the guru, the Lord and His devotees. We must also respect superior relatives, like the parents.

2. Get up before 4 a.m. and attend mangala–arati.

3. After waking up, first brush your teeth and afterwards take a bath.

4. Bathe after passing stool.

5. Wash with water after passing urine. Also wash hands and feet.

6. Wash hands, feet, and mouth before and after taking prasadam.

We must at least wash our hands. In the Western countries it may be difficult to wash our feet. But when in India, you should wash both your hands and your feet before and after taking prasada.

7. Wash hands after drinking water.

This is done because when you hold your cup while drinking, your hands actually become contaminated.

8. Use the right hand for eating and drinking. Even if you are a lefty, try to use your right hand.

9. Always wear clean clothes.

10. Never steal anything.

11. Never use unpleasant words.

12. Never tell a lie, even if it is pleasant.

That is don't even tell a pleasant lie.

13. Never speak ill of others.

14. Do not become inimical to others.

15. Do not develop friendship with people who are envious, fallen, insane, inimical, extravagant, deceptive, lying or illicitly related with women. Do not develop friendship with unchaste women.

16. Do not travel alone.

17. Do not sneeze or yawn without covering the mouth.

18. Do not laugh loudly.

19. Do not pass air loudly.

20. Always avoid a crematorium, a garden, and unchaste women at night.

21. Do not take shelter of a fallen person.

22. Neither sleep too much nor stay awake too much.

23. Do not outstretch your legs in front of your elders.

24. Do not pass urine or stool on the road.
25. Do not spit while eating.
26. Do not insult women.
27. Do not become envious of women.
28. Never cause any harm to anyone; instead, always try to do good to others.
29. Do not associate with unscrupulous people or read "scriptures" that are not bona fide.

Scriptures are in quotes, which means they are so-called scriptures.

30. Do not mock people who are foolish, insane, distressed, ugly, cunning, lame, or fallen.
31. Do not chastise anyone except sons and disciples to educate them.
32. Bathe after shaving, copulating, or going to a crematorium.
33. Do not hit anyone on the head or pull anyone by the hair.
34. Do not eat yogurt or chickpea flour at night.

Actually Prabhupada instructed us about yogurt but we are not so sure about the chickpeas. So you be careful about that now. Don't eat chickpeas at night. In the morning they are good, but not at night.

35. If someone insults you, leave the place silently.
36. Never praise yourself.
37. Never look at a naked woman or man.

38. Do not place your foodstuffs on your lap to eat.

39. Do not quarrel with your wife.

40. Do not spit on water.

Because people sometimes drink water from ponds or lakes or rivers, one should not spit on water.

41. Do not sleep in the temple room.

42. Sannyasis should bathe three times a day, grhasthas and brahmacharis at least twice a day.

43. After one takes prasadam the area where the plate was kept must be cleared. One should not step over the area where prasadam was taken, because it is considered contaminated.

I have noticed in many temples that after we take prasada, which is usually on the floor, we just step all over. Then without even washing our feet we enter into the temple room. So one should be careful about that. The place where we take prasadam becomes contaminated. And if you step on that spot, then you must wash your feet. The place where the prasadam has been taken, must be cleaned right after the prasadam has been taken. Because the temple must be very clean, we should be careful that we do not unnecessarily contaminate the temple.

44. After touching the inside of the mouth or nose, one must wash his hands.

45. After putting on tilaka, one must do acaman by saying "om kesavaya namah," "om narayanaya namah," and "om madhavaya namah."

So those are some of the basic principles by which a Vaisnava acts. We'll be going over many of these points in detail later in our classes.

Becoming a Vaisnava Devotee of Krsna

1. We are all infinitesimal parts and parcels of Sri Krsna. As our Krsna consciousness evolves we will naturally develop and manifest all divine qualities.
2. The Supreme process for developing such Krsna consciousness is the chanting of the Holy Name.
3. Becoming a pure devotee is not a cheap thing. We must guard against imitation and strictly follow in the footsteps of Srila Prabhupada.
4. The qualities of a pure devotee like Srila Prabhupada are far beyond our present grasp. However, in their compassion, Sri Krsna and the Vaisnavas have made both the principle and the process very clear and simple.
5. Sri Krsna in B.G. 12.13–20 tells us quite plainly which qualities are dear to Him:
 - (a) "One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination, his mind and intelligence are in agreement with Me – he is very dear to Me." (BG 12.13–14)
 - (b) "He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me." (BG 12.15)

(c) "A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me." (BG 12.16)

(d) "One who neither grasps pleasure nor grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me." (BG 12.17)

(e) "One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me." (BG 12.18–19)

(f) "He who follows this imperishable path of devotional service and who completely engages himself with faith, making me the Supreme goal, is very, very dear to Me." (BG 12.20)

6. How can we develop these qualities? Srila Rupa Goswami explained—

- (a) be enthusiastic
 - (b) endeavour with confidence
 - (c) be patient
 - (d) act according to regulative principles (such as *sravanam* *kirtanam* *visnoh* *smaranam* – hearing, chanting and remembering Krsna)
 - (e) abandon the association of nondevotees
 - (f) follow in the footsteps of the previous *acaryas*
- (Nectar of Instruction Text 3)

7. He also elucidates those practices which will hinder our Krsna conscious development:

- (a) eating more than necessary or collecting more funds than required
- (b) overendeavouring for mundane things that are very difficult to obtain
- (c) talking unnecessary about mundane subject matters
- (d) practicing the scriptural rules and regulations only for the

sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically
(e) associating with worldly-minded persons who are not interested in Krsna consciousness
(f) being greedy for mundane achievements.

8. Srila Prabhupada, being as practical as he is compassionate, has provided a very clear and simple check list by which we can assess our progress in Krsna consciousness. Please read Bhagavad-gita Chapter 13, Verses 8–12.

9. The process for developing our Krsna consciousness is profoundly simple and straightforward. If we sincerely take shelter of the lotus feet of the Vaisnavas, and intensely desire to achieve the goal, Sri Caitanya Mahaprabhu will undoubtedly shower His mercy upon us.

10. All the divine qualities are there in the spirit soul. Therefore as we come closer to our spiritual identity, these qualities naturally become manifest.

Basic Principles of Vaisnava Behavior

Vaisnava etiquettes are not superficial or inessential.

"Having heard all these details, Sri Caitanya Mahaprabhu, greatly pleased, spoke as follows: (Cc Antya 4.128–30)

*tathapi bhakta–svabhava –– maryada–raksana
maryada–palana haya sadhura bhusana*

"My dear Sanatana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and the protect the Vaisnava etiquette. Maintenance of the Vaisnava etiquette is the ornament of a devotee."

[So it is stated, "Etiquette is the ornament of a Vaisnava." But what does this mean? Is etiquette something only external or optional? We could draw an analogy: Is it possible to be wealthy, but have no riches? Or what is the value of wealth if one uses no costly ornaments? Generally, one will decorate himself according to the degree of his wealth. If one is very rich, he will be adorned with only the finest of raiments and accessories. Similarly, for one who is profound in his Krsna consciousness, the jewels of Vaisnava etiquette will naturally grace all of his dealings and activities. The characteristics of a devotee are always sublimely manifest in all of his actions. The depth of a Vaisnava is judged by his symptoms. The true devotee will therefore adorn himself unsparingly with the decorum of a Vaisnava in all respects.

Etiquette [Dictionary Definition]: 1) conventional requirements as to

social behavior; 2) the code of ethics of a profession.

Accepting the identity of a Vaisnava necessitates a certain standard of behavior or etiquette. Vaisnava etiquette facilitates Krsna consciousness. It provides the criteria — the protocol — by which a devotee can act properly in every situation. In the B.G. (6.24 purport), quoting from verse 3 of the Upadesamrta, Srila Prabhupada roughly paraphrases one of the items favorable for development of devotional service as, "by engaging completely in activities of goodness." Practicing Vaisnava etiquette means always acting in the mode of goodness, which is a stepping-stone to the transcendental plane. The mode of goodness is conducive to self-realization, whereas ignorance and passion are not. Therefore, how one applies the principles of Vaisnava etiquette reflects whether a devotee is Krsna conscious or not: ie., Is he humble? conscientious? well-mannered? disciplined? cultured? ...sensitive? Someone who is actually a devotee will be known by how much he displays the good qualities.

Quotes from Srila Prabhupada

A Vaisnava is Better Than a Brahmana

"Brahminical life means to be very, very clean, inside and out. Inside by chanting and hearing, and outside by bathing three times daily, if not possible at least two times, but never less than once. Bathing after passing stool. The qualifications of the brahmanas are described in the 18th Chapter of B.G. verse 42: "Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness — these are the qualities by which the brahmanas work." So see that these instructions are being followed nicely."

Not Associating with Materialistic Persons

[In regard to brainwashing] Ramesvara: They claim that our life style tends to take the devotee and isolate him from the world." "Yes," said P, "We hate to mix with you. No gentleman tries to mix with loafers. Crows will not like to live with the ducks and white swans; and white swans will not like to live with the crows. That is natural division. Birds of the same feather flock together." (SP Lil.VI, pg 222)

The Feet

The feet should not touch (or even be exposed to) anyone or anything (especially sacred items). That is offensive. Basically, the feet touch only the floor. Otherwise, they are kept covered. One should not step over (or reach over) anyone

- a) while they are offering obeisances (eg., before the vyasasana)
- b) while they are sitting (as in the temple room)

Slamming Doors

The slamming of doors, although seemingly a minor fault, greatly disturbed Srila Prabhupada. It symptomized carelessness and misuse, and Prabhupada said the sound cracked his heart. One time Prabhupada came out of his room and called out, "Who is that slamming the doors? No one knows from where this building has come. You take it for granted, that it is here. But no one cares." (SP Lil.V, p.144)

Stealing

* SP Letter to Pradyumna VE (1/22/68) Don't steal

"But so far as stealing is concerned, one should not steal except in the rarest circumstances. Moral principle is recommended in all scriptures as a prerequisite for spiritual culture."

More on the Behavior of a Vaisnava

"It is the characteristic of a devotee to observe and protect the Vaisnava etiquette. Maintenance of the Vaisnava etiquette is the ornament of a devotee." Cc. Antya-Lila 4.129–130.

1. The consciousness of a devotee is manifested by his actions.
2. If one has any depth of realization, the jewels of Vaisnava behaviour will naturally pace all of his dealings and activities.
3. We need to be aware that the vast majority of our exchanges are with devotees and the innocent public. Aparadha is the only real stumbling block in spiritual life. We must become fearful of committing offence. This awareness will loan sobriety and gravity to our behaviour. We will naturally become humble, Sri Caitanya Mahaprabhu will become pleased, and we will make advancement without serious obstruction.
4. Srila Prabhupada's reputation depends on our behaviour. In his compassion he lifted us up from very degraded backgrounds. He was even criticized by the less intelligent in India for doing so. In order to maintain Srila Prabhupada's good name our behaviour should be very exemplary.

Quotes from Srila Prabhupada

"Act in such a way that they will see we are of ideal character." –

Well-known SP quote: When asked, "How do you recognize a Vaisnava?" SP replied, "He is a perfect gentleman."

(Cc Antya 102–3) Sanatana Goswami to Haridasa Thakura:

*apane acara keha na kare pracara
pracara karena keha na karena acara*

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly."

*acara pracara — namera karaha dui karya
tumi — sarva guru tumi jagatera arya*

"You simultaneously perform both activities in relation to the Holy Name by your personal behavior and by your preaching. Therefore you are the most advanced devotee in the world."

"Better than the brahmana who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward." (S.B. 3.29.32)

SP Letter to Rupanuga (5/9/72) "Boil the Milk"

"Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely but without any spiritual content. Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk."

To Patita Uddharan (12/12/74) "A devotee is always ideal in behavior."

So we all have to cooperate amongst ourselves, otherwise what will

people think if we ourselves fight with one another? A devotee is always ideal in behavior."

SP Letter to Gargamuni (2/5/69) "Vaisnava Symptom is Humility"

"Your humble repentance is just like a Vaisnava student, so I thank you very much for this humbleness. Lord Chaitanya taught us to be humbler than the grass on the street and more tolerant than the tree. so these symptoms are Vaisnava symptoms.

SP Letter to Dindayal (2/2/70)

"Krishna is so very merciful to those who are very humble in their attitude engaged in service of the Lord. Lord Chaitanya advised, therefore, one should be humbler than the straw and more tolerant than the tree and thus be seriously engaged in glorifying the Lord. This world is very awful. Anyone is ready to create some disturbance, especially they are very much apt to disturb Krishna Consciousness persons because that is the way of demoniac life. So, in order to protect us from all dangerous elements, we have to chant the Hare Krishna Mantra regularly being humbler than the straw and more tolerant than the tree. Then Krishna, Who is Dindayal, will bestow His Mercy upon us."

SP Letter to (8/18/70) Upendra

"You are good for everything but your attitude to remain good for nothing is very nice. A Vaisnava is always humble and meek, and he is never puffed-up, even he has got the highest qualities of demigods."

SP Letter to Janardan (1/21/68)

"So we have to be very careful in understanding Krishna Consciousness.

... To understand Krishna as He has spoken in the Bhagavad Gita or in other Vedic literatures through the right sources of disciplic succession, that is our real knowledge. The idea is everyone should try to pace himself as if he doesn't know anything. His position is secure. But as soon as he says that "I know everything, and I was previously such and such...", that is actually rascal. So I know that you are trying to know things from the real source, and you are not puffed up like other fools who think that they know everything. Your humbleness is very much appreciated by me."

"Otherwise, we may become subject to criticism"

SP Letter to Advaita (5/28/70)

"As I have already said many times that we have to maintain two lines parallel; namely the path of Srimad Bhagavatam and the path of Pancaratrici. Srimad Bhagavatam is the path for Paramahansas, and Pancaratra path is for the neophytes. So the Temple worship is necessary for the beginners so that by following the regulative principles such devotees become more and more purified and thus gradually come on the platform to understand Srimad Bhagavatam. So we shall always keep these principles in view and maintain our centers on this standard. Recently I have received one 'Kalyan' magazine in which our activities in the Western world have been very much appreciated. Especially they have appreciated my strong injunctions on the point of following the four prohibitive regulations. So after describing our activities, the editor has remarked in one place that things are going very nicely at present, but it is God only Who knows how it will continue in the future. This means that the Indians, or the rigid followers of Vedic principles, are doubtful about my American and European students about their sticking to these principles. So it is a God-sent warning for us so that we may not deviate from the above mentioned two lines of action and thus become subject to criticism by the opposing elements."

Letter to Bali Mardan (2/22/70)

"Our dealings with others must be very clear."

SP Letter to Satsvarupa (8/19/69)

"Anyway, do things in good sense, without any disturbance. We have to make progress very soberly, and I am always at your service whenever required." [Therefore a serious devotee is always ready to take guidance from superior/other Vaisnavas to understand the proper way of acting.]

"But we should never steal anything like money, food, water, gasoline, etc., just to enhance our service to Krsna. That is too much dangerous, and if we are caught then all our work is finished. Just like in India recently, this Balyogi Guru Maharaji was detected by the customs authorities attempting to smuggle some small items into India. By this one tiny incident his entire effort for preaching – even he is rascal Number One and his preaching is nonsense, even so the example is there – his work is ruined now and he is practically finished, as the government will not grant him a passport to leave India. So we shall always be careful to avoid any kind of jeopardizing our high standing in the society by some foolish and small act of illegal stealing."

No Salaries

(SP Lil.V, p.65–6)

"The teacher and the pujari should never receive a salary. They must work in pure devotion. The ksatriya also."

Vaisnava Behavior is Inspiring for Everyone

SP Letter to Janardan (1/21/68)

Humbleness is appreciated

SP Letter to Shivananda (9/14/68)

"This Krsna consciousness movement through music, philosophy, spiritual culture, and personal behavior culminating in ideal character of the devotees. All these heavenly contributions combined together will certainly bring about a major change in the life of Western people."

SP Letter to Batu Gopal (2/1/75)

"You are right. We must all become ideal in character and then people will become very impressed with such purity. A devotee is faultless — he has no flaws."

But, on the other hand, if we don't follow:

SP Letter to Madhavi Lata (10/28/68)

"It is nice that you are doing preaching work there, but you should know

that such practices like stealing are against the principles of Krsna consciousness. I always want that my students should be very ideal in character and not discredit our society."

Letter to Sridama (7/8/70)

"It is very good you have received permission for chanting and distributing literature as well as collecting. Now you should concentrate to develop your spiritual power to attract the fallen souls to Krsna consciousness. The daily regulative duties must be performed by everyone very strictly: the beads chanted sixteen rounds, and our literatures read and discussed. In this way, everything should be done very nicely. Sankirtan should be done by you in the streets and at gatherings and in this manner display what is this Krsna consciousness movement and how it is for everyone's eternal welfare and happiness. So you do all these with great enthusiasm and very carefully. Our all activities must be open so that no one may criticize our mission. So all dealings must be to the standard of Vaisnavism. We cannot misrepresent ourselves for the purpose of taking monies from the public, but as everything is undertaken forth rightly in a Krsna consciousness way, then Lord Krsna will be pleased to provide all facilities for aiding our such sincere service."

Etiquette within Relationships

1. The Vaisnava society is very meticulously structured, where seniors are always respected by the juniors and juniors always receive the seniors nicely.
2. The Vaisnava society is structured according to Varnasrama, Brahmana, Ksatriya, Vaisya and Sudra; and Sannyasi, Vanaprastha, Grhasta and Brahmachari.
3. There are considerations of seniority according to initiation among Godbrothers. Devotees who have received initiation earlier are considered senior.
4. The Guru's Godbrothers should be respected as the guru.
5. Sannyasis should always be respected as the guru.
6. In a Vaisnava society everyone tries to become humble. The more advanced one is the more humble he becomes.
7. Sometimes senior Vaisnavas may offer respect to a junior Vaisnava due to his humility, but a junior Vaisnava should never think that he deserves that respect from all senior Vaisnavas. On the other hand when a senior Vaisnava offers him respect then the junior Vaisnava should feel extremely embarrassed, and repeatedly pray to Krsna that He receives the respect.
8. One should always remember that his business is to become more humble than a blade of grass, more tolerant than a tree, and

desiring no respect for himself he should offer all respect to others.

9. Transgression of Vaisnava etiquette will undoubtedly destroy one's spiritual life.

10. Never take sides when there is a disagreement among senior Vaisnavas. Stay neutral because the quarrel among the Vaisnavas is a kind of pastime and beyond our understanding.

11. Disciple should always respect his guru as God.

12. Preachers should have compassion upon the innocent souls but avoid offenders.

Quotes from Srila Prabhupada

Use of Titles

"One thing you may note also as a matter of etiquette. The Spiritual Master is addressed as His Divine Grace, a Godbrother is addressed as His Grace, and any sannyasin is addressed as His Holiness." (SP letter to Rayarama 91/30/67)

Dealing with Godbrothers

– Definition of "Prabhu": SP, "You should not just use it mechanically; you should meaningfully apply it."

SP Letter to Himavati VE (6/14/68) [68–6–18]

"Yes, to call one another "Prabhu" is all right, but not to become prabhu. To accept others as prabhu, and remain as servant is the idea. But because somebody is calling you "Prabhu", one should not become a prabhu and treat others as servants. In other words, every one should feel himself as servant, and not to think himself prabhu because he is being called "Prabhu". This will make the relationship congenial."

– A Practical definition of "Prabhu": Ralph Waldo Emerson (who is quoted on the jacket cover of all English Gita's) said, "Every man I meet is my superior in some way. In that, I learn of him."

"To serve the Spiritual Master means also to serve his disciples."

SP Letter to Shivananda (1/23/69)

"Regarding serving your godbrothers, this is a very good practice. The Spiritual Master is never without his followers, so to serve the Spiritual Master also means to be the servant of his disciples. When you want to serve the king, you must also serve his minister, secretary, and everyone who serves him. And to serve his servants may please him more than to serve the king personally."

But, on the other hand:

SP Letter to Kirtanananda (11/23/74)

"Why Taittiriya should have a servant? Godbrothers are not meant for being servants. Without the spiritual master's order, nobody can utilize the service of a Godbrother as one's personal servant. We address each other as "Prabhu" so how we can engage our Godbrother as servant? Lord Caitanya Mahaprabhu engaged Govinda das, who was His Godbrother, as His servant, but that was only on the order of Sri Caitanya Mahaprabhu's spiritual master."

SP letter to Janardan (1/21/68)

"I understand that your Godbrothers are as your younger dependent brothers: kindly treat them as your younger dependent brothers and try to advance them in Krsna consciousness as good as you can."

SP Letter to Janaki (1/18/69)

"Please do your duty combinedly without any disruption of peaceful attitudes amongst yourselves. We are pushing our movement on the background of a peaceful atmosphere in the world, and if we show a little disturbance in our own camp that will not be a very good example. Therefore, every one should be forbearing, tolerant and cooperative."

SP Letter to Gargamuni (9/8/69)

"But one thing is you must stop this fighting between brothers. Otherwise the whole program will be spoiled. Yourself, Tamal Krishna, Brahmananda, Satsvarupa— you should do everything combinedly. That is my request. Gradually, by Krishna's Grace, we are expanding. So if amongst us there is friction, it will be very dangerous."

SP Letter to Brahmananda (11/15/69)

"This is called Vaikuntha attitude. In the Vaikuntha factually there is no fault in anyone, but there is another type of competition. The competition is that one devotee thinks of other devotees how nicely they are serving the Lord. In the material world the attitude is that everyone likes to think that I am doing better than others. This is material conception. In the Spiritual Sky it is just the opposite: Everyone thinks that my contemporary devotees are doing better than me. We are trained to address Godbrothers as Prabhu, which means Master. This means we shall try to find out always the serving side of our Godbrothers. Sometimes there are misgivings, but we should try to

overlook."

SP Letter to Upendra (8/4/70)

"It doesn't matter what we are, grhasthas or sannyasis, the point is to be, paramahansa, completely surrendered to Lord Krsna."

"Brahmana, ksatriya, vaisya, sudra, brahmachari, grhasta, vanaprastha and sannyasa. These are all MATERIAL DESIGNATIONS, but this Krsna consciousness movement is for becoming transcendental to these material designations, and these boys, these foreigners, they are being taught in that light." (SP Lil.V, p.21)

Dealings Amongst Grhasthas

SP Letter to Vrndavan Chandra (6/24/70)

"I am so glad to learn that your good wife is also helping you. That is the duty of a faithful companion of life. If the wife is helpful in the spiritual progress of life, she is the best friend and philosopher. So in Krsna consciousness the wife is never a burden, but she is completely a counterpart.

So set example to your countrymen how younger generation can live peacefully, husband and wife, being engaged in Krsna's service. There are many examples of this type of husband and wife working in our different centers for propagating this sublime message."

Dealing with One's Guru

Letter to Madhudvisa (2/14/70):

"In regard to praying to Lord Nityananda Prabhu, I have written to you in my last letter that such prayer is quite appropriate. Our only prayer should be in the matter of desiring further development of devotional service and such sincere prayer should be submitted not directly to the Lord but through the via media of His bona fide servitor or representative." [Note: media is plural in number, not just one]

(SP Lil.V, p.43)

"I chastise you, because it is my duty. Disciple is related to discipline, so it is my duty to my disciples. Otherwise, I am not upset with anyone. I simply do this to discipline you, because you are my disciples."

(SP Lil.V, p.196)

"You may be afraid of your spiritual master, but that doesn't mean you shouldn't come and see him." "I will drag you to come and see me."

(Cc Antya 8.21 purp.)

– *Disciples should not try to instruct their spiritual master:*

"Not knowing why Madhavendra Puri was crying, Ramachandra Puri tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master."

– *Disciples should not initiate while the spiritual master is present.*

SP Letter to Acyutananda (8/21/68)

"The first thing, I warn, Acyutananda, do not try to initiate. You are not in a proper position now to initiate anyone. Besides that, the etiquette is that so long the Spiritual Master is present, all prospective disciples should be brought to him. Therefore if anyone is anxious to be initiated, he should first of all hear our philosophy and join chanting at least for three months, and then if required, I shall send chanted beads for him if you recommend."

Gurus Should Not Transgress Vaisnava etiquette (and initiate their Godbrothers' disciples in good standing):

SP Letter to Mukunda VE (3/26/68)

"I have received one letter which is very depressing from Hrshikesh. I understand that he has been induced by Bon Maharaja to be initiated by him for giving him shelter, and this foolish boy has accepted his inducement. I have replied Hrshikesh's letter in the following words: 'My dear Hrsikesa... I am greatly surprised for Bon Maharaja's initiating you, in spite of his knowing that you are already initiated by me. So it is a deliberate transgression of Vaisnava etiquettes and otherwise a deliberate insult to me. I do not know why he has done like this, but no Vaisnava will approve of this offensive action. ... I do not wish to discuss on this point elaborately now, but if you are desirous to know further about it, I shall be glad to give you more enlightenment...' If Hrshikesh writes you a letter, I think you may avoid reply. I do not approve of both Hrshikesh's and Bon Maharaja's this offensive action."

Seniors, Juniors, and Equals

*gunadhikan mudam lipped
anukrosam gunadhamat*

*maitrim samanad anvicchen
na tapair abhibhuyate*
[SB 4.8.34]

gunadhikan -- who is more qualified; mudam -- pleasure; lipset -- one should feel; anukrosam -- compassion; gunadhamat -- who is less qualified; maitrim -- friendship; samanat -- with an equal; anvicchet -- one should not desire; na -- not; tapair -- by tribulation; abhibhuyate -- becomes affected.

(Narada Muni to Dhruva M:)

"Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way, one is never affected by the threefold miseries of this material world."

Purport: Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Narada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Krsna. These important functions will make one happy within this material world.

Surpassing a Superior Personality

(maryada vyatikrama)

"To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science. Uddhava, being well aware of all these technicalities of transcendental science advised Vidura to approach Maitreya Rsi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well-versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person.

Since both Maitreya and Vidura were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master for the service of the Lord. The Lord never tolerates the impertinence of maryada-vyatikrama. One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence... is very risky for spiritual realization." (SB 3.4.26)

SP Letter to Sudama (7/29/72) Respect for sannyasi

"All should offer due respect to a sannyasi. His position is always superior to all other inmates of the temple. He must always maintain that superior position by action and behavior."

SP Letter to Rayarama (1/30/67)

"One thing you may note as a matter of etiquette: The Spiritual Master is addressed as 'His Divine Grace', a Godbrother as 'His Grace', and any sannyasi is addressed as 'His Holiness'."

SP Letter to Janardan (1/21/68)

"I understand that your Godbrothers are as your younger dependent brothers. Kindly treat them as your younger dependent brothers and try to advance them in Krsna consciousness as good as you can."

SP Letter to Arundhati (6/16/69)

"Regarding your second question about greeting karmis, if a karmi is a friend, you just greet him Hare Krishna, and with folded hands touch your forehead. If the karmi is a superior relative, then chant Hare Krishna and bow down to him on the ground. That should be the etiquette in our society transactions."

SP Letter to Yamuna devi and Harsharani (1/15/68)

"If you have any specific grievance, please let me know but don't be disturbed by any sort of disagreement with your Godbrothers and Godsisters. Each and every living entity is an individual soul and as such disagreement is quite possible in our dealings with one another. But we have to consider the central point of interest. You are both very intelligent and sober girls and I have got good estimation of you; do not take at any time an attitude of non-cooperation because you have not agreed with another's point of view."

(Letter to Brahmananda 2/20/68)

[As superiors] "We should not accept unnecessary favors for sense gratification."

Treating Women as Mothers

"In distributing love of Godhead, Caitanya Mahaprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions."
(Cc. Adi-Lila 2.7.22)

1. In essence, duality means that we forget that we are part and parcel of Krsna. We want to enjoy separately from Him, we want to play the controller. This controlling tendency culminates in sex desire.
2. Man/woman concept is synonymous with material consciousness.
3. Becoming Krsna conscious means rising above duality. We have to become fixed in the consciousness that all are part and parcel of Krsna and for His pleasure – not ours.
4. A devotee's foremost duty is to transcend sex desire.
5. This takes philosophical awareness, constant practice and perseverance. (Aversion is not the solution. Attachment/aversion are two sides of the same coin.)
6. Srila Prabhupada in the compassionate mood of the Pancatattva has opened the treasure house of bhakti to all classes of men – and women.
7. This offers us intense and unlimited opportunity to transcend material attachment and aversion and develop transcendental

realization in Krsna.

8. The word 'mother' generates a mood of respect and sobriety.
9. When we advise that women should be seen as mothers, we mean that our dealings with women should be reserved and respectful.
10. Such conduct will minimize offensive mentality and dealings with other living entities.
11. Women should behave as mothers.
12. In the practice of Krsna consciousness segregation of the sexes is essential.

Quotes from Srila Prabhupada

SP letter to Gargamuni (75/9/?):

"Regarding the disturbance made by the women devotees, they are also living entities. They also came to Krishna. So consciously I cannot deny them. If our male members, the brahmacharies and sannyasis, if they become steady in Krishna consciousness, there is no problem. It is the duty of the male members to be very steady and cautious. This can be done by regular chanting like Haridas Thakur did."

Letter to Rayarama (10/4/67) "Protect the women (Don't Exploit Them.)"

"Please guide our innocent Godsisters who have come to our shelter. Girls are more susceptible to the finer attachments of Maya. Boys are a little stronger. Mrinalini, Jadurani and all other girls who are so qualified, good-looking, intelligent, educated, and seriously engaged in

Krsna consciousness should always be given protection from the attachments of Maya."

SP Letter to Gargamuni (10/18/69)

"Maya's most attractive feature is women and money. We Krishna Conscious men have to deal with women and money in course of preaching work, and the only prophylactic measure to save us is not to accept them for our sense gratification. Then we shall remain strong enough. Materialistic people take everything for sense gratification and Krishna Conscious people take everything for Krishna's satisfaction. There is no fault in the thing as it is; namely women and money, but it becomes faulty by improper use. The improper use is to accept them for sense gratification."

SP letter to Ekayani (12/3/72):

"Who has introduced these things, that women cannot have chanting japa in the temple? If they become agitated, then let the brahmacharies go to the forest. I have never introduced these things. The brahmacharies cannot remain in the presence of women in the temple, then they may go to the forest, not remaining in NYC, because in NY there are so many women, so how they can avoid seeing? BEST THING IS TO GO TO THE FOREST for not seeing any women, IF THEY BECOME SO EASILY AGITATED, but then no one will either see them and HOW OUR PREACHING WORK WILL GO ON?"

Vaisnava Aparadhas

"In Krsna consciousness every man is so important because all of the activities of a devotee of Lord Krsna is beneficial to all living entities." (SP letter to Shivananda 6/15/69)

The Greatness of A Vaisnava Quotes from Hari Bhakti Vilas

1. Devotees of Hari are very rare in the age of Kali. The position of the devotee is more elevated than the position of Lord Brahma and Lord Rudra.
2. The presence of a devotee at the time of death elevates even the killer of a brahmana to the spiritual sky. (10.86)
3. If a dog-eater becomes a Vaisnava then he becomes more elevated than a brahmana, and if a sannyasi is devoid of devotion to Visnu then he considered to be more degraded than a dog-eater. (10.87)
4. Even at the time of total annihilation the devotees of Visnu do not fall down. That's why Sri Hari is known everywhere as infallible, all pervasive, and inexhaustible; therefore there is no need to fear a devotee. A devotee never inflicts pain on anyone. (10.101–105)

5. Those who worship the Supreme Personality of Godhead Sri Hari are the best of all people and no one is better than them in the three worlds. (10.110)

6. Those sinless, magnanimous Vaisnavas purify the entire creation therefore they are even better than the places of pilgrimage. (10.118)

7. Those who are My devotees are not actually My devotees, those who are My devotees of My devotees are real devotees. (10.133)

8 My devotees who are surrendered unto Me and free from attachment and disgust, envy and pride, sing My glory all the time. They never cause any harm to anyone. They are always engaged in worshipping My devotees and eager to hear about Me, they are the ones who always carry Me in their hearts. (10.145–146)

Blasphemy of a Vaisnava

SP letter to Gopal Krishna (4/21/70)

"You are always alert to see whether you are committing some offense. This is a very nice attitude. In rendering service to Lord Krsna and His representative, the Spiritual Master, we should always maintain this fearful attitude which means careful attention. This attitude will advance you progressively in Krsna consciousness."

Quotes from Hari Bhakti Vilas

1. When one blasphemes a Vaisnava he loses his religiosity, wealth, fame and children. (10.310)

2. If one beats a Vaisnava, blasphemes a Vaisnava, shows disrespect to a Vaisnava, gets angry upon a Vaisnava or does not express joy in seeing a Vaisnava, he goes to hell. (10.310)

Four Kinds of Blasphemy to a Vaisnava

1. To find fault with a Vaisnava for his apparent low birth.
 2. To blaspheme him for his previous faults.
 3. To blaspheme him for his accidental fault.
 4. To blaspheme him for the faults that are almost rectified.
- (from Harinam Cintamani)

What to Do If One Commits Vaisnava Aparadha

If by chance one commits Vaisnava aparadha then he must beg forgiveness from the Vaisnava very earnestly holding his feet. A Vaisnava is very merciful so he will immediately embrace him and forgive him for all his offenses. (from Harinama Cintamani)

Offering Praise to a Vaisnava

SP letter to Tamal Krsna (8/19/68)

"This is actually a devotee's business that everyone should appreciate the value of other devotees. Nobody should criticize anyone."

Now that you have come to my house today, I have become glorified, my life has become completely successful. To be able to see a Vaisnava is as rare as the good fortune of seeing Sri Hari. I must have acquired immense piety, huge as the Meru mountain that's why I got to see a great

Vaisnava like you." (HBV 10.337–338)

Dressing Like a Vaisnava

"Sri Caitanya Mahaprabhu said 'A first class Vaisnava is he whose very presence makes others chant the Holy Name of Krsna.'" (Cc. Madhya-lila 6.16.74)

1. There should be no compromise in our Vaisnava appearance. We are representatives of Srila Prabhupada. We should aim to be first class representatives.
2. We need to be aware of the bonafide standard of appearance, maintain it and preach it. In the age of Kali deviations easily become the standard. We should be alert to this.
3. Proper Vaisnava dress helps us maintain proper consciousness regarding our identity and responsibility in service to Srila Prabhupada and the Vaisnavas.
4. Vaisnava appearance is attractive and will facilitate our preaching. The first impression, which is most often formed from visual stimuli, is the most longstanding.
5. Just by seeing a Vaisnava the conditioned soul is purified.

Quotes from Srila Prabhupada

(SP Līlāmṛta, vol 2, pg 7)

"Śrīla Prabhupada was dressed appropriately for a resident of Vṛndāvana. He wore kanthi-māla {neck beads} and a simple cotton dhoti, and he carried japa-māla {chanting beads} and an old chadar, or shawl. His complexion was golden, his head shaven, śikha in the back, his forehead decorated with the whitish Vaiṣṇava tilaka. He wore pointed white slippers, not uncommon for sadhus in India. But who in New York had ever seen or dreamed of anyone appearing like this Vaiṣṇava? He was possibly the first Vaiṣṇava sannyasi to arrive in New York with uncompromised appearance. Of course, New Yorkers have an expertise in not giving much attention to any kind of strange new arrival."

(SP Nectar 3, 6th Story):

Episode of Vaiṣṇava wearing tilaka in Muslim factory There was once a factory in India where all the workers were Hindus, and mostly Vaiṣṇavas. The Vaiṣṇavas had freedom, therefore, to wear their Vaiṣṇava tilaka to work, and they also displayed other Vaiṣṇava paraphernalia. But after some time, the factory went into new management, and then the proprietor was a Muslim. On taking over the business, the Muslim owner declared that he would not allow the workers to come to work any more wearing Vaiṣṇava tilaka. Most of the workers obeyed, and on the given date announced by the owner, they appeared at the factory without their tilaka. One employee, however, thought that he would take his chances and depend on Kṛṣṇa. So he went to work wearing very clear, white Vaiṣṇava tilaka. After seeing all the workers assembled, the new Muslim proprietor said, "This one devotee who has worn Vaiṣṇava tilaka is very courageous. He may be permitted to continue wearing the tilaka to work. But all others are forbidden to wear it any more."

In this way, Prabhupada encouraged the devotees to not unnecessarily abandon the markings of a Vaiṣṇava. Where situations forbid it, Prabhupada said it was not absolutely necessary to wear tilaka, although a devotee should at least put water tilaka on his body with the names of Viṣṇu. But if the paraphernalia is permitted, then a devotee should not unnecessarily do away with the dress or beads of a Vaiṣṇava.

Comment by SDG: This story has obvious modern day application. In 1966 Srila Prabhupada was pleased when Rupanuga and Satsvarupa persisted in wearing Vaisnava tilaka to their jobs with the NYC Dept of Welfare. Bhaktisiddhanta Sarasvati Thakura also desired that one day the high court judges may wear Vaisnava tilaka, and this would be a symbol of the successful influence of Krsna consciousness in the world. Even in job situations where wearing tilaka is not permissible, a devotee should try in different ways to remember Krsna while at work. The story told by Prabhupada about the man who insisted on wearing tilaka to his job may remain an inspiration to all devotees who go to places of employment controlled by the karmis. Somehow or other, we must remain as devotees.

(SP Lil.V pg. 93)

"Gaudiya Vaisnava sikha is an inch and a half across — no bigger. Bigger sikha means another sampradaya. ...And they have to be knotted."

Correcting Others

(SP letter to Hansadutta 12/10/72)

"Devotee means he is able to tolerate all kinds of discomfort and whims of the material nature, and because he is too much absorbed in serving Krsna he takes no time to become angry or take offense with others or find out some fault. No. Devotee means very liberal and kind to everyone, always gentleman under all kinds of conditions of life."

1. There is a difference between criticism and correction. A devotee realizes that criticizing a Vaisnava pollutes the heart and impedes spiritual advancement.

2. To correct a devotee one must be:

(a) non–envious

(b) desirous to practically assist the devotee in his Krsna consciousness.

(c) in a position spiritually or managerially which justifies and/or necessitates such intervention.

OR

be personally requested by the devotee to help him in his difficulty.

3. The devotee offering correction must be practicing what he preaches.

4. Methods of correction:

- (a) Correct by personal example and association.
- (b) Guide the devotee to the shelter of a more advanced devotee.
- (c) A junior devotee should not personally attempt to correct another devotee. He should reveal his heart to a senior devotee whom he feels at ease with and seek his assistance/advice to adjust the situation.

5. Harsh words and actions have no place in correcting a sincere devotee. We want to destroy the ignorance in the heart of a devotee – not the devotee himself.

6. If there is some sincere and honest criticism offered, we should be grateful, not upset. To react negatively to well-intentioned correction is to manifest false ego.

7. An advanced Vaisnava will see each and every correction offered as the mercy of Lord Caitanya Mahaprabhu.

8. Prevention is better than cure. If all devotees take up the responsibility to develop proper awareness in their devotional behaviour the need for correction will be minimized.

Quotes from Srila Prabhupada

SP Letter to Patita Uddharan (12/12/74)

"A devotee — one who is humble
— doesn't fault-find"

"So in your letter you are not finding fault with anyone. So you are good Vaisnava. You do not find fault with anyone. This is the qualification. We should always think ourselves humble and meek. This you must know. So we all have to cooperate amongst ourselves, otherwise what will people think if we ourselves fight with one another? A

devotee is always ideal in behavior."

SP Letter to Brahmananda (11/15/69)

"This is called Vaikuntha attitude. In the Vaikuntha factually there is no fault in anyone, but there is another type of competition. The competition is that one devotee thinks of other devotees how nicely they are serving the Lord. In the material world the attitude is that everyone likes to think that I am doing better than others. This is material conception. In the Spiritual Sky it is just the opposite: Everyone thinks that my contemporary devotees are doing better than me. We are trained to address Godbrothers as Prabhu, which means Master. This means we shall try to find out always the serving side of our Godbrothers. Sometimes there are misgivings, but we should try to overlook."

Letter to Tamal Krsna (8/23/73) [73-8-26]

"I have received one complaint from an Indian devotee at Mayapur, Prabharupa Das Brahmachary, that he is maltreated by our American devotees. Kindly inquire into this matter and do the needful. Either Indian or foreign whoever joins us they are not under any obligation, our only tie is Love of Godhead. It should be our definite policy that nobody is ill-treated that he may go away. We recruit a person to join us after spending gallons of blood. Everyone comes for reformation, you cannot expect everyone to be perfect, rather it is our duty to make everyone perfect as far as possible. So we shall be very much cautious and careful in this connection."

(Devotee misbehavior) Letter to Upendra (8/18/70)

"Kindly observe the regulative principles, chanting 16 rounds regularly and see that all your other assistants are doing the same. If someone is lacking, try to induce him peacefully."

SP Letter to Bhavananda (10/28/70)

"Regarding some misbehavior, that we have to check by training peacefully. Your attitude of tolerance and kindness is very nice, so train them in this way."

SP Letter to Upendra (3/11/69)

"Yes, a new man may commit blunders in the beginning, but that does not mean we may be too impatient with him. After all, training means the man does not know, so you should train him nicely. A Vaishnava is expected to be humbler than the blade of grass, so when you train some new man you should not get agitated with him. After all, we are preachers, and we do not expect our audience or candidates completely respondent to our call. If everyone is trained [already] then what is the use of our preaching?"

SP Letter to Hansadutta (9/29/74) "Mend it; Don't Break it"

"Try to settle up amicably and correct yourself. One man is trained up with great difficulty, especially in spiritual life. Everyone has got some weakness and deficiency. It is better to correct or mend it than to break it."

SP Letter to Nara–Narayana (2/7/69) "Let The Authority Handle It"

"I beg to thank you very much for your letter pointing out some of the discrepancies of many of the devotees in New York. You are correct regarding the items which you have stated, such as sleeping in front of the deities, taking of unoffered foodstuffs, drinking water from the bathroom, and non–chanting of rounds. But the thing is discipline can not be observed unless there is obedience. As you are obedient to me, you should be similarly obedient to my representative. Your statement about Brahmananda that he is a wonderful devotee is 100 percent agreed

by me. He is in charge of the New York center, and therefore, if proper obedience is not given to him, it will be impossible for him to manage affairs of the temple. Under the circumstances, the discrepancies you have observed in the temple may be referred to him, and he is quite reasonable, and will handle the matter with the respective devotees."

SP Letter to Madhumangala (11/18/72)

"Regarding general state of affairs at Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work. And if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles — such as rising before four, chanting 16 rounds, like that — if these things are not strictly observed, then Maya will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticise each other as Vaisnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestions, the others will automatically respect and take action to rectify the matters. Otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit and that will please me very very much."

SP Letter to Vrndavanesvari (7/28/69)

"You have mentioned about some criticism made by Jayagovinda which upset you. I do not know exactly what is the point, but if there is some honest criticism, there should be no cause of becoming upset."

SP letter to Goursundar (8/26/72): THE DEFECT LIES WITHIN YOU

"If there is some incident and I claim that no one is cooperating with me or no one will work with me, that is MY defect, NOT THEIRS. The Vaisnava devotee must think like this. We should not find fault with others and criticise and go away. That is not the Vaisnava way. Better we should always be willing to offer all respect to others and consider them as our superiors always."

Etiquette in Management

ISKCON is a spiritual organization personally established by Srila Prabhupada. We must take care that it doesn't become material. Anything (husband–wife relationship, Deity worship, even prasadam) can turn material by one's consciousness. In any society, there must be some organization and management, otherwise there will be chaos. Even in the spiritual world, Krsna's friends are subdivided and supervised (Lord Balarama is group leader for his cowherd boy–friends; Candravali and Radharani head up left–wing and right–wing gopies, etc). ISKCON is no different. In order for people to interact in a harmonious fashion, dealings and activities must be regulated and orchestrated.

1. The material nature is the world of exploitation but the spiritual nature is the world of service.
2. ISKCON is a spiritual organization. Regardless of position everyone is first and foremost a servant of Sri Caitanya Mahaprabhu and Srila Prabhupada. No one should exploit his position for selfish interests.
3. Higher position means greater service. Position means an opportunity to purely represent Srila Prabhupada. Hence our management must be based on humility and tolerance.
4. Treat your subordinates as younger brothers.
5. Leadership is based on spiritual qualification, not on anything material. A mature, dedicated preacher makes the best leader.
6. A leader's character must be spotless.

7. Leaders must feel for their followers, then the followers will naturally trust them.
8. It is important to lead with detachment and guide with a strong sense of duty.
9. Krsna conscious management is autocratic and democratic.
10. Talk to devotees and be open to new ideas.
11. Don't hide anything from the Vaisnavas.
12. There should be more than one signer for bank accounts, buying of properties etc.
13. It is best if all incoming funds are declared before the Deities, Srila Prabhupada, and the Vaisnavas.
14. All incoming funds should be deposited in the bank and then spent from the account.

Quotes from Srila Prabhupada

(CC Adi-lila 6.103)

"The sweetness of Lord Krsna is not to be tasted by those who consider themselves equal to Krsna. It is to be tasted only through the sentiment of servitude."

SP Letter to Hansadutta (7/11/70)

"...Or you may follow your other plan, but however you do, do it jointly

by combined consultation. If you do it jointly in this way, you will get strength to decide the right thing."

SP Letter to Amogha (5/9/72)

"One thing is, too much competition between centers is not good, the emphasis should be on co-operation, not competition."

SP Letter to Janaki (1/18/69)

"Please do your duty combinedly without any disruption of peaceful attitudes amongst yourselves. We are pushing our movement on the background of a peaceful atmosphere in the world, and if we show a little disturbance in our own camp that will not be a very good example, Therefore, every one should be forbearing, tolerant and cooperative."

(SP Lil.V, p.9)

"Krsna consciousness is such an important mission, the devotees should cooperate, even if there were discrepancies {insufficient income, inadequate diet}. The material world is like an ocean, and there would always be waves."

SP Letter to Upendra (8/6/70)

Now all my disciples must work combinedly and with cooperation to spread this sankirtan movement. If you cannot work together, then my work is stopped up. Our Society is like one big family and our relationship should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your Godbrothers."

SP Letter to Kirtanananda (11/12/74)

"Yes, following the rules and regulations is the real qualification of GBC. We have made things easy for being qualified for such position, but still they are violating... Your conclusion is very good and I very much appreciate that GBC or XYZ you are always servant of Krsna. That is wanted."

SP Letter to Gajendra (1/27/70)

"When a Krishna Conscious person is elevated to a responsible position, he never becomes puffed up. Just like a tree when overladen with fruits becomes humble and lower down; similarly, a great soul in Krishna Consciousness becomes humbler than the grass and bowed down like the fruitful trees because a Krishna Conscious person acts as the agent of Krishna, therefore he discharges his duty with great responsibility."

Spiritual Management (SP Lil.V, p.91)

Prabhupada said he knew "the pulse of his disciples." Thus he had recently {1972} sensed a tendency to be too absorbed in management and not enough in preaching. He had been telling his secretary that G.B.C. men should not simply sit behind their desks and try to centralize power but should become detached, take sannyasa, and travel and preach. Now he had advised that they not give up their managerial burden but follow his example of preaching and managing their G.B.C. zones in a renounced spirit.

SP Letter to Krsnavesa dd (1/16/75)

"My request to you is that you try to follow the authorities there — the temple president, the GBC, etc. Cooperate nicely with them. Our movement is based on love and trust, so if we do not cooperate, then how is that love and trust? Follow all of the rules and regulations very

strictly without deviation, chant 16 rounds, attend class and mangal arati, and then everything will be all right."

SP Letter to Krsna das VE (3/5/69)

"This surrendering process is unconditional. Surrendering does not mean that one should only surrender in favorable circumstances. That is not surrender. Surrendering means that in any condition the surrendering process must continue. [And what is an important part of that surrendering process?] ...You must work conjointly. That is my desire. And if you fight amongst yourselves for some individual interests, that is not surrender."

(3/2/70) Yamuna

"Krsna consciousness means full cooperation with Krsna, and Krishna means with all His entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers — everything. Therefore to love Krsna means to love Him along with all His Name, His fame, His qualities, His entourage, His abode, His devotees, etc."

Temple Room Etiquette

Temple room etiquette is described in detail by Srila Prabhupada in his Nectar of Devotion.

Other Quotes from Srila Prabhupada

Letter to Nandarani and Krsna devi (10/4/67)

"Another thing I request is that everything in the Temple should be kept nice and clean. Everyone should wash hands before touching anything of Krsna's. We should always remember that Krsna is the purest and similarly only the purest can associate with Him. Cleanliness is next to Godliness."

(7/26/70) Yamuna

[In arcan] There is no matter if there is a little change here and there — the real duty is love and devotion."

SP Letter to Kirtanananda (11/23/74)

Regarding the prasadam, I never approved Mr. Malkani cooking in the temple. He is not initiated. Of course, he is Hindu, but he is not initiated to cook in the temple. Any paid cook is not desirable. The independent cooking in the temple is not good." {Footnote: "The right thing is that only twice initiated brahmin disciples cook in the temple.}"

Letter to Mahapurusa (3/28/68)

"Yes, a non-initiate can work under the direction of a devotee in the kitchen."

(Cc. Antya 4.128 purp.)

It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

Seeing the Deity in a pleasing mood

Letter (5/27/70) to Tamal Krsna

"You have described Their Lordships Sri Sri Radha Krsna at London Temple as wonderful. Yes, that is the test of standard service. If we see the Deities in very pleasing mood, that will certify our service unto the Lord. So everywhere we shall see the Deities in such pleasing mood. As soon as we see the Deities in a different mood we must immediately

understand our discrepancies."

(SP Lil.V, p.47,48.)

Srila Prabhupada said that the devotional practices in the Jaipur temple were standard and could be introduced throughout ISKCON. {ie, offering scented oils on cotton–tipped sticks, which the priest would later offer, along with the flower garland from the deities, to the incoming worshipers in exchange for fresh garlands}.

Serving Guests and Life Members

A Vaisnava's heart is very pure and a pure hearted person is extremely magnanimous. So one's Vaisnavism will be judged by the degree of his magnanimity.

General

1. Any guests who visit are Srila Prabhupada's guests. As his servants it is our pleasure (and duty) to serve them.
2. The arrival of a guest is a chance to introduce a conditioned soul to Srila Prabhupada or relish Vaisnava association. Vaisnavas feel joy and gratitude to be blessed with such an opportunity.
3. Krsna consciousness is synonymous with personalism. We need to step beyond the bodily conception and remember that everyone is a part and parcel of Krsna and is very dear to Him. We show this practically by: (a) welcoming the guest with sweet words, a seat and prasada. (If no prasada is available at least a glass of water should be offered.) (b) being prepared to give our time and sincere concern (c) remaining Krsna conscious in our discussions and dealings (d) thanking the guest for his visit and inviting him to please come again.
4. Essentially, our mood should be one of loving exchange.

Receiving Guests in the Temple

(Adi Lila 2.9.50, p.)

"When we actually see people coming to our centre, chant, dance, take prasada, becoming jubilant and purchase books, we know that certainly Sri Caitanya Mahaprabhu is always present in such transcendental activities and He is very pleased and satisfied."

5. Spontaneous service is encouraged in the visitor by the sensitive, pure preaching of the devotee. Every guest should at least be engaged by hearing the glories of Srila Prabhupada, relishing prasada and chanting the Holy Name.

6. The natural reciprocation of the soul to such engagement is a desire to share the happiness experienced. The expert preacher will facilitate this by offering prasada, temple invitations or literature to the guest to distribute to his friends and relatives.

Quotes from Srila Prabhupada

– SP Nectar 3, 1 Story of Surabhi Swami and Jayapataka Swami

One day while Srila Prabhupada was in Bombay, he simultaneously had visitors from Vrndavana and Mayapura. This was during a period when temple construction was going on in both places, so Prabhupada expected his disciples in those places to come ask him for money. And the disciples knew that Prabhupada would be expecting and demanding results from them on these important construction projects.

But when these disciples visited from distant places, Prabhupada always

first welcomed them according to Vaisnava etiquette. Prabhupada had said that his mission was like a war on maya, and so he received his own soldiers from the field by first offering them sweet words and relief. He asked them if they had taken any prasadam, and he suggested that they might want to rest. At least for a few minutes, the immediate, pressing problems were put aside, as Prabhupada's disciples basked in the sweetness of his darsana and his kind welcome.

"You should always be able to offer water, hot puris and egg plant bhaji?, and sweets," Prabhupada said. Even when guests appeared shy, Prabhupada would insist they take a full meal. (SP Lil.V. p. 144)

During the train ride to Calcutta, Srila Prabhupada reiterated his displeasure with the mismanaged ISKCON pandal at Kumbha-mela. Thousands of guests were coming to the Hare Krsna pandal without receiving prasadam. Determined that the bad example not be repeated, he dictated a letter, "To all ISKCON Temple Presidents."

"Please accept my blessings. Now you must arrange in each temple there must be sufficient stock of prasadam for distribution. You can keep first-class cooks, two or three, and they should always be engaged. Whenever any guest comes, he must get prasad. This arrangement must be made, that the cooks prepare 10-20 servings at a time, of puris and sabji, and then you can add halava and pakoras and the visitors may be supplied immediately. Whenever a gentleman comes, he must be served. As the twenty servings are being distributed, immediately the cooks prepare another 20 servings and store it. At the end of the day if no one comes, our men will take, so there is no loss. You cannot say, "It is finished," "It is not cooked yet," "There is no supply for cooking," etc. This must be enforced rigidly.

The temple is managed by Srimati Radharani, Laksmiji; so why should there be want? Our philosophy is, if anyone comes, let him take prasad, chant Hare Krsna, and be happy. Everything is being supplied by Krsna. Krsna is not poor, so why should we deny them? This should be done at any cost. There is no difficulty. It simply requires nice management. At the end of the day you may sell or give away. If we believe that Krsna is providing for and maintaining everyone, then why should we be misers? This means losing faith in Krsna and thinking that we are the doers and suppliers. We are confident that Krsna will supply! Let the whole world come. We can feed them. So please do this nicely. Begin at

once." (SP Lilamrta VI, pg 232; letter, Jan. 1977)

Serving and Honoring Prasad

(SP letter to Dayananda 68/10/37)

"I like this idea very much. Our chanting is the medicine and our prasadam is the diet for curing material disease."

How to Honor Prasad

When a devotee distributes prasada, remnants of food offered to the Supreme Personality of Godhead, in order to maintain our spirit of devotional service we must accept this prasada as the Lord's grace received through the pure devotees. (NI Text 4, p 39)

1. Remember that Krsna prasadam is non-different from Krsna. Recite the 'sarira avidya-jal' prayer to remember that.
2. Use the right hand to eat and drink.
3. Meditate on how Krsna tasted the offering. (One can also meditate on Krsna's mercy in providing prasadam and the prasadam pastimes of Sri Caitanya Mahaprabhu and Lord Krsna.)
4. Do not talk while honoring prasadam (besides glorifying Krsna and His prasadam.)
5. Do not throw prasadam. Never touch prasadam with your feet.
6. Wash hands, feet and mouth before and after eating.

7. Drink a glass of water one hour before eating. For some time after eating, don't drink; if you at all have to drink, drink something hot.

8. Srila Prabhupada said: Fill 1/4 of your stomach with water, 1/2 with food and the other 1/4 with air. DO NOT OVEREAT!

How to Serve Prasadam

(SP letter to Kirtiraja)

"We should never waste Krishna prasadam. Best thing is to cook only what is required and then give each person what he wants. That is the Vedic system, that the people sit in rows behind their plates and servers pass down the rows and put a very small portion of each foodstuff on each plate, unless there is some objection by a person. Then nothing is given. Then if anyone wants more, the servers pass up and down the rows continually and give more if anyone requests. In this way nothing is wasted and everyone is satisfied."

1. All to be served should be invited to sit on the floor, and prasadam should be served by qualified devotees.
2. Those who are serving should be very clean, peaceful, and satisfied. They should eat before serving, if necessary. They should try not to speak while serving.
3. Serve just the right amount so that nothing is wasted.
4. Seniors should be served first. Householders should serve the guests. Old people and children should be served first.
5. Place salt and lemon on each plate before those to be served are seated.

6. Always serve water first.

7. Prasadam should be served in the following order:

First bitter preparations like sukta and bitter melon

Then spinach and other astringent items

Fried preparations and dahl

Various spicy vegetables

Sour items

Sweet preparations

Rice and capatis are staple foods and should be on the plate.

8. Go around serving seconds until everyone is satisfied. Don't be stingy – don't hold anything back because you want to take it later. Prasadam is meant for distribution.

9. Do not touch plates with the serving spoon. Touching the plate contaminates the spoon. If a spoon becomes contaminated, you should wash it.

10. Don't let your fingers touch any of the preparations, even water. Salt should never be served by hand, use a spoon.

11. Never touch prasadam with your feet or step over it.

12. Serve the prasadam from serving buckets.

13. Don't drag buckets along the floor or make clanging noises with pot handles or utensils. Serve quietly.

14. After everyone is finished honoring prasadam, clean the place immediately.

Quotes from Srila Prabhupada

Story of Prabhupada's Visit

(along with some disciples) at the Asram of

Puri Maharaja in Visakhapatnam (SP Lil.V, pg 66–67):

"Prabhupada's godbrother Ananda was eager to cook and serve not only Srila Prabhupada, but all his disciples. Ananda was elderly, yet he took the position of always offering menial service. Although he spoke very little English, Prabhupada's disciples could perceive the affection of Ananda and Srila Prabhupada for each other. Ananda's communication with Srila Prabhupada's disciples was particularly manifest through his cooking and serving of prasadam...

[A wonderful description is then given on how Ananda would serve all the devotees prasadam.]

Each morning everyone would gather on the veranda outside Prabhupada's quarters, the men sitting on one side, the ladies on the other. Down the center aisle, Ananda would walk briskly, distributing prasadam, while Prabhupada sat at one end in a wooden chair, fingering his japa beads and observing the devotees take prasadam. Prabhupada had supplied money to the asram and Ananda was regularly cooking sumptuous feasts: deep-fried chunks of potatoes in powdered spices, rice, yogurt, dal, three different types of subjis, french fries, chutney, malpura, rajkeli, sandesa, ksira — and everything cooked to a nectarean standard of excellence.

Prabhupada would sit at the head of the two rows and encourage them to take prasadam: "Give him more!" Prabhupada would praise Ananda's cooking, smiling with pleasure to see his disciples accept prasadam. The devotees would finish, having been induced to eat as much as they possibly could, and Srila Prabhupada would say aloud the prema-dhvani. Then all the devotees would shout in response, "Jaya!"

After one such feast, Prabhupada called the devotees into his room and remarked, "See how he is cooking. He cooks everything, he serves it, and then he doesn't eat until everyone is fully satisfied. This is Vaisnava, how he should act. He is more satisfied to serve than to enjoy himself."

Kirtana Etiquette

(SP Letter to Kirtanananda 11/10/74?)

"Regarding your question about the dancing, the dancing should be done enthusiastically by raising the hands like Panca-tattva. You can also dance enthusiastically by raising hands. All of Lord Caitanya's followers used to dance with raised hands. If someone dances with ecstasy, that is all right, but it is better to dance with raised hands."

1. Kirtan means glorification of Sri Hari by means of singing. (When only one devotee sings, it is bhajan.)
2. Glorify Sri Krsna, not yourself.
3. Sing with sincere devotion for the pleasure of Sri Krsna and His devotees.
4. When singing in a group, one or two persons should lead and other devotees should follow.
5. The instruments that Srila Prabhupada instructed for accompanying kirtan were kartal, mridanga and jhampa (whompers). He didn't approve of harmonium for kirtan. For bhajan it is alright. The instruments, especially jhampa, should not drown out the holy name or cause pain to the ears. The instruments should follow the kirtan

leader.

6. Use simple melody and preferably the appropriate melody (raga) for the time of day.

7. Don't think that you are the best singer and therefore you should lead. Vaisnavas are by nature humble. They naturally want to follow not lead. However, if they are requested to lead by the Vaisnavas, then they are happy to serve.

Etiquette in Public

*yad yad acarati sresthas tat tad evetaro janah
sa yat pramanam kurute lokas tad anuvartate*
(B.G. 3.21)

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

1. Always remember that you are representing Srila Prabhupada. Srila Prabhupada never compromised the Absolute Truth. However, he was always the perfect gentleman. This is Krsna Consciousness.
2. While dealing with people we have to sacrifice our false ego. We must train ourselves not to be concerned with the subtle interaction of the three modes and material nature.
3. We need to develop single-minded determination to think, speak and act as Srila Prabhupada wants us. This is Krsna consciousness.
4. It is imperative that we remember, by constant practice, that everyone is a part and parcel of Sri Krsna. Our only business is to reawaken their consciousness to spiritual Reality.
5. Always remember that everyone – including Sri Krsna – is watching you.
6. Sankirtan is the most effective method to awaken Krsna consciousness. A devotee should be very concerned to distribute Sri

Caitanya Mahaprabhu's mercy. This should be the essence of all our dealings.

7. Never lose your temper in public. Humility and tolerance will always win over anger and frustration.

8. Don't eat in public or sit in public places for discussion or relaxation.

Quotes from Srila Prabhupada

SP Letter to Sri Govinda (6/12/74)

"Actually, what is our aim? Our aim is to create men of ideal character. And if our men are distributing books on this account, they are doing the best service to society. What we are doing, that they must see — see their sacrifice, what is behind their life, how they are living, how they have sacrificed everything for the welfare of society."

(SP Lil.V, p.22–23)

"That is the standard of living in America. You cannot say, 'No, I shall not lie down in this nice apartment. I shall lie down in the street. I am a sannyasi!' Then nobody will respect me. So we have to use it {cars}, but we should not be attached to it. Our attachment should be for Krsna, and for Krsna's service we can accept anything."

Touching feet

(3/11/70) Acyutananda

"You do not allow anyone to touch your feet—but if they want to insist on touching your feet and there is no other way to avoid it, you can simply remember your predecessor Acaryas and Spiritual Masters and accept them and return namaskar with folded hands. That is the Vaisnava etiquette.

(SP Lil.V, pg 58)

When Srila Prabhupada was questioned by journalists he didn't answer in view of what would be printed, but Prabhupada was speaking to these reporters as spirit souls, reaching out toward Krsna consciousness.

(SP Lil.V, p.16)

A young man demanded, "Have you realized the soul in the innermost depths of your being?"

Prabhupada: "Yes."

The man: "When was the Bhagavad-Gita written?"

Prabhupada: "Now you answer my question. What is the process of receiving knowledge from the Bhagavad-Gita?"

The man: "No, you tell me when was the Bhagavad-Gita written? According to some swamis it was written fifteen hundred years ago, but you said 5000 years."

Srila Prabhupada raised his voice angrily: "I am not your servant. I am Krsna's servant. You must answer my question!"

After the man left, Prabhupada completed his lecture by stating that one must approach Krsna or Krsna's representative with a submissive attitude, by serving and inquiring, not simply asking challenging questions.

(SP Lil.V, p.17)

"Just as the gopis were lusty for Krsna, Arjuna would get angry for Krsna. So it is not bad that a devotee becomes angry for Krsna."

Etiquette in Holy Places

(SP Lil.V, p. 193)

"Coming to pilgrimage means to come where the sadhus are. I am here, so why is everyone going elsewhere?"

"You cannot see Vrndavana with visaya, or material spirit. The test is how much you have conquered over eating, sleeping and mating. Don't think you can just come to Vrndavana and become a Goswami!"

1. We come to a holy place to become purified, to develop our Krsna consciousness.
2. It is important not only to maintain a submissive, humble attitude with other ISKCON devotees but with all the residents of the Dhama. (We should be especially mindful of this in 'mundane' dealings e.g. arranging transport, shopping).
3. To actually be in the Dhama means to be in the association of devotees, to hear from senior Vaisnavas and serve them. We cannot see a holy place with visaya (material spirit). We are reliant on the mercy of the Vaisnavas.
4. We must maintain Srila Prabhupada's good name by being clean in all our dealings. (This includes everything from eating to changing money).
5. We must be aware that Govardhana Hill, Radha and Shyama Kund etc. are Supremely transcendental personalities. If we desire to take Their darshan we must do so in proper consciousness.

6. Animals are also residents of the Dhama. We should neither befriend them nor make them our enemies. It is best to maintain a neutral position.

7. It is important to come to the Dhama in a service mood rather than an enjoying mood. Then our visit will be successful.

Quotes from Srila Prabhupada

SP Letter to Jadunandan (3/26/68)

Dhama considerations (neophytes are not recommended to go for seeking solitude)

(SP Lil.V, p.29–30)

"The association of devotees is the only solace for our existence. New York might have been a little busier than Boston, but so long as it is under the guidance of an experienced devotee, the affairs in both cases are all right. The tendency for solitude is a kind of reaction on our past material activities, but solitude is not very good for a neophyte. ...The best thing therefore is not to seek solitude in the beginning, but remain in the midst of pure devotees so that even there is attack of Maya, their association will protect us. If you are, however, always busy in the matter of preaching work, that is very nice. But to remain alone in a solitary place for a new man is not advisable.

Vrndavana is of course very impressive for devotional service, but that also is not advisable to remain alone. I am trying to get a nice place at Vrndavana and when the place is there, I shall personally be present with some devotees, and appreciate the atmosphere in Vrndavana. So long we are engaged in devotional service with proper guidance, certainly we

are always in transcendental position, and transcendental position is unlimited. It doesn't matter whether you are in Vrndavana or USA. But still, of course, Vrndavana atmosphere is very sweet. But so long as we have not completely freed our material attachment, even Vrndavana residence becomes uncongenial. Just like in the case of Kirtanananda, it was so happened. ...Our sound position is always being engaged in service of Krsna, that is positive standing."

Learn the Etiquettes: "In the holy dhama, if one of my disciples drinks from a jug and contaminates that jug, everyone will notice it. Don't be criticized for this uncleanness or I will be criticized. It is the duty of the disciples to follow these etiquette habits very austere." [refer this also to "How to serve and honor prasadam"]

All Animals are Residents of the Dhama (Dogs, Hogs, Monkeys)

Not Disturbing The Dogs (SP Lil.V, p.25)

Once in Vrndavana, the devotees tried to chase away a few stray dogs by throwing stones and yelling, but Prabhupada stopped them, "Leave them alone," he said, and he began throwing the dogs prasadam from his plate.

The Monkeys

(SP Lil.V, p.42)

"Neither be their friends nor their enemies, if you make friends with them, they will simply be nuisance. If you become their enemies, they will become very vindictive. Just maintain a neutral position."

Dealing with

Indian Brahmanas, Mayavadis, and other Sampradayas

Indian Brahmanas and Mayavadis

1. In dealing with the smarta Brahmanas we must remember that they have no bona fide parampara. Therefore they are not in a position to have received transcendental knowledge.
2. The Vaisnava is more elevated than a brahmana.
3. Srila Prabhupada's second pranam mantra indicates that we should minimize our dealings with the mayavadis.
4. We may choose to offer respects to Mayavadis but we must never accept their food.
5. How to defeat Mayavadis:
 - (a) Their understanding of the Absolute is incomplete.
 - (b) They utilize relative means in their quest for the Absolute.
 - (c) They distort the quintessence of the scripture.
 - (d) Lord Siva came as Sankaracarya to bewilder the demoniac people in the age of Kali through mayavadi philosophy.
6. It is better not to preach to mayavadis or smarta brahmans. However, we should preach to the innocent who have been influenced by them.

Other Sampradayas

1. There are distinct differences between the four sampradayas – Sri, Brahma, Rudra, Kumara.
2. There is a distinct difference between these sampradayas and ours.
3. There is a subtle difference between ISKCON and other Gaudiya sampradayas.
4. Srila Prabhupada's spiritual position is unique. It is our special good fortune to be related to Him.
5. The caste goswamis' conception of disciplic succession is a complete misconception.
6. No matter how elevated, a Vaisnava always offers respects. The more advanced he is, the more humble he is. Therefore our dealings with other sampradayas should be very respectful.
7. In our dealings we must be aware that there is a difference between submission, humility, and respect.
8. We should always be respectful towards other sampradayas – at least externally – to protect Srila Prabhupada's good name.
9. It is good to know about differences and defects in other spiritual communities.
10. We must always be aware of the unique position of the Vrajabasis and never offend them.

Quotes from Srila Prabhupada

(SP Lil.V, p. 62)

"Swamiji, your disciples don't pronounce the sanskrit very nicely. Even the Hare Krsna mantra they sometimes do not say correctly." Prabhupada: "Yes, that is why we have come here — to get your association so you can teach us."

SP Letter to Alfred Ford (7/16/74)

"So far as your questions are concerned, in India a sannyasi or a person in the renounced order of life is always honored. Even in this fallen down condition of India a sannyasi is honored everywhere, and he has no problem for his living condition. So you are correct that a person in the renounced order of life is honored."

Give everyone proper respect (4/30/70) Jayapataka

"Regarding your questions how to offer respects to Sannyasis. Every Sannyasi, even if you see a Mayavadi Sannyasi, offer him your respects — there will be no harm. As you have observed we shall follow Lord Caitanya's instruction that we give all due respects to others regarding their position, but there is no need of always associating with each of them. Even if one is Vaisnava, but not of good character, we can give him the Vaisnava respect, but we cannot associate with him."

SP Nectar

"One time when Prabhupada was at Bhaktivedanta Manor, a Mayavadi sannyasi came to visit. Srila Prabhupada received him graciously, and they had some discussion. When the man departed, he deliberately left behind a big stack of pamphlets. The pamphlets contained a little essay on the monistic doctrine that "all is one," defying the direct meaning of the Vedic scriptures and completely omitting Lord Krsna as the Supreme Personality of Godhead.

The next afternoon, Prabhupada met with the devotees as usual. His practice was to receive a very big plate of fruit and nuts, take some himself, and then ask a disciple to distribute the maha–prasadam to all the devotees. On this particular day, Prabhupada called for the pamphlets. The devotees were surprised — "Why is Prabhupada calling for these pamphlets?" When they were brought in, Srila Prabhupada said, "Distribute one to each of the devotees." The devotees were bewildered, as the Mayavadi pamphlets were distributed to one and all.

Then Prabhupada said, "Everyone take a pamphlet, open it up and put it in your hand." He took a few fruits from the plate, began eating them, and then indicated that the rest should be distributed. He said the devotees should use the pamphlets as paper plates. One of the devotees mentioned later that Prabhupada was practicing yukta–vairagya by this simple act. He had found a useful purpose for the atheistic tracts, simultaneously ridiculing their author and yet engaging him in devotional service.

Dealing with Mayavadis

...Then the other sannyasi {mayavadi} began speaking. Suddenly Srila Prabhupada looked at us and said, "Start kirtan immediately." So we got up in the middle of the sannyasi's speaking and started kirtana.

(Bhurijan w/SP in Japan, SP Lil.V, p.92)

"He was preaching impersonal philosophy and I could not tolerate it," Prabhupada said.

Sri Caitanya Mahaprabhu predicted

Sruti: (alphabetic order)

Atharva Veda, third khanda, Brahma–vibhaga

*ito 'ham kṛta–sannyaso 'vatarisyami sa–guno nirvedo
niskamo bhu–girbanas
tira–stho 'lakanandayah kalau catuh–sahasrabdhopari
panca–sahasrabhyantare gaura–varno dirghangah
sarva–laksana–yukta
isvara–prarthito nija–rasasvado bhakta–rupo
misrakhyo vidita–yogah syam*

Translation

"Towards the end of the period between four–thousand to five thousand years in Kali–yuga, I will descend on the earth as Gauranga, a golden–complexioned saintly brahmana in a place by the Ganges' shore and later become the crest–jewel of all sannyasis, exhibiting all My transcendental qualities including supreme renunciation and complete detachment from material desires. In the form of Lord Gauranga, I will display all the thirty–two bodily symptoms of a great personality with my arms extending to my knees. I will become my own devotee, very advanced in bhakti–yoga and teach the worship of Lord Kṛṣṇa (Myself) by the chanting of My own holy names and relishing the mellows of My own devotional service. At that time only My most confidential devotees will be able to understand Me."

Caitanya Upanisad of Atharva Veda (the whole text of 19 verses)

Chandogya Upanisad 8.1.1 of Sama Veda

*atra brahma–puram nama
pundarikam yad ucyate
tad evasta–dalam padma
sannibham puram adbhutam*

Translation

In that place [where Sri Caitanya appears] is a wonderful city like an eight–petal
lotus flower.

{commentary of Bhaktivinoda Thakura}

Chandogya Upanisad 8.1.2

*tan–madhye daharam saksat
mayapuramitiryate
tatra vesma bhagavatas
caitanyasya paratmanah*

*tasmin yas tv 'antarakaso
hy antar–dvipah sa ucyate*

Translation

In the middle of that lotus–city is a place called Mayapura, and in the middle of Mayapura is a place called Antardvipa. That place is the home of Lord Caitanya, the Supreme Personality of Godhead.
(commentary of Bhaktivinoda Thakura)

Krsna Upanisad 2.6

*sa eva bhagavan yuge turiye 'pi brahma–kule
jayamanah sarva upanisadah uddidirsuh
sarvani dharma–astrani vistarayisnuh sarvan
api janan santarayisnuh sarvan api vaisnavan
dharman vijrimbhayan sarvan api pasandan nicakhana*

Translation

In the Kali–yuga, Supreme Lord will appear in a brahmana's family. He will teach the message of the Upanisads and the dharma–sastras. He will defeat the atheists and offenders and He will establish the truth of Vaisnava–dharma.

Mundaka Upanisad 3.1.3 of Atharva Veda

*yada pasyah pasyate rukma–varnam
kartaram isam purusam brahma–yonim*

Translation

One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated.

Purusa-bodhini Upanisad of Atharva Veda

*saptame gaura-varna-visnor ity
anena sva-saktya caikyam etya
prantepratar avatirya saha
svaih sva-manum siksayati*

Translation

In the seventh manvantara, in the beginning of the Kali-yuga, the Supreme Personality of Godhead accompanied by His own associates, will descend in a golden form to the earth. He will teach the chanting of His own holy names.

Svetasvatara Upanisad 3.12 of Yajur Veda

*mahan prabhur vai purusah
sattvasyaisha pravartakah
sunirmalam imam praptim
isano jyotir avyayah*

Translation

The Supreme Personality of Godhead is Mahaprabhu [Lord Caitanya], who

disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti.

Smṛti:

Srīmad-Bhagavatam 7.9.38

*ittham nr-tiryag-rsi-deva jhasavatarair
lokan vibhavayasi hamsi jagat pratīpan
dharmam maha-purusa paśi yuganuvṛttam
channah kalau yad abhavas tri-yugo 'tha sa tvam*

Translation

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.,
{Prahlaḍa Mahārāja speaks to Lord Nṛsiṃhadeva}

Srīmad-Bhagavatam 10.8.13

*asan varnas trayo hy asya
grhṇato 'nuyugam tanuh
suklo raktas tatha pita*

idanim krsnatam gatah

Translation

This boy [Krsna] has three other colors – white, red and yellow – as He appears in different ages. Now He has appeared in a transcendental blackish color.
{ Gargamuni speaks to Nanda Maharaja }

Srimad–Bhagavatam 11.5.32

*krsna–varnam tvisakrsnam
sangopangastra–parsadam
yajnaih sankirtana–prayair
yajanti hi su–medhasah*

Translation

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.
{ Karabhajana Muni speaks to King Nimi }

Srimad–Bhagavatam 11.5.33

*dhyeyam sada paribhava–ghnam abhista–doham
tirthaspadam siva–virinci–nutam saranyam
bhrtyarti–ham pranata–pala bhavabdhi–potam
vande maha–purusa te caranaravindam*

Translation

My dear Lord, You are the Maha–purusa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Siva and Lord Brahma. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahma and Lord Siva seek shelter at Your lotus feet.

Srimad–Bhagavatam 11.5.34

*tyaktva su–dustyaja–surepsita–rajya–laksmim
dharmistha arya–vacasa yad agad aranyam
maya–mrgam dayitayepsitam anvadhavad
vande maha–purusa te caranaravindam*

Translation

O Mahapurusa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brahmana's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Syamasundara.

Agni Purana

*prasantatma lamba—kanthas
gaurangas ca suravrtah*

Translation

The Supreme Personality of Godhead will come in a golden form, full of peace, and a beautiful long neck. He will be surrounded by many saintly devotees.

Bhavisya Purana

*anadasru—kala—roma
harsa—purnam tapo—dhana
sarve mam eva draksyanti
kalau sannyasa—rupinam*

Translation

O sage whose wealth is austerity, in the Kali—yuga everyone will see My form as a sannyasi, a form filled with tears of bliss and bodily hairs standing erect.

Brahma Purana

*kaleh prathama—sandhyayam
gaurango 'ham mahi—tale*

*bhagirathi—tate bhumni
bhavisyami sanatanah*

Translation

In the first sandhya of the Kali-yuga I will reveal My eternal golden form by the Ganges' shore on the earth.

Devi Purana

*nama—siddhanta—sampati
prakasana—parayanah
kvacit sri—krsna—caitanya
nama loke bhavisyati*

Translation

The Supreme Personality of Godhead will again appear in this world. His name will be Sri Krsna Caitanya and He will spread the chanting of the Lord's holy names.

Garuda Purana

*yad gopi—kuca—kumbha—sambhrama—bhara—
rambhena samvardhitah yad va gopa—kumara—
sara—kalaya range subhandi—krtam yad
vrndavana—kanane pravilasac chridama—
damadibhis tat prema—pradatam cakara
bhagavan caitanya—rupah prabhuh*

Translation

The Supreme Personality of Godhead, Who enjoyed glorious pastimes with Sridama, Dama, and other gopa boys in Vrndavana forest, and Whose eyes glanced at the gopis' breasts, will again come to this world to reveal the nature of pure spiritual love. At that time His name will be Caitanya.

*yo reme saha–ballavi ramayate vrndavane
'har–nisam yah kamsam nijaghana kaurava–
rane yah pandavanam sakha so 'yam vainava–
danda–mandita–bhutah sannyasa–vesah sva–
yam nihsandedham upagatah ksiti–tale
caitanya–rupah prabhuh*

Translation

The Supreme Personality of Godhead, Who enjoyed pastimes with the gopis, Who day and night filled the people of Vrndavana with happiness, Who killed Kamsa, and Who in the war between the Kauravas made friendship with the Pandavas, will come again to the earth. Of this there is no doubt. His arm decorated with a bamboo danda, He will be a sannyasi and his name will be Caitanya.

*kalina dahyamananam
paritranaya tanu–bhrtam
janma prathama–sandhyayam
karisyami dvijatisu*

Translation

To deliver the conditioned souls burning in the trouble of Kali–yuga, in the first sandhya of that age I will take birth among the Brahmanas.

*aham purno bhavisyami
yuga–sandhau visesatah
mayapure navadvipe*

bhavisyami saci—sutah

Translation

In My original spiritual form, perfect and complete, I will become the son of Sacidevi in Navadvipa—Mayapura at the beginning of Kali—yuga.

*kaleh prathama—sandhyayam
laksmi—kanto bhavisyati
daru—brahma—samipa—sthah
sannyasi gaura—vigraha*

Translation

In the first sandhya of Kali—yuga, the Supreme Personality of Godhead will assume a golden form. First He will be the husband of Laksmi, and then He will be a sannyasi who stays near Lord Jagannatha at Puri.

Kurma Purana

*kalina dahyamanam
uddhararaya tanu—bhrtam
janma prathama sandhyayam
bhavisyati dvijalaye*

Translation

The Supreme Person will appear in the first part of the age of Kali. He will appear in the home of a brahmana, to save the embodied conditioned souls burning in the troubles of Kali—yuga.

Mahabharata, Dana–dharma–parva ch. 189

*suvarna–varno hemango
varangas candanangadi
sannyasa–krc chamah santo
nistha–santi–parayanah*

Translation

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

Markandeya Purana

*golokam ca parityajya
lokanam trana–karanat
kalau gauranga–rupena
lila–lavanya–vighraha*

Translation

In the Kali–yuga, I will leave Goloka and to save the people of the world, I will become the handsome and playful Lord Gauranga.

Matsya Purana

*mundo gaurah su-dirghangas
tri-srotas-tira-sambhavah
dayaluh kirtana-grahi
bhavisyami kalau-yuge*

Translation

In the age of Kali, I shall advent where the three rivers meet. I shall have a shaven head. I shall have a golden complexion. I will be very kind and always chant the holy name of Krsna.

Narada-pancaratra, Bala-Krsna- sahasra-nama-stotra

*bhakti-priyo bhakti-data, damodara ibhas-patih
indra-darpa-haro 'nanto, nityananda-cid-atmakah*

Translation

The Supreme Personality of Godhead is known by the names Bhakti-priya, Bhakti-data, Damodara, Ibhas-pati, Indra-darpa-hara, Ananta, Nityananda-cid-atmaka.

Narada Purana

divija bhuvi jayadhvam

*jayadhvam bhakta–rupinah
kalau sankirtanarambhe
bhavisyami saci–sudah*

Translation

O divija (demigods), please come and advent as devotees on this earth in the age of Kali. I will incarnate as the son of Saci to inaugurate the congregational chanting of the name of Krsna.

*aham eva kalau vipra (or dvijasresthah)
nityam pracchanna–vighraha
bhagavad–bhakta–rupena
lokam raksami sarvada*

Translation

O brahmana, in the age of Kali I will appear disguised as a devotee of the Lord and I will deliver all the worlds. O demigods, in the Kali–yuga please take birth as devotees on the earth. I will appear as the son of Saci in the Kali–yuga to start the sankirtana movement.

Nrsimha Purana

*satye daitya–kuladhi–nasa–samaye simhor–
dhva–martyakrtis trtaya dasa–kandharam
paribhavan rameti namakrtih gopalan
paripalayan vraja–pure bharam haran
dvapare gaurangah priya–kirtanah kali–yuge
caitanya–nama prabhuh*

Translation

The Supreme Personality of Godhead, Who in the Satya–yuga appeared as a half–

man half–lion to cure a terrible disease that has ravaged the daityas, and Who in Treta– yuga appeared as a person named Rama, a person who defeated the ten–headed demon Ravana, and Who in the Dvapara–yuga removed the earth's burden and protected the gopa people of Vraja–pura, will appear again in the Kali–yuga. His form will be golden, He will delight in chanting the Lord's holy names, and His name will Caitanya.

Padma Purana

*kaleh prathama–sandhyayam
gaurango 'ham mahi–tate
bhagirathi–tate ramye
bhavisyami saci–sutah*

Translation

In the first sandhya of Kali–yuga I will appear on the earth in a beautiful place by the Ganges' shore. I will be the son of Sacidevi and My complexion will be golden.

*yatra yogesvarah saksad
yogi–cintyo janardanah
caitanya–vapur aste vai
sandranandatmakah prabhuh*

Translation

The Supreme Personality of Godhead, Who is filled with bliss, Who rescues the devotees from a host of calamities, and Who is the master of yoga and the object of the yogis' meditation, will appear in His transcendental form and will be known by the name Caitanya.

Skanda Purana

*antah-krsno bahir-gaurah
sangopangastra-parsadah
sacigarbhe samapna yat
maya-manusa-karma-krt*

Translation

Inside black and outside golden and accompanied by His associates and weapons, I shall appear in the womb of Saci. I will seemingly act as a human being because of the cover of My maya potency.

Vamana Purana

*kali-ghora-tamascchannan
sarvan acara-varjitan
saci garbhe ca sambhuya
tarayisyami narada*

Translation

O Narada, appearing from the womb of Sacidevi [an incarnation of Krsna's mother Yasoda], I shall deliver the people of Kali-yuga, who will be covered by deep ignorance and thus devoid of good behavior.

Varaha Purana

*aham eva dvija—srestho
lila—pracurya—vigraha
bhagavad—bhakta—rupena
lokan raksami sarvada*

Translation

I shall come as the best of the brahmanas. I will exhibit many pastimes in the form of a devotee. I shall deliver the people of the world.

Vayu Purana

*mundo gaurah sudirghangas
trisrotastira—sambhavah
dayaluh kirtanagrahi
bhavisyami kalau yuge
kalau sankirtanarambhe
bhavisyami saci—sutah*

Translation

In Kali—yuga I shall appear in a golden form with shaved head and a tall body. I shall be merciful to people engaged in sankirtana on the bank of the River Ganges. When the sankirtana movement is inaugurated, I shall descend as the son of Sacidevi.

*suddho gaurah—su—dirghango
ganga—tira—samudbhavah
dayaluh—kirtana—grahi
bhavisyami kalau yuge*

Translation

In the age of Kali–yuga, I shall come in a place on the bank of the Ganges. I will be very pure, have a fair complexion, and be very tall and chant the holy names of Krsna.

*paurṇamasyam phalgunasya
phalguni–rksa–yogatah
bhaviṣye gaura–rupena
saci–garbhe purandarat*

*svarṇadi–tiram asthaya
navadvīpe janasraye
tatra dvija–kulam prapto
bhaviṣyami janalaye*

*bhakti–yoga–pradanaya
lokāṣṇānugrahaya ca
saṇṇyasa–rupam asthaya
kṛṣṇa–caitanya–nama–dhrk*

*tena lokāṣṇa nistaras
tat kurudhvam māmājñaya
dharitṛi bhavita cabhir
mayāiva dvija–dehina*

Translation

I shall advent in the month of Phalguṇa, when the star Phalguni is conjoined with the full moon. I shall incarnate in a golden complexion in the womb of Saci and Purandara Misra.

I will be born in the city of Navadvīpa, on the Ganges' shore, in a brahmana's family. I shall take the renounced order of life [saṇṇyasa] and show kindness to the people in general and engage them in Bhakti. I will be known as Sri Kṛṣṇa Caitanya.

All of you should follow My order and deliver the people of the world. I shall appear as a brahmana. I shall make this earth fearless.

an Upapurana

*aham eva kvacid–brahman
sannyasa–asrama–asritah
haribhaktim grahayami
kalau papa–hatan–naran*

Translation

I, the Supreme Brahman, sometimes appear as a sannyasi. I am preaching the Hari–bhakti which destroys the sins of people in Kali–yuga.

Ananta–samhita:

*svarnadi–tiram asritya
navadvipe dvijalaye
sampradatum bhakti–yogam
lokasyanugrahaya ca*

*sa eva bhagavan krsno
radhika–prana–vallabhah
srsty–adau sa jagannatho
gaura asin mahesvari*

*avatirno bhavisyami
kalau–nija–ganaih saha
saci–garbhe navadvipe
svardhuni–parivarite*

*aprakasyam idam guhyam
na prakasyam bahir–mukhe
bhaktavataram bhaktakhyam
bhaktam bhakti–pradam svayam*

*man–maya–mohitah kecin
na jnasyanto bahir–mukhah
jnasyanti mad–bhakti–yuktah
sadhavo–nyasinotmalah*

*krsnavatara–kale–yah
striyo ye purusah priyah
kalau te 'vatarisyanti
sridama–subaladayah*

catuh–sasti–mahantas te

*gopa dvadasa balakah
dharma—samsthapanarthaya
viharisyami tair aham*

*kale nastam bhakti—patham
sthapayisyamy aham punah
gacchantu bhuvi te putrah
jayantam bhakta—rupinah
dharma—samsthapanam kale
kurvantu te mamajnaya*

*krsnas caitanya—gaurango
gauracandrah saci—sudah
prabhur gauro gaura—harir
namani—bhakti—dani me*

Translation

To show mercy to the people and give them devotional service, the Supreme Personality of Godhead will appear in a brahmana's home in Navadvipa by the Ganges' shore. The Supreme Person, Sri Krsna Himself, who is the life of Srimati Radharani, and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura, O Mahesvari.

In Kali—yuga, I will descend to the earth with My associates. In Navadvipa, which is surrounded by the Ganges, I will take birth in Sacidevi's womb.

They who are bewildered by My illusory potency will not understand the great secret of the appearance in this world of Me in My personal form, in My form as the incarnation of devotion, in My form as the incarnation of a devotee, in My form bearing the name of a devotee, in My form as a devotee, and in My form as the giver of devotional service.

This secret is not to be revealed to them. Only the saintly, pure, renounced devotees, diligently engaged in My devotional service, will be able to understand Me in these five forms.

My dear male and female associates, headed by Sridama and Subala, who came to this world at the time of My advent as Lord Krsna, will come again during the Kali—yuga.

The gopas will become the sixty—four mahantas and the twelve gopalas. To establish

the truth of religion, I will enjoy many pastimes with them.

In this way I will again reveal the path of devotional service, which has been destroyed in the course of time. My sons should also descend to the earth, assume the forms of devotees, and, by My order, also work to re-establish the principles of true religion.

At this time My names will be: Krsna Caitanya, Gauranga, Gauracandra, Sacisuta, Mahaprabhu, Gaura and Gaurahari. Chanting these names will bring devotion to Me.

*gauri sri—radhika devi
harih krsna prakirtitah
ekatvac ca tayoh saksad
iti gaura—harim viduh*

Translation

The golden Goddess Radha is known by the name Gauri and the dark Lord Krsna is known by the name Hari. Aware that both of them have combined, the wise call Him as Gaurahari."

*navadvipe tu tah sakhyo
bhakta—rupa—dharah priye
ekangam sri—gaura—harim
sevante satatam muda*

Translation

"O beloved, assuming the forms of devotees the gopis will also take birth in Navadvipa. With great happiness they will again and again serve Lord Gaurahari, who is Radha and Krsna combined in a single form."

*sri—mahadeva uvaca
gaurangam sac—cid—anandam, sarva—karana—karanam*

vaca gadgadayanantam, tustava dharani—dharah

Translation

Lord Anantadeva, the upholder of the whole universe then with a choked voice full of ecstasy tried to satisfy the Supreme Personality of Godhead, Lord Sri Gauranga Mahaprabhu, the Supreme Cause of all Causes who possesses a transcendental eternal form of truth, knowledge and bliss.

*vrndavane navadvipe, bheda—buddhis ca yo narah
tam eva radhika—krsne, sri—gaurange paratmani
mac—chala—pata—nirbhinna—dehah so 'pi naradhamah
pacyate narake ghore, yavad ahuta—samplavam*

Translation

Lord Shiva said: "With my trident I will cut into pieces anyone who thinks that Vrindavana and Navadvipa are different, or that Radha—Krsna and Gauranga are different, or that Lord Gauranga is not the Supreme Personality of Godhead. Such a person is most degraded among human beings. He or she will burn in a terrible hell until the time when the universe is flooded with water."

*vistaran me nigaditah, sruto yah krsna isvarah
visvadau gaura—kantitvat, gaurangam vaisnavah viduh*

Translation

Please hear attentively, I will describe in detail this most confidential secret. The Supreme Isvara or Controller Lord Krishna who is the origin of everything is known and worshiped by the learned Vaishnava devotees as Lord Gauranga, when He accepts the golden complexion of Srimati Radhika.

*paratmane namas tasmai, sarva—karana—hetave
adi—devaya gauraya, sac—cid—ananda—rupine*

Translation

I offer my prostrated obeisances to Adideva, the Supreme Lord Sri Gauranga Mahaprabhu who is the ultimate and original cause of all causes, the Paratma or Supersoul of all living entities and who possesses a transcendental eternal form of truth, knowledge and bliss.

*gopi-sangam na capnoti, sri-gaura-caranad rte
tasmāt tvam sarva-bhavana, sri-gauram bhaja sarvada*

Translation

And to achieve the service and association of the gopis of Vrindavana the only way is to worship the lotus feet of Lord Gauranga and chant His name. Therefore Parvati, you should worship Lord Gauranga and chant His name constantly and with sarva-bhava, full surrender, giving everything to Him.

*gauranga-caranambhoja-makaranda-madhuvratah
sadhanena vina radham, krsnam prapsyanti niscitam*

Translation

The person who is like a transcendental honeybee relishing the supreme ambrosial nectar (makaranda) emanating from the divine lotus feet of Lord Gauranga Mahaprabhu will most certainly without a doubt attain Their Lordships Sri Sri Radha Krishna even without performing any sadhana-bhakti practice of bhakti-yoga.

*radhika-vallabhah krsno, bhaktanam priya-kamyaya
srimad-gauranga-rupena, navadvipe virajate*

Translation

The Supreme Personality of Godhead Lord Krishna who is most dear to His Supreme consort Srimati Radharani is situated in Navadvipa in His transcendental combined form of Srimad Gauranga to fulfil the innermost desires of His most intimate devotees.

End of Ananta–samhita quotes

Brahma–yamala tantra

*athavaham dhara–dhamni
bhutva mad–bhakta–rupa–dhrk
mayayam ca bhavisyami
kalau sankirtanagame*

Translation

Sometimes I personally appear on the surface of the world in the garb of a devotee.
Specifically, I appear as the son of Saci in Kali–yuga to start the sankirtana movement.

*gaurangam gaura–diptangam
pathet stotram krtanjali
nanda–gopa–sutam caiva
namasyami gadagrajam*

Translation

With great devotion and folded hands, one should recite the following prayer before Lord Gauranga, whose limbs are as effulgent as molten gold: 'I offer my respectful obeisances to Lord Gauranga–Kṛṣṇa, the son of the Nanda Maharaja and the elder brother of Gada.

kalau prathama–sandhyayam

*hari—nama—pradayakah
bhavisyati navadvipe
saci—garbhe janardanah*

Translation

In the first sandhya of Kali—yuga, Lord Krsna will appear in Navadvipa, in Sacidevi's womb. In that incarnation He will teach the chanting of Lord Hari's holy names.

Jaimini—bharata

*anyavatara bahavah
sarve sadharana matah
kalau krsnavataras tu
gudhah sannyasa—vesa—dhrk*

Translation

Lord Krsna descends to the world in many different forms. However in Kali—yuga, His incarnation is hidden. At that time He appears disguised as a sannyasi.

Kapila tantra

*kvacit sapi krsnam aha
srnu mad—vacanam priya
bhavata ca sahaikatmyam
icchami bhavitum prabho*

mama bhavanvitam rupam

*hrdayahlada–karanam
parasparanga–madhya–stham
krida–kautuka–mangalam*

*paraspara–svabhavadhyam
rupam ekam pradarsaya
srutva tu preyasi–vakyam
parama–priti–sucakam*

*svecchayasid yatha purvam
utsahena jagad–guruh
premalingana–yogena
hy acintya–sakti–yogatah*

*radha–bhava–kanti–yuktam
murtim ekam prakasayan
svapne tu darsayam asa
radhikayai svayam prabhuh*

Translation

Then Sri Radha said to Lord Krsna: 'O beloved, please hear My words. I yearn to become one with you. Please show a form where You and I embrace and Our two bodies become one, a form filled with the love I bear for You, a form filled with auspicious and blissful pastimes, a form that brings bliss to the heart, a form that unites Our two natures.'

Hearing His beloved's words, which were filled with joy and love, Lord Krsna passionately embraced Her. Then by the touch of His inconceivable potency Their two forms joined and became one, a single form endowed with Sri Radha's divine love and glorious splendor. In a dream Lord Krsna showed all this to Sri Radha.

Krsna–yamala tantra

aham purno bhavisyami

*yuga–sandhau visesatah
mayapure navadvipe
varam ekam saci–sudah*

Translation

During the first sandhya of Kali–yuga I will descend, with all My powers and glories, to Mayapura in Navadvipa and become the son of Sacidevi.

*punya–ksetre navadvipe
bhavisyami saci–sudah*

Translation

I shall appear in the holy land of Navadvipa as the son of Sacidevi.

*iti matva krpa–sindhur
amsena krpaya harih
prasanno bhakta–rupena
kalav avatarisyati*

Translation

Thinking in this way, Lord Kṛṣṇa, who is an ocean of mercy, mercifully decided to appear as a devotee in Kali–yuga.

*gauranga nada gambhirah
svanamamṛta lalasaḥ
dayaluh kīrtana grahi
bhavisyati saci–sudah*

Translation

Merciful Lord Gaurāṅga, who has a deep voice, will appear as the son of Sacidevi. He is eager to taste the nectar of His own names and thus engages in chanting them.

{ Kṛṣṇa–yamala tantra 64 }

*matva tvanmayam atmanam
pathan dvayaksaram ucyate
gata trapo madonmatto
gaja vad vicarisyati*

Translation

He (Krsna) will consider Himself as You (Radha). In this mood He will loudly recite two syllables, krs-na, and being shamelessly intoxicated He will wander like an elephant. {Krsna-yamala tantra 65}

*bhuvani prapte tu govindas
caitanyakhyo bhavisyati
ansena bhuvi yasyanti
tatra tat purvaparsada*

Translation

When Lord Govinda appears on earth, He will be known as Caitanya. At that time His associates also appear on earth in their expansions. (Krsna-yamala tantra 66)

Urdhvamnaya tantra

*kalau purandarat sacyam
gaura-rupo vibhu smrtah*

Translation

In Kali-yuga I will appear in a golden form as the son of Purandara and Sacidevi.

*navadvipa–samam sthanam
sri–gauranga–samah prabhuh
krsna–prema–sama praptir
nasti durge kadacana*

Translation

O Durga, no place in the creation is equal to Navadvipa, no master is as merciful as Lord Sri Gauranga, and no attainment in the whole world is equal to pure love for Krsna.

Visnu–yamala tantra

*krsna–caitanya–namna ye
kirttayanti sakrnnarah
nanaparadha–muktas te
punanti sakalam jagat*

Translation

A person who even once chants the name of Krsna Caitanya becomes free from all offenses and purifies the whole universe.

Yoga–vasistha

kaleh prathama–sandhyayam

*gaurango 'sau mahi-tale
bhagirathi-tate ramye
bhavisyati sanatanah*

Translation

In the first sandhya of Kali-yuga, on the earth, by the beautiful shore of the Ganges,
the Lord will appear in His eternal golden form.

**Other direct references are found in the Visvasara tantra, Kularnava tantra, Brahma-rahasya, and Visnu-yamala. Besides these there are complete chapters about Sri Caitanya's incarnation in the Vayu Purana and Bhavisyas Purana, which are too long to quote here. Also there is a text by the name Caitanya Upanisad within the Atharva Veda, which explains the Lord's incarnation in Kali-yuga. I have not cited it here, as it was rediscovered in recent times, so some people will reject its authenticity, or at least its value as evidence.

Sri Caitanya's incarnation was a hidden incarnation, thus He buried references to His appearance deep within the ocean of Vedic texts. His desire was that His disguise would not be betrayed, so He made sure these references would remain hidden until after His incarnation was complete. These texts were always present, but by the inconceivable yoga-maya of the Lord, He covered His true identity even from the Vedic scholars and panditas. Only the pure devotees understood His actual identity.

Gaura–lila

The Pancha Tattva

(Lord Gauranga–Krishna in 5 Features)

- (1) Lord Shri Gauranga Mahaprabhu (Bhakta Rupa)
- (2) Lord Shri Nityananda Prabhu (Bhakta Svarupa)
- (3) Lord Shri Advaita Acharya (Bhakta Avatara)
- (4) Shri Gadadhara Pandita (Bhakta Shakti)
- (5) Shrila Shrivasa Thakura (Bhakta Leader)

The *Pancha Tattva* stand on a six–sided jeweled simhasana in the center of the Yogapitha at Shridhama Mayapura, Navadvipa.

8 Mahantas surround Them like petals of a lotus flower.

The 8 Mahantas surrounding the Their Lordships Shri Shri Nityananda Gauranga in the Navadvipa Yogapitha each with 8 assitants are *similarly* situated like the 64 principal Gopies surrounding Their Lordships Shri Shri Radha and Krishna in the Vrindavana Yogapitha:

1. *Svarupa Damodara* ----

Chandrashekhara Acharya, Ratnagarbha Thakura, Shri Govinda, Shri Garuda Pandita, Shri Mukunda, Damodara Pandita, Krishna Dasa Thakura, Krishnananda Thakura.

2. *Ramananda Raya* ---

Madhava Acharya, Dvija Shubhananda, Ramachandra Dutta, Vasudeva Dutta, Nandana Acharya, Shankara Thakura, Sudarshana Thakura, Subuddhi Raya.

3. *Govindananda Thakura* ---

Shrirama Pandita, Jagannatha Dasa, Jagadisha Pandita, Sadashiva Kaviraja, Mukunda Raya, Mukundananda, Purandara Acharya, Narayana Vachaspati.

4. *Ramananda Vasu* ---

Paramananda Thakura, Ballava Thakura, Jagadisha Thakura, Vanmali Dasa, Shrikara

Pandita, Shrinatha Mishra, Lakhana Acharya, Purushottama Pandita.

5. *Shivananda Sena* ---

Makaradhvaja Datta, Raghunatha Datta, Madhu Pandita, Vishnu Dasa Acharya,
Purandara Mishra, Govinda Thakura, Paramananda Gupta, Balarama Dasa.

6. *Govinda Ghosh* ---

Kashi Mishra, Shikhi Mahiti, Shriman Pandita, Bada Haridasa Thakura, Kavichandra
Thakura, Hiranyagarbha Thakura, Jagannatha Sena, Dvija Pitambara.

7. *Madhava Ghosh or Vakreshvara Pandita* ---

Makardhvaja Sena, Vidya Vachaspati, Govinda Thakura, Kavi Karnapura, Shrikanta
Thakura, Madhava Pandita, Prabodhananda Sarasvati, Balabhadra Bhattacharya.

8. *Vasudeva Ghosh* ---

Raghava Pandita, Murari Chaitanya, Makardhavaja Pandita, Kansari Sena, Jiva
Pandita, Mukunda Kaviraja, Chota Haridasa, Kavichandra.

The Eight Goswamis

Rupa, Sanatana, Lokanantha, Raghunatha Dasa, Raghunatha Bhatta, Jiva, Gopala Bhatta, Krishnadasa Kaviraja.

The Eight Kavirajas

Shri Jahnava Devi, Govinda Kaviraja, Kavi Karnapura Kaviraja, Nrsingha Kaviraja, Bhagavan Kaviraja, Ballavikanta, Gopiramana, Gokula Kaviraja.

The Dvadasha (Twelve) Gopalas (Cowherd Boys) of Lord Nityananda

Abhirama Thakura, Sundarananda, Dhananjaya, Gauridasa Pandita, Kamalakara
Pipplai, Uddharana Datta, Mahesh Pandita, Purushottama Dasa, Nagar Purushottama,
Parameshvara Dasa, Kholavecha Shridhara, Kala Krishna Dasa.

The Eight Principal Gopies of Their Lordships Shri Shri Radha and Krishna in the pastimes of Lord Gauranga

Ramananda Raya – Vishakha, Svarupa Damodara Goswami – Lalita, Vanamali
Kaviraja – Chitra, Raghava Goswami – Champakalata, Prabodhananda Sarasvati
Thakura – Tungavidya, Krishna Dasa Brahmachari – Indulekha, Gadadhara Bhatta –
Rangadevi, and Ananta Acharya Goswami – Sudevi.

THE TABLE OF THE ASSOCIATES

No. Names of Associates in

Nityananda–Gauranga Lila Corresponding Names of the Same Associates in Radha–Krishna Lila

1 Shri Gauranga Mahaprabhu Shri Radha + Shri Vrindavana Krishna
(Vraja Krishna includes Shri Dvaraka Krishna + Shri Vasudeva Krishna + All
Incarnations of God)

2 Shri Nityananda Prabhu Shri Haladhara Balarama + Mula Sankarshana + All 3
Purusha Incarnations + Ananta Sesha

3 Shri Advaita Acharya Shri Sadashiva + Shri Mahavishnu

4 Shri Gadadhara Pandita Shri Radha (Pleasure Potency) + Lalita + Hari

5 Shrivasa Pandita (leader of devotees) Narada Muni (Guru of great devotees)

6 Shri Vishvarupa (brother of Gauranga) Sankarshana

7 Shri Navadvipa Dhama Vrindavana + Goloka + Svetadvipa + Vaikuntha

8 Sitadevi (wife of Shri Advaita) Yogamaya + Katyayani

9 Shachi Mata Yashoda + Devaki + Kaushalya + Aditi + Prishni

10 Jagannatha Mishra Nanda + Vasudeva + Dasharatha+ Kashyapa + Sutapa

11 Pundarika Vidyanidhi Vrishabhanu (father of Shri Radha)

12 Padmavati (mother of Nityananda) Rohini (mother of Balarama) + Sumitra

- 13 Hadai Pandita (father of Nityananda) Vasudeva (father of Balarama) + Dasharatha
- 14 Lakshmipriya (first wife of Gauranga) Rukmini (Krishna's Principal queen in Dvaraka) + Sita (Rama's consort) + Mahalakshmi (Vaikuntha)
- 15 Vishnupriya (second wife of Gauranga) Bhu–Shakti (1 of the 3 Lakshmis)
- 16 Jagadananda Pandita Satyabhama (Second principal queen in Dvaraka)
- 17 Jahnava (First wife of Nityananda) Revati (First wife of Balarama) + Ananga Manjari
- 18 Vasudha (Second wife of Nityananda) Varuni (2nd wife of Balarama) + Ananga Manjari
- 19 Virachandra (son of Nityananda) Kshirodashayi Vishnu (Paramatma)
- 20 Raghunandana Thakura Pradyumna (Chaturvyuha) + Kandarpa Manjari
- 21 Vakreshvara Pandita Aniruddha (Chaturvyuha, Krishna's grandson)
- 22 Gopinatha Acharya Brahma (the creator of the universe)
- 23 Murari Gupta Hanuman (great devotee of Shri Rama)
- 24 Govindananda Sugriva (King of the monkeys in Rama lila)
- 25 Ramachandra Puri Jatila (mother–in–law of Radha) + Vibhishana
- 26 Haridasa Thakura Brahma + Prahlada + Mahatpah (son of Richika)
- 27 Nilambara Chakravarti Garga Muni (Name giving ceremony of Krishna)
- 28 Vrindavana Dasa Thakura Veda Vyasa + Kusumapida sakha
- 29 Bhikshuka Vanamali Sudama Vipra (childhood friend of Krishna)
- 30 Paramananda Puri Uddhava (dearliest servant in Dvaraka)
- 31 Gopinatha Simha Akrura (paternal uncle of Krishna)

32 Keshava Bharati (Sannyasa Guru of Gauranga) Sandipani Muni (Guru of Krishna and Balarama)

33 King Prataparudra King Indradyumna (Puri) + King Indra

34 Sarvabhauma Bhattacharya Brihaspati (Indra's Guru)

35 Kashinatha, Lokanatha, Shrinatha and Ramanatha (4 Nathas) The four Sanata Kumaras: Sanaka, Sanandana, Sanatana and Sanata

36 Bhaskara Thakura Vishvakarma (architect of demigods)

37 Jagannatha and Madhava (Jagai and Madhai) Jaya and Vijaya (Vaikuntha door keepers)

38 Chaitanya Dasa Daksha (Krishna's parrot)

39 Rama Dasa Vichakshana (Krishna's parrot)

40 Garuda Pandita Garuda (carrier of Shri Vishnu)

GOPAS (COWHERD BOYS)

41 Ramadasa Abhirama Thakura Shridama (elder brother of Shri Radha)

42 Sundarananda Thakura Sudama (cowherd boy in Vrindavana)

43 Dhananjaya Pandita Vasudama

44 Gauridasa Pandita Subala

45 Kamalakara Pippalai Mahabala

46 Uddharana Datta Subahu

47 Mahesha Pandita Mahabahu

48 Purushottama Dasa Stoka Krishna

49 Nagara Purushottama Dama

50 Kaliya Krishna Dasa Lavanga

51 Shridhara Kholavecha Kusumasava

52 Mukunda Dutta Madhukantha

53 Vasudeva Datta Madhuvrata + Prahlada

54 Vanamali Pandita Maladhara

55 Kumudananda Pandita Gandharva

56 Halayudha Thakura Prabala

57 Parameshvara Dasa Arjuna (cowherd friend in Vrindavan)

58 Rudra Pandita Varunthapa

59 Ramai Payoda

60 Nandai Varida

GOPIS (COWHERD GIRLFRIENDS)

61 Sadashiva Kaviraja Chandravali

62 Ramananda Raya Lalita + Arjuniya Gopi + Arjuna Gopasakha + Arjuna Pandava

63 Svarupa Damodara Goswami Vishakha (among Eight principal Sakhis)

64 Vanamali Kaviraja Chitra (among Eight Sakhis)

65 Raghava Goswami Champakalata (among Eight Sakhis)

66 Prabodhananda Sarasvati Thakura Tungavidya (among Eight Sakhis)

67 Krishna Dasa Brahmachari Indulekha (among Eight Sakhis)

68 Gadadhara Bhatta Rangadevi (among Eight Sakhis)

69 Ananta Acharya Goswami Sudevi (among Eight Sakhis)

70 Raghava Pandita Dhanistha (feeds and serves Krishna)

71 Saranga Thakura Nandimukhi

72 Mukunda Dasa Vrindadevi

73 Kashishvara Goswami Shashirekha gopi

74 Krishna Dasa Ratnarekha

75 Shankara Pandita Bhadra

76 Damodara Pandita Saibya Gopi + Goddess Sarasvati

- 77 Krishnananda Kalavati
- 78 Govinda Ghosh Kalavati
- 79 Narayana Vachaspati Sauraseni
- 80 Pitambara Kaveri
- 81 Makaradhvaja Sukeshi
- 82 Madhavacharya Madhavi
- 83 Kavi Chandra Manoharaa
- 84 Vasu Ramananda Kalakanthi
- 85 Satyaraja Sena Sukanthi
- 86 Shrikanta Sena Katyayanidevi Gopi
- 87 Shivananda Sena (Gauranga Mantracharya) Vira Gopi + Duti Gopi (messengers of Gopies)
- 88 Shivananda Sena's wife Bindumati
- 89 Narahari Sarkara Madhumati
- 90 Gopinatha Acharya Ratnavali Gopi
- 91 Vamshidasa Goswami Vamshi (Krishna's flute)
- 92 Rupa Goswami Rupa Manjari
- 93 Sanatana Goswami Rati Manjari + Lavanga Manjari + Sanatana Kumara (1 of the 4 Sanata Kumaras)
- 94 Shivananda Chakravarti Lavanga Manjari
- 95 Gopala Bhatta Goswami Ananga Manjari + Guna Manjari
- 96 Raghunatha Bhatta Goswami Raga Manjari

- 97 Raghunatha Dasa Goswami Rasa Manjari + Rati Manjari + Bhanumati
- 98 Jiva Goswami Vilasa Manjari
- 99 Narayani (mother of Vrindavana dasa) Kilimbika (sister of Ambika)
- 100 Bhugarbha Goswami Prema Manjari + Bhadra Rekhika
- 101 Lokanatha Goswami Lila Manjari
- 102 Madhavananda Rasollasa (sings songs by Vishakha)
- 103 Vasudeva Ghosh Gunatunga (sings songs by Vishakha)
- 104 Shikhi Mahiti Rangalekha
- 105 Madhavi (Shikhi Mahiti's sister) Kalakeli
- 106 Kalidasa Mallidevi (daughter of Pulinda)
- 107 Shuklambara Brahmachari A wife of one of the sacrificial brahmanas. The wives fed Krishna when their husbands refused.
- 108 Jagadisha and Hiranya Two other wives of the sacrificial brahmanas
- 109 Kashi Mishra Sairindri (Kubja)
- 110 Shubhananda Dvija Malati
- 111 Shridhara Brahmachari Chandralatika
- 112 Paramananda Gupta Manjumedha
- 113 Raghunatha Varangada
- 114 Kamsari Sena Ratnavali
- 115 Jagannatha Sena Kamala
- 116 Subuddhi Mishra Raya Gunachuda + Shubhanana

- 117 Shriharsha Sukeshini
- 118 Raghu Mishra Karpura Manjari
- 119 Jitamitra Shyama Manjari
- 120 Shrimad Bhagavatacharya (author of Krishna Prema Tarangini) Shveta Manjari
- 121 Vaninatha Dvija Kamalekha
- 122 Ishana Acharya (servant of Shachi) Mauna Manjari
- 123 Kamalakara Gandhonmada
- 124 Lakshminatha Pandita Rasonmada
- 125 Dvija Jagannatha Chandrika
- 126 Chiranjiva Chandrika
- 127 Ananta Kanthabharana Gopali
- 128 Hastigopala Harini
- 129 Nayana Mishra Nitya Manjari
- 130 Kavi Datta Kalakanthi
- 131 Sulochana Kurangakshi
- 132 Krishnadeva Chandrashekhara
- 133 Krishnadasa Kaviraja Goswami Kasturi Manjari
- 134 Govinda Acharya Purnamasi
- 135 Madhavendra Puri Yoga Pitha Kalpavriksh (Desire tree)
- 136 Madhu Pandita Goswami Mandali Sakhi
- 137 Madhvacharya Madhvi Gopi

- 138 Bhavananda Raya Pandu (father of the 5 pandavas)
- 139 Chandrashekara Acharya Soma Deva (Moon God)
- 140 Narottama Dasa Thakura Chamaka Manjari
- 141 Shrinivasa Acharya Thakura Mani Manjari
- 142 Ramachandra Kaviraja Karna Manjari
- 143 Ananta Acharya Ramanujacharya
- 144 Gadadhara Dasa Chandrakanti gopi (radiance of Radha) + Purananda gopi (of Balarama)
- 145 Jagadisha Pandita Chandrasaha (expert dancer) + One of the wives of Kaliya
- 146 Ramananda, Gopinatha, Vaninatha, Kalanidhi, Sudhanidhi (The Five Sons of Bhavananda Raya) The Five Pandavas (Arjuna, Yudhistira, Bhima, Sahadeva and Nakula)
- 147 Sanatana Mishra Satrajit (Satyabhama's father)
- 148 Upendra Mishra (Gauranga's grandfather) Parjanya (Krishna's grandfather)
- 149 Devananda Pandita Bhaguri Muni (chief priest of Nanda)
- 150 Ganga Dasa Pandita Durvasa Muni
- 151 Vallabha Bhatta Shukadeva (narrator of Bhagavatam)
- 152 Malini (wife of Shrivasa Thakura) Ambika (nurse of Krishna)
- 153 Vallabhacharya (father of Lakshmipriya) King Bhishmaka + King Janaka
- 154 Purandara Angada (from Rama lila)
- 155 Kamalavatidevi Variyasi (Krishna's paternal grandmother)
- 156 Vanmali Acharya Vishvamitra + Rukmini's Messenger

- 157 Kashinatha Kulaka Brahmana (Satyabhama's marriage)
- 158 Madhava Mishra Vrishbhanu (father of Radha)
- 159 Ratnavali (wife of Pundarika Vidyanidhi) Kirtida (mother of Radha)
- 160 Suryadasa Sarkhela (father of Jahnava) King Kakudmi (father of Revati)
- 161 Gangadevi (daughter of Nityananda) River Ganges
- 162 Madhava (Gangadevi's husband) Shantanu
- 163 Shrirama Pandita (brother of Shrivasa) Parvata Muni (friend of Narada Muni)
- 164 Kuvera (father of Advaita Acharya) King Kuvera (Guhyaka King)
- 165 Achyutananda (son of Advaita Acharya) Achyuta gopi + Kartikeya
- 166 Krishna Mishra (son of Advaita Acharya) Kartikeya
- 167 Gopala (son of Advaita Acharya) Ganesha
- 168 Nakula Brahmachari Shaktyavesha incarnation of Gauranga
- 169 Pradyumna Mishra Shaktyavesha incarnation of Gauranga
- 170 Bhagavana Acharya Khanji Shaktyavesha incarnation of Gauranga
- 171 Nrsimhananda Tirtha, Satyananda Bharati, Nrsimha Tirtha, Cidananda Tirtha, Jagannatha Tirtha, Vasudeva Tirtha, Rama Tirtha, Purusottama Tirtha, and Garuda Avadhuta Nine Jayanteyas who spoke the Bhagavata Samhita to King Janaka
- 172 Ananta, Sukhananda, Govinda, Raghunatha, Krsnananda, Kesava, Damodara, and Raghava Eight Mystic Powers (Siddhis): Anima, Mahima, Laghima, Prapti, Ishitva, Vashitva, Prakamya, Kamavayasita
- 173 Srinidhi, Srigarbha, Kaviratna, Sudhanidhi, Vidyanidhi, Gunanidhi, Ratnabahu, Acaryaratna, and Ratnakara Pandita (Nine sons of Nidhiratna devi) Kuvera's Nine Jewels including his conch, jewels etc.
- 174 Shachidevi's father Sumukha (father of Yashoda)

- 175 Shachidevi's mother Pataladevi (mother of Yashoda)
- 176 Uddhava dasa Moon God Somadeva's expansion
- 177 Visveshvara Acharya Sun God Vivasvan
- 178 Bhaskara Thakura Vishvakarma (architect of demigods)
- 179 Govinda Pundarikaksha (from Vaikuntha)
- 180 Garuda Kumuda (from Vaikuntha)
- 181 Govinda (servant of Gauranga) Bhangura (servant of Krishna)
- 182 Haridasa Raktaka (servant of Krishna)
- 183 Brhacchisu Patraka (servant of Krishna)
- 184 Makaradhvajakara Candramukha (dancer in Vraja)
- 185 Shankara Ghosh (mridanga player) Sudhakara (mridanga player in Vraja)
- 186 Vanamala Pandita Maladhara (carrier of venu and murali)
- 187 Dhruvananda Brahmachari Lalita Sakhi
- 188 Jagannatha Taraka gopi
- 189 Gopala Pali gopi
- 190 Kashishvara (servant of Gauranga) Bringara Sakha (servant of Krishna)
- 191 Damayanti (Raghava Pandit's sister) Gunamala Devi
- 192 Narayana Vachaspati Gauraseni Gopi
- 193 Jiva Pandita Indira
- 194 Vidya Vachaspati Tungavidya
- 195 Balabhadra Bhattacharya Madhurekshana

196 Shrinatha Mishra Chitrangi

197 Visvanatha Chakravarti Vinoda Manjari

198 Baladeva Vidyabhusana Ratnavali Devi (Gopinatha Acharya)

199 Jagannatha Dasa Babaji Rasika Manjari

200 Bhaktivinoda Thakura Kamala Manjari

201 Gaurakishore Dasa Babaji Guna Manjari

202 Bhaktisiddhanta Sarasvati Nayana Mani Manjari

Sriman Mahaprabhu Sata–Nama

One Hundred Names of Sri Caitanya Mahaprabhu
–4 songs–

Song 1

(refrain) *nadiya–nagare nitai nece' nece' gay re*
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

(Refrain:) Oh! In the towns and villages of Nadiya, Lord Nityananda ecstatically dances and sings these names of Sri Caitanya Mahaprabhu:

Part 1

(1)

jagannatha–suta mahaprabhu visvambhara
mayapur–sasi navadvipa–sudhakara
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

1) Lord Caitanya is the beloved son of Jagannatha Misra. He is Mahaprabhu, the great master, and maintainer of the whole world. He is the shining moon of Mayapur, and the source of all nectar for the land of Navadvipa.

(2)

saci–suta gaurahari nimai–sundara

radha–bhava–kanti–acchadita natabara
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

2) He is the beloved son of Saci Mata, and is Lord Hari with a fair golden complexion. As He was born under a nim tree He was called Nimai–sundara (beautiful Nimai). He is covered by the sentiment and luster of Srimati Radharani, and He is the best of all dancers.

(3)
namananda capala balaka matr–bhakta
brahmanda–vadana tarki kautukanurakta
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

3) He becomes restless upon hearing the holy names of Lord Hari. In His boyhood pastimes He is swift and agile, and is devoted to His mother. He displays the entire universe within His mouth, is a great logician, and is fond of joking and playing pranks.

Part 2

(4)
vidyarthi–udupa caura–dvayera mohana
tairthika–sarvasva gramya–balika–kridana
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

4) He is the moon among scholarly students, and He bewildered two thieves who tried to steal His jewels when He was a small child. He is the cynosure of all philosophers, and He teased and joked with the village girls of Nadiya.

(5)
laksmi–prati bora–data uddhata balaka
sri–sacira pati–putra–soka–nibaraka
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

5) He is the giver of blessings to Laksmi–priya (His first wife). He is very mischievous as a child, and is the dispeller of the grief Saci–mata felt after losing her husband Jagannatha and first son Visvarupa.

(6)

laksmi-pati purva-desa-sarva-klesa-hara

digvijayi-darpa-hari visnu-priyeswara

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

6) He is the Lord and husband of Laksmi-priya. By His sankirtan movement He removed all the distress of East Bengal. He eradicated the pride of the conquering pandita named Kesava Kasmiri, and is the beloved Lord of Visnu-priya (His second wife).

Part 3

(7)

arya-dharma-pala pitr-gaya pinda-data

puri-sisya madhvacarya-sampradaya-pata

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

7) He is the preserver of sanatana-dharma, and the giver of the pinda oblation at the holy town of Gaya after the disappearance of His father Jagannath Misra. He became the disciple of isvara Puri, and is the protector of the Madhvacarya Sampradaya.

(8)

krsna-namonmatta krsna-tattva-adhyapaka

nama-sankirtana-yuga-dharma-pravartaka

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

8) He becomes madly intoxicated by tasting the holy name of Krsna, and is the professor of the science of Krsna consciousness. Thus He inaugurated the religion of the age, nama-sankirtan.

(9)

adwaita-bandhava srinivasa-grha-dhana

nityananda-prana gadadharera jivana

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

9) He is the friend of Advaita Acarya, the treasure of Srivasa Thakura's home, the life and soul of Nityananda Prabhu, and the very source of life for Gadadhara Pandita.

Part 4

(10)

antardwipa–sasadhara simanta–vijaya

godruma–bihari madhyadvipa–lilasraya

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

10) He is the moon of Antardvipa, and the triumph of Simantadvipa. He enjoys wandering and frolicking on the island of Godruma, and is the shelter of pastimes in Madhyadvipa.

(11)

koladvipa–pati rtudwipa–maheswara

jahnu–modadruma–rudradwipera iswara

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

11) He is the Lord of Koladvipa, the great controller of Ritadvipa, and the creator of Jahnavadvipa, Modadrumadvipa, and Rudradvipa.

(12)

nava–khanda–ranganatha jahnavi–jivana

jagai–madhai–adi durvṛtta–tarana

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

12) He is thus the Supreme Lord of the nine islands of Navadvipa, which serves as the stage for His wonderful pastimes. He is the life of the River Ganga, and the deliverer of all sorts of rogues and rascals beginning with Jagai and Madhai.

Part 5

(13)

nagara–kirtana–simha kaji–uddharana

suddha–nama–pracaraka bhaktarti–harana

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

13) He is the lion of the village kirtanas, and the deliverer of Chand Kazi. He is the preacher of the pure holy name, and the remover of the distresses of His devotees.

(14)

narayani—krpa—sindhu jivera niyanta

adhama—paduya—dandi bhakta—dosa—hanta

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

14) He is the ocean of mercy for Narayani (the mother of Srila Vrndavana dasa Thakura), and is the regulator of all souls. He is the chastiser of the fallen students who criticized His chanting of "gopi! gopi!", and is the destroyer of the sins of His devotees.

(15)

sri—krsna—caitanya—candra bharati—tarana

parivraja—siromani utkala—pavana

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

15) He was initiated into sannyasa with the name of Sri Krsna Caitanya, and He is beautiful like the moon. He delivered His sannyasa—guru Kesava Bharati, is Himself the crest—jewel of all wandering renunciates, and is the savior of the region of Orissa.

Part 6

(16)

ambu—linga—bhuvanesa—kapotesa—pati

khir—cora—gopala—darsana—sukhi yati

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

16) He is the master of Lord Siva, who is known in three different Saiva tirthas as Ambu—linga, Bhuvanesvara, and Kapotesvara (visited by Lord Caitanya on His way to Jagannatha Puri). As a sannyasi He rejoiced at the sight of the Orissan deities Ksira—cora Gopinatha and Saksi Gopala.

(17)

nirdandi—sannyasi sarvabhauma—krpamoya

swananda—aswadanandi sarva—sukhasroya

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

17) He became a sannyasi without a danda (due to Lord Nityananda's breaking it in three parts and throwing it in the Bhargi River), and is full of mercy for Sarvabhauma Bhattacharya. He is ecstatic by tasting the bliss of Himself in the form of Krsna, and He is the resting place of all universal happiness.

(18)

purata–sundara vasudeva–trana–karta
ramananda–sakha bhatta–kula–klesa–harta
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

18) He is beautiful like molten gold, and He delivered the leper Vasudeva. He is the intimate friend of Ramananda Ray, and the remover of all miseries from the family of Vyenkata Bhatta.

Part 7

(19)

bauddha–jain–mayavadi–kutarka–khandana
daksina–pavana bhakti–grantha–uddharana
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

19) He is the refuter of the atheistic arguments of the Buddhists, Jains, and Mayavadis. He is the savior of South India, and He has brought to light the two devotional literatures, Krsna–karnamrta and Brahma–samhita.

(20)

alala–darsananandi rathagra–nartaka
gajapati–trana devananda–uddharaka
HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

20) He became ecstatic at the sight of the deity Alalanatha, and He danced in front of the Jagannatha cart during the Ratha–yatra festival. He delivered Gajapati Pratapa–Rudra, and was the savior of Devananda Pandita.

(21)

kuliya–prakase dusta paduyara trana
rupa–sanantana–bandhu sarva–jiva–prana

21) By His appearance at Kuliya He delivered the ill-behaved student community there. He is the friend of Rupa and Sanatana Goswami, and the life of all souls.

Part 8

(22)

brndabanananda—murti balabhadra—sangi

yavana—uddhari bhatta—ballabhera rangi

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

22) He is the personification of bliss in the transcendental realm of Vrndavana, and He is the companion and friend of Balabhadra Bhattacharya. On His return from Vrndavana He delivered many Mohammedans, and He is very fond of intimate exchanges with Vallabha Bhatta.

(23)

kasibasi—sannyasi—uddhari prema—data

markata—vairagi—dandi a—candala—trata

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

23) He delivered the Mayavadi sannyasis of Kasi, and He is the bestower of love of God. He is the chastiser of the false renunciates (called markata—vairagis for being like monkeys), and He is the savior of everyone down to the lowest class of men.

(24)

bhaktera gaurava—kari bhakta—prana—dhana

haridasa—raghunatha—swarupa—jivana

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

24) He is the glorifier of His devotees, and is the treasured wealth of their lives. He is the very life of such devotees as Haridasa Thakura, Raghunatha Dasa Goswami, and Svarupa Damodara.

(25)

nadiya—nagare nitai nece' nece' gay re

bhakativinoda ta'r pode ranga—pay re

25) Oh! In the towns and villages of Nadiya, Lord Nityananda dances and dances ecstatically while singing these divine names, and Bhaktivinoda falls down at His reddish lotus feet. Oh!

Song 2

(1)

*jaya godruma-pati gora
nitai-jivana, advaitera dhana,
vrndavana-bhava-vibhora
gadadhara-prana, srivasa-sarana,
krsna-bhakta-manasa-cora*

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

1) All glories to Lord Gaura, the master of Godruma! He is the very life of Lord Nityananda, the treasure of Sri Advaita, and He is always overwhelmed with the ecstatic moods of Vrndavana. He is the life-breath of Gadadhara Pandita, the shelter of Srivasa Pandita, and the thief of the hearts of all the devotees of Lord Krsna.

Song 3

(1)

*kali-yuga-pavana visvambhara
gauda-citta-gagana-sasadhara
kirtana-vidhata, para-prema-data,
saci-suta purata-sundara*

HareKrishnaHareKrishnaKrishnaKrishnaHareHare HareRamaHareRamaRamaRamaHareHare

1) Lord Visvambhara is the savior of the age of Kali, the full moon in the sky of the hearts of Bengal, the inaugurator of congregational chanting, the bestower of transcendental ecstatic love, the beloved son of Mother Saci, and He has a pure golden complexion.

Song 4

(1)

krsna–caitanya advaita prabhu nityananda

gadadhara srinivasa murari mukunda

svarupa–rupa–sanatana–puri–ramananda

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

- 1) (Please chant these holy names of the Lord and His personal associates): Krsna–Caitanya, Advaita, Prabhu Nityananda, Gadadhara, Srinivasa, Murari, Mukunda, Svarupa, Rupa, Sanatana, Puri, and Ramananda.

**WORSHIPABLE ITEMS FROM
LORD GAURANGA'S TIME STILL PRESENT NOW**



Compiled by
Shri Haridasa Dasa Babaji Maharaja in his
Gaudiya Vaishnava Abhidhana.

List of Contents

(A) PERSONAL ITEMS

(B) ORIGINAL HANDWRITING

(C) SACRED FOOTPRINTS

(D) EARLY DEITIES

Deities Established by the Goswamis

Deities Established by Vajranabha (Shri Krishna's Grandson)

Other Famous Early Deities

(E) EARLY PAINTINGS

(A) – PERSONAL ITEMS –

(1) Sri Gauranga Mahaprabhu's wooden sandals, clay water-pot and quilt –
in His room called Gambhira at the Sri Radha–Kanta Matha, Jagannatha Puri.

(2) Sri Gauranga Mahaprabhu's shawl (upper cloth) –
at the Sri Madana–Mohana Mandira, Saithiya Bhadrak District, Orissa (on the bank
of the Salindi River).

(3) Sri Gauranga Mahaprabhu's wooden sandals, cloth and water-pot –
at the Grantha–Mandira Sri Bhagavatacarya–Patabadi, Varaha–nagara, Calcutta.

(4) A wooden seat (asana) that Sri Gauranga Mahaprabhu's sent to Sri Gopala Bhatta
Gosvami –
at Sri Radha–Ramana Mandira, Vrndavana (mentioned in many biographies).

(5) Sri Gauranga Mahaprabhu's wooden sandals –
at Udaya Giri near Bhuvanesvara in Orissa.

(6) Sri Gauranga Mahaprabhu's wooden paddle (that He used to cross the Ganga) –
at Sri Guridasa Pandita's Mandira, Ambika Kalana, Bengal, Nadiya District
(mentioned in Bhakti–Ratnakara, 7.335)

(7) Sriman Nityananda prabhu's turban –
at Sri Haridasa Gosvami's home Navadvipa.

(8) Sriman Nityananda Prabhu's Ananta–Sila, Tripura–Sundari–Yantra, and wooden
walking-stick –
at Khadadaha Mandira, Bengal.

(9) Sri Sanatana Gosvami's fine Bhutanese blanket –
at Etoya on the Yamuna River.

(10) Sri Abhirama Thakura's whip named Jaya–Mangala, and his stick named

Brahma–Danda –
at his temple in Khana–kula Krsna–nagara, Bengal.

(11) Sri Haridasa Thakura's bead–bag and walking stick –
at the Haridasa Thakura Matha, Jagannatha Puri, Orissa.

(12) Sri Raghu–nandana Thakura's ankle–bells –
at the Mahanta Bati in Kudui–grama, Varddamana, Bengal.

(13) Srinivasa Acarya Prabhu's wooden sandals –
at Vana–Visnu–Pura, Bankuda.

(14) Sri Rasikananda Prabhu's neck–beds and quilt –
at Sripata Gopi–vallabha–pura

(15) Sri Locana Dasa Thakura's stone sitting–place that he had used when writing Sri
Caitanya–Mangala –
at Ko–grama, Varddhamana District.

(B) – ORIGINAL HANDWRITING

- (1) Sri Gauranga Mahaprabhu's handwritten Bhagavad–Gita –
at Ambika Kalana in Gauridasa Pandita's Mandira (mentioned in Bhakti–Ratnakara,
7.340)
- (2) Sri Gauranga Mahaprabhu's handwritten notes between the lines of
Bhagavad–Gita that was handwritten by Sri Gadadhara Pandita Gosvami –
at Bharata–Pura.
- (3) Sri Gauranga Mahaprabhu's handwritten notes on Srimad–Bhagavatam
manuscript –
Denuda, Varaha–nagar a Patabadi Library, Vaddhamana District.
- (4) Sri Gadadhara Pandita's handwritten Srimad–Bhagavatam
– at Denuda.
- (5) Handwritten books by Srila Rupa Gosvami and Srila Sanatana Gosvami –
at Sri Radha Damodara Mandira in Vrndavana, and at Haribol Kutira, Navadvipa,
- (6) Sri Vrndavana Dasa Thakur's handwritten Sri Caitanya–Bhagavata –
at Denuda.
- (7) Sri Bhagavat Acarya's handwritten Krishna–Prema–Tarangini
(Bengali versification of Shrimad Bhagavatam) –
at Varaha–nagara Patabadi.
- (8) A letter written by Sri Raghunatha Dasa Gosvami pertaining to Sri Radha–Kunda
–
at Radha Kunda, and in the library at Panihati.
- (9) A bill of sale for some land in Vraja, written from a local resident to Sri
Raghunatha Dasa Gosvami –
at Varaha–nagara Library.

(10) An old letter written by the Muslim Emperor Humayun Bada Shah regarding the prohibition of killing animals in Vraja –
at Sri Vrndavana.

(C) – SACRED FOOTPRINTS –

- (1) Sri Gauranga Mahaprabhu's footprints in stone –
at the Jagannatha Mandira, Puri, Orissa. Formerly, these were next to the pillar called
Garuda–stambha, but they were moved to a small temple near the north gate of
Mandira.
- (2) Impression of Sri Gauranga Mahaprabhu's body offering full dandavat (prostrated
obeisances with all limbs) –
at the Alalanatha Mandira, 14 miles from Puri.
- (3) Sri Advaita Prabhu's footprints –
upon a grindstone at Jhadu–Mandala In Sri Vrndavana.
- (4) Sri Krsna's footprints –
atop the mountain called Carana–Pahadi in Kamyavana (one of the 12 forests of
Vraja)
- (5) Footprints of Sri Krsna and hoofprints of His cows –
at carana–pahadi in th village of Baithana in Vraja
- (6) Rocks from Govardhana, Hill bearing Sri Krsna footprint –
at the Radha–Damodara Mandira in Sri Vrndavana, and also in Jaipura.
- (7) Sri Krsna's footpirnts
in rock atop the hill of Nandisvara (Nanda–grama) in Vraja –
- (8) A rock from Govardhana Hill bearing Sri Gauranga Mahaprabhu's thumb–print,
which He gave to Sri Raghunatha Dasa Gosvami –
Radha–Gokulananda Mandira, Vrndavana.

(D) – EARLY DEITIES –

(1) Deity of Sri Gaura established by Sri Visnu–priya –
at Navadvipa (mentioned by Murari Gupta in Caitanya–Carita, 4.14.8).

(2) Sri Nitai Gaura established by Gauridasa Pandita
– at Ambika Kalana (Mentioned by Murari Gupta in Sri Caitanya–Carita, 4.14.12)

(3) Sri –Nitai–Gaura established by Murari Gupta –
at Bana–Khandi Mahadeva, Vrndavana.

(4) Sri Gaura–Govinda established by Sri Kasisvara Pandita –
at Sri Govinda Mandira in Vrndavana (mentioned in Sadhan–Dipika, Ch. 2, page 24)

(5) Sri Gaura–Nityananda established by Sri Mahesa Pandita –
at Cakadaha, Palapada

(6) Sri Gaura–Gopala established by Sri Jagadisa Pandita –
at Yasoda, Nadiya

(7) Three Deities of Sri Gauranga Mahaprabhu's that were made during His presence

–
one installed by Narahari Sarakara Thakura at Srikhanda;
one installed by Sri Gadadhara Dasa at Katoya
one installed by Sri Kamsari Ghosa at Ganga–nagara (Baguda).

(8) Sri Laksmi–priya and Gauanga discovered in an abandoned barn by Srila
Narottama Dasa Thakura –
at Khetuda (mentioned in Bhakti–Ratnakara, 10.191–203).

(9) Sri Sri Yasho–Madhava discovered by Sri Jagannatha Thakura –
at Adiyala, Daka.

(10) Sri Meyo–Krsna served Sri Gadadhara Pandita Gosvami –

at Bharata–pura, Musidabad Districts.

(11) Sri Bala Gopala served by Sri Satyabhanu Upadhaya
(the wandering vipra mentioned in Sri Caitanya–Bhagavata) –
at Sri Haridasa Gosvami's home, Navadipa.

(12) Sri Ksira–cora Goinatha –
at Remuna Orissa.

(13) Sri Gopinatha served by Sri Abhirama Thakura – at Khana –Kula
Krsna–nagara.

(14) Sri Tota–Gopinatha (found by Sri Gauranga Mahaprabhu at Yamesvara Tota) –
at Jagannatha Puri, Orissa

(15) Sri Saksi–Gopala –
formerly at Kataka, now at a temple near Puri.

Deities Established By The Gosvamis

- (16) Sri Govinda installed by Srila Rupa Gosvami at Vrndavana –
now in Jaipura.
- (17) Sri Madana–Mohana installed by Srila Sanatana Gosvami at Vrndavana –
now in Karauli.
- (18) Sri Radha Damodara installed by Srila Jiva Gosvami in Vrndavana –
in Jaipura.
- (19) Sri Radha–Ramana installed by Srila Gopala Bhatta Gosvami –
in Vrndavana.
- (20) Sri Gopinatha installed by Srila Madhu Pandita Gosvami at Vrndavana –
in Jaipura.
- (21) Sri Radha–Vinod installed by Srila Lokanatha Gosvami –
now in Jaipura.
- (22) Sri Syama–Sundara installed by Srila Syamananda Prabhu –
now in Jaipura.
- (23) Sri Gokulananda installed by Srila Visvanatha Cakravarti Thakura–
in Vrndavana along with Sri Radha–Vijaya–Govinda of Srila Baladeva
Vidya–bhusana,
and Sri Caitanya of Srila Narottama Dasa Thakura.

Deities Established In Vraja By Vajra–nabha, Sri Krsna's Grandson

(24–27) FOUR DEVAS – (in Vrndavana) Sri Govinda–deva; (in Mathura) Sri Kesava–deva; (in Govardhana) Sri Hari–deva; (in Maha–vana) Sri Baladeva.

(28–31) FOUR GOPALAS – (in Vrndavana) Saksi–Gopala, Gopinath–Gopala, Madana–Gopala; (in Govardhana) Srinatha–Gopala.

(32–35) FOUR SIVAS – (in Mathura) Bhutesvara; (in Vrndavana) Gopisvara; (in Govardhana) Cakresvara; (in Kamya–vana) Kamesvara.

(36–39) FOUR DEVIS – (in Mathura) Maha–Devi; (in Vrndavana) Vrnda–Devi; (in Cira–Ghata) Katyayani; (in Sanketa) Sanketak Sanketa–Vasini.

Other Famous Early Deities

(40) Sri Syama–sundara in Khadadaha;

(41) Sri Gaura–Nitai in Sukacara;

(42) Sri Madana–Mohana in Panihati;

(43) Sri Nanda–Dulala in Saibona;

(44) Sri Jagannatha in Mahesa;

(45) Sri Mahaprabhu in Catara;

(46) Bala–Gopala in Endedaha;

(47) Sri Radha Vallabha in Vallabha–pura;

(48) Sri Madana–Gopala in Santi–pura;

(49) Mohana–Raya and Krsna–Raya in Baharampura;

(50–55) the six sets of Deities established during Srila Narottama Dasa Thakura's celebration of the first Gaura–Purnima festival (appearance day of Sri Gauranga Mahaprabhu) in Khetari – Gauranga, Vallabhi–Kanta, Radha–Ramana, Vraja–Mohana, Radha–Kanta, and Sri Krsna;

(56) Sri Nanda Dulala in Jalala–pura;

(57) Sri Laksmi–Visnu–priya established in Rajasahi, Khetari, by Srila Narottama Dasa Thakura;

(58) a Deity established in the King's palace of Puri by Maharaja Prataparudra;

(59) A Deity established in Campahati, Varddhamana, by Sri Vaninatha Thakura.

(E) – EARLY PAINTINGS –

- (1)** Famous painting done by Sri Visakha Devi herself of Sri Madana–Gopala, painted for the pleasure of Srimati Radharani – as mentioned in Srila Rupa Gosvami's Vidagdha–Madhava–Nataka.
- (2)** Painting of Sriman Mahaprabhu – at Ma Jahnava Ghata next to Sri Radha–Kunda.
- (3)** Painting of Sri Mahaprabhu with His associates – at the King's palace in Kunja–ghata, Baharampura.
- (4)** Life–size painting of Sri Mahaprabhu – in the King's palace at Puri.
- (5)** Painting in Bhonsala House in Bombay (bought from Vargira Bangala).
- (6)** Painting of Rasa–Raja–Mahabhava at Srila Raghunatha Dasa Gosvami's bhajana–kutira in Radha–kunda; upon the request of the Muslim emperor of Delgi, the royal artist of the King of Orissa went before Sri Gauranga Mahaprabhu and painted His portrait exactly true to the Lord's countenance.
- (7)** Painting of Sri Caitanya Sankirtana, done in the mid–17th century; it used to be Srinivasa Acarya's house in Yaji–grama, but is now in Mallika Mahasaya Thakura's house in Endedaha.

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare*

All books Rendered into PDF by Pankaja Dasa United Kingdom. Any Copyright infringement can be dealt with by e-mailing me at: pankaja_dasa@yahoo.com

Please be sure no content has been changed or tampered with. Except for presentation purposes. I.e Blank lines.

I hope everybody enjoys and passes this book onto devotees and non-devotees to read. Please Upload to your own site if you can as I have limited download site. Until I pay for it sorry for the inconvenience.
Hare Krishna.

Sources:

Bhakti Vaibhava Puri Maharaja

http://www.srilapurimaharaja.org/books/life_history_bvpuri_maharaj.html

http://www.srilapurimaharaja.org/books/lord_sri_jagannath.html

http://www.srilapurimaharaja.org/books/nam_bhajan.html

http://www.srilapurimaharaja.org/books/rai_ramananda.html

http://www.srilapurimaharaja.org/books/six_goswamis.html

http://www.srilapurimaharaja.org/books/sri_caitanya_mahaprabhu.html

http://www.srilapurimaharaja.org/books/sri_krishna.html

http://www.srilapurimaharaja.org/books/vaisnavism_real_and_apparent.html

<http://www.srilapurimaharaja.org/lectures.html>

[http://utenti.lycos.it/vedic/ ~under](http://utenti.lycos.it/vedic/~under) lectures given by Bhakti Vaibhava Puri Maharaja!

BR Sridhara Maharaja Bhagavad-Gita

<http://www.guardian-of-devotion.de/books/books.htm>

Srila Prabhupada Bhagavad Gita As It Is

<http://www.acbspn.com/books/default.htm>

Sri Namamrita: The Nectar of the Holy Name by – Subhananda dasa Folio Infobase
v3.5 {all quotes out of Srila Prabhupada books.}

Srila Sanatan Goswami Sri Brhad Bhagatamrtam

<http://www.mandala.com.au/brhad/index.html>

Srila Bhaktivinoda Thakur Jaiva–dharma (The Universal Religion)

http://www.mandala.com.au/jaiva_dharma/index.html

Vrndavana dasa Thakura SRI CAITANYA BHAGAVATA

<http://geocities.com/caitanyamahaprabhu/bhagavat.htm> <http://www.mandala.com.au>

Other Devotees *Vaisnava Etiquette, *Gaura–lila, *Sriman Mahaprabhur

Sata–Nama,

*WORSHIPABLE ITEMS FROM LORD GAURANGA'S TIME STILL PRESENT
NOW.

*various sources

ALL GLORIES TO THE VAISHNAVA'S!