

II Śrī Śrī Guru Gaurāṅgo jayataḥ II

Śrī Śrī Caitanya Caritāmṛta

Ādi-līlā, Part-1 (Chapters 1-7)

WRITTEN BY

om viṣṇupāda Śrī Śrīmad Kṛṣṇadāsa Kavirāja Gosvāmī,

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

WITH COMMENTARIES

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

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

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

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

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



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

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

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

Chapter Three 99

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

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

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

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

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

Chapter Six 347

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

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

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

Chapter Seven 393

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

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

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Foreword

by Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

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

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

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

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

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

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

caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra
teñho thuilā raghunāthera kaṇṭhe
tāhān kichu ye śunilun, tāhā ihān vistārilun,
bhakta-gaṇe dilun ei bheṭe
(Madhya-līlā 2/84)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*nityānanda-rāya — prabhura svarūpa-prakāśa,
tānra pāda-padma vando yānra muṇi dāsa.*
(*Ādi-līlā* 1/40)

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

*jaya jaya nityānanda-caraṇāravinda
yānhā haite pāinu śrī-rādhā-govinda*

*jagāi mādhai haite muṇi se pāpiṣṭha
purīsera kiṭa haite muṇi se laghiṣṭha*
(*Ādi-līlā* 5/204-205).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Śrī Bhaktivedānta Vāmana

Foreword

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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

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

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

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

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

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

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

yāha bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-carāṇe
caitanyera bhakta-gaṇera nitya kara saṅga
tabe ta' jānibā siddhānta-samudra taraṅga

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

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

Swami B. V. Narayana
Śrī Bhaktivedānta Nārāyaṇa

Preface

by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

REASON FOR WRITING THE PREFACE

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

THE THREE CATEGORIES OF READERS

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

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

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

ŚRĪ CAITANYA

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

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

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

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

AMṚTA (NECTAR)

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

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

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

THE NECESSITY OF THE GRANTHA

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

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

NATIVE PLACE OF THE AUTHOR

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

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

ASCERTAINMENT OF THE TIME PERIOD OF THE BOOK AND THE AUTHOR

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

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

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

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

THE VARNA OR CASTE OF THE AUTHOR

Various disagreements are witnessed on the determination of the author’s *varṇa*. Śrī Kṛṣṇadāsa on authoring the very vast Sanskrit *kāvya-grantha*, ‘Śrī Govinda-līlāmṛta’, became popular by the name of ‘Kavirāja’. For a very long time, the three castes in the land of Gauḍa — *brāhmaṇa*, *kāyastha*, and *vaidya* — have been considered very learned. The Navaśākhā¹ and their castes, even though they did not exhibit much expertise in studying and teaching were in the middle class in the social structure, there cannot be a contradiction in this.

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

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

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

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

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

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

language; and Bharatamallikā and other scholars of Gauḍīya literature.

THE ĀŚRAMA OF THE AUTHOR

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

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

THE INTERNAL ASSOCIATES OF THE AUTHOR

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

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

AUTHOR’S NATURE

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

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

jagāi mādhai haite muṇi se pāpiṣṭha
purīṣera kīṭa haite muṇi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

(Ādi-līlā 5/205-206)

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

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

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

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

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

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

THE DEXTERITY OF THE AUTHOR

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

THE FRUIT OF THE GRANTHA

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

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

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

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

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

THE RESOURCES OF THE GRANTHA

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

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

THE LIST OF THE RESOURCES FOR THIS GRANTHA PASTIME CENTERED RESOURCES

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

VEDAS –

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

PAÑCARĀTRA –

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

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

PURĀṆAS AND BHĀRATA –

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

DHARMA ŚĀSTRAS –

Twenty dharma śāstras like Manu's.

THE GRANTHAS WRITTEN BY EARLIER ĀCĀRYAS –

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

THE GRANTHAS AUTHORED BY THE GOSVĀMĪS –

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

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

OTHER GRANTHAS –

(1) Adhyātma-Rāmāyaṇa, (2) Abhidhāna-samūha, (3) Alaṅkāra-śāstra, (4) Ekādaśi-tattva, (5) Udvāha-tattva, (6) Kāvya-prakāśa, (7) Digvijayī-stava, (8) Naiṣadha, (9) Prācīna (ancient) śloka, (10) Pāṇinī, (11) śloka by Baṅga-deśīya vipra, (12) Viśvaprakāśa, (13) Bālmiki-Rāmāyaṇa, (14) Bharata Muni-vākya, (15) Sāmudrika śāstra, (16) Malamāsa-tattva, (17) Muni-vākya, (18) Yogavāsiṣṭha, (19) Raghuvamśa, (20) Śakuntalā, (21) Śārīraka Bhāṣya by Śaṅkarācārya, and (22) Bhāravī.

PARTS OF THE GRANTHA

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

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

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

THE DESCRIPTION OF ĀDI-LĪLĀ

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

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

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

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

THE DESCRIPTION OF THE MADHYA-LĪLĀ

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

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

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

THE DESCRIPTION OF THE ANTYA-LĪLĀ

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

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

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

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

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

THE MANIFESTATION OF THE REAL TRUTH IN SEVEN BIRTHS OF BRAHMĀ

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

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

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

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

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

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

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

THE HISTORY OF THE FOUR SĀTVATA (VAIṢṆAVA) SAMPRADĀYAS

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

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

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

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

THE DHARMA OF THE FOUR YUGAS

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

THE MANIFESTATION PERIOD OF BHAKTI

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

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

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

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

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

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

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

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

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

SEEING THE PARAMAHANSA VAIṢṆAVAS AND THEIR SERVITORS FROM A MATERIAL STANDPOINT IS PROHIBITED

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

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

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

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

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

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

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

CONCLUSION

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

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

*śrūyatām śrūyatām nityam
gīyatām gīyatām mudā
cintyatām cintyatām bhaktās-
caitanya-caritāmṛtam*

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

– Śrīla Bhaktisiddhānta Sarasvatī
‘Prabhupāda’

List of Quoted Scriptures

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

QUOTED BY ŚRĪ KṚṢṆADĀSA KAVIRĀJA GOSVĀMĪ IN
ŚRĪ ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ PART 1:

Ādi Purāṇa – 4/184, 212, 213, 216;
Bhagavad-gītā – 1/49; 2/20; 3/22-25; 4/20, 178;
7/118;
Bhakti-rasāmṛta-sindhu – 4/45, 117, 202,
203; 5/36, 39, 224;
Bhāvartha-dīpikā – 1/93; 2/53, 95;
Brahmaṇḍa Purāṇa – 5/39;
Brahma-saṁhitā – 2/14, 107; 4/72; 5/22, 71, 155
Bṛhad-gautamīya-tantra – 4/83;
Bṛhannāradiya Purāṇa – 7/76;
Dānakeli-kaumudī – 4/131;
Ekādaśī-tattva – 2/74;
Gautamīya-tantra – 3/103; 4/163;
Gīta-govinda – 4/219, 224;
Govinda-līlāmṛta – 4/125;
Haribhakti-sudhodaya – 7/98;
Hari-bhakti-vilāsa – 3/103;
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5/7, 13, 50, 93, 109; 6/4, 5; 7/6;
Tattva-sandarbha – 3/80;
Ujjvala-nilamaṇi – 4/70;
Upa-Purāṇa – 3/82;
Vidagdha-mādhava – 1/4; 3/4; 4/118;
Viṣṇu Purāṇa – 4/63, 116; 7/119;
Yāmūnācārya's śloka – 3/86, 88.

QUOTED IN AMṚTA-PRAVĀHA BHĀṢYA:

Aitareyopaniṣad – 7/111-115;
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Brahma-sūtra – 7/120-127;
Bṛhadāraṇyakopaniṣad – 7/111-115, 128-
132, 138-140;
Chāndogyaopaniṣad – 7/120-127, 128-132;
Kāthopaniṣad – 7/128-132;
Krama-sandarbha – 3/51;
Laghu-bhāgavatāmṛta – 1/81;
Mahābhārata – 3/51, 83;
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Nārada-pañcarātra – 7/111-115;
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Vedānta – 4/56;

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Atharva-śikhā – 7/128;
Atharva-veda – 5/98-101;
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Bhakti-rasāmṛta-sindhu – 2/117; 6/43-44; 7/92;
Bhaktiratnākara – 6/39; 7/149;
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Hanumadvākya – 6/43-44;
Hayaśirṣa-pañcarātra – 2/24; 6/43-44;
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Śrībhāṣya (Śrī Rāmānuja) – 5/41-48;
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 77-78, 98; 7/34, 71, 92;
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 Sūrya-siddhānta – 3/7-8, 29;
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Alaṅkāra-kaustubha – 7/108;
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Bhakti-sandarbhā – 3/13-16;
 Bhārgaviya-Manu-saṁhitā – 2/117;
 Brahma-saṁhitā – 2/11; 4/105; 5/17, 142;
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 Bṛhadāraṇyakopaniṣad – 4/165-166;
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 Caitanya-caritāmṛta-mahākāvya – 7/65;
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 235; 6/59;
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 Sarva-samvādinī – 7/84;
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 Taittirīyopaniṣad – 2/5-9, 4/239;
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 Vāsānābhāṣya (Śrībhagavat-pariśiṣṭa-
 statement) – 3/95;
 Vidagdha-mādhava – 3/4;
 Viṣṇu Purāṇa – 4/10- 14; 7/106;
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Śrī Śrī Kṛṣṇa Caitanya-candro Vijayatetām

ॐ ॐ Caitanya Caritāmṛta

Ādi-līlā, Part-1

Chapter One

SUMMARY OF THE FIRST CHAPTER



he first fourteen verses of this chapter establish the nature of the Absolute Truth. The next three verses (15-17) are invocations to the principal deities of Vṛndāvana, namely Śrī Śrī Rādhā-Madana-mohana, Śrī Śrī Rādhā-Govinda, and Śrī Śrī Rādhā-Gopīnātha. In the first of the fourteen verses mentioned above, obeisances with the same respectful mood have been offered to all the six transcendental manifestations of the Supreme Truth, whilst the entirety of the first chapter gives detailed, specific elucidation of these six manifestations. The word 'guru' (spiritual master) mentioned in this verse should be understood to mean both *dīkṣa-guru* (initiating spiritual master) and *śikṣā-guru* (instructing spiritual master). A disciple should have the firm conviction that both *dīkṣa* and *śikṣā gurus* are the manifestations of Śrī Kṛṣṇa. The devotees of the Lord (*īśa-bhaktas*) are of two types: *siddha* (one who has attained perfection) and *sādhaka* (practitioner of *bhakti*). *Svayam-rūpa* Śrī Kṛṣṇa and His *kāya-vyūha* (direct expansions) both come under the category of *īśa-tattva*. There are three types of *avatāras* (incarnations), namely: *aṁśa avatāras* (partial incarnations), *guṇa avatāras* (primary presiding deities of the three *guṇas*), and *śaktyaveśa avatāras* (empowered incarnations). This section on Śrī Kṛṣṇa's incarnations also presents views on *prakāśa-tattva* and *vilāsa-tattva*. Śrī Kṛṣṇa has three types of *śaktis* (potencies), they are – Lakṣmīs, who are consorts of Lord Viṣṇu in Vaikuṇṭha; the queens of Dvārakā; and the damsels of Vraja (*gopīs*). Amongst them all, the *gopīs* of Vraja are supreme. Śrī Kṛṣṇa Himself and His *kāya-vyūha* are *īśa-tattva* and all the *bhaktas* are *āvaraṇa-tattva* [that is, they are situated on all sides as a covering of *īśa-tattva*], therefore, they comprise His special potency. There seems to be an eternal oneness between the energy and the energetic when perceived from a non-dualistic approach, and the dualistic approach sets the perception of the energy as being eternally different (independent) from the energetic. Thus, the one complete truth manifests in diversity due to His inconceivable potency. This philosophical truth, in pursuance of the Vedānta, is called *acintya-bhedābheda-tattva* (the conception of simultaneous oneness and difference). The last section of this chapter describes the *svarūpa* (transcendental nature) and the glories of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

(*Amṛta-pravāha Bhāṣya*)

BEGINNING OF MAṄGALĀCARAṆA

(GENERAL INVOCATION TO ŚRĪ KṚṢṆA CAITANYA TATTVA) –

VERSE 1

বন্দে গুরুনীশভক্তানীশমীশাবতারকান্ ।
তৎপ্রকাশাংশ্চ তচ্ছক্তীঃ কৃষ্ণচৈতন্যসংজ্ঞকম্ ॥ ১ ॥

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñakam

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

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

SPECIAL INVOCATION TO THE DUAL WORSHIPABLE DEITIES; THE MANIFESTATION OF NITĀI AND GAURA, WHICH IS LIKE THE SIMULTANEOUS ARISING OF THE MOON AND SUN, AND WHO HAVE COME TO SHOWER MERCY ON ALL THE JĪVAS –

VERSE 2

বন্দে শ্রীকৃষ্ণচৈতন্যনিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শন্দৌ তমোনুদৌ ॥ ২ ॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śandau tamo-nudau

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

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

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

VERSE 3

যদদ্বৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মান্তর্যামী পুরুষ ইতি সোহস্যাংশবিভবঃ ।
যদৈশ্বর্যে পূর্ণো য ইহ ভগবান্ স স্বয়ময়ং
ন চৈতন্যাৎ কৃষ্ণজ্জগতি পরতত্ত্বং পরমিহ ॥ ৩ ॥

yad advaitam brahmopaniṣadi
tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa
iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aīśvaryaḥ pūrṇo ya iha
bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati
para-tattvaṁ param iha

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

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

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

VERSE 4

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুমুন্নতোজ্জ্বলসাং স্বভক্তিপ্রিয়ম্ ।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

anarpita-carīm cirāt
karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām
sva-bhakti-śriyam

hariḥ purāṭa-sundara-dyuti-
kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu
vaḥ śacī-nandanah

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

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

FROM ŚRĪ SVARŪPA GOŚVĀMĪ'S KADACĀ (DIARY) –

VERSE 5

রাধা কৃষ্ণপ্রণয়বিকৃতিহ্লাদিনীশক্তিরস্মা-
দেকাত্মানাবপি ভুবি পুরা দেহভেদং গতৌ তৌ ।
চৈতন্যাস্থং প্রকটমধুনা তদ্বয়ং চৈক্যমাশুং
রাধাভাবদ্যুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫ ॥

rādhā kṛṣṇa-praṇaya-vikṛtir
hlādinī śaktir asmād
ekātmānāv api bhuvi purā
deha-bhedaṁ gatau tau

caitanyākhyam prakāṣam adhunā
tad-dvayam caikyamāptam
rādhā-bhāva-dyuti-suvalitam
naumi kṛṣṇa-svarūpam

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

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

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

VERSE 6

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশো বানয়ৈবা-
স্বাদ্যো যেনাভূতমধুরিমা কীদৃশো বা মদীয়ঃ ।
সৌখ্যধগস্য মদনুভবতঃ কীদৃশং বেতি লোভা-
ভ্রমাব্যত্যঃ সমজনি শচীগভসিকৌ হরীন্দুঃ ॥ ৬ ॥

śrī-rādhāyāḥ prañaya-mahimā
kīdr̥śo vānayaivā-
svādyo yenādbhuta-madhurimā
kīdr̥śo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ
kīdr̥śam veti lobhāt
tad-bhāvādhyāḥ samajani
śacī-garbha-sindhau harīnduḥ

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

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

VERSE 7

সঙ্কর্ষণঃ কারণতোয়শায়ী
গর্ভোদশায়ী চ পয়োন্ধিশায়ী ।

শেষশ্চ যস্যংশকলাঃ স নিতা-
নন্দাখ্যরামঃ শরণং মমাস্তু ॥ ৭ ॥

saṅkarṣaṇaḥ kāraṇatośāyī
garbhodaśāyī ca payobdhiśāyī
śeṣaśca yasyāṁśakalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇam mamāstu

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

(1) HIS EXPANSION AS SAṅKARṢAṆA IN VAIKUṆṬHA –

VERSE 8

মায়াতীতে ব্যাপিবৈকুণ্ঠলোকে
পূর্ণৈশ্বর্যে শ্রীচতুর্ব্যূহমধ্যে ।
রূপং যস্যোদ্ভাতি সঙ্কর্ষণাখ্যং
তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৮ ॥

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvare śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye

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

(2) KĀRAṆODAŚĀYĪ VIṢṆU, THE ORIGINAL PURUṢA, WHO CASTS HIS GLANCE ON PRAKṚTI, AND AS THE SUPERSOUL IS THE CAUSE OF THE JĪVAS AND THE MATERIAL WORLD –

VERSE 9

মায়াভর্তাজাওসংঘাশ্রয়াঙ্গঃ
শেতে সাক্ষাৎ কারণাঙ্কোদধিমধ্যে ।
যস্যৈকাংশঃ শ্রীপুমানাদিদেব-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৯ ॥

*māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
 śete sākṣāt kāraṇāmbhodhi-madhye
 yasyaikāṁśaḥ śrī-pumān ādi-devas
 taṁ śrī-nityānanda-rāmaṁ prapadye*

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

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

VERSE 10

যস্য্যাংশাংশঃ শ্রীল গর্ভোদশায়ী
 যন্ত্রাভ্যজং লোকসংঘাতনালম্ ।
 লোকস্রষ্টুঃ সূতিকাদ্ব্যধাতুস্তং
 শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০ ॥

*yasyāṁśāṁśaḥ śrīla garbhoda-śāyī
 yan-nābhy-abjam loka-saṅghāta-nālam
 loka-sraṣṭuḥ sūtikā-dhāma dhātus
 taṁ śrī-nityānanda-rāmaṁ prapadye*

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

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

VERSE 11

যস্য্যাংশাংশঃ পরাত্মাখিলানাং
 পোষ্টা বিষ্ণুর্ভতি দুষ্কাক্ষিশায়ী ।
 ক্ষৌণীভর্তা যৎকলা সোহপ্যনন্ত-
 স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১১ ॥

*yasyāṁśāṁśaḥ parātmākṣhilānām
 poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
 kṣauṇī-bhartā yat-kalā so 'py anantas
 taṁ śrī-nityānanda-rāmaṁ prapadye*

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

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

ŚRĪ ADVAITA-TATTVA AND OBEISANCES UNTO HIM –

VERSE 12 - 13

মহাবিশ্বসৃজৎকর্তা মায়য়া যঃ সৃজতদঃ ।
তস্যাবতার এবায়মদ্বৈতাচার্য ঈশ্বরঃ ॥ ১২ ॥
অদ্বৈতং হরিণাদ্বৈতাদাচার্যং ভক্তিংশসনাং ।
ভক্তাবতারমীশং তমদ্বৈতাচার্যমাশ্রয়ে ॥ ১৩ ॥

*mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adah
tasyāvatāra evāyam
advaitācārya īśvarah

advaitam hariṇādvaitād
ācāryam bhakti-śamsanāt
bhaktāvatāram īśam tam
advaitācāryam āśraye*

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

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

VERSE 14

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপস্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ১৪ ॥

*pañca-tattvātmaṇi kṛṣṇam
bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam
namāmi bhakta-śaktikam*

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

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

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

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

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

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

OFFERING OBEISANCES TO HIS DESIRABLE PRESIDING DEITY OF SAMBANDHA –

VERSE 15

জয়তাং সুরতো পঙ্গোর্মম মন্দমতেগতি ।
মৎসর্বস্বপদান্তোজৌ রাখামদনমোহনৌ ॥ ১৫ ॥

*jayatām suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*

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

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

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

*paṅgo (sva-padbhayām nija-balena sthān-
āntara-gamane'samarthasya) manda-mateḥ
(viṣayāviṣṭa-syālpadhiyaḥ anyābhilāṣa-
karma-jñānādi sādhan-odyama-rahitasya-
aikāntinaḥ) mama gatī ('gamyate' iti gatīḥ
āśrayaḥ tathābhūtau) mat-sarvasva-padām-
bhojau (mama sarvasva-rūpe padāmbhoje
yayostau), suratau (dayālū mitho'tyant-
anuraktaū vā) rādhā-madana-mohanau (tattad-
abhidha-devau) jayatām (sarvot-karṣeṇa
varttetām).*

ŚLOKA BHĀVĀNUVĀDA:

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

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

OBEISANCES TO HIS DESIRABLE PRESIDING DEITY OF ABHIDHEYA –

VERSE 16

দীব্যদব্দারণ্যকল্পদ্রুমমাথঃ
শ্রীমদরত্নাগারসিংহাসনস্থে ।
শ্রীশ্রীরাধা-শ্রীলগোবিন্দদেবৌ
প্রেষ্ঠালীভিঃ সেব্যমানৌ স্মরামি ॥ ১৬ ॥

*divyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

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

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

Anubhāṣya:

divyad-vṛndāraṇya-kalpa-drumādhaḥ (divyati param-otrṣṭe manohare vṛndā-vipine kalpa vṛkṣasya adhomūle) *śrīmad-ratnāgāra-simhāsana-sthau* (parama-śobhamaya-ratnālay ābhyaṅtare ratna-simhāsan-āvasthitau) *preṣṭhālībhiḥ* (sevāparābhīḥ śrīrūpa-mañjaryādi-parivṛta-śrīlālītādi-priyanarma-sakhībhiḥ) *sevyamānau śrīśrīrādhā-śrīlagovinda-devau* [aham] *smarāmi*.

ŚLOKA BHĀVĀNUVĀDA:

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

OBEISANCES TO THE DESIRABLE PRESIDING DEITY OF PRAYOJANA –

VERSE 17

শ্রীমান্ রাসরসারম্ভী বংশীবটতটস্থিতঃ ।
কৰ্ষন্ বেণুস্বনৈর্গোপীর্গোপীনাথঃ শ্রিয়েংস্তু নঃ ॥ ১৭ ॥

*śrīmān rāsa-rasārambhī
vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ*

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

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

Anubhāṣya:

veṇu-svanaiḥ (vaṁśī-dhvanibhiḥ) *gopīḥ* (vraja-gopa-vadhūḥ) *karṣan* (kṛṣṇetara-vāsanāḥ śīthilikurvan grhāt vaṁśī-nināda-rūpa prema-rajju-balena ānayan) *śrīmān* (parama-śobhāmaya-vigrahaḥ) *rāsa-rasārambhī* (rāsarasa-pravartakaḥ) *vaṁśīvaṭa-taṭasthitaḥ* (vaṁśīvaṭa-tarormūle avasthitaḥ) *san svacchandan viharati saḥ* *gopīnāthaḥ naḥ* (asmākaṁ) *śriye* (prema-sampattiyai) *astu* (bhavatu).

ŚLOKA BHĀVĀNUVĀDA:

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

VERSE 18

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ১৮ ॥

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

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

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

THE THREE DESIRABLE WORSHIPABLE DEITIES OF GAUḌĪYA
VAIṢṆAVAS –

VERSE 19

এই তিন ঠাকুর গৌড়ীয়াকে করিয়াছেন আত্মসাৎ ।
এ তিনের চরণ বন্দোঁ, তিনে মোর নাথ ॥ ১৯ ॥

*ei tina ṭhākura gauḍīyāke
kariyāchena ātmasāt
e tiner carāṇa vandoñ,
tine mora nātha*

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

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

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

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

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

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

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

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

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

VERSE 20

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

*granthera ārambhe kari ‘maṅgalācaraṇa’
guru, vaiṣṇava, bhagavān, — tinera smaraṇa*

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

VERSES 21-22

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

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

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

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

INVOCATION BY THE AUTHOR IN THE FIRST FOURTEEN
VERSES –

VERSES 23-31

প্রথম দুই শ্লোকে ইষ্টদেব-নমস্কার ।
সামান্য-বিশেষরূপে দুই ত’ প্রকার ॥ ২৩ ॥
তৃতীয় শ্লোকেতে করি বস্তুর নির্দেশ ।
যাহা হইতে হয় পরতত্ত্বের উদ্দেশ ॥ ২৪ ॥
চতুর্থ শ্লোকেতে করি জগতে আশীর্বাদ ।
সর্বত্র মাগিয়ে কৃষ্ণচৈতন্য-প্রসাদ ॥ ২৫ ॥
সেই শ্লোকে কহি বাহ্যাবতার-কারণ ।
পঞ্চ ষষ্ঠ শ্লোকে কহি মূল-প্রয়োজন ॥ ২৬ ॥
এই ছয় শ্লোকে কৃষ্ণচৈতন্যের তত্ত্ব ।
আর পঞ্চ শ্লোকে নিত্যানন্দের মহত্ত্ব ॥ ২৭ ॥
আর দুই শ্লোকে অদ্বৈত-তত্ত্বাখ্যান ।
আর এক শ্লোকে পঞ্চতত্ত্বের ব্যাখ্যান ॥ ২৮ ॥
এই চৌদ্দ শ্লোকে করি মঙ্গলাচরণ ।
তঁহি মধ্যে কহি সব বস্তুনিরূপণ ॥ ২৯ ॥
সব শ্রোতা-বৈষ্ণবের করি নমস্কার ।
এই সব শ্লোকের করি অর্থ-বিচার ॥ ৩০ ॥
সকল বৈষ্ণব, শুন করি’ একমন ।
চৈতন্য-কৃষ্ণের শাস্ত্রে যেমত নিরূপণ ॥ ৩১ ॥

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

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

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

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

THE EXPLANATION OF THE ABOVE-MENTIONED
FOURTEEN VERSES BEGINS

THE EXPLANATION OF THE FIRST VERSE –

VERSES 32-33

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

*kṛṣṇa, gurudvaya, bhakta, avatāra, prakāśa
 śakti – ei chaya-rūpe kareṇa vilāsa
 ei chaya tattvera kari caraṇa vandana
 prathamē sāmānye kari maṅgalācaraṇa*

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

Anubhāṣya: It should be understood that the word 'gurudvaya' refers both to

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

VERSE 34

বন্দে গুরুনীশভক্তানীশমীশাবতারকান্ ।
তৎপ্রকাশাংশ তচ্ছক্তিঃ কৃষ্ণচৈতন্যসংজ্ঞকম্ ॥ ৩৪ ॥

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñakam

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

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

Anubhāṣya: This verse is composed by the author himself –

[grantha-kāraḥ kṛṣṇa-dāso'ham] gurun (vartma-pradarśaka-mantra-dātr-śikṣādātrṇ guru-gaṇān śrīnityānanda-raghunātha-rūpādīn) īśabhaktān (gaura-kṛṣṇa-sevakān śrīvāsādīn) kṛṣṇa-caitanya-saṁjñakam īśam (svayaṁ bhagavantam) īśāvatārakān (śrī advaitācāryādīn) tat-prakāśān (tasya caitanya-kṛṣṇasya prakāśān śrī nityānandādīn nija-gurun) tac-chaktiḥ (tasya gaura-kṛṣṇasya śaktiḥ-śrī gadādhara-dāmodara-jagadānanda-adīn) [abhinna-āvaraṇātma-tattvaṣaṭkān aham] vande.

ŚLOKA BHĀVĀNUVĀDA:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‘Tacchaktiḥ’: The Lord's energies who serve and worship Him, the energetic, belong to the category of ‘*śakti*’.

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

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

VERSE 35

মন্ত্রগুরু আর যত শিক্ষাগুরুগণ ।
তঁহঁর চরণ আগে করিয়ে বন্দন ॥ ৩৫ ॥

mantra-guru āra yata śikṣā-guru-gaṇā
tāṇhāra caraṇa āge kariye vandana

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

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

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

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

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

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

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

VERSES 36-42

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

নিত্যানন্দরায়—প্রভুর স্বরূপপ্রকাশ ।
 তাঁর পাদপদ্ম বন্দো যাঁর মুখিঃ দাস ॥ ৪০ ॥
 গদাধর পণ্ডিতাদি—প্রভুর নিজশক্তি ।
 তাঁ’ সবার চরণে মোর সহস্র প্রণতি ॥ ৪১ ॥
 শ্রীকৃষ্ণচৈতন্য প্রভু স্বয়ং ভগবান্ ।
 তাঁহার পদারবিন্দে অনন্ত প্রণাম ॥ ৪২ ॥

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

ĪŚA-BHAKTAS –

bhagavānera bhakta yata
śrīvāsa pradhāna
tānhāra caraṇa-padme
sahasra praṇāma

ĪŚĀVĀTĀRA –

advaita ācārya — prabhura
amśa-avatāra
tānra pāda-padme koṭi
praṇati āmāra

ĪŚA-PRAKĀŚA –

nityānanda-rāya — prabhura
svarūpa-prakāśa
tānra pāda-padma vando
yānra muṇi dāsa

ĪŚA-ŚAKTI –

gadādhara-pañḍitādi —
prabhura nija-śakti
tān’-sabāra caraṇe mora
sahasra praṇati

SVAYAM ĪŚĀVARA –

śrī-kṛṣṇa-caitanya prabhu
svayam-bhagavān
tānhāra padāravinde
ananta praṇāma

Translation: Śrī Rūpa, Śrī Sanātana,

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

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

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

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

VERSE 43

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

sāvarāṇe prabhure kariyā namaskāra
ei chaya teṅho yaiche — kariye vicāra

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

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

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

VERSE 44

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

yadyapi āmāra guru — caitanyera dāsa
tathāpi jāniye āmi tānhāra prakāśa

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

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

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

VERSE 45

গুরু কৃষ্ণরূপ হন শাস্ত্রের প্রমাণে ।
গুরুরূপে কৃষ্ণ কৃপা করেন ভক্তগণে ॥ ৪৫ ॥

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe

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

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

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

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

VERSE 46

(ŚRĪMAD-BHĀGAVATAM 11/17/27) –

আচার্য মাং বিজনীয়ান্নাবমন্যেত কহিচিৎ ।
ন মর্ত্যবুদ্ধাসুয়েত সর্বদেবময়ো গুরুঃ ॥ ৪৬ ॥

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

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

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

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

ācārya (guruṁ) mām (madīya-preṣṭham)
vijānīyāt, karhicit (kadāpi) na avamanyeta
(yatra kutra kāraṇodaye'pi na garhayet),
[yataḥ] guruḥ sarva-devamayah, [tam]

martya-buddhyā (aupādhika-jaḍa-deśakāla-pātrā-vacchinnadhiyā) na asūyeta (nija-prākṛta-jāḍyena matsaro bhūtvā ātma-samaṁ na bhāvayet).

ŚLOKA-BHĀVĀNUVĀDA:

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

MANU-SAMHITĀ (2/140) STATES –

*‘upanīya tu yaḥ śiṣyaṁ
veda-madhyāpaye-dvijah
sakalpaṁ sa-rahasyaṁ
tam-ācāryaṁ pracakṣate’*

‘One who gives a second birth to the disciple by bestowing the sacred thread (*upanayana saṁskāra*), gives him knowledge of the Vedas, and also imparts customary and extremely confidential knowledge is called *ācārya*.’

VĀYU PURĀṆA STATES –

*‘ācinoti yaḥ śāstrārtham-ācāre sthāpayaty-api
svayam-ācarate yasmād-ācāryastena kīrtitaḥ’*

‘One who establishes the teachings of the *śāstras* in the behavior of the disciple, and also follows it diligently himself is called *ācārya*.’

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

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

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

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

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

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

gurur-brahmā gurur-viṣṇuḥ

*gururdevo maheśvaraḥ
gurur-sākṣāt para-brahma
tasmai śrī-gurave namaḥ*

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

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

– (Śrī Bhaktivedānta Nārāyaṇa Gosvāmī)

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

VERSE 47

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

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

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

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

VERSE 48

ŚRĪMAD-BHĀGAVATAM (11/29/6)–

নৈবোপযন্ত্যপচিতিং কবয়ন্তবেশ
ব্রহ্মায়ুষাপি কৃতমৃদ্ধমুদঃ স্মরন্তঃ ।
যোহন্তবর্হিস্তনুভূতামশুভং বিধুষ-
ন্নাচার্য-চৈত্তবপুষা স্বগতিং ব্যনক্তি ॥ ৪৮ ॥

naivopayanty apacitim
kavayas taveṣa
brahmāyusāpi kṛtam
ṛddha-mudaḥ smarantaḥ
yo 'ntar bahiḥ tanu-bhṛtām
aśubham vidhunva-
nnācārya-caittya-vapuṣā
sva-gatiṁ vyanakti

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

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

Anubhāṣya: After hearing the *yoga-śāstras*

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

he īśa, tava kṛtaṁ (tvat-kṛtam-upakāraṁ) smarantaḥ (cintayantaḥ) ṛddha-mudaḥ (vardhita-param-ānandāḥ) kavayaḥ (vivekinaḥ) brahmāyusāpi (brahma-tulyam-āyusḥ) prāpya bhajanto'pi apacitiṁ (praty-upakāraṁ ānṛnyam) naiva upayanti (prāpnuvanti). [yataḥ] yaḥ (bhavān) bahiḥ ācārya-vapuṣā (mantra-guru-rūpeṇa śikṣā-guru-rūpeṇa vā) antaś-caitya-vapuṣā (antaryāmi-rūpeṇa) tanubhṛtām (śarīra-dhāriṇām jīvānām) aśubhaṁ (kṛṣṇetara viṣayā-bhiniveśam) vidhunvan (nirasyān) svagatiṁ (ātma-svarūpaṁ pāśadatva-lakṣaṇam gatiṁ) vyanakti (prakāśayati).

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSE 49

ŚRĪMAD BHAGAVAD-GĪTĀ (10/10)–

তেষাং সততযুক্তানাং ভজতাং প্রীতিপূর্বকম্ ।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ৪৯ ॥

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

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

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

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

teṣāṁ satata-yuktānām (nityameva matsevā-yog-ākāṅkṣi-nām) prīti-pūrvakam (ādareṇa) bhajatām (tyakt-ānyābhilāṣa-karma-jñānānām harisevā-ratānām) taṁ buddhi-yogaṁ dadāmi (teṣāṁ hr̥dvṛttiṣu ahameva udbhāvayāmi) yena te mām upayānti (labhante). (sa buddhi-yogaḥ svato'nyasmācca kutaścid-apyadhigantuma-śakyah, kintu madeka-deyastad-ekagrāhya iti bhāvah).

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 50

যথা ভগবান্ ব্রহ্মণে স্বয়মুপদিশ্যানুভবিতবান্ ॥ ৫০ ॥

yathā bhagavān brahmaṇe
svayam upadiśyānubhāvitavān

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

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

VERSE 51

ŚRĪMAD BHĀGAVATAM (2/9/30)–

জ্ঞানং পরমগুহ্যং মে যদ্বিজ্ঞানসমম্বিতম্ ।
সরহস্যং তদঙ্গং গ্রহণং গদিতং ময়া ॥ ৫১ ॥

jñānaṁ parama-guhyam
me yad vijñāna-samanvitam
sa-rahasyam tad-aṅgaṁ
ca grhāṇa gaditaṁ mayā

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

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

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

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

me (mama bhagavataḥ) jñānaṁ parama-guhyam (nirviśeṣa-brahma-jñānāderapi śreṣṭhatamaṁ) vijñāna-samanvitam (na kevalam madrūpasya jñānaṁ eva tubhyam dadāmi, api tu kārṣṇa-kṛṣṇa-vijñānen-ānubhavena yuktam) sarahasyam (tatrāpi rahasyam yat kimapyasti, tenāpi sahitaṁ prema-bhakti-rūpaṁ) tad-aṅgaṁ-ca (tasya rahasyasya aṅgaṁ śravaṇādi-bhakti-rūpaṁ sādhanā-bhakti-yogaṁ sambandha-jñānasya sahāyam) mayā gaditaṁ (tvayā aprṣṭhamapi etat trayam kṛpayaiḥ mayā, na tvanyena kathitaṁ sat) grhāṇa.

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

VERSE 52

ŚRĪMAD BHĀGAVATAM (2/9/31) –

যাবানহং যথাভাবো যদ্রপগুণকর্মকঃ ।
তথৈব তত্ত্ববিজ্ঞানমস্তু তে মদনুগ্রহাৎ ॥ ৫২ ॥

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

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

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

Anubhāṣya:

yāvān (yat pramāṇ-ākāraḥ, yādṛśa-sthauly-
akārśya-dairghya-tuṅgatā- vṛttatādyau-
citya-saṁniveśa-viśiṣṭāvayaḥ svarūpato
yat-parimāṇakaḥ), ahaṁ yathā-bhāvaḥ
(sattā yasyeti yallakṣaṇaḥ) ahaṁ yadrūpa-
guṇa-karmakaḥ (yāni rūpāni śyāmatva-
caturbhujatva-dvibhujatva-gauratva-
kṛṣṇatva-rāmatva-nṛsiṁhatvāḍīni, ye guṇāḥ
bhakta-vātsaly-ādyāḥ, yāni karmāṇi lakṣmī-
parigraha-govarddhano-ddharaṇāḍīni yasya
saḥ) tathaiva (tena sarveṇa prakāraṇaiva)
tattva-vijñānam (yathārthyanubhavaḥ) mad-
anugrahāt te (tava) astu. [sādhana-bhakti-
prema-bhaktayor-vṛddhi-tāratamyenaiva
madrūpa-guṇa-līlā-mādhuryā-nubhava-
tāratamye mat-svarūpād-adhikatama-
mādhuryaṁ parama-durlabhaṁ kṛṣṇa-
svarūpaṁ mām vraja-bhūmau tvaṁ sākṣād-
anubhaviṣyasi. etena catuḥ-ślokyā-rthasya
nirviśeṣa-paratvaṁ svayam-eva parāstam.

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 53

ŚRĪMAD BHĀGAVATAM (2/9/32)–

অহমেবাসমেবাগ্রে নান্যৎ যৎ সদসৎপরম্ ।
পশ্চাদহং যদেতচ্চ যোহবশিষ্যেত সোহস্ম্যাহম্ ॥ ৫৩ ॥

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

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

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

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

Anubhāṣya:

aham (aham-śabdena tad-vaktā mūrtta evocyate, na tu nirviṣeṣam brahma, tadaviśayatvāt; ātmajñānatvāt paryakatve tu tat-tvam-aśītivat tvamevāsīrityeva vaktum-upayuktatvāt. samprati bhavantam prati prādurbhāvann-asau parama manohara-śrīvighraho’ham) eva agre (śṛṣṭeḥ pūrvam mahā-pralaya-kālē’pi) āsam; anyat na (na kiñcit āsit, “vāsudevo vā īdamagra āsinna brahmā na ca śankarah”, “eko nārāyaṇa āsinna brahmā neśānah” ityādi-śrutibhyaḥ. vaikuṇṭha-tat-pārśad-ādīnām-api tad-upāṅga-tvād-aham-paden-aiva grahaṇam--rājā’sau prayātīti-vat); sadasat-param (sat kāryam asat kāraṇam tayoh param) yat (yad-brahma) tat anyat na (tanna matto’nyat; yadvā, tadānīm prapañce viṣeṣā-bhāvāt nirviṣeṣa-cinmātrā-kāreṇa, vaikuṇṭhe tu saviṣeṣa-bhagavad-rūpeṇa); paścāt (śṛṣṭer-anantaram-api) aham (evāsmi, vaikuṇṭhe tu bhagavad-ādyā-kāreṇa, prapañceṣu antaryāmyā-kāreṇa); yadetat (viśvam) tad-apy-aham-evāsmi (mad-ananya-tvān-madātmakam-eva) [tathā pralaye] yo’vaśiṣyeta so’ham evāsmi. [kālā-vyavacchinna-nitya-līlā-vigrahasya śrīkṛṣṇasya sarvakāle prakāṭatās-tīyarthah]

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 54

ŚRĪMAD BHĀGAVATAM (2/9/33)–

ঋতেহর্থং যৎ প্রতীয়তে ন প্রতীয়তে চাত্মনি ।
তদ্বিদ্যাদাত্মনো মায়াম্ যথাভাসো যথা তমঃ ॥ ৫৪ ॥

*ṛte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ*

Translation: Please refer to *Anubhāṣya*.

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

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

Anubhāṣya:

*artham (paramārthabhūtaṁ mām) ṛte (binā)
yat pratīyeta (matpratītau tat-pratīty-abhāvāt
matto bahireva yasya pratītir-ityarthah),
yaccātmani na pratīyeta (yasya ca mad-
āśrayatvaṁ binā svataḥ pratītir-nāstītyarthah),
tat (tathā-lakṣaṇaṁ vastu) ātmano (mama
parameśvarasya) yathābhāṣaḥ (ābhāso jyotir-
bimbasya svīya-prakāśādvya-vahita-pradeśe
kathāncid-ucchalita-praticchavi-viśeṣaḥ, sa yathā
tasmād-bahireva pratīyate, na ca tam binā
tasya pratītiḥ-tathā sā) yathā tamaḥ (‘tamaḥ-
śabdena tamaḥ-prāyaṁ varṇaśābalyamucyate
tad yathā tan-mūla-jyotiṣya-sadapi tad-
āśrayatvaṁ binā na sambhavati tadvaḍīyaṁ)
māyām (jīvamāyā-guṇamāyeti dvyātmikām
māyākhyā-śakti) vidyāt (jānīyāt)*

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

VERSE 55

ŚRĪMAD BHĀGAVATAM (2/9/34)–

যথা মহান্তি ভূতানি ভূতেশূচাবচেষু ।
প্রবিষ্টান্যপ্রবিষ্টানি তথা তেষু ন তেষহম্ ॥ ৫৫ ॥

*yathā mahānti bhūtāni
bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham*

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

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

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

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

Anubhāṣya:

*yathā mahānti bhūtāni (ākāśādīni)
uccāvaceṣu bhūteṣu (deva-manuṣya-
tiryagādiṣu) apraviṣṭāni (bahihsthitānyapi)
anupraviṣṭāni (antaḥsthitāni bhānti), tathā
[lokātīta-vaikuṇṭha-sthitatvena apraviṣṭo'pi]
aham teṣu (tattad-guṇa-vikhyāteṣu) nateṣu
(praṇata-janeṣu) praviṣṭo (hr̥di sthitaḥ)
[aham bhāmi antakaraṇeṣu darśanam
dātum; tathā apraviṣṭaḥ bahiḥ sthitaśca
teṣāṃ nayaneṣu sva-saundaryam-arpayitum,
nāsāsu sva-saurabhyam praveśayitum,
taiḥ sahokti-pratyuktī kurvan teṣāṃ
karṇeṣu sva-sausvaryāmṛtaṃ pūrayitum,
sparśan-āliṅganādi-dānais-teṣāmaṅgeṣu
svīyasaukumārya-mādhuryādikaṃ
cānubhāvayitumiti teṣu guṇātīta-bhakteṣu
antar-bahirmayā tyaktumaśakyeṣu āsaṅga-
sahitaiva mama kr̥ṣṇā. tadevaṃ teṣāṃ
tādṛg-ātmavaśa-kārīṇi prema-bhaktir-nāma-
rahasyamiti sūcitam].*

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 56

ŚRĪMAD BHĀGAVATAM (2/9/35)–

এতাবদেব জিজ্ঞাস্যং তত্ত্বজিজ্ঞাসুনাত্মনঃ ।
অস্বয়-ব্যতিরেকাভ্যাং যৎ স্যাৎ সর্বত্র সর্বদা ॥ ৫৬ ॥

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

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

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

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

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

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

Anubhāṣya:

ātmanah (mama bhagavataḥ) tattva-jijñāsunā
(svasya śreyah-sādhane yathārtham-
anubhavitum-icchunā) etāvadeva jijñāsyām
(śrīguru-caranebhyah śikṣaṇīyam) [kim tat]
yat (ekam-eva vastu) anvaya-vyatirekābhyām
(vidhi-niśedhābhyām) sarvadā sarvatra
syāt (iti). [svarg-āpavarga-premasu madhye
ātmanah śreyah kimiti praśne—premā tu svasyaiv-
ānvaya-vyatirekābhyām siddhayati, svarg-
āpavargo tābhyām tāvat na siddhataḥ. yathā—
jijñāsyēṣu madhye etāvadeva jijñāsyām, kim
tat? anvaya-vyatirekābhyām yogāyogābhyām
sambhoga-vipralambhābhyām yat syāt sarvatra
sarva-brahmāṇḍa-vartini śrī-vṛndāvanāḍau
dāsa-sakhi-guru-preyasīṣu sarvadā nityam-eva
mahāpralaya-samaye'pīti dāsyā-sakhyā-vātsalya-
śṛṅgāra-rasānām āsvādanam vyañjitam].

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 57

ŚRĪ KṚṢṆAKARṆĀMṚTA (1)–

চিন্তামণির্জয়তি সোমগিরিগুরুর্মে
শিক্ষাগুরুশ্চ ভগবান্ শিখিপিঞ্জ্রমৌলিঃ ।
যৎপাদকল্পতরুপল্লবশেখরেষু
লীলাস্বয়ম্বরাসং লভতে জয়াশ্রীঃ ॥ ৫৭ ॥

*cintāmaṇir jayati somagirir gurur me
śikṣā-guruḥ ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ*

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

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

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

me (mama) guruḥ (vartma-pradarśaka-śravaṇa-guruḥ) cintāmaṇiḥ jayati. [mantra guruḥ] somagiriḥ jayati. [caittyah] śikṣā-guruḥ śikhi-piñcha-mauliḥ (śikhi-piñchaireva mauliḥ śirobhūṣaṇaṁ yasya saḥ) bhagavān (vṛndāvana-candro) jayati. yat-pāda-kalpa-taru-pallava-śekhareṣu (yasya bhagavataḥ pādau eva kalpa-taru-pallavau tayo śekhareṣu pada-nakhāgreṣu) jayaśrīḥ (jayā cāsau śrīyaśceti mahā-lakṣmīḥ vṛndāvaneśvarīyarthah) līlā-svayaṁvara-rasaṁ (līlayā gāḍhā-nurāgeṇa yah svayaṁvaras-tad-rasaṁ sukhaṁ) labhate.

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

GRACE IN THE FORM OF INSTRUCTING SPIRITUAL MASTER –

VERSE 58

জীবে সাক্ষাৎ নাহি তাতে গুরু চৈত্বরূপে ।
শিক্ষাগুরু হয় কৃষ্ণ মহান্তস্বরূপে ॥ ৫৮ ॥

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

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

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

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

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

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

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

VERSE 59

ŚRĪMAD BHĀGAVATAM (11/26/26)–

ততো দুঃসঙ্গমুৎসৃজ্য সৎসু সজ্জিত বুদ্ধিমান্ ।
সন্ত এবাস্য ছিন্দন্তি মনোব্যাসঙ্গমুক্তিভিঃ ॥৫৯॥

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

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

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

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

tataḥ duḥsaṅgam (yoṣit-saṅga yoṣit-saṅgi-saṅgam ca) [dūre] utsrjya (vihāya) buddhimān (sadasad-vivekī) satsu (virakteṣu harijaneṣu) sajjeta (harijana-saṅgam sarvātmanā kuryāt). [yataḥ] santaḥ (sādhavaḥ) asya (viṣayā-bhiniviṣṭasya) mano-vyāsaṅgam (viruddhām-āsaktim) uktibhiḥ (sad-upadeśaiḥ) chindanti (nāśam kurvanti).

ŚLOKA-BHĀVĀNUVĀDA:

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

Bhagavān of those who are engrossed in sense gratification.

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

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

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

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

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

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

VERSE 60

ŚRĪMAD BHĀGAVATAM (3/25/25) –

সতাং প্রসঙ্গান্মম বীৰ্যসংবিদো
ভবন্তি হৃৎকর্ণরসায়নাঃ কথ্যঃ ।
তজ্জোষণাদাশ্বপবর্গবর্ত্তনি
শ্রদ্ধা রতিভক্তিরনুক্ৰমিষ্যতি ॥ ৬০ ॥

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

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

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

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

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

satām (harijanānām) prasaṅgāt (prakṛṣṭāt saṅgāt) mama vīrya-saṁvidāḥ (vīryasya samyag-vedanam yāsu tāḥ) hṛt-karṇa-rasāyanāḥ (hṛt-karṇayoḥ rasāyanāḥ śrotra-mano'bhīrāmāḥ sukhadāḥ) kathā bhavanti. tajjoṣaṇāt (tāsām joṣaṇāt sevanāt) apavarga-vartmani (apavargo'vidyā-nivṛttiḥ eva vartma yasmin tasmin harau) [prathamam] śraddhā [tataḥ] ratiḥ (bhāvaḥ, tataḥ) bhaktiḥ (prema) āśu (śīghram) anukramiṣyati (anukrameṇa bhaviṣyati). [prathamam śraddhā, tataḥ satsaṅgaḥ, saṅgāt tat-kathā-śravane tat-sevana-pravṛttiḥ bhajana-kriyā, tataḥ prakṛṣṭāt saṅgāt anartha-nivarttikāḥ kathāḥ, tatastā eva kathā niṣṭhā-mutpādayantyo man-māhātmya-vedanam yata-stathā-bhūtā bhavanti, tato ruci-mutpādayantyo hṛt-karṇa-rasāyanā bhavanti. tāsām kathānām joṣaṇāt prītyāsvādanāt bhagavati śraddhā āsaktir-bhāvaḥ premā anukramiṣyati].

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

VERSE 61

ঈশ্বরস্বরূপ ভক্ত-তঁার অধিষ্ঠান ।
ভক্তের হৃদয়ে কৃষ্ণের সতত বিশ্রাম ॥ ৬১ ॥

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

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

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

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

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

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

VERSE 62

ŚRĪMAD BHĀGAVATAM (9/4/68)–

সাধবো হৃদয়ং মহ্যং সাধূনাং হৃদয়ঙ্মহম্ ।
মদন্যন্তে ন জানন্তি নাহং তেভ্যো মনাগপি ॥ ৬২ ॥

*sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyaṁ te na jānanti
nāhaṁ tebhyo manāg api*

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

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

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

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

sādhavaḥ mahyaṁ (mama) hṛdayaṁ (prāṇa-tulyāḥ), sādhanām tu ahaṁ hṛdayam. te (sādhavaḥ) madanyat (mattaḥ anyat) na jānanti, aham (api) tebhyaḥ (sakāśāt) manāk (īṣat) anyat na [jānāmi, bhaktā-nām-aham-eva sarvātmanā sadā cintanīyaḥ, mamāpi mad-anuśīlan-aikaparāḥ sarvātmanā-śrita-padā bhaktāḥ sadā dhyeyāḥ].

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSE 63

ŚRĪMAD BHĀGAVATAM (1/13/10)–

ভবদ্বিধা ভাগবতাস্তীর্থভূতাঃ স্বয়ং প্রভো ।
তীর্থীকুব্ধন্তি তীর্থানি স্বান্তঃস্থেন গদাভূতা ॥ ৬৩ ॥

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā*

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

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

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

he prabho! bhavādrśāḥ tīrtha-bhūtāḥ bhāgavatāḥ (santaḥ) svāntaḥ-sthena (svasya antaḥ-sthitena) gadābhṛtā (bhagavatā viṣṇunā) tīrthāni (malina-jana-samparkena atīrthāni santi punaḥ) tīrthī-kurvanti (mahā-tīrthī-kurvanti) [bhavatāṅca tīrthāṇaṁ tīrthānām-eva bhāgyena].

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSE 64

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

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

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

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

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

TYPES OF LORD'S INCARNATIONS—

VERSES 65-67

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

īśvarera avatāra e-tina prakāra
amśa-avatāra, āra guṇa-avatāra

śaktyāveśa-avatāra — tṛtīya e-mata
amśa-avatāra — puruṣa-matsyādika yata

brahmā, viṣṇu, śiva — tina guṇāvatāre gaṇi
śakty-āveśa-avatāra pṛthu, vyāsa-muni

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

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

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

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

THE EXPANSIONS OF THE LORD CONCERNING DIFFERENT PASTIMES —

VERSE 68

দুইরূপে হয় ভগবানের প্রকাশ ।
একে ত' প্রকাশ হয়, আরে ত' বিলাস ॥ ৬৮ ॥

dui-rūpe haya bhagavānera prakāśa
eke ta' prakāśa haya, āre ta' vilāsa

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

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

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

two forms: *prakāśa* and *vilāsa*.

THE EXPANSIONS OF THE ĪŚVARA –

VERSES 69-70

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

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

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

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

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

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

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

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

VERSES 71-73

ŚRĪMAD BHĀGAVATAM (10/33/3-5)–

রাসোৎসবঃ সংগ্রবৃত্তো গোপীমণ্ডলমণ্ডিতঃ ।
যোগেশ্বরেণ কৃষ্ণেন তাসাং মধ্যে দ্বয়োদ্বয়োঃ ॥ ৭১ ॥
প্রবিশ্টেন গৃহীতানাং কণ্ঠে স্বনিকটং স্থিয়ঃ ।
যং মন্যেরন্নভবত্তাবদিমানশতসঙ্কুলম্ ॥ ৭২ ॥
দিবৌকসাং সদাৱাগমতৌৎসুক্যভূতান্নানাম্ ।
ততো দন্দুভয়ো নেদুর্নিপেতুঃ পুষ্পবৃষ্টয়ঃ ॥ ৭৩ ॥

rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena tāsāṁ
madhye dvayor dvayor
praviṣṭena grhītānām
kaṇṭhe sva-nikaṭaṁ striyaḥ
yaṁ manyeran nabhavat tāvad
vimāna-śata-saṅkulam
divaukasāṁ sa-dārāṇāmaty-
autsukya-bhṛtātmanām
tato dundubhayo nedur
nipetuḥ puṣpa-vṛṣṭayaḥ

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

Amṛta-pravāha Bhāṣya: Yogeśvara (Lord

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

Anubhāṣya:

*tāsām (maṇḍala-rūpeṇa avasthitānām)
dvayor-dvayor-madhye (ekaika-rūpeṇa)
praviṣṭena yaṁ (śrīkṛṣṇam) svanikaṭam
(svanikaṭastham) (māmeva āśliṣṭavān iti)
manyeraṇ, [tena] yogeśvareṇa kṛṣṇena
kaṇṭhe gr̥hitānām (ubhayataḥ ālīngitānām)
gopī-maṇḍala-maṇḍitaḥ (gopī-maṇḍalaiḥ
śobhamānaḥ) rāsotsavaḥ sampravṛtta. tāvat
(tat-kṣaṇam-eva) atyautsukya-bhṛtātmanām
(darśan-autsukyena ati-vyākula-manasām)
sadārā-nām (sastrīkānām) divaukasām
(devānām) vimāna-śata-saṅkulaṁ (vimāna-
śataiḥ saṅkulaṁ vyāpta saṅkirṇam) [nabhaḥ]
abhavat (babhūva). tato dundu-bhayaḥ
neduḥ, puṣpa-vṛṣṭayaḥ nipetuḥ.*

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 74

ŚRĪMAD BHĀGAVATAM (10/69/2)–

চিত্রং বর্তিতদেকেন বপুষা যুগপৎ পৃথক্ ।
গৃহেষু দ্ব্যষ্টসাহস্রং স্থিয় এক উদাবহৎ ॥ ৭৪ ॥

*citram bataitad ekena
vapuṣā yugapat pṛthak
gr̥heṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat*

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

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

Anubhāṣya:

*bata (aho) etat citram. ekaḥ (kṛṣṇaḥ) ekena
vapuṣā yugapat pṛthag gr̥heṣu dvayaḥ ṣṭa-
sāhasraṁ (ṣoḍaśa-sahasraṁ) striyaḥ (mahiṣīḥ)
udāvahat (upayeme).*

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSE 75

LAGHU-BHĀGAVATĀMṚTA, PŪRVA-KHAṇḍA, THE DESCRIPTION OF 'ĀVEŚA' (1/21) –

অনেকত্র প্রকটতা রূপসৈক্যস্য যৈকদা ।
সর্বথা তৎস্বরূপৈব স প্রকাশ ইতীর্যতে ॥ ৭৫ ॥

*anekatra prakṛtatā rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva sa prakāśa itīryate*

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

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

Anubhāṣya:

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

ŚLOKA-BHĀVĀNUVĀDA:

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

THE ĪŚA-VILĀSA –

VERSE 76

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

*eka-i vighraha yadi ākāre haya āna
aneka prakāśa haya, 'vilāsa' tāra nāma*

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

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

VERSE 77

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

স্বরূপমন্যাকারং যন্তস্য ভীতি বিলাসতঃ ।
প্রায়েণাত্মসমং শক্ত্যা স বিলাসো নিগদ্যতে ॥ ৭৭ ॥

*svarūpam-anyākāraṁ yat tasya bhāti vilāsataḥ
prāyeṇātma-samaṁ śaktyā sa vilāso nigadyate*

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

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

Anubhāṣya:

tasya (mūla-rūpasya) yat svarūpam anyākāraṁ (vilakṣaṇāṅga-sanniveśa), vilāsataḥ (līlā-viśeṣāt) prāyeṇa (kaiścid-guṇai-rūpādhikam) ātmasamaṁ (nija-mūla-rūpa-tulyam) śaktyā bhāti, sa vilāsaḥ nigadyate.

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSE 78

যেছে বলদেব, পরব্যোমে নারায়ণ ।
যেছে বাসুদেব প্রদ্যুম্নাদি সঙ্কর্যণ ॥ ৭৮ ॥

*yaiche baladeva, paravyome nārāyaṇa
yaiche vāsudeva pradyumnādi saṅkarṣaṇa*

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

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

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

ĪśA-ŚAKTI –

VERSES 79-80

ঈশ্বরের শক্তি হয় ত্রিবিধ প্রকার ।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৯ ॥

ব্রজে গোপীগণ আর সবাতে প্রধান ।
ব্রজেন্দ্রনন্দন যা’তে স্বয়ং ভগবান্ ॥ ৮০ ॥

*īśvarera śakti haya trividha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra*

*vraje gopī-gaṇa āra sabāte pradhāna
vrajendra-nandana yā’te svayam bhagavān*

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

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

VERSE 81

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

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

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

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

VERSE 82

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

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

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

VERSE 83

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

prathama śloke sāmānya maṅgalācaraṇa
dvitīya śloketē kari viśeṣa vandana

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

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

VERSE 84

বন্দে শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দৌ সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ শব্দৌ তমোনুদৌ ॥ ৮৪ ॥

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau

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

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

Anubhāṣya:

gauḍodaye (gauḍa-deśaḥ eva udayācalaḥ
tasmin) sahoditau (eka-kālē udayaṁ prāptau)
puṣpavantau (yugapat divākara-niśākarau,
ataḥ) citrau (āścaryau) śandau (kalyāṇa-
pradau) tamo-nudau (andhakāra-vināśakau)
śrī-kṛṣṇa-caitanya-nityānandau [aham] vande

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

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

VERSE 85

ব্রজে যে বিহরে পূর্বে কৃষ্ণ-বলরাম ।
কোটিসূর্য্যচন্দ্র জিনি দোঁহার নিজধাম ॥ ৮৫ ॥

vraje ye vihare pūrve kṛṣṇa-balarāma
koṭi-sūrya-candra jini donhāra nija-dhāma

‘GAUḌODAYE PUṢPAVANTAU’ –

VERSE 86

সেই দুই জগতেরে হইয়ে সদয় ।
গৌড়দেশে পূর্ব-শৈলে করিল উদয় ॥ ৮৬ ॥

sei dui jagatere haiye sadaya
gauḍadeśe pūrva-śaile karila udaya

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

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

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

VERSE 87

শ্রীকৃষ্ণচৈতন্য আর প্রভু নিত্যানন্দ ।
যাঁহর প্রকাশে সর্ব জগত আনন্দ ॥ ৮৭ ॥

*śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yānhāra prakāṣe sarva jagata ānanda*

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

‘TAMO-NUDAU’ AND ‘ŚANDAU’ –

VERSE 88

সূর্য্যচন্দ্র হরে যৈছে সব অন্ধকার ।
বস্তু প্রকাশিয়া করে ধর্মের প্রচার ॥ ৮৮ ॥

*sūrya-candra hare yaiche saba andhakāra
vastu prakāṣiyā kare dharmaera pracāra*

THE INDICATORS OF CAUSELESS MERCY –

VERSE 89

এই মত দুই ভাই জীবের অজ্ঞান ।
তমোনাশ করি’ করে বস্তু-তত্ত্বজ্ঞান ॥ ৮৯ ॥

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

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

THE MEANING OF ‘KAITAVA’ –

VERSE 90

অজ্ঞান-তমের নাম কহিয়ে ‘কৈতব’ ।
ধর্ম-অর্থ-কাম-বাঞ্ছা আদি এই সব ॥ ৯০ ॥

*ajñāna-tamera nāma kahiye ‘kaitava’
dharma-artha-kāma-vāñchā ādi ei saba*

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

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

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

VERSE 91

ŚRĪMAD BHĀGAVATAM (1/1/2) –

ধৰ্মঃ প্রোজ্জ্বিতকৈতবোহত্র পরমো নিৰ্ম্মৎসরাণাং সতাং
বেদাং বাস্তবমত্র বস্তু শিবদং তাপত্রয়োন্মূলনম্ ।
শ্রীমদ্ভাগবতে মহামুনিৰ্কৃতে কিংবা পৰৈরীশ্বরঃ
সদ্যো হৃদ্যবরুদ্ধ্যতেহত্র কৃতিভিঃ শুশ্রূষুভিত্তংক্ষণাৎ ॥৯১॥

*dharmah projjhita-kaitavo 'tra
paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śiva-dam
tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte
kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ
śuśrūṣubhis tat-kṣaṇāt*

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

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

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

Anubhāṣya:

mahā-munirkte (śrīnārāyaṇa-mahā-muniracite) atra śrīmad bhāgavate (śrīmati śobhāmāye bhāgavate) projjhita-kaitavaḥ (prakarṣeṇa ujjhitaṁ nirastaṁ kaitavaṁ dharmārtha-kāma-mokṣātmakam phalābhisandhi-lakṣaṇam kapaṭam yasmin saḥ kevala bhagavat-sevā-lakṣaṇaḥ) satām (hari-jānānām) nirmatsarāṇām (kāma-krodha-lobha-moha-mada-matsara-sūnyānām) paramaḥ (śreṣṭha, karma-jñāna-sāstra-nirāsa-paratvāt) dharmah [varṇitaḥ] atra (śrīmad-bhāgavate) tāpa-trayonmūlanam (ādhyātmik-ādhibhautik-ādhipaidvika-pāpa-vināśaka) śivadam (maṅgala-pradam) vāstavam (śaśvat pāramārthikam advayaṁ) vastu vedyam. atra (śrīmad-bhāgavate) śuśrūṣubhi (śrotu-icchadbhiḥ) kṛtibhiḥ (sukṛtivadhbhiḥ) hṛdi tat-kṣaṇāt sadyaḥ (kāla-vyavadhāna-rahitaḥ) īśvaraḥ avaruddhyate.

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

ŚRĪMAD BHĀGAVATAM (1/5/12) –

*naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad akāraṇam*

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

ŚRĪMAD BHĀGAVATAM (1/6/36) –

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

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

VERSE 92

তার মধ্যে মোক্ষবাঞ্ছা কৈতবপ্রধান ।
যাহা হৈতে কৃষ্ণভক্তি হয় অন্তর্ধান ॥ ৯২ ॥

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

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

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

VERSE 93

“প্র-শব্দেন মোক্ষাভিসন্ধিরপি নিরস্তং” ইতি ॥ ৯৩ ॥

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

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

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

VERSE 94

কৃষ্ণভক্তির বাধক—যত শুভাশুভ কৰ্ম্ম ।
সেহ এক জীবের অজ্ঞানতমো-ধৰ্ম্ম ॥ ৯৪ ॥

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

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

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

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

THE RESULT OF THE GRACE OF NITĀI AND GAURA –

VERSE 95

তাহার প্রসাদে এই তমো হয় নাশ ।
তমো নাশ করি’ করে তত্ত্বের প্রকাশ ॥ ৯৫ ॥

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

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

AN INTRODUCTION TO ABSOLUTE TRUTH (TATTVA-VASTU) –

VERSE 96

তত্ত্ববস্তু—কৃষ্ণ, কৃষ্ণভক্তি, প্রেমরূপ ।
নাম-সংকীৰ্ত্তন—সৰ্ব আনন্দস্বরূপ ॥ ৯৬ ॥

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

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

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

VERSES 97-98

সূর্য্য চন্দ্র বাহিরের তমঃ সে বিনাশে ।
বহির্বস্তু ঘট-পট-আদি সে প্রকাশে ॥ ৯৭ ॥

দুই ভাই হৃদয়ের ক্ষালি' অন্ধকার ।
দুই ভাগবত-সঙ্গে করান সাক্ষাৎকার ॥ ৯৮ ॥

*sūrya candra bāhirera tamaḥ se vināśe
bahir-vastu ghaṭa-paṭa-ādi se prakāśe
dui bhāi hṛdayera kṣālī' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra*

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

VERSES 99-100

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

দুই ভাগবতদ্বারা দিয়া ভক্তিরস ।
তাঁহর হৃদয়ে তাঁর প্রেমে হয় বশ ॥ ১০০ ॥

*eka bhāgavata baḍa — bhāgavata-śāstra
āra bhāgavata — bhakta bhakti-rasa-pātra
dui bhāgavata-dvārā diyā bhakti-rasa
tānhāra hṛdaye tānra preme haya vaśa*

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

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

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

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

VERSE 101

এক অদ্ভুত সমকালে দেঁহার প্রকাশ ।
আর অদ্ভুত—চিন্তাঘূহর তমঃ করে নাশ ॥ ১০১ ॥

*eka adbhuta sama-kāle deñhāra prakāśa
āra adbhuta — citta-guhāra tamaḥ kare nāśa*

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

VERSE 102

এই চন্দ্র সূর্য্য দুই পরম সদয় ।
জগতের ভাগ্যে গৌড়ে করিল উদয় ॥ ১০২ ॥

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

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

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

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

VERSE 103

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

sei dui prabhura kari caraṇa-vandana
yānhā ha-ite vighna-nāśa, abhīṣṭa-pūraṇa

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

VERSE 104

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

ei dui śloke kaila maṅgala-vandana
tṛtīya śloka artha śuna sarva-jana

Translation: I have invoked the benediction

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

VERSE 105

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

vaktavya-bāhulya, grantha vistārera ḍare
vistāre nā varṇi, sārārtha kahi alpākṣare

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

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

VERSE 106

“মিতঞ্চ সারঞ্চ বচো হি বাগ্মিতা” ইতি ॥ ১০৬ ॥

“*mitaṁ ca sārāṇ ca vaco hi vāgmitā*” iti

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

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

Anubhāṣya:

mitaṁca (prajalpa-rahitaṁ prayojana-
mātra) sārāṇca (uddeśaka) vacaḥ hi vāgmitā
(vākpatutā).

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSE 107

শুনিলে খণ্ডিবে চিত্তের অজ্ঞানাদি দোষ ।
কৃষ্ণে গাঢ় প্রেম হবে, পাইবে সন্তোষ ॥ ১০৭ ॥

śunile khaṇḍibe cittera ajñānādi doṣa
kṛṣṇe gāḍha prema habe, pāibe santoṣa

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

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

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FIRST CHAPTER

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

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

THUS ENDS THE ANUBHĀṢYA OF THE FIRST CHAPTER

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

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

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

THE SUBJECTS THAT WILL BE DISCUSSED IN THE BOOK –

VERSES 108-109

শ্রীচৈতন্য-নিত্যানন্দ-অদ্বৈত-মহত্ব ।
তঁর ভক্ত-ভক্তি-নাম-প্রেম-রসতত্ত্ব ॥ ১০৮ ॥

ভিন্ন ভিন্ন লিখিয়াছি করিয়া বিচার ।
শুনিলে জানিবে সব বস্তুতত্ত্বসার ॥ ১০৯ ॥

śrī-caitanya-nityānanda-advaita-mahattva
tānra bhakta-bhakti-nāma-prema-rasa-tattva

bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra

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

VERSE 110

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১০ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

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

Kṛṣṇadāsa is narrating Śrī Caitanya
Caritāmṛta.

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

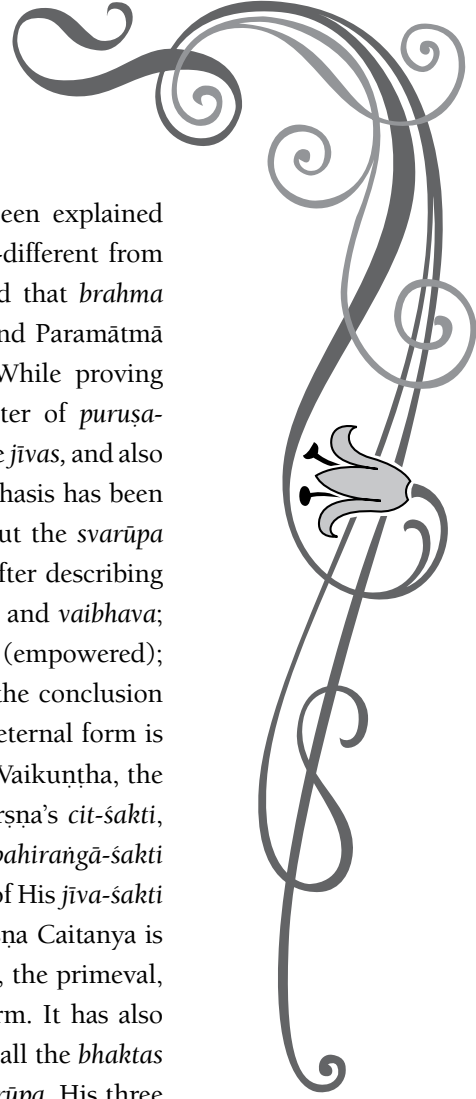
Chapter Two

SUMMARY OF THE SECOND CHAPTER



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

(*Amṛta-pravāha Bhāṣya*)



GLORIFICATION OF ŚRĪ GAURA THROUGH THE PRINCIPLES
OF BHAKTI —

VERSE 1

শ্রীচৈতন্যপ্রভুং বন্দে বালো হপি যদনুগ্রহাৎ ।
তরেন্নানামতগ্রাহব্যাপ্তং সিদ্ধান্তসাগরম্ ॥ ১ ॥

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

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

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

Anubhāṣya:

*yad-anugrahāt (yasya kṛpayā) bālo'pi
(anabhijño 'rbhako'pi) nānā-mata-grāha-
vyāptam (aulūkyā-jina-buddha-jaimini-
patañjali-gautama-kaṇāda-kapila-śaṅkara-
dattātreyā-kathita-mitho-vivadamāna-
nakramakara-pratima-jaḍa-svārtha-saṅkul-
a-mata-vāda-pūrṇam) siddhānta-sāgaram
(vicāra-samudram) taret (teṣām saṅkīrṇa-
mata-vādāni tṛṇi-kṛtya amalām kṛṣṇa-
caraṇam jānāti) [tam] śrīcaitanya-prabhum
[aham] vande.*

ŚLOKA-BHĀVĀNUVĀDA:

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

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

PRAYER FOR ŚRĪ KṚṢṆA CAITANYA'S MERCY FOR
PERFORMING KṚṢṆA-KĪRTANA —

VERSE 2

কৃষ্ণোৎকীৰ্তনগান-নৰ্তনকলা-পাথোজনি-ভ্রাজিতা
সদুত্তরাবলি-হংস-চক্র-মধুপাশ্ৰেণী-বিহারাস্পদম্ ।
কৰ্ণানন্দ-কলস্বনিবহতু মে জিহ্বা-মরুপ্রাঙ্গণে
শ্রীচৈতন্যদয়ানিধে তব লসল্লীলাসুখাস্বধুনী ॥ ২ ॥

*kṛṣṇotkīrtana-gāna-nartana-kalā-
pāthojani-bhrājita
sad-bhaktāvali-hamśa-cakra-madhupa-
śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me
jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-
līlā-sudhā-svardhuni*

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

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

flowing river is pleasing to everybody's ears.

Anubhāṣya:

he dayā-nidhe śrī-caitanya! kṛṣṇot-kīrtana-gāna-nartana-kalā-pātho-janibhrājītā (kṛṣṇasya nāma-rūpa-guṇa-līlādī-nām utkīrtanam uccair-bhāṣaṇam gānam narttanaṁ ca tadrūpāḥ kalāḥ tā eva pātho-janīni padmāni tair-bhrājītā śobhitā) sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihār-āspadam (haṁsa-cakravāka- bhramara-śreṇī-bheda-pratimānām bhāva-bhed-āvasthitānām sad-bhaktāvalīnām śuddha-bhakta-vṛndānām vihar-āspadam vilāsa-kṣetram, yasyām līlāyām śuddha-bhakta-vṛndānām param-āmodo bhavatīti bhāvaḥ) karṇ-ānandī-kala-dhvaniḥ (karṇ-ānandī bhaktānām karṇa-rasāyanah kala-dhvaniḥ haṁsa-cakravāka-bhramar-opama-hari-janaiḥ gīta-harilīlā- pravāhānāma-sphuṭa-madhura-ninādaḥ) [evam-bhūtā] tava lasal-līlā-sudhā-svardhunī (lasatī divyati gaura-līlā-rūpāmṛta-mayī svar-dhunī svar-gaṅgā mandakini) me (mama) jihvā-maru-praṅgaṇe (gaura-līlā-ras-āsvāda-vañcite rasa-varjite jihvā-rūpe nīvṛti) vahatu.

ŚLOKA-BHĀVĀNUVĀDA:

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

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

VERSE 3

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ৩ ॥

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

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

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

VERSE 4

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

trītiya śloka artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa

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

VERSE 5

যদ্বৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মাস্তর্যামী পুরুষ ইতি সোহস্যাংশবিভবঃ ।
যদৈশ্বর্যে পূর্ণো য ইহ ভগবান্ স স্বয়ময়ং
ন চৈতন্যাং কৃষ্ণগজ্জগতি পরতত্ত্বং পরমিহ ॥ ৫ ॥

yad advaitam brahmopaniṣadi
 tad apy asya tanu-bhā
 ya ātmāntar-yāmī puruṣa
 iti so 'syāṁśa-vibhavaḥ
 ṣaḍ-aiśvaryaiḥ pūrṇo ya iha
 bhagavān sa svayam ayam
 na caitanyāt kṛṣṇāj jagati
 para-tattvaṁ param iha

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

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

Anubhāṣya:

[*upaniṣadi (brahma-vidyābhidhāna-sarva-unnata-veda-sākhā-viśeṣe, upa-ni-pūrvakasya viśaraṇa-gaty-āvasādan-ārthasya ṣaḍlī-dhātoḥ kvip pratyayāntasy-edaṁ-tatra, upa-upa-gamya gurūpadeśāl-labdheti yāvat, upasthita-tvād-brahma-vidyām niścayena tan-niṣṭhatayā ye dṛṣṭ-ānuśravika-viśaya-vitṛṣṇāḥ santaḥ teṣāṁ saṁsārabhijasya sad viśaraṇa-katrī śithilayitrī avasādayitrī vināśayitrī brahma-gamayitrīti tatra)*].

yad advaitam (dvitīya-rahitam) brahma [abhidhiyate] tad-api asya (gaura-kṛṣṇasya) tanubhā (aprākṛta-dehasya kāntiḥ); yaḥ ātmā (paramātmā sarva-jīvādi-niyantā) antaryāmī puruṣaḥ so'sya aṁśa-vibhavaḥ (aiśvaryasy-ānyatamaḥ vibhūta-viśeṣaḥ); iha (asmin tattva-vicāre) yaḥ ṣaḍ-aiśvaryaiḥ

(ṣaḍbhiḥ samagr-aiśvarya-vīrya-yaśaḥ-śrī-jñāna-vairāgyaiḥ aiśvaryaiḥ prabhutvaiḥ) pūrṇaḥ (apekṣā-sūnyaḥ paripūrṇaḥ) saḥ ayam śrī-kṛṣṇa-caitanyaiḥ svayam bhagavān; iha (jagati tattva-vicāre kalau vā) caitanyāt kṛṣṇāt (kṛṣṇa-caitanyāt) param (anyat) para-tattvaṁ (śreṣṭh-āśrayaḥ) na (nā-stīty-arthaḥ). [jñāna-śāstra-prayojanam brahma-vastu, tathā yoga-śāstra-lakṣyaḥ paramātmā bhagavatā saha tattva-sāmye]pi adhikāra-ucita-dṛṣṭi-bhedena bhagavad-vigrahasya cit-prabhāṁśa-rūpa-puta-dvaya-mātram, na tu sampūrṇa-saviśeṣa-śaktimat svayam vastu yathā bhagavān].

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRHAD-GAUTAMĪYA-TANTRA STATES —

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

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

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

VIEWS ON TATTVA VASTU —

VERSES 6-7

ব্রহ্ম, আত্মা, ভগবান—অনুবাদ তিন ।
অঙ্গপ্রভা, অংশ, স্বরূপ—তিন বিধেয়-চিহ্ন ॥ ৬ ॥
অনুবাদ আগে, পাছে বিধেয় স্থাপন ।
সেই অর্থ কহি, শুন শাস্ত্রবিবরণ ॥ ৭ ॥

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

ŚRĪ KṚṢṆA AND ŚRĪ CAITANYA TATTVA —

VERSES 8-9

স্বয়ং ভগবান কৃষ্ণ, বিষ্ণু-পরতত্ত্ব ।
পূর্ণজ্ঞান পূর্ণানন্দ পরম মহত্ত্ব ॥ ৮ ॥
‘নন্দসূত’ বলি’ যাঁরে ভাগবতে গাই ।
সেই কৃষ্ণ অবতীর্ণ চৈতন্যগোসাঞি ॥ ৯ ॥

svayam bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva
‘nanda-suta’ bali’ yāṁre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāṇi

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

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

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

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

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

VIEWS ON BRAHMA, PARAMĀTMĀ, AND BHAGAVĀN –

VERSE 10

প্রকাশবিশেষে তেঁহে ধরে তিন নাম ।
ব্রহ্ম, পরমাত্মা আর স্বয়ং ভগবান্ ॥ ১০ ॥

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

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

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

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

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

ŚRĪMAD BHĀGAVATAM (1/2/11) –

VERSE 11

বদন্তি তত্ত্ববিদস্তত্ত্ব যজ্ঞজ্ঞানমদ্বয়ম্ ।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১১ ॥

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

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

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

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

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

*tattvavidah (tattvajñāḥ) tat [eva] tattvam
advayaṁ jñānaṁ (cid-eka-rūpaṁ) vadanti, yat
[advaya-jñānaṁ kvacit] brahma iti, [kvacit]
paramātmā iti, [kvacit] bhagavān iti ca
śabdayate (abhidhīyate; ayam-arthaḥ –
kevala-jñāna-vṛttyā advaya-jñāna-rūpaṁ
brahma, sac-cid-vṛttyā advaya-jñāna-rūpaḥ
paramātmā, sac-cid-ānanda-vṛttyā tad-
advaya-jñāna-rūpo bhagavān).*

ŚLOKA-BHĀVĀNUVĀDA:

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

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

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

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

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

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

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

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

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

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

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

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

carma-cakṣe dekhe yaiche
sūrya nirviṣeṣa
jñāna-mārge laite nāre
tānhāra viṣeṣa

VIEWS ON BRAHMA (1) –

VERSE 12

তাহার অঙ্গের শুদ্ধ কিরণ-মণ্ডল ।
 উপনিষদ্ কহে তাঁরে ব্রহ্ম সুনির্মল ॥ ১২ ॥

tānhāra aṅgera śuddha kirāṇa-maṇḍala
upaniṣad kahe tānre brahma sunirmala

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

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

VERSE 13

চর্মচক্ষে দেখে যৈছে সূর্য্য নির্বিশেষ ।
 জ্ঞানমার্গে লইতে নারে তাহার বিশেষ ॥ ১৩ ॥

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

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

BRAHMĀ SANHITA (5/40) –

VERSE 14

যস্য প্রভা প্রভবতো জগদণ্ডকোটি-
 কোটিবিশেষবসুখাদিবিভূতিভিন্নম্ ।
 তদ্ব্রহ্ম নিষ্কলমনন্তমশেষভূতং
 গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৪ ॥

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Translation: Please refer to *Anubhāṣya*.

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

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

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

jagadaṇḍa-koṭi-koṭiṣu (asamkhyā-brahmaṇḍeṣu) aśeṣa-vasudhādi-vibhūti-bhinnaṁ (ananta-brahmaṇḍādi-bhir-ākārā-bhi-vibhūti-bhir-bhinnaṁ labdha-pārthakyaṁ) [yat] niṣkalaṁ (nir-aṁśam akhaṇḍaṁ paripūrṇaṁ) anantaṁ (khaṇḍa-jñān-ātitaṁ) aśeṣa-bhūtaṁ (śimā-rahitaṁ) tad-brahma prabhavataḥ (prabhāva-viśiṣṭasya) yasya

(govindasya) prabhā (aṅga-kāntiḥ) tam ādi-puruṣaṁ govindaṁ ahaṁ bhajāmi.

ŚLOKA-BHĀVĀNUVĀDA:

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

VERSES 15-16

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

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

*koṭi koṭi brahmāṇḍe ye brahmera vibhūti
sei brahma govindera haya aṅga-kānti*

*sei govinda bhaji āmi, teṅho mora pati
tānhāra prasāde mora haya sṛṣṭi-śakti*

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

ŚRĪMAD BHĀGAVATAM (11/6/47) –

VERSE 17

বাতবসনা য় ঋষয়ঃ শ্রমণা উর্ধ্বমস্থিনঃ ।
ব্রহ্মাখ্যং ধাম তে যান্তি শান্তাঃ সন্ন্যাসিনোহমলাঃ ॥ ১৭ ॥

*vātavaśanā ya ṛṣayaḥ
śramaṇā ūrdhva-manthināḥ
brahmākhyāṁ dhāma te yānti
śāntāḥ sannyāsino 'malāḥ*

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

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

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

*vātavaśanāḥ (digambarāḥ vasaṇa-hīnāḥ)
śramaṇāḥ (śarīra-karṣaṇa-kāriṇāḥ bhikṣavaḥ)
urddha-manthināḥ (urddha-retasaḥ) śāntāḥ
(brahma-niṣṭhaika-dhiyah) amalāḥ (viṣaya-mala-varjitāḥ saṁnyāsinaḥ) te brahm-ākhyāṁ
(nirviṣeṣa-rūpaṁ) dhāma yānti (prāpnuvanti).*

ŚLOKA-BHĀVĀNUVĀDA:

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

(2) VIEWS ON PARAMĀTMĀ (SUPERSOUL) –

VERSE 18

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

*ātmāntaryāmī yāñre yoga-śāstre kaya
seha govindera aṁśa vibhūti ye haya*

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

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

VERSE 19

অনন্ত স্ফটিকে যৈছে এক সূর্য্য ভাসে ।
তৈছে জীবে গোবিন্দের অংশ প্রকাশে ॥ ১৯ ॥

*ananta sphatike yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāśe*

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

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

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

Amṛtānukāṇikā: The *aṁśa* of Śrī Govinda, the Paramātmā is one *vastu* and not two, but the *jīvas* are innumerable. Just as one sun appears as many when reflected in innumerable crystals, similarly, one Paramātmā manifests as the Supersoul in each of the countless *jīvas*. Here, the purpose of stating this example is only to explain the appearance of one object as many in the form of reflections, and thus, the example should not be applied in its entirety (that is, inference other than this should not be taken from this example). The various images of the sun, seen in the

innumerable crystals are just reflections and the reflection is not the actual *vastu*, the sun. However, Paramātmā does not manifest as a reflection in the heart of the *jīva*, He Himself manifests there. Even though one, He, with His inconceivable potency, resides in separate forms in the hearts of innumerable *jīvas*. The reflection of Paramātmā is not possible, for He is infinite. Reflection of a limited object is possible; however, a reflection of an infinite object is not possible.

There are innumerable *jīvas* like demigods, humans, birds, animals, and insects. For the purpose of *sṛṣṭi-līlā* (pastimes of this material world), this one Paramātmā resides in all the *jīvas* as Supersoul. On learning this, some may raise a doubt that the indwelling Paramātmā of each *jīva* is different. To remove that doubt this verse has been stated – Paramātmā is only one *vastu* and not many. Due to the karmic reactions, a *jīva* attains a material body, however, the presence of Paramātmā in the bodies of the *jīvas* is due to His *līlā* and not some kind of karmic reaction of His. Paramātmā does not have *karmas*, as He is beyond the modes of material nature. Also, Paramātmā has no connection with the material body of the *jīva*. He resides unattached in the bodies of the *jīvas* as Supersoul.

ŚRĪMAD BHAGVAD-GĪTĀ (10/42) –

VERSE 20

অথবা বহুনেতেন কিং জ্ঞাতেন তবর্জুন ।
বিষ্টভ্যাহমিদং কৃৎস্নমেকাশেন স্থিতো জগৎ ॥ ২০ ॥

*atha vā bahunaitena
kiṁ jñātena tavāṛjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

Translation: Arjuna, of what use to you is all this detailed knowledge? Just know this; merely by My one *amśa* (plenary portion), I pervade and sustain this entire universe.

Amṛta-pravāha Bhāṣya: O Arjuna! What to say more? I, by My one *amśa*, in the form of Paramātmā, enter and pervade this entire world.

Anubhāṣya: Śrī Bhagavān after describing His *vibhūti*s (opulence), in various ways is now revealing its essence –

athavā he arjuna, bahunā (bāhulyena prthak prthag-upadiśya-mānena) jñātena kiṁ [tava prayojanam-alam-ity-arthah], idaṁ (cid-acid-ātmaka) kṛtsnam (samagram) jagat ekāṁśena (prakṛtyādy-antaryāminā puruṣ-ākhyena amśena) viṣṭabhya (adhiṣṭhāna-tvāt vidhṛtya adhiṣṭhātṛtvād-adhiṣṭhāya, niyantṛtvān-niyamya vyāpakatvāt vyāpya) aham (bhagavān) sthitaḥ.

ŚLOKA-BHĀVĀNUVĀDA:

Or, O Arjuna! What is your objective behind seeking knowledge from multifarious instructions? I (Bhagavān), through my *amśa*, namely *puruṣa* incarnation as Supersoul [sustain *adhiṣṭhāna* (this entire universe), *adhiṣṭhita* (reside) being the *adhiṣṭhātā* (sustainer) of the same, regulate it as a controller, and pervade it all through] reside in this entire world comprising of *cit* (*jīvas*) and *acit* (inert elements).

ŚRĪMAD BHĀGAVATAM (1/9/42) –

VERSE 21

তমিমমহমজং শরীরভাজং
হৃদি হৃদি বিষ্টিতমাত্মকল্লিতানাম্ ।
প্রতিদৃশমিব নৈকধার্কমেকং
সমধিগতোহস্মি বিধূতভেদমোহঃ ॥ ২১ ॥

*tam imam aham ajam śarīra-bhājām
hr̥di hr̥di dhiṣṭhitam ātma-kalpitānām
prati-dṛṣam iva naikadhārkam ekam
samadhigato 'smi vidhūta-bheda-mohaḥ*

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

Amṛta-pravāha Bhāṣya: Bhīṣma said – “O Kṛṣṇa! Just as the sun appears as a different object to a different set of eyes, similarly, Your one *aṁśa*, the Paramātmā, being located in each *jīva*'s heart is presumed as different *tattvas*. But when the *jīva* understands that he is Yours, that is, he knows himself to be Your servitor, he comes out of the illusion of differentiation. I also understood Paramātmā to be your *aṁśa* and thus, becoming free from the illusion of differentiation, gained the knowledge that You are unborn.

Anubhāṣya: When Yudhiṣṭhira went to Bhīṣma for taking instructions on *dharma*, Śrī Kṛṣṇa, seated on Arjuna's chariot, also followed him. To take Bhīṣma's *darśana*, many *devarṣis* and *brahmaṛṣis* were also present there. After answering some questions of Yudhiṣṭhira, Bhīṣma, realizing his moment of departure was near, sang glories of Śrī Kṛṣṇa, who was standing in front of him. The above *śloka* is one of the *ślokas* spoken by Bhīṣma in Śrī Kṛṣṇa's glorification –

*[nānā-deśa-vasthitānām prāṇinām]
pratidṛṣam (avalokanam prati) [yathā]
ekam arkam iva naikadhā (adhiṣṭhāna-
bhedaṁ anekadhā dṛṣṭam) [tathā]
ātma-kalpitā-nām (ātmanā svayam-eva
kalpitā-nām) śarīra-bhājām hr̥di hr̥di
(prati-hṛdayam) dhiṣṭhitam (adhiṣṭhitam)
tam imam aham (śrī-kṛṣṇam) vidhūta-*

*bheda-mohaḥ (vidhūto dūri-kṛto bheda-
rūpo mohaḥ bhagavataḥ nāma-rūpa-guṇa-
līlā-bheda-rūpaḥ bhagavad-vigrahasya
prakāśa-vilāsa-mūrti-bhedena vyāpakatva-
sambhāvanā-janīta-nānā-tva-pratīti-
lakṣaṇaḥ mohaḥ yasya tathā-bhūtaḥ) aham
sama-dhi-gataḥ (samyaga-dhigataḥ prāptaḥ
asmi).*

ŚLOKA-BHĀVĀNUVĀDA:

Just as one sun appears differently situated to people at different locations, depending on their positioning, similarly, You, in Paramātmā form, residing in the hearts of the embodied souls, also appear to be different in each embodied *jīva*. However, I have overcome all illusions, such as Your name, form, qualities, and pastimes are different, or that there is a difference between Your *śrī-vigraha* and Your *prakāśa* and *vilāsa* forms, or Your various appearances – You being omnipresent, and have completely surrendered to You.

(3) VIEWS ON BHAGAVĀN –

VERSE 22

সেইত' গোবিন্দ সাক্ষাৎচৈতন্য গোসাঞি ।
জীব নিস্তারিতে এইছে দয়ালু আর নাই ॥ ২২ ॥

*seita' govinda sākṣāc caitanya gosāṇi
jīva nistārīte aiche dayālu āra nāi*

Translation: Śrī Govinda Himself is Śrī Caitanya Mahāprabhu; no one else is as merciful as Him in delivering the fallen *jīvas*.

Amṛta-pravāha Bhāṣya: Here, by the word 'sākṣāt' (personified), the author is revealing the principle that Śrī Kṛṣṇa Caitanya is Śrī Govinda Himself and not some *prakāśa* or *vilāsa vigraha* of Śrī Govinda.

Anubhāṣya: Śrī Caitanya Mahāprabhu is Śrī Govinda Himself. To prove the same, some scriptural evidence is being cited here –

CAITANYA-UPANIṢAD –

“*gaurah sarvātmā mahā-puruṣo
mahātmā mahā-yogī
tri-guṇātītaḥ sattva-rūpo
bhaktim loke kāśyati*”.

“Śrī Govinda, the all-pervading Paramātmā (Supersoul), saint, powerful mystic, beyond the three modes of material nature, *śuddha-sattva-svarūpa*, will appear as Śrī Gaura to enlighten the *jīvas* with *bhakti*.”

ŚVETĀŚVATARA-UPANIṢAD (6/7) –

“*tam īśvarāṇām paramam maheśvaram
tam devatānām paramam ca daivatam
patim patīnām paramam parastād
vidāma devam bhuvaneśam idyam*”

“The devotees say that we know that God who is the *nāyaka* (hero) of all the universes, is the supreme controller of the controllers like Śaṅkara and Brahmā. He is the most worshipable deity of even the demigods, the progenitor of all progenitors, and beyond the material nature.”

ŚVETĀŚVATARA-UPANIṢAD (3/12) –

“*mahān prabhur vai puruṣaḥ
sattvasy-aīṣaḥ pravartakaḥ
su-nirmalām imām prāptim
īśāno jyotir avyayaḥ*”

“By His causeless mercy, the all-pervading Supersoul in everyone’s heart, Śrīman Mahāprabhu, engages the living beings in the process by which they can attain the supremely flawless gem of His pure *bhakti*.”

MUṆḌAKA-UPANIṢAD (3/1/3) –

“*yadā paśyaḥ paśyate rukma-varṇam
kartāram īśam puruṣam brahma-yonim
tadā vidvān punya-pāpe vidhūya
nirañjanah paramam sāmyamupaiti*”

“The moment the *jīva* takes *darśana* of the Īśvara, it becomes wise, and leaves both the pious and sinful activities, becomes detached from this material body and material relationships, and attains the supreme *samtā* (equanimity or friendship). That Paramātmā has an attractive, golden complexion, He is the all-pervading *antaryāmī*, the creator of all universes, and is the father of even Brahmā.”

ŚRĪMAD BHĀGAVATAM (11/5/33-34) –

“*dhyeyam sadā paribhava-
ghnam abhīṣṭa-doham
tīrth-āspadam śiva-virīñci-
nutam śaranyam
bhṛtyārṭi-ham praṇata-pāla
bhavābhdhi-potam
vande mahā-puruṣa te
caraṇāravindam*

*tyaktvā sudustyaja-surepsita-
rājya-lakṣmīm
dharmiṣṭha ārya-vacasā
yad agād aranyam
māyā-mṛgaṁ dayitayepsitam
anvadhāvat
vande mahā-puruṣa te
caraṇāravindam*”

“O maintainer of those who have surrendered to You! O Supreme Personality, Mahāprabhu! I worship Your lotus feet. You are the eternal object of meditation, the conferrer of *kṛṣṇa-prema*, the shelter of the holy places like Śrī Gauḍa-maṇḍala, Śrī Kṣetra-maṇḍala, Śrī Vraja-maṇḍala,

object of glorification of Śrī Advaitācārya (the incarnation of Śiva) and Śrī Haridāsa Ṭhākura (the incarnation of Brahmā), the destroyer of the misery of Your servitor *brāhmaṇa* suffering from leprosy, like the ship which delivered Sārvabhauma and Pratāparudra through the sea of the desire of liberation and material enjoyment.

The words (curse) of the *brāhmaṇa* were that the comforts of Your family-life shall be destroyed. To honor the words of that *brāhmaṇa*, Śrī Caitanya Mahāprabhu went in the forest, renouncing a kingdom desired even by the demigods, and Lakṣmī in the garb of Viṣṇupriyā, separation from whom is even more difficult than parting from one's life. In the forest, with the desire to deliver, He ran after all the deer searching for a wife, son, wealth, etc., the various forms of *māyā* (deer here represents those attached to their family and wealth, etc.). I worship the lotus feet of Śrī Mahāprabhu, the most merciful, capable of drowning those, fallen into the sea of the material world, into the ocean of *prema*, using the pretext of an embrace.”

IN ŚRĪMAD BHĀGAVATAM (7/9/38), PRAHALĀDA SAYS –

“*itthaṁ nṛ-tiryag-ṛṣi-deva jhaṣāvātāirair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channah kalau yad abhavas tri-yugo 'tha sa tvam*”

“O Puruṣottama! In this way, You take different incarnations like that of a human, an animal, a bird, a great sage, a demigod, and a fish to maintain the entire creation in different planetary systems and to annihilate the demoniacs. Through these incarnations, You protect the respective *dharma* of that *yuga* (age). However, in the age of Kali, You descend as a secret incarnation and are therefore known as ‘Triyuga’ also.”

The secret incarnation here indicates the incarnation of Śrī Caitanya Mahāprabhu.

IN KṚṢṆA-YĀMALA, IT IS SAID –

“*punya-kṣetre nava-dvīpe bhaviṣyāmi śacī-sutaḥ*”

“I shall appear as Śacīnandana in the holy land of Navadvīpa.”

IN BRAHMA-YĀMALA, IT IS SAID –

“*atha vāhaṁ dharādhāmnī
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyāṁ ca bhaviṣyāmi
kalau saṅkīrtan-āgame*”

“At the commencement of the *saṅkīrtana* movement in the age of Kali, I will descend to the earth, at Śrī Māyāpura, in disguise as My own dear devotee.”

IN VĀYU PURĀṆA, IT IS SAID –

“*kalau saṅkīrtan-ārambhe
bhaviṣyāmi śacī-sutaḥ
svarṇa-dyutiṁ samāsthāya
navadvīpe janāśraye*”

“To start the *saṅkīrtana* movement, I, with golden complexion, shall appear at a place known Navadvīpa, as the son of Śacī Devī.”

IN ANANTA-SĀMĪHITĀ, IT IS SAID –

“*ya eva bhagavān kṛṣṇo
rādhikā-prāṇa-vallabhah
sṛṣṭy ādau sa jagan-nātho
gaura āsīn maheśvari*”

Lord Śiva spoke to Pārvatī: “O Maheśvari! The Supreme Lord who was famous from the beginning of creation by the name of Jagannātha, and who appeared during Dvāpara-yuga as Svayam Bhagavān Kṛṣṇa-candra, the beloved of Śrīmatī Rādhikā; that same ancient Puruṣottama Lord will

appear as Gaurāṅga to bestow *prema-bhakti* to the world.”

Further, there is more evidence. The evidence from this work (*Śrī Caitanya Caritāmṛta*) have not been cited for they will not serve the purpose.

ŚRĪ NĀRĀYAṆA, THE RULER OF THE SPIRITUAL SKY, HAS BEEN DESCRIBED BY ALL THE ŚĀSTRAS –

VERSES 23-24

পরব্যোমেতে বৈসে নারায়ণ নাম ।
ষড়ৈশ্বর্যপূর্ণ লক্ষ্মীকান্ত ভগবান্ ॥ ২৩ ॥
বেদ, ভাগবত, উপনিষদ, আগম ।
‘পূর্ণতত্ত্ব’ যাঁরে কহে, নাহি যাঁর সম ॥ ২৪ ॥

*para-vyomete baise nārāyaṇa nāma
ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān
veda, bhāgavata, upaniṣad, āgama
‘pūrṇa-tattva’ yānre kahe, nāhi yānra sama*

Translation: The one who is known as Śrī Nārāyaṇa, full of six opulences, is the Lord of Lakṣmī and lives in Paravyoma (Vaikuṇṭha). He is called ‘pūrṇa-tattva’ (Absolute Truth) by Vedas, Bhāgavatam, Upaniṣads, and Āgamas and no one is equal to Him.

Anubhāṣya: According to *Rk-saṁhitā* – “Just as the eyes get the capability to see everywhere only when the sun arises, similarly, the intelligent people eternally realize the Supreme abode of Śrī Viṣṇu.” King Nimi inquires from Navayogendras in *Śrīmad Bhāgavatam* – “O great Sages! You are the best among the *brahma-jñānis* (knowers of the transcendental truth) and thus you are capable of describing the *svarūpa* of vastu named Nārāyaṇa, *brahma*, and *Paramātmā*.” Sage Pippalāyana said – “O king! One who is the cause of creation, maintenance, and annihilation of this

world but who Himself is without any cause, He is Nārāyaṇa. One who is all-pervading, eternally present during the *svapna* (dreaming), *jāgrata* (awake), *suṣupti* (the deep sleep), and the *samādhi* (deep meditation) state, He is *brahma*. One who enlivens the body, senses, life force, and mind, and engages them in different activities is known as *Paramātmā*.”

Śrī Nārāyaṇopaniṣada which comes under *Atharva-Veda* states – “Śrī Nārāyaṇa is the creator of everything, everything is maintained by Him, and everything becomes annihilated in Him, and thus Nārāyaṇa is eternal. All the universes that have been created or will get created are *nārāyaṇamaya* (pervaded by Nārāyaṇa). Nārāyaṇa is the God with *viśuddha-sattva-vigraha*, He is one without a second, and there is no one equal to Him.”

DIFFERENT REALIZATIONS RESULTING FROM DIFFERENT PHILOSOPHIES, DIFFERENT RESULTS FROM DIFFERENT PATHS –

VERSE 25

ভক্তিরযোগে ভক্ত পায় যাঁহর দর্শন ।
সূর্য যেন সবিত্রহ দেখে দেবগণ ॥ ২৫ ॥

*bhakti-yoge bhakta pāya yānhāra darśana
sūrya yena savigraha dekhe deva-gaṇa*

Translation: Just as the demigods see the personal form of the sun, similarly, only the devotees through *bhakti-yoga* can see the four-handed form of Śrī Nārāyaṇa.

VERSE 26

জ্ঞানযোগমার্গে তাঁরে ভজে যেই সব ।
ব্রহ্ম-আত্মারূপে তাঁরে করে অনুভব ॥ ২৬ ॥

*jñāna-yoga-mārgē tānre bhaje yei saba
brahma-ātma-rūpe tānre kare anubhava*

Translation: Those following the path of *jñāna*, can only realize His formless

effulgence called *brahma*, and those on the path of *yoga* can only realize His Paramātmā form.

Amṛta-pravāha Bhāṣya: It is not possible to take *darśana* of Bhagavān's eternal *vigraha* through the material senses or the path of *jñāna*. Only through *bhakti-yoga*, that is, through the mood to serve, the devotees are capable of taking His *darśana*. For example, just as the sun-god is also having a *vigraha* (personal form), however, his form can not be seen by the common material eyes or the eyes of the *asuras*. The *divya* (transcendental) eyes of the demigods can penetrate through the sun's web of rays to take the *darśana* of his *vigraha*. Those who aim for Bhagavān, through the path of *jñāna* or path of *yoga* can only realize the *brahma*, effulgence of the Lord's eternal *vigraha*, and Paramātmā, His *aṁśa*, respectively. They are not eligible to take *darśana* of the eternal transcendental *vigraha* of Śrī Bhagavān.

VERSE 27

উপাসনা-ভেদে জানি ঈশ্বর-মহিমা ।
অতএব সূর্য্য তাঁর দিয়েত উপমা ॥ ২৭ ॥

upāsana-bhede jāni īśvara-mahimā
ataeva sūrya tāra diyeta upamā

Translation: Different glories of the Īśvara can be known through different modes of worship, as has been illustrated by the example of the sun.

(A) EVEN THOUGH ŚRĪ KṚṢṆA AND NĀRĀYAṆA ARE NON-DIFFERENT, THEY HAVE DIFFERENCES BASED ON LĪLĀS THEY PERFORM-

VERSES 28-29

সেই নারায়ণ কৃষ্ণের স্বরূপ অভেদ ।
একই বিগ্রহ, কিন্তু আকার বিভেদ ॥ ২৮ ॥

ইহেঁ ত' দ্বিভুজ, তিহেঁ ধরে চারি হাত ।
ইহেঁ বেণু ধরে, তিহেঁ চক্রাদিক সাথ ॥ ২৯ ॥

sei nārāyaṇa kṛṣṇera svarūpa abhedha
eka-i vighraha, kintu ākāra vibhedha

inho ta' dvi-bhuja, tiṇho dhare cāri hātha
inho veṇu dhare, tiṇho cakrādika sātha

Translation: That Nārāyaṇa and Śrī Kṛṣṇa are identical in *svarūpa*, that is, they are non-different. Both are the same *vighraha* (Personality), however, their bodily features are different. Śrī Kṛṣṇa has a two-handed form and holds a *vaṁśī* (flute) in His hands and Nārāyaṇa is having a four-handed form and holds a conch shell, disc, etc., in His hands.

VERSE 30

ŚRĪMAD BHĀGAVATAM (10/14/14) –

নারায়ণস্বং ন হি সর্বদেহিনা-
মাত্মাস্যধীশাখিললোকসাক্ষী ।
নারায়ণোহঙ্গং নরভূ-জলায়না-
ভুচ্চাপি সত্যং ন তবৈব মায়ী ॥ ৩০ ॥

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ngam nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

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

Amṛta-pravāha Bhāṣya: (Brahmā said to Bhagavān Śrī Kṛṣṇa) — “O Adhīśa (Lord)! You are the witness of all the creation. When You are the soul, the most prized possession of the *jīvas*, then are You not, therefore my father, Nārāyaṇa? ‘*Narajāta jala*’ which means water is created by ‘Nara’ (Kāraṇābhdhīśāyī Nārāyaṇa) and thus is also known as ‘Nāra’, and one who lies (*ayana*) in that is known as Nārāyaṇa. He is

Your *aṁśa*. All Your *aṁśas* Kāraṇābdhiśāyī, Kṣīrodaśāyī, and Garbhodaśāyī are not controlled by *māyā*. They all are the Absolute Truth — controllers of *māyā* and beyond *māyā*.”

Anubhāṣya: Brahmā had stolen all the calves of Śrī Kṛṣṇa, and soon after realizing Śrī Kṛṣṇa's *tattva*, he spoke this verse in his prayers to Śrī Kṛṣṇa –

he adhīsa (puruṣā-vatāra-trayād-adhik-aiśvarya-sampanna), na hi [kim] tvam nārāyaṇaḥ (nārasya ayanam pravṛttir-yasmāt saḥ); sarva-dehinām (sarva-prāṇinām) ātmā tvam nārāyaṇaḥ (nāram jīva-samūhaḥ ayanam āśrayo yasya saḥ tṛtīya puruṣāvatāraḥ kṣīrodaka-sthaḥ) asi (bhavasi); akhila-loka-sākṣī (samasty-antaryāmi) tvam nārāyaṇaḥ (nāram ayase jānāsi dvitīya-puruṣā-vatāraḥ garbhodaka-sthaḥ) asi; nara-bhū-jalāyanāt (narāt paramātmanah udbhūtāḥ ye arthāḥ catur-vimśati-tattvāni, tathā narāt jātam yat jalam tadayanāt yah prasiddhaḥ ādi-puruṣāvatāraḥ kāraṇodaka-sthaḥ) nārāyaṇaḥ saḥ api tava aṅgam (aṁśaḥ), tacca api satyam [eva], na tu māyā (na māyika-vada-nityam). [avatāre'pi tvayi tava cinmaya-kalevarasya sparśane māyā asamarthā, he kṛṣṇa! tvam mūla-nārāyaṇaḥ, puruṣādy-avatārāste aṁśā, tvam-eva aṁśīti, te'vatārā aṅgāḥ, tvam-evāṅgīti me matiḥ].

ŚLOKA-BHĀVĀNUVĀDA:

O Adhīsa! More opulent than the three *puruṣāvatāras* are You not Nārāyaṇa, the originator of the *puruṣāvatāras*? You are the soul of all beings, the shelter of all the *jīvas*, the third *puruṣāvatāra* Kṣīrodaśāyī Nārāyaṇa; You are Garbhodaśāyī Nārāyaṇa, the Supersoul of the entire universe and the witness of all its *jīvas*. You are ‘Nara’ meaning Paramātmā, from whom manifest the twenty-four elements like water, and earth, which form the foundation of the material world. Also, You lie down in the

water generated from ‘Nara’ as the famous first *puruṣa*, Kāraṇodakaśāyī; in other words, these Nārāyaṇa are also your *aṁśas*. They (Nārāyaṇa) are also eternal, not temporary like material objects. [*māyā* is unable to touch even the transcendental *vigraha* of Your incarnations. O Śrī Kṛṣṇa! You are primordial Nārāyaṇa. *Puruṣa* and other incarnations are Your *aṁśas* and You are the *aṁśī*. Those incarnations are Your *aṅgas* and You are their *aṅgī*, this is my opinion.]

THE DESCRIPTION OF THE VERSE —

VERSE 31

শিশু বৎস হরি' ব্রহ্মা করি অপরাধ ।
অপরাধ ক্ষমাইতে মাগেন প্রসাদ ॥ ৩১ ॥

*śiśu vatsa hari' brahmā kari aparādha
aparādha kṣamāite māgena prasāda*

Translation: Brahmā had committed an offense by stealing the cowherd boys and the calves, and to atone for that offense Brahmā is praying for forgiveness and His mercy.

ŚRĪ KṚṢṆA IS THE PRIMORDIAL NĀRĀYAṆA AND THUS ALL PURUṢĀVATĀRAS RESIDE IN HIM—

VERSES 32-33

তোমার নাভিপদ্ম হৈতে আমার জন্মোদয় ।
তুমি পিতা-মাতা, আমি তোমার তনয় ॥ ৩২ ॥
পিতা-মাতা বালকের না লয় অপরাধ ।
অপরাধ ক্ষম, মোরে করহ প্রসাদ ॥ ৩৩ ॥

*“tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya*

*pitā-mātā bālakera nā laya aparādha
aparādha kṣama, more karaha prasāda”*

Translation: Brahmā said — “I was born from the lotus which emanated from

Your navel, therefore, You are both my father and mother, and I am Your son. Father-mother never take the offense of their child (son), therefore, You may please forgive my offenses, and bestow Your mercy upon me.”

VERSE 34

কৃষ্ণ কহেন—ব্রহ্মা, তোমার পিতা নারায়ণ ।
আমি গোপ, তুমি কৈছে আমার নন্দন ॥ ৩৪ ॥

*kṛṣṇa kahena — “brahmā,
tomāra pitā nārāyaṇa
āmi gopa, tumi kaiche
āmāra nandana”*

Translation: Śrī Kṛṣṇa after listening to Brahmā said — “O Brahmā! Nārāyaṇa is your father, I am just a *gopa*, how can you be My son?”

VERSES 35-39

ব্রহ্মা বলেন,—“তুমি কিনা হও নারায়ণ ।
তুমি নারায়ণ—শুন তাহার কারণ ॥ ৩৫ ॥

প্রাকৃতপ্রাকৃত-সৃষ্টে যত জীব রূপ ।
তাহার যে আত্মা তুমি মূল-স্বরূপ ॥ ৩৬ ॥

পৃথ্বী যৈছে ঘটকুলের কারণ আশ্রয় ।
জীবের নিদান তুমি, তুমি সর্বাশ্রয় ॥ ৩৭ ॥

‘নার’-শব্দে কহে সর্বজীবের নিচয় ।
‘অয়ন’-শব্দেতে কহে তাহার আশ্রয় ॥ ৩৮ ॥

অতএব তুমি হও মূল নারায়ণ ।
এই এক হেতু, শুন দ্বিতীয় কারণ ॥ ৩৯ ॥

*brahmā balena, — “tumi kinā hao nārāyaṇa
tumi nārāyaṇa — śuna tāhāra kāraṇa*

*prākṛtāprākṛta-sṛṣṭye yata jīva rūpa
tāhāra ye ātmā tumi mūla-svarūpa*

*pṛthvī yaiche ghaṭa-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya*

*‘nāra’-śabde kahe sarva jīvera nicaya
‘ayana’-śabdete kahe tāhāra āśraya*

*ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitiya kāraṇa*

Translation: Brahmā said again — “Are You not Nārāyaṇa? You certainly are Nārāyaṇa, kindly listen to the reasoning. All the *jīvas*, both in the material and spiritual worlds, are born of You. You are their ultimate source. Just as the earth is the cause and the shelter of the earthen pots, similarly, You are the root cause and shelter of all the *jīvas*. The word ‘*nāra*’ means the multitude of all the *jīvas* and the word ‘*ayana*’ means their refuge. Therefore, You are primordial Nārāyaṇa (*nāra* + *ayana*). Now, You may please listen to the second reason.

Amṛta-pravāha Bhāṣya: This material world comes under the *māyā-prakṛti*. *Gītā* (7/4) states — “*bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca, ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*.” — “Mind, intelligence, and false ego, the subtle material elements, and earth, etc., the five gross material elements together are material or inert. *Śuddha jīva* (*jīva* in the pure state of existence) and the *cit-jagat* are transcendental. You are the soul of both types of *jīvas*, *baddha* and *śuddha jīvas* in both the worlds, material and transcendental, and therefore You are their originator. Just as the earth is the cause (clay is part of the earth) and the shelter (place of existence) of the earthen pots, similarly, You too are the solitary cause and shelter of all the *jīvas*.

Anubhāṣya: The various things emanating from the material modes are inert. However, in the transcendental world where a variety of eternal transcendental loving pastimes take place, there is no influence of the material modes. In the transcendental

world, the liberated *jīvas* are absorbed in the services of Śrī Kṛṣṇa. Under the control of time and influenced by the three material modes, the *baddha-jīvas* are situated in this material creation. In the transcendental world, the liberated *jīvas* are eternally absorbed in the bliss of serving Śrī Kṛṣṇa and the conditioned *jīva* is always under happiness or distress as a fruit of his previous activities. It is Saṅkarṣaṇa who is the originator of both conditioned and liberated souls. It means that the various *jīvas* who have manifested from His *tatasthā-śakti* are situated differently in different forms as either *sevānmukha* (eager to serve Śrī Kṛṣṇa) or *sevāvimukha* (averse to serve Śrī Kṛṣṇa). After liberation, the *jīvas* take shelter of one of the five kinds of *rasas* (*śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*) and are engaged in the service of Bhagavān in the transcendental world. The ignorant *baddha jīvas* with a false ego, consider themselves to be the enjoyer thinking that everything is for their sense gratification in this material world. Both the liberated and the conditioned souls are the manifestation of *tatasthā-śakti* and the omnipotent Lord (Nārāyaṇa) is their shelter. Just as all-pervading clay on the earth is the ingredient cause of the earthen pots, similarly, all the *jīvas* eternally manifest from the *advaya-jñāna bhagavat-vastu*. Bhagavān, who is the cause of all causes, is always the cause behind the existence of the *jīvas*. “*nityo nityānām cetanaś cetanānām*” – this sentence of the Vedas instructs that the Transcendental Truth is the shelter of all the objects.

The followers of Viśiṣṭādvaitavāda (specialized non-dualism), while enunciating the predicable subject matter of Vedānta, say that just as the embodied *jīva* with the gross and subtle body can be seen

residing in three forms (namely gross body, subtle body, and the *jīva* itself), similarly, both the transcendental and the material world manifest separate from *bhagavat-svarūpa*, and establish the *advaya-vaiśiṣṭya* (non-dualism with uniqueness and qualifications) of Bhagavān. The liberated souls reside as eternal associates of Śrī Bhagavān in the transcendental world and the material world is the residence for sense gratification by the conditioned souls, who are averse to Śrī Bhagavān. The *āntaraṅgā-śakti* of Bhagavān is the cause behind the uniqueness of His associates. The *bahiraṅgā-śakti* creates the world of material modes. The material world is Bhagavān's gross external *aṅga* and the world of *jīvas* is the subtle *aṅga* of Bhagavān. Bhagavān is *aṅgī* of both these *aṅgas*.

In Gauḍiya philosophy, there has been established *acintya-bhedābheda*, between the cause and its effect (creation), that is between *śaktimāna-tattva* and the transformations of His *cit-śakti* (the *cit-jagat*) and *acit-śakti* (the *acit-jagat*).

SECOND EVIDENCE—

VERSES 40-42

জীবের ঈশ্বর—পুরুষাদি অবতার ।
তাহা সবা হৈতে তোমার ঐশ্বর্য অপার ॥ ৪০ ॥
অতএব অধীশ্বর তুমি সর্ব পিতা ।
তোমার শক্তিতে তাঁরা জগৎ-রক্ষিতা ॥ ৪১ ॥
নারের অয়ন যাতে করহ পালন ।
অতএব হও তুমি মূল নারায়ণ ॥ ৪২ ॥

jīvera īśvara — puruṣādi avatāra
tānhā sabā haite tomāra aiśvarya apāra
ataeva adhīśvara tumi sarva pitā
tomāra śaktite tānrā jagat-rakṣitā
nārera ayana yāte karaha pālana
ataeva hao tumi mūla nārāyaṇa

Translation: The *puruṣāvatāras* are the Īśvaras of all the *jīvas* but Your opulence is more exalted than Theirs. Therefore, You are Adhīśvara, the Īśvara of all Īśvaras, and the father of all. It is with Your *śakti* that they protect the material world. You provide power to the *puruṣāvatāras* and other *bhagavad-avatāras* to maintain the material world and thus, You are the primordial Nārāyaṇa.

Amṛta-pravāha Bhāṣya: Kāraṇābdhiśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī are the three *puruṣāvatāras*.

THIRD EVIDENCE—

VERSES 43-46

তৃতীয় কারণ শুন, শ্রীভগবান্ ।
 অনন্ত ব্রহ্মাণ্ড বহু বৈকুণ্ঠাদি থাম ॥ ৪৩ ॥
 ইথে যত জীব, তার ত্রিকালিক কর্ম ।
 তাহা দেখ, সাক্ষী তুমি, জান সব মর্ম ॥ ৪৪ ॥
 তোমার দর্শনে সর্ব জগতের স্থিতি ।
 তুমি না দেখিলে কার নাহি স্থিতি গতি ॥ ৪৫ ॥
 নারের অয়ন যাতে কর দরশন ।
 তাহাতেও হও তুমি মূল নারায়ণ ॥ ৪৬ ॥

*tṛtiya kāraṇa śuna, śrī-bhagavān
 ananta brahmāṇḍa bahu vaikunṭhādi dhāma
 ithe yata jīva, tāra tri-kālika karma
 tāhā dekha, sākṣī tumi, jāna saba marma
 tomāra darśane sarva jagatera sthiti
 tumi nā dekhile kāra nāhi sthiti gati
 nārera ayana yāte kara daraśana
 tāhāteo hao tumi mūla nārāyaṇa*

Translation: O Śrī Bhagavān! Now please listen to the third piece of evidence. You witness the *traikālika* (past, present, and future) deeds of all the *jīvas* in the innumerable universes of the material world and the *jīvas* of the innumerable

Vaikunṭhalokas of the transcendental world. Also, You know their intentions. It is with Your glance that all the worlds exist. Without Your glance, there would have been no possibility of any existence or movement to a higher destination. As a witness of all the *traikālika* deeds of the *jīvas*, You cast a glance at them, and thus, are the primordial Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: ‘*Ithe*’ — means in the material universes as well as in the transcendental abodes—Vaikunṭha planets.

‘*Sākṣī*’—You are the witness of all the *traikālika* deeds of both the *baddha* and *suddha jīvas*.

‘*Yāte*’—Being the overseer of *jīvas*, You are *ayana* (shelter) of *nāra* and hence Nārāyaṇa. Brahmā, through three reasonings is establishing Śrī Kṛṣṇa as primordial Nārāyaṇa. (1) Śrī Kṛṣṇa is the ultimate cause and shelter of all the *jīvas* and is thus primordial Nārāyaṇa. (2) Śrī Kṛṣṇa as the original power provider to *nāra* (the Īśvara of all the *jīvas*, Kāraṇābdhiśāyī *puruṣa*, the soul of Hiraṇyagarbha, that is, an aggregate of all the *jīvas*, Garbhodakaśāyī *puruṣa*, and the Supersoul of each *jīva*, Kṣīrodakaśāyī *puruṣa* – these three *puruṣas* and other *bhagavad-avatāras*) is Their *ayana* (originator), thus He is the primordial Nārāyaṇa. (3) As the witness of the *traikālika* (past, present, and future) deeds of all the *baddha* and *suddha jīvas* in the innumerable universes of the material world and Vaikunṭha, is *ayana* (knower) of the *nāra* (all the *jīvas*), Śrī Kṛṣṇa is the primordial Nārāyaṇa.

VERSE 47

কৃষ্ণ কহেন—ব্রহ্মা, তোমার না বুঝি বচন ।
 জীব-হৃদি, জলে বৈসে সেই নারায়ণ ॥ ৪৭ ॥

*kṛṣṇa kahena — “brahmā,
tomāra nā bujhi vacana
jīva-hṛdi, jale baise
sei nārāyaṇa”*

Translation: Śrī Kṛṣṇa said — “O Brahmā! I am unable to understand your statement. One who lives in the hearts of the *jīvas* and lies down in the water is Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: *Jīva-hṛdi* — Inside the heart of all the *jīvas*; *‘jale’* — In Kāraṇābdhi, Garbhodaka, and Kṣīrodaka oceans.

THE SYMPTOMS OF PURUṢĀVATĀRAS—

VERSES 48-52

ব্রহ্মা কহে—“জলে, জীবে যেই নারায়ণ ।
সে-সব তোমার অংশ—এ সত্য বচন ॥ ৪৮ ॥
কারণাক্ষি-গর্ভোদক-ক্ষীরোদকশায়ী ।
মায়াদ্বারে সৃষ্টি করে, তাতে সব মায়ী ॥ ৪৯ ॥
সেই তিন জনশায়ী সর্ব-অন্তর্যামী ।
ব্রহ্মাণ্ডবৃন্দের আত্মা যে পুরুষ-নামী ॥ ৫০ ॥
হিরণ্যগর্ভের আত্মা গর্ভোদকশায়ী ।
ব্যাপ্তিজীব-অন্তর্যামী ক্ষীরোদকশায়ী ॥ ৫১ ॥
এ সবার দর্শনেতে আছে মায়াক্ষক ।
তুরীয় কৃষ্ণের নাহি মায়ার সম্বন্ধ ॥ ৫২ ॥

*brahmā kahe — “jale, jīve yei nārāyaṇa
se-saba tomāra aṁśa — e satya vacana*

*kāraṇābdhi-garbhodaka-kṣīrodaka-śāyī
māyā-dvārā sṛṣṭi kare, tāte saba māyī*

*sei tina jala-śāyī sarva-antaryāmī
brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī*

*hiranya-garbhera ātmā garbhodaka-śāyī
vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī*

*e sabāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha*

Translation: After listening to this, Brahmā said — “[All three *puruṣāvatāras*] Nārāyaṇa, who reside in water and the hearts of the *jīvas*, are Your *aṁśa* — this is the truth. All the three forms of Nārāyaṇa, that are, Kāraṇābdhiśāyī, Garbhodaśāyī, and Kṣīrodaśāyī create through *māyā*’s assistance and thus are the controllers of *māyā*. All the three *jalaśāyī* (one who lies in the ocean), the *puruṣāvatāras*, are the Supersoul of all the *jīvas*. The first *puruṣa* is the Supersoul of all the universes and is known as Kāraṇābdhiśāyī Nārāyaṇa. The second *puruṣa* is the soul of Hiranyagarbha and is known as Garbhodaśāyī Nārāyaṇa, and Kṣīrodaśāyī Nārāyaṇa, the Supersoul situated in the heart of each *jīva* is the third *puruṣa*. On seeing them superficially, it appears that they have some trace of *māyā* (have a relationship with *māyā*), however, Śrī Kṛṣṇa, who is superior to them and is *turīya* (the fourth-dimensional stage) *vastu*, does not have any connection with *māyā*.

Amṛta-pravāha Bhāṣya: *‘Tāte saba māyī’* — They create through *māyā* and thus, these three *puruṣas* are called *‘māyī’* meaning that they are the controllers of the world connected with *māyā*. *‘Ye puruṣa nāmī’* — Those who are known by the name *‘puruṣa’*. *‘Hiranyagarbha’* — The aggregate of all the *jīvas* and their Supersoul is Garbhodaśāyī. *‘Vyaṣṭi’* — The *antaryāmī puruṣa* of each individual *jīva* is Kṣīrodaśāyī. The (superior) *puruṣa* who is beyond these three *puruṣas* and is referred to as *turīya* or fourth *puruṣa*, is the predominant deity of the transcendental sky, *vilāsa-mūrti* of Śrī Kṛṣṇacandra and is known as Nārāyaṇa. He has no contact with *māyā*.

BHĀVĀRTHA-DĪPIKĀ COMMENTARY ON ŚLOKA 11/15/16
OF ŚRĪMAD BHĀGAVATAM —

VERSE 53

বিরাড়্‌হিরণ্যগর্ভশ্চ কারণং চেতুপাধয়ঃ ।
ঈশস্য যৎত্রিভির্হীনং তুরীয়ং তৎ প্রচক্ষতে ॥ ৫৩ ॥

virāḍ hiranya-garbhaś ca
kāraṇaṁ cety upādhayaḥ
īśasya yat tribhir hīnaṁ
turīyaṁ tat pracakṣate

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

Amṛta-pravāha Bhāṣya: Virāṭa, Hiranya-garbha, and Kāraṇa — all these are designations, related to *māyā*. The transcendental position that surpasses these designations (that is without any trace of *māyā*) is the *turīya* (the fourth dimension) position.

Anubhāṣya: Śrīdhara Svāmī wrote this verse in his commentary to explain the word ‘*turīya*’ —

virāt (sthūlaṁ) hiranya-garbhaḥ (sūkṣmaṁ)
kāraṇaṁ (avidyā, prakṛti-rvā) iti [ete] īśasya
(mahat-sraṣṭuḥ puruṣ-āvatāra-sya) upādhayaḥ
(prakāśa-viśeṣaḥ), yat tribhiḥ (etaiḥ upādhi-
bhiḥ) hīnaṁ (tat-sambandha-varjitaṁ) tat
(padam) turīyaṁ (caturthaṁ, puruṣa-traya-
titaṁ vaikunṭhaṁ) pracakṣate.

ŚLOKA-BHĀVĀNUVĀDA:

Virāṭa (gross), Hiranyagarbha (subtle), and Kāraṇa (avidyā and prakṛti) are the designations (special manifestations) of these *puruṣāvatāras*, who are the creator of *mahat-tattva*. One who has no relationship with these material designations is known as ‘*turīya*’ (the fourth *puruṣa*, beyond the three *puruṣas*, and is situated in *Vaikunṭha*).

VERSE 54

যদ্যপি তিনের মায়া লইয়া ব্যবহার ।
তথাপি তৎস্পর্শ নাহি, সবে মায়া পার ॥ ৫৪ ॥

yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāi, sabe māyā pāra

Translation: Although these three (*puruṣas*) deal with *māyā* for creation purposes, still they are not touched by *māyā* and are beyond it.

Amṛta-pravāha Bhāṣya: Hiranyagarbha etc., the aggregate of all *jīvas* and individual *jīvas*, are under the control of *māyā*. However, these three *puruṣas*, even though they deal with *māyā* for material creation, are still beyond it. All three are *Māyādhīśa* (controllers of *māyā*). They do cast a glance on *māyā*, but remain untouched by *māyā*.

TO DESCEND INTO THE MATERIAL WORLD AND REMAIN UNAFFECTED, IS BHAGAVATTĀ—

VERSE 55

ŚRĪMAD BHĀGAVATAM (1/11/38)—

এতদীশনমীশস্য প্রকৃতিস্জোহপি তদগুণৈঃ ।
ন যুজ্যতে সদাঅস্বৈর্যথা বুদ্ধিস্তদাশ্রয়া ॥ ৫৫ ॥

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

Translation: Just as the surrendered intelligence of the exalted devotees is fixed in Śrī Bhagavān, and even though situated in the material world and not influenced by the three material modes, similarly, Śrī Bhagavān though situated in this material world, is not influenced by happiness

and sorrows resulting from the material modes of nature. This is the opulence of the Parameśvara and the objects related to Him.

Amṛta-pravāha Bhāṣya: To stay in the material world and not get captivated by the material modes of nature, is but an opulence of the Īśvara. When the intelligence of the conditioned soul takes shelter of the Īśvara, it does not get influenced by *māyā*'s modes, even though situated with *māyā*.

Anubhāṣya: Śrī Kṛṣṇa is always devoid of even a trace of *māyā*, and the same has been described by Śrī Sūta Gosvāmī while narrating that context where Śrī Kṛṣṇa returns to His palace in Dvārakā and spends time with His queens—

tad-āśrayā (śrī-bhagavad-āśrayā) [parama-bhāgavatānām] buddhiḥ yathā [prakṛti-sthā kathaṁ-cit-tatra patitāpi] na yujyate tathā, (yadvā, vyati-rekeṇa) tad-āśrayā (prakṛty-āśrayā) buddhiḥ (jīva-jñānam) yathā yujyate tathā na, prakṛtistho'pi (tri-guṇa-maye prapañce tiṣṭhan-napi) sadā ātma-sthaiḥ guṇaiḥ na yujyate (prākṛta-guṇeṣ-vāsakto na bhavati) – etat [eva] iśasya (samartha-sya māyātīta-sya bhagavataḥ) iśanam (aiśvaryam).

ŚLOKA-BHĀVĀNUVĀDA:

When the intelligence of the exalted devotees – who have taken shelter of Śrī Bhagavān, though situated in the material world – does not get influenced by it, (in other words) unlike the way the intelligence of the *jīva* under the influence of *prakṛti* is attached; then what to say of Śrī Bhagavān? Though He may be in this material world with three modes, He is always situated in *ātma-svarūpa* (His transcendental nature), with no attachment to the material modes, and this is the opulence of Śrī Bhagavān who is beyond *māyā*.

VERSE 56

সেই তিনজনের তুমি পরম আশ্রয় ।
তুমি মূল নারায়ণ—ইথে কি সংশয় ॥ ৫৬ ॥

*sei tina-janera tumi parama āśraya
tumi mūla nārāyaṇa — ithe ki saṁśaya*

Translation: You are the highest shelter of those three incarnations, and thus are the primeval Nārāyaṇa. What doubt is there in this?

Anubhāṣya: You are the ultimate shelter of those three, that is, Kṣīrodakaśāyī, Garbhodakaśāyī, and Kāraṇābhdhiśāyī Mahā-Viṣṇu. Your *vilāsa-mūrti caturvyūha* – Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, is the source of these three. The manifestation of Saṅkarṣaṇa is Kāraṇābhdhiśāyī, the first *puruṣāvatāra* lying in the Kāraṇa ocean and the creator of all the universes. The second *puruṣāvatāra* Garbhodaśāyī is the manifestation of Pradyumna and the third *puruṣāvatāra*, Kṣīrodaśāyī is the manifestation of Aniruddha. In this manner, those three are dependent on only Nārāyaṇa.

VERSE 57

সেই তিনের অংশী পরব্যোম নারায়ণ ।
তেঁহ তোমার প্রকাশ, তুমি মূল-নারায়ণ ॥ ৫৭ ॥

*sei tinera aṁśī paravyoma nārāyaṇa
teṇha tomāra prakāśa, tumi mūla-nārāyaṇa”*

Translation: Kāraṇābhdhiśāyī, Garbhodaśāyī, and Kṣīrodaśāyī – the source of these three is the Lord of Paravyoma Nārāyaṇa and that Nārāyaṇa is Your *vilāsa-mūrti*. Thus, You are the primeval Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: ‘*Aṁśī*’ — One who has *aṁśas* is *aṁśī*. ‘*Paramavyoma Nārāyaṇa*’ — He is the *aṁśī* of

puruṣāvatāras. He is Your (Śrī Kṛṣṇa's) secondary expansion as *vilāsa*.

VERSE 58

অতএব ব্রহ্মবাক্যে—পরব্যোম-নারায়ণ ।
তঁহো কৃষ্ণের প্রকাশ—এই তত্ত্ব-বিবরণ ॥ ৫৮ ॥

*ataeva brahma-vākye —
paravyoma-nārāyaṇa
tenho kṛṣṇera prakāśa—
ei tattva-vivaraṇa*

Translation: Thus, this *tattva*, that Lord of Paravyoma Nārāyaṇa is but *vilāsa* of Śrī Kṛṣṇa, has been conclusively established by Brahmā.

VERSE 59

এই শ্লোক তত্ত্ব-লক্ষণ ভাগবত-সার ।
পরিভাষারূপে ইহার সর্বত্রাধিকার ॥ ৫৯ ॥

*ei śloka tattva-lakṣaṇa
bhāgavata-sāra
paribhāṣā-rūpe ihāra
sarvatrādhikāra*

Translation: The truth indicated in this verse is the essence of *Śrīmad Bhāgavatam*. As *paribhāṣā* (a maxim that teaches proper interpretation) it applies throughout *Śrīmad Bhāgavatam*.

Amṛta-pravāha Bhāṣya: ‘*Paribhāṣā*’ — *sutra* (aphorism). ‘*Sarvatrādhikāra*’ — one will find this truth everywhere in *Śrīmad Bhāgavatam*.

Anubhāṣya: ‘*Ei śloka*’ — this refers to aforementioned verse 30, “*nārāyaṇas tvaṁ*”.

Amṛtānukāṇā: ‘*nārāyaṇas tvaṁ*’ (SB-10/14/14) — This *śloka*, spoken by Śrī Brahmā, is the essence, that is, greatest

amongst all the *ślokas* which describe *bhagavat-tattva*. Thus, it fits into the term ‘*paribhāṣā*’ — “*paribhāṣā hy-ekadeśa-sthā sakalam śāstram-abhiprakāśayati yathā veśma-pradīpa iti*” (commentary of Śrīla Viśvanātha Cakravartī on *Śrīmad Bhāgavatam* 10/8/45). It means “just as a lamp kept at one place illuminates the entire room, similarly, what is mentioned at one place in a *śāstra* but reveals the true meaning of the entire scripture is called ‘*paribhāṣā*.’” The purport is that according to the verse spoken by Brahmā, Śrī Kṛṣṇa is the primordial Nārāyaṇa and the Lord of Paravyoma Śrī Narayana, is but an *aṁśa* of His; this has been proved. At the beginning of the *kalpa*, Śrī Kṛṣṇa Himself had shared the knowledge of Vedas which predominantly relates to *bhagavat-tattva-vijñāna* (the factual realization of Absolute Truth) — “*kālena naṣṭā pralaye vāṇīyaṁ veda-samjñitā mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakah*” (*Śrīmad Bhāgavatam* 11/14/3). Therefore, the words of Brahmā are supremely authoritative. Due to this reason, any verse of *Śrīmad Bhāgavatam* (10/2/9, 10/43/23, and others) or any other verse which describes Śrī Kṛṣṇa as the *aṁśa* of Śrī Nārāyaṇa, in a particular context, will not be able to surpass the aforementioned statement of Brahmā which is the topmost evidence. This statement of Brahmā reigns like a *paribhāṣā*, and implies that an agreement can be brought about wherever there is a sense of disagreement, by providing a compatible meaning.

VERSES 60-62

ব্রহ্ম, আত্মা, ভগবান—কৃষ্ণের বিহার ।
এ অর্থ না জানি’ মূর্খ অর্থ করে আর ॥ ৬০ ॥

*brahma, ātmā, bhagavān — kṛṣṇera vihāra
e artha nā jāni' mūrkhā artha kare āra*

REFUTATION OF THE NOTION THAT ŚRĪ KṚṢṆA IS THE AṂŚA
OF AṂŚĪ NĀRĀYAṆA—

অবতারী নারায়ণ, কৃষ্ণ-অবতার ।
তেঁহ চতুর্ভুজ, ইঁহ মনুষ্য-আকার ॥ ৬১ ॥
এইমতে নানারূপ করে পূর্বপক্ষ ।
তাহারে নির্জিতে ভাগবত-পদ্য দক্ষ ॥ ৬২ ॥

*avatārī nārāyaṇa, kṛṣṇa-avatāra
teṅha catur-bhuja, iṅha manuṣya-ākāra
ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa*

Translation: *Brahma*, *Paramātmā*, and *Bhagavān* – They are the features of Śrī Kṛṣṇa. However, the foolish instead of understanding this meaning, speculate on other meanings. They present various arguments such as Nārāyaṇa is *avatārī* (the origin of all *avatāras*) and Śrī Kṛṣṇa is the *avatāra*, because Nārāyaṇa has four hands and Śrī Kṛṣṇa has a human-like form. But then, *Śrīmad Bhāgavatam* is very much proficient in refuting their arguments.

Amṛta-pravāha Bhāṣya: ‘*Vihāra*’ – *Vihāra* here means the features. The foolish instead of taking this meaning, comprehend it differently, like – “*avatārī* Nārāyaṇa, Kṛṣṇa *avatāra*.” The *śloka*s of *Śrīmad Bhāgavatam* are especially skilled in defeating those in support of such principles.

(B) REFUTATION OF THE VIEW THAT KṚṢṆA AND NĀRĀYAṆA
ARE DIFFERENT—

VERSE 63

ŚRĪMAD BHĀGAVATAM (1/2/11)—

বদন্তি তত্ত্ববিদস্তত্ত্বং যজ্ঞজ্ঞানমদ্বয়ম্ ।
ব্রহ্মেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ৬৩ ॥

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

Translation: Great seers of the truth, who understand the nature of the Absolute Truth, call that *advaya-jñāna* (non-dual real entity) as *paramārtha*. That Absolute Truth is known by three names — *brahma*, *Paramātmā*, and *Bhagavān*.

Anubhāṣya: Please refer to 2/11 of *Ādi līlā*.

VERSES 64-66

শুন ভাই, এ শ্লোকার্থ করহ বিচার ।
এক মুখ্যতত্ত্ব, তিন তাহার প্রচার ॥ ৬৪ ॥
অদ্বয়জ্ঞান তত্ত্ববস্তু কৃষ্ণের স্বরূপ ।
ব্রহ্ম, আত্মা, ভগবান—তিন তাঁর রূপ ॥ ৬৫ ॥
এই শ্লোকের অর্থে তুমি হৈলা নির্বচন ।
আর এক শুন ভাগবতের বচন ॥ ৬৬ ॥

*śuna bhāi, e ślokārtha karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra*

*advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān — tina tāhāra rūpa*

*ei śloka arthe tumi hailā nirvacana
āra eka śuna bhāgavatera vacana*

Translation: (The author Śrī Kṛṣṇadāsa Kavirāja is saying) — My dear brothers! Kindly listen and contemplate the meaning of this verse. This verse defines one principal *tattva* (*advaya-jñāna tattva*) and His three different features. *Advaya-jñāna tattva vastu* is the *svarūpa* of Śrī Kṛṣṇa. *Brahma*, *Paramātmā*, and *Bhagavān* are His three features. By merely listening to the meaning of this *śloka*, all your logic has been defeated and you are unable to say anything further. Now, listen to another *śloka* of *Śrīmad Bhāgavatam*.

Amṛta-pravāha Bhāṣya: In this verse, the word ‘advaya-jñāna’ should be understood as the principal *tattva-vastu*, which is the *svarūpa* of Śrī Kṛṣṇa.

Amṛtānukāṇikā: The orderly views on *para-tattva*, as prescribed in Śrutis can only be witnessed in *Brahma-sūtra*. The words of *Brahma-sūtra* are the words of Vedas which are *svataḥ-pramāṇa* (self-evident). That which is not in consonance with the evidence of *Brahma-sutra* should not be trusted. *Śrīmad Bhāgavatam* is the commentary on that *Brahma-sūtra*.

(IN HARIBHAKTI-VILĀSA – VERSE 10/283 QUOTED FROM GARUḌA PURĀṆA) –

“*artho 'yaṁ brahma-sūtrāṇām
bhāratātṛta-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛmhitah*”

“*Śrīmad Bhāgavatam* states the meaning of *Brahma-sutra*, ascertains the essence of *Mahābhārata*, is the commentary on *Gāyatrī*, and elucidates the purports of Vedas.” Śrī Vyāsadeva, who compiled *Brahma-sutra*, has written a commentary on *Brahma-sutra* in the form of *Śrīmad Bhāgavatam*. It is only from *Śrīmad Bhāgavatam* can one know the real meaning of *Brahma-sūtra* and the intentions of Śrī Vyāsadeva, and thus, *Śrīmad Bhāgavatam* is the highest evidence. Any logic or evidence, which is not in agreement with *Śrīmad Bhāgavatam*, will not be acceptable. Kavirāja Gosvāmī by quoting verses like ‘*avadanti*’ from *Śrīmad Bhāgavatam*, has proved that Śrī Kṛṣṇa is the *advaya-jñāna-tattva-vastu* and that the Lord of Paravyoma Nārāyaṇa is His special expansion (*vilāsa* form), and thus Nārāyaṇa cannot be Śrī Kṛṣṇa’s *avatārī*. This *siddhānta* is established by the highest

evidence *Śrīmad Bhāgavatam* and thus, any logic or evidence which is against this principle cannot be accepted.

REFUTATION OF THE NOTION— ŚRĪ KṚṢṆA IS AN AVATĀRA OR AN AṂŚA —

VERSE 67

ŚRĪMAD BHĀGAVATAM (1/3/28)—

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্ত ভগবান্ স্বয়ম্ ।
ইন্দ্রারিব্যাকুলং লোকং মুড়য়ন্তি যুগে যুগে ॥ ৬৭ ॥

*ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge*

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

Amṛta-pravāha Bhāṣya: Rāma-Nṛsimha and others are the *aṁśa* and *kalā* (*aṁśa* of the *aṁśa*) of *puruṣāvatāra*, but Śrī Kṛṣṇa is *Svayam Bhagavān*. They (incarnations) appear in every *yuga* to protect the people from the atrocities of demons.

Anubhāṣya: This verse is spoken by Śrī Sūta Gosvāmī after giving the list of all the incarnations —

*ete (pūrva-kathitāḥ avatār-ādayaḥ) puṁsaḥ
(puruṣāvatāra-sya) aṁśaḥ, kalāś ca (aṁśasya
aṁśāḥ), kṛṣṇastu svayam bhagavān, [te
aṁśāvatārāḥ] indrāri-vyākulaṁ (asur-
opadrutaṁ) lokam (viśvam) yuge yuge
(pratiyugam yathā-kāle) mṛdayanti (sukhinam
kurvanti).*

ŚLOKA-BHĀVĀNUVĀDA:

All the incarnations described previously are either the *aṁśas* or *aṁśas* of the *aṁśa* of the *puruṣāvatāra*. These *aṁśāvatāras* appear in every *yuga* (at the proper time) to give happiness to the devotees suffering from the atrocities of the demons.

VERSES 68-70

সব অবতারের করি সামান্য-লক্ষণ ।
 তার মধ্যে কৃষ্ণচন্দ্রের করিল গণন ॥ ৬৮ ॥
 তবে সূত-গোসাঁঞ মনে পাঞ বড় ভয় ।
 যার যে লক্ষণ তাহা করিল নিশ্চয় ॥ ৬৯ ॥
 অবতার সব—পুরুষের কলা, অংশ ।
 স্বয়ং-ভগবান্ কৃষ্ণ সর্ব-অবতংস ॥ ৭০ ॥
saba avatārera kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana
tabe sūta-gosāṇi mane pāṇā baḍa bhaya
yāra ye lakṣaṇa tāhā karila niścaya
avatāra saba — puruṣera kalā, aṁśa
svayam-bhagavān kṛṣṇa sarva-avatamśa

Translation: Sūta Gosvāmī in *Śrīmad Bhāgavatam* described the symptoms of all the incarnations in general and included Śrī Kṛṣṇa amongst them, but he became apprehensive [that people might understand Śrī Kṛṣṇa as an incarnation], therefore, he then described specific symptoms of each incarnation. All other incarnations are either the *aṁśa* or *kalā* of *puruṣāvatāras*, but Svayam Bhagavān Śrī Kṛṣṇa is the fountainhead.

VERSES 71-72

পূর্বপক্ষ কহে—তোমার ভাল ত' ব্যাখ্যান ।
 পরব্যোমে নারায়ণ স্বয়ং-ভগবান্ ॥ ৭১ ॥
 তেঁহ আসি' কৃষ্ণরূপে করেন অবতার ।
 এই অর্থ শ্লোকে দেখি—কি আর বিচার ॥ ৭২ ॥

pūrva-pakṣa kahe — tomāra
bhāla ta' vyākhyāna
paravyome nārāyaṇa
svayam-bhagavān
teṇha āsī' kṛṣṇa-rūpe
karena avatāra
ei artha śloke dekhi —
ki āra vicāra

Translation: If the former argument makers (*pūrva-pakṣa*) object that though you have elucidated the verse well, this does not prove that there cannot be another interpretation to it – nevertheless, this verse certainly means that the Lord of Paravyoma Śrī Nārāyaṇa is Svayam Bhagavān and He alone incarnates in form of Śrī Kṛṣṇa. Therefore, there is no need for further discussion.

REFUTATION OF ŚRĪ KṚṢṆA AS AṂŚA OF ŚRĪ NĀRĀYAṆA
 ACCORDING TO ĀLAṆKĀRIKA CONSIDERATION —

VERSE 73

তারে কহে, কেন কর কুতর্কানুমান ।
 শাস্ত্রবিরুদ্ধার্থ কভু না হয় প্রমাণ ॥ ৭৩ ॥

tāre kahe, kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

Translation: To them, the author, Śrī Kṛṣṇadāsa Kavirāja, replies – ‘Why are you putting such fallacious logic and trying to speculate about *vāstava-vastu*?’ An interpretation, which is not in agreement with the principles of *śāstras*, cannot be admissible as evidence.

ALAṆKĀRIKA-NYĀYA MENTIONED IN 13TH CANTO OF
 EKĀDĀŚĪ-TATTVA —

VERSE 74

অনুবাদমনুজ্ঞা তু ন বিধেয়মুদীরয়েৎ ।
 ন হ্যলব্ধাস্পদং কিঞ্চিৎ কুত্রচিৎ প্রতিষ্ঠতি ॥ ৭৪ ॥

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdhāspadam kiñcit
kutracit pratīṣṭhati

Translation: In a sentence, the *vidheya* (*predicate*) should not be stated before the *anuvāda* (*subject*). That is because

the sentence will be baseless and will not receive even a little attention.

Amṛta-pravāha Bhāṣya: According to the rhetorical rules, an earlier unknown subject is called ‘vidheya’ and an earlier known object is called ‘anuvāda’. For example – ‘This vipra (brāhmaṇa) is a paṇḍita (learned man)’. In this sentence – ‘This person is a brāhmaṇa’, this fact is known to everybody, thus this is *anuvāda*. However, this ‘vipra is a paṇḍita’, is not known by everybody and thus, this is a *vidheya*. When a *vidheya* is stated without stating the *anuvāda*, the sentence is baseless and has no value.

Anubhāṣya:

anuvādaṁ (uddeśya, jñātaṁ vastu) anuktvā (na kathayitvā) vidheyam (ajñātaṁ vastu) na uḍirayet (na kathayet), hi alabdh-āspadam (na labdham prāptam āspadam sthānam yena tathā-bhūtam) kiñcit kutracit [api] na prati-tiṣṭhati (pratiṣṭhām na labhate).

ŚLOKA-BHĀVĀNUVĀDA:

Stating the *vidheya* first instead of *anuvāda* is not appropriate. If it is done, the sentence cannot secure its proper position and loses its importance.

VERSES 75-76

THE USAGE OF ANUVĀDA AND VIDHEYA —

অনুবাদ না কহিয়া না কহি বিধেয় ।
আগে অনুবাদ কহি, পশ্চাদ্ বিধেয় ॥ ৭৫ ॥

*anuvāda nā kahiya nā kahi vidheya
āge anuvāda kahi, paścād vidheya*

DEFINITION OF ANUVĀDA AND VIDHEYA —

‘বিধেয়’ কহিয়ে তারে, যে বস্তু অজ্ঞাত ।
‘অনুবাদ’ কহি তারে, যেই হয় জ্ঞাত ॥ ৭৬ ॥

‘vidheya’ kahiye tāre, ye vastu ajñāta
‘anuvāda’ kahi tāre, yei haya jñāta

Translation: *Vidheya* is never stated before *anuvāda*. *Anuvāda* is stated followed by *vidheya*. Thus, that which is unknown is called ‘vidheya’ and the one which is known is called ‘anuvāda’.

EXAMPLE —

VERSES 77-78

যেহে কহি,—এই বিপ্র পরম পণ্ডিত ।
বিপ্র—অনুবাদ, ইহার বিধেয়—পাণ্ডিত্য ॥ ৭৭ ॥
বিপ্র বলি’ জানি, তার পাণ্ডিত্য অজ্ঞাত ।
অতএব বিপ্র আগে, পাণ্ডিত্য পশ্চাৎ ॥ ৭৮ ॥

*yaiche kahi, — ei vipra parama paṇḍita
vipra — anuvāda, ihāra vidheya — pāṇḍitya
vipra bali’ jāni, tāra pāṇḍitya ajñāta
ataeva vipra āge, pāṇḍitya paścāt*

Translation: For example – ‘This vipra (brāhmaṇa) is a great paṇḍita (learned man)’. In this sentence *brāhmaṇa* is ‘anuvāda’ and *pāṇḍitya* (erudition) is ‘vidheya’. The fact that this person is a *vipra* (brāhmaṇa) is known to people but they are unaware of his erudition. Thus, it is proper to say that *vipra* should be stated first, followed by *pāṇḍitya*.

IN LIGHT OF THE VIEWS ON ANUVĀDA AND VIDHEYA —
THE ANALYSIS OF “ETE CĀMŚA-KALĀH” VERSE OR THE
INTERPRETATION OF ŚRĪ KṚṢṆA BEING THE SOURCE OF
ALL INCARNATIONS —

VERSES 79-85

তৈছে ইহ অবতার, সব তাঁর জ্ঞাত ।
কার অবতার?—এই বস্তু অবিজ্ঞাত ॥ ৭৯ ॥
‘এতে’-শব্দে অবতারের আগে অনুবাদ ।
‘পুরুষের অংশ’ পাছে বিধেয়-সংবাদ ॥ ৮০ ॥
তৈছে কৃষ্ণ অবতার-ভিতরে হৈল জ্ঞাত ।
তাঁহার বিশেষ-জ্ঞান সেই অবিজ্ঞাত ॥ ৮১ ॥

অতএব ‘কৃষ্ণ’-শব্দ আগে অনুবাদ ।
 ‘স্বয়ং-ভগবত্তা’ পিছে বিধেয়-সংবাদ ॥ ৮২ ॥
 কৃষ্ণের স্বয়ং-ভগবত্তা—ইহা হৈল সাধ্য ।
 স্বয়ং-ভগবানের কৃষ্ণত্ব হৈল বাধ্য ॥ ৮৩ ॥
 কৃষ্ণ যদি অংশ হৈত, অংশী নারায়ণ ।
 তবে বিপরীত হৈত সূতের বচন ॥ ৮৪ ॥
 নারায়ণ অংশী যেই স্বয়ং ভগবান্ ।
 তেঁহ শ্রীকৃষ্ণ—এছে করি তা’ ব্যাখ্যান ॥ ৮৫ ॥

*taiche inha avatāra, saba tānra jñāta
 kāra avatāra? — ei vastu avijñāta*

*‘ete’-śabde avatārera āge anuvāda
 ‘puruṣera amśa’ pāche vidheya-saṁvāda
 taiche kṛṣṇa avatāra-bhītare haila jñāta
 tānhāra viśeṣa-jñāna sei avijñāta
 ataeva ‘kṛṣṇa’-śabda āge anuvāda
 ‘svayam-bhagavattā’ piche vidheya-saṁvāda
 kṛṣṇera svayam bhagavattā — ihā haila sādhyā
 svayam-bhagavānera kṛṣṇatva haila bādhyā*

POSSIBILITY OF REVERSAL OF SŪTA GOSVĀMĪ’S STATEMENT —

*kṛṣṇa yadi amśa haita, amśī nārāyaṇa
 tabe viparīta haita sūtera vacana
 nārāyaṇa amśī yei svayam bhagavān
 teṇha śrī-kṛṣṇa—āiche kari tā’ vyākhyāna*

Translation: Thus, everyone knows that all those who are described in this verse are ‘avatāras’, however, whose *avatāras* they are, is not known. First, the word ‘ete’ is referring to the *avatāras* and thus is the *anuvāda*. The statement ‘*amśas of puruṣa*’ is made later and is thus *vidheya*. Similarly, Śrī Kṛṣṇa is counted among incarnations and is well known, however, specific knowledge about Him is still unknown. Therefore, by stating the word ‘Kṛṣṇa’ first, it shall have to be taken as *anuvāda* and as ‘Svayam Bhagavān’ appears later, it shall have to be taken as *vidheya*. Thus, Śrī Kṛṣṇa as Svayam

Bhagavān has been established. It will be improper to say that Svayam Bhagavān takes the form of Śrī Kṛṣṇa. If Śrī Kṛṣṇa were *amśa* and Śrī Nārāyaṇa, the *amśī*, then the statement of Sūta Gosvāmī would have been contrary to this. And then Sūta Gosvāmī would have narrated that Nārāyaṇa is the *amśī* and is Svayam Bhagavān and that He alone appeared as Śrī Kṛṣṇa.

THE IMPORTANCE AND SYMPTOMS OF THE STATEMENTS OF
 LIBERATED SOULS, FREE FROM FOUR TYPES OF DEFECTS —

VERSE 86

ভ্রম, প্রমাদ, বিপ্রলিপ্সা, করণাপাটব ।
 আর্ষ-বিজ্ঞবাক্যে নাহি দোষ এইসব ॥ ৮৬ ॥

*bhrama, pramāda, vipralipsā, karanāpātava
 āṛṣa-vijñā-vākye nāhi doṣa ei-saba*

Translation: *Bhrama* (illusion), *pramāda* (carelessness), *vipralipsā* (cheating propensity), and *karanāpātava* (imperfect senses), these four defects are not found in the statement of the wise ṛṣis (authoritative sages).

Amṛta-pravāha Bhāṣya: In the verse “*ete cāmśa-kalāḥ*”, from the word ‘ete’, the incarnations are denoted, and is the *anuvāda*. However, they are the *amśas* of *puruṣāvatāra*, is not known, is thus a *vidheya* and is stated later. In this verse, Śrī Kṛṣṇa has been counted in the list of incarnations, but because of the absence of specific knowledge about Śrī Kṛṣṇa, the *vidheya* has been mentioned. Thus, the word ‘Kṛṣṇa’ as ‘*anuvāda*’ is stated first followed by its ‘*vidheya*’ – Śrī Kṛṣṇa is ‘Svayam Bhagavān’. Śrī Kṛṣṇa is ‘Svayam Bhagavān’ — this will be established after contemplation. Therefore, in the sentence ‘*kṛṣṇastu bhagavān svayam*’, Śrī Kṛṣṇa is Svayam Bhagavān; this will be the meaning,

and no meaning other than this can be interpreted. If Nārāyaṇa would have been *amśī* (Svayam Bhagavān) and Śrī Kṛṣṇa His *amśa*, the statement of Sūta Gosvāmī would have been differently composed as ‘Svayam Bhagavān is Śrī Kṛṣṇa’. However, because the statements made by the *ārṣa*, the authoritative sage, are free from the four defects namely, *bhrama*, *pramāda*, *vipralipsā*, and *karaṇāpātava*, the statement made by Sūta Gosvāmī is ‘*kṛṣṇastu bhagavān svayam*’.

‘*Bhrama*’ — a misconception; ‘*pramāda*’ — carelessness; ‘*vipralipsā*’ — absent-mindedness; ‘*karaṇāpātava*’ — imperfection of senses.

Anubhāṣya: ‘*Bhrama*’ — wrong perception of sensory experiences, like falsely taking a rope to be a snake or wrongly perceiving silver in the shells. ‘*Pramāda*’ means carelessness, to misinterpret something, to hear or say it wrongly. ‘*Vipralipsā*’ means the propensity to cheat. ‘*Karaṇāpātava*’ means the imperfection of senses; for example, the inability to see an object at a distant location or which is very minute, or seeing things with changed color or form while suffering from a disease like jaundice, or the inability to hear distant sounds.

VERSE 87

বিরুদ্ধার্থ কহ তুমি, কহিতে কর রোষ ।
তোমার অর্থে অবিমৃষ্টবিধেয়াংশ-দোষ ॥ ৮৭ ॥

viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa

Translation: (The author Śrī Kṛṣṇadāsa replying to those giving the contradictory logic) — Even though your interpretation has a defect of ‘*avimṛṣṭa-vidheyāṁśa*’, you are putting forward a contradictory logic and then becoming angry too.

Amṛta-pravāha Bhāṣya: Not stating *anuvāda* before the *vidheya* creates a defect known as ‘*avimṛṣṭa-vidheyāṁśa-doṣa*’. ‘*Avimṛṣṭa*’ means unconsidered or not being thought about.

Anubhāṣya: ‘*Avimṛṣṭa-vidheyāṁśa*’ — *Vidheyāṁśa*, that is, where the predicate (unknown subject) is not indicated prominently, there this fault of *avimṛṣṭa-vidheyāṁśa* occurs. This is also called ‘*vidheyāvimarśa*’.

THE MEANING AND DEFINITION OF ‘SVAYAM BHAGAVĀN’ —

VERSE 88

যাঁর ভগবত্তা হৈতে অন্যের ভগবত্তা ।
‘স্বয়ং ভগবান্’-শব্দের তাহাতেই সত্তা ॥ ৮৮ ॥

yānra bhagavattā haite anyera bhagavattā
‘svayam bhagavān’-śabdera tāhātei sattā

Translation: One who is the source of all Godliness can alone be designated as ‘Svayam-Bhagavān’.

THE EXAMPLE OF AVATĀRA AND AVATĀRĪ —

VERSES 89-90

দীপ হৈতে যৈছে বহু দীপের জ্বলন ।
মূল এক দীপ তাহা করিয়ে গণন ॥ ৮৯ ॥

তৈছে সব অবতারের কৃষ্ণ সে কারণ ।
আর এক শ্লোক শুন, কুব্যাখ্যা-খণ্ডন ॥ ৯০ ॥

dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana

taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana

Translation: Just as many lamps can be lit from one lamp, but that one (source) lamp is considered the original, similarly, Śrī Kṛṣṇa is the source of all incarnations. Please hear another verse to defeat the misinterpretations.

Anubhāṣya: *Brahma-Saṁhitā* chapter 5
verse 46 –

“dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi puruṣaṁ tam ahaṁ bhajāmi”

“All the Viṣṇu *tattvas* are like lamps that illuminate every place, and They have the same characteristics as the primordial Nārāyaṇa, even though the source of Their illumination is the original lamp (Śrī Kṛṣṇa). Viṣṇu *tattvas* are identical with Śrī Govinda as the source of illumination. Brahmā and Śambhū *tattva*, being *guṇāvatāras*, are not like the Viṣṇu *tattvas*.”

ACCORDING TO ŚRĪLA JĪVA GOSVĀMĪ –

“śambhostu tamo’dhiṣṭhānāt kajjala-maya-
sūkṣma-dīpa-śikhā-sthāniya-sya na tathā
sāmyam”

“Śrī Śambhū being *adhiṣṭhān* (shelter) of *tamoguṇa* (mode of ignorance) is like the carbon deposited wick of that (Viṣṇu) lamp and illuminates very faintly and thus has no comparison with the (Viṣṇu *tattva*) lamp.”

ŚRĪ KṚṢṆA AND NOT NĀRĀYAṆA IS THE PRIMEVAL SHELTER
EVEN ACCORDING TO SYMPTOMS OF BHĀGAVAT PURĀṆA –

VERSES 91-92

ŚRĪMAD BHĀGAVATAM (2/10/1-2) –

অত্র সর্গো বিসর্গশ্চ স্থানং পোষণমূতয়ঃ ।
মম্বন্তরেশানুকথা-নিরোধো মুক্তিরশ্রয়ঃ ॥ ৯১ ॥
দশমস্য বিশুদ্ধার্থং নবানামিহ লক্ষণম্ ।
বর্ণয়ন্তি মহাত্মানঃ শ্রুতানার্থেন চাঙ্গসা ॥ ৯২ ॥

*atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ
manvantareśānukathā-
nirodho muktir āśrayaḥ*

*daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāṅgaśa*

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

Amṛta-pravāha Bhāṣya: In this *Śrīmad Bhāgavatam śāstra*, ten subjects have been described — *sarga*, *visarga*, *sthān*, *ūti*, *poṣaṇa*, *manvantara*, *iśānukathā*, *nirodha*, *mukti*, and *āśraya*. To provide perfect knowledge about the tenth subject, the ‘*āśraya-tattva*’, nine subjects have been described by the great souls by direct explanations at some places and indirectly, in the garb of prayer or story (logically crafted), at other places.

Anubhāṣya: This verse has been stated initially by Śrī Śukadeva Gosvāmī, while describing the Catuḥśloki, in an answer to Mahārāja Parikṣit’s question – how did the *rājasa-sṛṣṭi* manifest from the *virāṭa-puruṣa*? –

*atra (śrīmad-bhāgavate) sargaḥ (bhūta-mātr-
endriya-dhiyām janma), visargaḥ (brahmaṇo
guṇa-vaiśamyam), sthānam (bhagavataḥ
vijayaḥ sṛṣṭānām tat-tan-maryādā-pālanena
utkarṣaḥ sthitiḥ), poṣaṇam (sva-bhakteṣu
tasya anugrahaḥ), ūtayaḥ (karma-vāsanāḥ),
manvantareś-ānu-kathāḥ (manvantarāṇi
sāttvika-dharmāṇi, iśānu-kathāḥ hareḥ avatāra-
kathāḥ), nirodhaḥ (asyānu-śayanam-ātmanah
saha śaktibhiḥ) muktiḥ (śuddhā-vasthitiḥ),
āśrayaḥ (janma-sthiti-laya-kāraṇam para-
brahma paramātmā) [iti daśa arthāḥ].*

ŚLOKA-BHĀVĀNUVĀDA:

In *Śrīmad Bhāgavatam*, the ten subjects are: ‘*sarga*’ (creation of five gross elements, five objects of sense perception, eleven senses, intelligence, etc.), ‘*visarga*’

(Brahmā's creation of creatures of different modes of material nature), 'sthāna' (the supremacy of Bhagavān over Brahmā, the in-charge of creation and Śiva, the in-charge of destruction), 'poṣaṇa' (His mercy on His devotees), 'ūti' (the impetus for activity), 'manvantara' (dharma to be followed by sāttvika-jīvas), 'īśanukathā' (description of the Śrī Hari's incarnations), 'nirodha' (yoga-nidrā of Śrī Hari along with His śaktis), 'mukti' (jīva's situation in his svarūpa (original form) away from the influence of māyā), and 'āśraya' (the ultimate shelter and the cause behind the creation, maintenance, and destruction of the material world Parabrahma Paramātmā Bhagavān Śrī Kṛṣṇa).

For the real knowledge (*tattva-jñāna*) of the tenth subject of *Śrīmad Bhāgavatam*, 'āśraya', great souls like Vidura have described the other nine subjects indirectly, based on *śruti*s at some places and directly at the other.

- (1) *Sarga* – The creation of all these — five gross elements, five objects of sense-perception, ten senses, mind, *mahat-tattva*, and false ego from *Virāṭa-rūpa* and *svarūpa*.
- (2) *Visarga* – Brahmā's creations of moving and non-moving creatures
- (3) *Sthāna* – the supremacy of Bhagavān over Brahmā, the in-charge of creation, and Śiva, the in-charge of destruction.
- (4) *Poṣaṇa* – His mercy on His devotees.
- (5) *Ūti* – the impetus for activity
- (6) *Manvantara* – dharma to be followed by *sāttvika-jīvas*
- (7) *Īśanukathā* – the description of Śrī Hari's incarnations and the *bhaktas*
- (8) *Nirodha* – (sleeping of Śrī Hari along with His designations and *śaktis* during *yoganidrā*).
- (9) *Mukti* – jīva's situation as pure self, free from coverings of the gross and subtle

material body or in *pārṣada* (associate of Śrī Bhagavān) form.

(10) *Āśraya* – the cause of creation, destruction, and maintenance of this material world, that famous Parabrahma Paramātmā.

VERSES 93-94

আশ্রয় জানিতে কহি এ নব পদার্থ ।
এ নবের উৎপত্তি-হেতু সেই আশ্রয়ার্থ ॥ ৯৩ ॥

কৃষ্ণ এক সর্বশ্রয়, কৃষ্ণ সর্বধাম ।
কৃষ্ণের শরীরে সর্ব-বিশ্বের বিশ্রাম ॥ ৯৪ ॥

*āśraya jānite kahi e nava padārtha
e navera utpatti-hetu sei āśrayārtha*

*kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrama*

Translation: In order to understand the 'āśraya-tattva' precisely, the other nine subjects have been described, and that 'āśraya-tattva' is the cause of the appearance of these nine subjects, and is thus rightly known as the ultimate shelter (*āśraya-tattva*). Śrī Kṛṣṇa is the only shelter and foundation of all. The resting place of the entire universe is none other than Śrī Kṛṣṇa's form.

ACCORDING TO BHĀVĀRTHA DĪPIKĀ COMMENTARY ON
VERSE 10/1/1 OF ŚRĪMAD BHĀGAVATAM –

VERSE 95

দশমে দশমং লক্ষ্যমশ্রিতশ্রয়বিগ্রহম্ ।
শ্রীকৃষ্ণখ্যং পরং ধাম জগদ্ধাম নমামি তৎ ॥ ৯৫ ॥

*daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyam param dhāma
jagad-dhāma namāmi tat*

Translation: It is the tenth subject, Śrī Kṛṣṇa, who is the objective of the tenth canto of *Śrīmad Bhāgavatam*. He is the embodiment of shelter of all those who

have taken His refuge, and the foundation of all the spiritual and material creation. Unto Him, I pay my obeisances.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa has been indicated as the embodiment of shelter of all the surrendered souls in the tenth canto of *Śrīmad Bhāgavatam*. Śrī Kṛṣṇa is the supreme shelter and the sole shelter of all, unto Him, I pay my obeisances. The purport is that there are two types of *tattvas* in this world, namely, the one who gives shelter (*āśraya-tattva*) and the one who surrenders (*āśrita-tattva*). One whose shelter has been taken by all the *āśrita-tattva*, that original *tattva* is the *āśraya*. All the *tattvas* that take shelter of this original *tattva* are *āśrita-tattva*. All the nine subjects, from *sarga* till *mukti*, are the *āśrita-tattva*, and thus, all the *puruṣavatāras* and their dependent incarnations, all the *śaktis* and their dependent *jīvas* and the material world, all depend on *āśraya-tattva* Śrī Kṛṣṇa. In *Śrīmad Bhāgavatam*, *āśraya-tattva* has been described, at some places indirectly, under prayers and stories, and distinctly by direct instructions at other places. Thus, the knowledge of the *svārūpa* of Śrī Kṛṣṇa and His three *śaktis* is essential.

Anubhāṣya:

daśame (śrīmad-bhāgavata-daśama-skandhe) āśrit-āśraya-vigrahaṁ (āśritānāṁ prapannānāṁ āśraya-vigrahaṁ) daśamam (āśraya-tattvaṁ) lakṣyam, tat paraṁ dhāma (śreṣṭh-āśrayaṁ) jagad-dhāma (sarv-āśrayaṁ) śrī-kṛṣṇa-khyaṁ namāmi.

ŚLOKA-BHĀVĀNUVĀDA:

In the tenth canto of *Śrīmad Bhāgavatam*, the *āśraya-tattva* has been aimed at, the One who is the shelter of all who have

taken His refuge. Unto that supreme *āśraya* (shelter) and *Jagad-dhāmā* (the sole shelter of all) Śrī Kṛṣṇa, I pay my obeisances.

THE BASIS OF THE KNOWLEDGE OF ŚRĪ KṚṢṆA —

VERSE 96

কৃষ্ণের স্বরূপ, আর শক্তিত্রয় জ্ঞান ।
যাঁর হয়, তাঁর নাহি কৃষ্ণেতে অজ্ঞান ॥ ৯৬ ॥
kṛṣṇera svarūpa, āra śakti-traya jñāna
yānra haya, tānra nāhi kṛṣṇete ajñāna

Translation: Those who have knowledge of Śrī Kṛṣṇa's *svārūpa* and His three *śaktis*, cannot remain ignorant about Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: 'Śakti traya' — There are three *śaktis* — *cit-śakti*, *jīva-śakti*, and *māyā-śakti*.

Anubhāṣya: According to paragraph 16, *Bhakti-Sandarbha* written by Śrīla Jīva Gosvāmī —

“That *parama-tattva* alone, through His natural inconceivable potency, which is beyond the human intelligence, eternally exists in these four forms, namely *svārūpa* (as His original form), *tad-rūpa-vaibhava* (as His personal splendor, including His abode, and His eternal associates, expansions, and *avatāras*), *jīva* (as the individual spirit souls), and *pradhāna* (as the material energy). As an example, that *parama-tattva* has been compared to the sun which also exists in these four forms, that is, the sun-god (person), the glowing sun planet, the rays emanating from the sun planet, and the sun's reflection at a distant place. Similarly, the *parama-tattva* also exists in the aforementioned four forms. The function of His inconceivable potency is to make the impossible possible. The potencies of *parama-tattva* are of three types — *āntaraṅgā*, *taṭastha*,

and *bahiraṅgā*. From amongst them, the *āntaraṅgā-śakti* manifests the *pūrṇa-svarūpa-vigraha* (Original Form) and the *svarūpa-vaibhava* (transcendental opulence) like the *Vaikuṇṭha-Goloka* [in the sun analogy like the sun-god and the sun planet]; the *taṭastha-śakti* manifests the pure *jīvas*, who are the spiritual sparks; and the *bahiraṅgā māyā-śakti* manifests the material opulence (innumerable universes) which are like the reflection of *Vaikuṇṭha*. In this way, that *parama-tattva* through these three energies of His exhibits Himself in these four forms. Thus, even though these are His own potencies, the *jīva* has still been counted as a manifestation of *taṭastha-śakti* and *pradhāna* of *māyā-śakti* – three types of *śaktis* [*cit-śakti*, *taṭastha-śakti*, and *māyā-śakti*] have been described in *Viṣṇu Purāṇa*. That which expands ignorance is called *māyā*. Even though this *śakti* is *bahiraṅgā* (external), it has been empowered to cover the *jīvas* who are the parts of *taṭastha-śakti*. After being covered with *māyā*, *jīvas* exist in all kinds of bodies ranging from stone, trees, etc. (the immovable objects in which the consciousness is almost covered) to *Brahmā* (whose consciousness is most evolved). One will have to know that though *pradhāna* is devoid of the attributes of being transcendental and immutable, still, being inert, its transformation results from the inconceivable *māyā* of *parama-tattva*.

Antaraṅgā, *taṭasthā*, and *bahiraṅgā śaktis* being the energies of the same *parama-tattva*, have similarities but are mutually different, that is, they perform different functions. Thus, the defects found in the *jīva* — manifested from *taṭasthā-śakti* and the material world — manifested from

bahiraṅgā-śakti, can not be found in the spiritual world — manifested from the *āntaraṅgā-śakti*. Similarly, the defects of *bahiraṅgā* in *taṭasthā* and that of *taṭasthā* in *bahiraṅgā* cannot exist.”

SIX TYPES OF VILĀSA: (1) TWO TYPES OF PRAKĀŚA —

VERSE 97

কৃষ্ণের স্বরূপের হয় ষড়বিধ বিলাস ।
প্রাভব-বৈভব-রূপে দ্বিবিধ প্রকাশ ॥ ৯৭ ॥

*kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāśa*

(2) TWO TYPES OF AVATĀRAS (INCARNATIONS), (3) TWO TYPES OF VYASA (AGE) DHARMA —

VERSES 98-99

অংশ-শক্ত্যাবেশরূপে দ্বিবিধাবতার ।
বাল্য-পৌগণ্ড-ধর্ম্য দুই ত' প্রকার ॥ ৯৮ ॥
কিশোরস্বরূপ কৃষ্ণ স্বয়ং অবতরী ।
ক্ৰীড়া করে এই ছয়-রূপে বিশ্ব ভরি' ॥ ৯৯ ॥

*aṁśa-śaktyāveśa-rūpe dvi-vidhāvatāra
bālya-pauṇḍa-dharma dui ta' prakāra*

*kiśora-svarūpa kṛṣṇa svayam avatārī
krīḍā kare ei chaya-rūpe viśva bhari'*

THE DIFFERENCE ON THE BASIS OF LĪLĀS, HOWEVER NON-DIFFERENT IN TATTVA —

VERSE 100

এই ছয়-রূপে হয় অনন্ত বিভেদ ।
অনন্তরূপে একরূপ, নাহি কিছু ভেদ ॥ ১০০ ॥

*ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda*

Translation: Apart from His *svayam-rūpa*, Śrī Kṛṣṇa manifests in six other forms for performing various pastimes. He performs His pastimes in the world by manifesting Himself in six different features — the *prābhava* and *vaibhava* forms, two types of

incarnations – *aṁśāvatāra* and *śaktyāveśa-avatāra*, and two *vigraha* (forms) with childhood and boyhood features. *Kiśora-svarūpa* (eternally adolescent) Śrī Kṛṣṇa is *svayam-avtārī* (the primeval form, source of all incarnations). In these six kinds of forms, there are innumerable varieties. However, it is one Śrī Kṛṣṇa performing pastimes in these innumerable forms and therefore all forms are non-different.

Amṛta-pravāha Bhāṣya: Those who are *sac-cid-ānanda* like Śrī Hari, but are placed a little lower than the *parāvasthā* (Original Personality of Godhead) are known as *prābhava* and *vaibhava prakāśa*. According to the gradation on the basis of types of energy, those with more *prabhutā* (pre-dominance) are called *prābhava-prakāśa* and those having the dominance of *vibhūtā* (opulence) are known as *vaibhava-prakāśa*. *Prābhava-prakāśa* is of two types — those who appear for a short period like Mohinī, Hamsa, Śukla and manifest temporarily according to the *yugas*. The glories of the other types of *prābhava-prakāśa* like Dhanvantarī, Rṣabha, Vyāsa, Dattātreya, and Kapila are not much described. Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Prṣṇigarbha, Baladeva, and fourteen *manvantara-avatāras* (Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Rṣabha, Viṣvakṣena, Dharmasetu, Sudhāmā, Yogeśvara, and Vṛhadbhānu) are all *vaibhava-avatāras*. The *aṁśāveśa* and *śaktyāveśa avatāras* have been described elsewhere. These are also counted amongst the *prābhava-vaibhava*. *Guṇāvatāras* also share the same position. There are two types of *līlās* (pastimes) of the eternally adolescent Śrī Kṛṣṇa, one of His childhood and the other of boyhood. Thus, adolescent Śrī Kṛṣṇa is *svayam avtārī*. Śrī Kṛṣṇa with

these six types of *svarūpa vilāsa* performs *līlās* in the whole world. There are numerous subdivisions under these six forms, and despite the innumerable manifestations, Śrī Kṛṣṇa is one indivisible truth.

CIT ŚAKTI AND ITS OPULENCES —

VERSE 101

চিহ্নক্তি, স্বরূপশক্তি, অন্তরঙ্গ নাম ।
তাহার বৈভব অনন্ত বৈকুণ্ঠাদি ধাম ॥ ১০১ ॥

cit-śakti, svarūpa-śakti, antaraṅgā nāma tāhāra vaibhava ananta vaikuṇṭhādi dhāma

MĀYĀ ŚAKTI AND ITS OPULENCE —

VERSE 102

মায়াশক্তি, বহিরঙ্গ, জগৎকারণ ।
তাহার বৈভব অনন্ত ব্রহ্মাণ্ডের গণ ॥ ১০২ ॥

māyā-śakti, bahiraṅgā, jagat-kāraṇa tāhāra vaibhava ananta brahmāṇḍera gaṇa

JĪVA ŚAKTI —

VERSE 103

জীবশক্তি তটস্থাত্ম্য, নাহি যার অন্ত ।
মুখ্য তিনশক্তি, তার বিভেদ অনন্ত ॥ ১০৩ ॥

jīva-śakti taṭasthākhyā, nāhi yāra anta mukhya tina-śakti, tāra vibheda ananta

Translation: *Cit-śakti* is also known as *svarūpa-śakti* or *antaraṅgā-śakti*, and the innumerable Vaikuṇṭhalokas are its manifestations. *Māyā-śakti* is also known as *bahiraṅgā-śakti* and is the cause of the creation of the material world and the innumerable universes are its opulence. *Jīva-śakti*'s other name is *taṭasthā-śakti*; it consists of innumerable *jīvas*. These are the three principal energies of Śrī Kṛṣṇa, which further have unlimited subdivisions.

Amṛta-pravāha Bhāṣya: ‘*Cit-śakti*’—Another name of *svarūpa-śakti* is *āntaraṅgā-śakti*. It is this *śakti* that manifests unlimited opulence in *Vaikuṇṭhalokas*. From the *jīva-śakti*, also called *taṭasthā-śakti*, manifest the two types of innumerable *jīvas*, liberated and conditioned. The *bahiraṅgā māyā-śakti*’s opulence is the innumerable material universes.

Anubhāṣya: Verse 8, Chapter 6 of *Śvetāśvatara Upaniṣad* states—

“*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat samaś cābhyādhikaśca dṛṣyate
parāśya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca*”

“That Parameśvara does not have material senses and thus His work is not in consonance with that. There is nothing equal to or greater than Him. His *parā-śakti* is inherent and has three distinctions *jñāna (cit)*, *bala (sat)*, and *kriyā (ānanda)*.”

Amṛtānukanikā: Śrī Kṛṣṇa has one *parā-śakti (svarūpa-śakti)* which manifests in innumerable forms. Among them the three principal *śaktis* are – *cit-śakti*, *jīva-śakti*, and *māyā-śakti*. They are also known as *āntaraṅgā*, *taṭasthā*, and *bahiraṅgā* respectively. Although *svarūpa-śakti* is one, it performs aforesaid three different functions. All the eternal symptoms of *svarūpa-śakti* manifest completely in *cit-śakti*, in an infinitesimal amount in *jīva-śakti*, and in distorted form in *māyā-śakti*.

‘*Cit-śakti*’ – Unlimited *Vaikuṇṭhalokas* are the opulence of the *cit-śakti*. There are three functions of *svarūpa-śakti* namely, *sandhinī*, *saṁvit*, and *hlādinī*. The energy controlling the *sat*-portion is known as *sandhinī*; through *sandhinī-śakti* Bhagavān protects His *sattā* (existence).

The essence of *sandhinī-śakti* is known as *śuddha-sattvā*. The various abodes of Śrī Bhagavān, the residences of Śrī Bhagavān therein, His bed, His *āsana* (seat), etc., His parents, His *parikaras* (associates) — all these are the transformations of *śuddha-sattva*, wherein *sandhinī* is dominant. The presiding energy of the *cit-amśa* is known as *saṁvit*. Through this potency, Śrī Bhagavān knows Himself and others. The energy presiding the *ānanda-amśa* is known as *hlādinī*. Through *hlādinī* energy, Bhagavān experiences supreme bliss and makes His devotees experience the bliss. Completely independent *vraja-rasa vilāsi* (the enjoyer of pastimes in *Vraja*) Śrī Kṛṣṇa always remains immersed in the ocean of *rasa* (mellows) in the transcendental *Vṛndāvana*, the highest abode of *Vaikuṇṭha*. Śrī Kṛṣṇa, being endowed with the various *bhāvas* manifested by the *saṁvit-vṛtti*, relishes the *praṇaya-rasa* (mellow of conjugal love). Through the *saṁvit-vṛtti* of His *parā-śakti*, Śrī Kṛṣṇa performs activities such as attracting the *gopīs* by playing upon His flute, taking the cows out for grazing (*go-cāraṇa*), *rāsa-līlā*, and other pastimes. Śrī Kṛṣṇa is always engrossed in supreme bliss in the form of the *praṇaya-vikāra* of *hlādinī*.

‘*Bahiraṅgā māyā śakti*’ – The transcendental abode of Śrī Bhagavān is located on one side of the *kāraṇa-samudra* (Causal Ocean) and the material *māyā* is located on the other side. *Māyā* is always situated outside the transcendental world and Bhagavān, and is thus known as the *bahiraṅgā-śakti* (external potency). *Māyā* has no role to play in the *svarūpānubandhinī* (natural transcendental) *līlā* of Śrī Bhagavān. To the extent that even when Śrī Bhagavān appears in the material world, He has no connection with *māyā*.

Due to the inconceivable power of Śrī Bhagavān's *svarūpa-śakti*, *māyā* cannot even touch Śrī Bhagavān, even though it is His potency. *Māyā* has two *vṛttis* (propensities) — *pradhāna* (*guṇamāyā*) and *prakṛiti* (*jīvamāyā*). The equilibrium of the three modes of nature — *sattva*, *rajaḥ*, and *tamaḥ* is known as *guṇamāyā*. In this equilibrium state, no work such as creation is performed. The material *māyā* has no potency to work on its own. It creates the material world only after Īśvara (Lord) transmits His potency into it. When Kāraṇodaśāyī Viṣṇu wishes to create the material world, He casts a glance on the *guṇamāyā* and transmits His energy. It is only then that the modes get perturbed, and as a result *guṇamāyā* through the twenty-four elements (*mahat-tattva*, etc.) manifests innumerable universes. Otherwise, in the absence of *bhagavat-śakti*, it cannot perform the creation of the material world. Though the primary *nimitta-kāraṇa* (instrumental cause) and the primary *upādāna-kāraṇa* (ingredient cause) of the material creation is Īśvara, *māyā* is the secondary *nimitta* and *upādāna-kāraṇa*.

Jīva-māyā has two types of potencies—*āvaraṇātmikā* and *vikṣepātmikā*. The potency through which *jīva-māyā* covers the *svarūpa* (being the eternal servant of Śrī Kṛṣṇa) of those *jīvas*, who are averse to Śrī Kṛṣṇa, is known as *āvaraṇātmikā-śakti*. Further, the potency through which *jīva-māyā* creates the attachment of the *jīvas*, who are averse to Śrī Kṛṣṇa, to material objects, is known as *vikṣepātmikā-śakti*.

The innumerable universes are the opulence of the *bahiraṅgā māyā-śakti*; *bahiraṅgā māyā-śakti* is dependent on omnipotent Śrī Kṛṣṇa, and thus the opulence of *māyā-śakti* in the form of

innumerable universes is also dependent on Śrī Kṛṣṇa and Śrī Kṛṣṇa is their shelter — This alone has been clarified in verse 102.

The *hlādinī-vṛtti* of *māyā-śakti* is manifested in the form of material happiness, the *samvit-vṛtti* in the form of material knowledge, and the *sandhinī-śakti* is manifested in the form of innumerable universes and material bodies of the *jīvas*.

‘*Jīva-śakti*’ – That potency of Śrī Bhagavān, the opulence of which is the innumerable *jīvas*, is known as *jīva-śakti*. *Gītā* (7/5) –

“*apareyam itas tv anayām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat*”

“O mighty Arjuna, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as *jīva*, which is superior and which accepts this material world for the purpose of enjoying the fruits of his action.”

According to this verse of *Bhagavad Gītā*, *jīva* is another potency of Īśvara. Just as many tiny sparks emanate from fire, similarly, the *cit* (transcendental) atom-like innumerable *jīvas* are the infinitesimal particles of the rays of the transcendental sun-like Śrī Hari. Although being non-different from Śrī Hari, these *jīvas* are eternally different from Him. The eternal difference between Īśvara and the *jīvas* is that Īśvara is the controller of *māyā* and *jīva* even in his liberated state can come under the control of *māyā*, due to his nature.

Jīva-śakti, being conscious, is superior to *māyā-śakti*, and therefore this is not *bahiraṅgā māyā-śakti* nor it is a part of *bahiraṅgā māyā-śakti*. Just as the rays of the sun do not exist inside the sun,

similarly, *jīva-śakti* like particles of rays emanating from Śrī Bhagavān, also does not reside in Śrī Bhagavān. Thus, *jīva-śakti* is not *svarūpa-śakti* and nor is it a part of *svarūpa-śakti*. For this reason, *jīva-śakti* is also known as *taṭasthā-śakti* (marginal energy).

The line between the water and land is known as ‘*taṭa*’ (shore). However, the place adjacent to the water is land. Then where is the ‘*taṭa*’? ‘*Taṭa*’ – it is a line of demarcation separating the land and water. This line is so fine that it cannot be seen with gross eyes. On considering the transcendental realm as water and the material world as land, the line dividing both of them is ‘*taṭa*’, and the *jīva-śakti* is situated at the place where the two meet.

The innumerable *jīvas* in the innumerable universes and *sādhana-siddha* and *nitya-siddha jīvas* in the spiritual world – all are the opulence of Bhagavān’s energy called *taṭasthā* and this *jīva-śakti* is dependent on Śrī Kṛṣṇa – this has been described in the first half part of verse 103.

THE SHELTER OF SVARŪPA AND ŚAKTI CATEGORY—

VERSES 104-105

এই ত’ স্বরূপগণ, আর তিন শক্তি ।
সবার আশ্রয় কৃষ্ণ, কৃষ্ণে সবার স্থিতি ॥ ১০৪ ॥
যদ্যপি ব্রহ্মাণ্ডগণের পুরুষ আশ্রয় ।
সেই পুরুষাদি-সবার কৃষ্ণ মূলাশ্রয় ॥ ১০৫ ॥
ei ta’ svarūpa-gaṇa, āra tina śakti
sabāra āśraya kṛṣṇa, kṛṣṇe sabāra sthiti
yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādi-sabāra kṛṣṇa mūlāśraya

Translation: Śrī Kṛṣṇa is the shelter of all His manifestations, that is, the six types of *vilāsa* forms and these three types of *śaktis* and all have existence in Śrī Kṛṣṇa.

Although, the three *puruṣāvatāras* are the shelter of all the universes, however, even their original shelter is Śrī Kṛṣṇa.

ŚRĪ KṚṢṆA’S INTRODUCTION—

VERSE 106

স্বয়ং ভগবান কৃষ্ণ, কৃষ্ণে সর্বাশ্রয় ।
পরম ঈশ্বর কৃষ্ণে সর্বশাস্ত্রে কয় ॥ ১০৬ ॥

svayam bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya

Translation: Śrī Kṛṣṇa is Svayam Bhagavān and is the shelter of all, and He is the controller of all the controllers, this has been stated in all the *śāstras*.

VERSE 107

BRAHMA-SĀMĤITĀ (5/1)—

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ ।
অনাদিরাদির্গৌবিন্দঃ সর্বকারণকারণম্ ॥ ১০৭ ॥

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa who has an eternal blissful spiritual body is Parameśvara. He is without origin and is the origin of all, further, He is the prime cause of all causes.

Anubhāṣya:

kṛṣṇaḥ (vrajendra-nandanah) paramaḥ īśvaraḥ
(baladeva nārāyaṇa-vāsudeva-saṅkarṣaṇa-
pradyumn-āniruddha-kāraṇa-garbha-kṣīr-
ārṇava-traya-śāyi-paramātma-puruṣāvatāra-
matsya-kūrma-varāha-rāma-nṛsiṃh-ādi
naimittik-āvatāra-brahmā-śivādi guṇ-āvatāra-
nirviṣeṣa brahma-mahendr-ādi-vibhūty-

avatārānām sarveṣām patih) sac-cid-ānanda-vigrahaḥ (sandhini-samvit-hlādinī śakti-traya samanvitah) anādiḥ (ādi-rahitaḥ – ‘aham-evā-sam-evāgre’ iti pada-vācyah) ādiḥ (sarveṣām mūla-rūpaḥ) sarva-kāraṇa-kāraṇam (sarva-kāraṇānām kāraṇam mūlam) govindaḥ.

ŚLOKA-BHĀVĀNUVĀDA:

(Vrajendranandana) Śrī Kṛṣṇa is the controller of — Baladeva, Nārāyaṇa-Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha, Kāraṇābdiśāyī-Garbhodaśāyī-Kṣīrodaśāyī — three *puruṣāvatāras*, Matsya-Kūrma-Varāha-Rāma-Nṛsimha and others *naimittika-avatāras*, Brahmā and Śiva — the *guṇavatāras*, *nirviṣeṣa* (impersonal) *brahma*, Mahendra and others — the *vibhūti-avatāras*. His *vigraha* (form) is *sac-cid-ānanda* (possessing the *śaktis* — *sandhini*, *samvit*, and *hlādinī*), He is without origin (just as has been described in ‘*ahmevasmevagre*’ *śloka*), *ādi* (origin of all), and is the prime cause of all causes, Śrī Govinda.

VERSE 108

এ সব সিদ্ধান্ত তুমি জান ভালমতে ।
তবু পূর্বপক্ষ কর আমা চালাইতে ॥ ১০৮ ॥
e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

Translation: You know all these conclusions very well, but still you are unnecessarily trying to agitate me by giving futile logic.

Amṛta-pravāha Bhāṣya: ‘*Cālāite*’ — to unnecessarily agitate.

ŚRĪ CAITANYA IS SVAYAM AVATĀRĪ ŚRĪ KṚṢṆA —

VERSE 109

সেই কৃষ্ণ অবতরী ব্রজেন্দ্রকুমার ।
আপনে চৈতন্যরূপে কৈল অবতার ॥ ১০৯ ॥

sei kṛṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra

Translation: That *avatārī* Vrajendra-kumāra Śrī Kṛṣṇacandra Himself has descended as Śrī Caitanya Mahāprabhu.

ALL THE INCARNATIONS DWELL IN ŚRĪ CAITANYA —

VERSE 110

অতএব চৈতন্য গোসাঁঞি পরতত্ত্ব-সীমা ।
তাঁ’রে ক্ষীরোদশায়ী কহি, কি তাঁর মহিমা ॥ ১১০ ॥
ataeva caitanya gosāṇi paratattva-sīmā
tān’re kṣīroda-śāyī kahi, ki tānra mahimā

Translation: Therefore, Śrī Caitanya Mahāprabhu is the culmination of Absolute Truth. Does His true glory become exhibited by addressing Him as Kṣīrodaśāyī?

Anubhāṣya: Śrī Caitanya Bhāgavata, Madhyakhaṇḍa (6/95) — (Mahāprabhu said) —

“*śutiyā āchinu mui kṣīroda-sāgare*
nidrā-bhaṅga haila mora nāḍāra huṅkāre”

“I was sleeping in *kṣīroda-sāgara* and this ‘*nāḍā*’s’ menacing cry disturbed my sleep.”

TO ADDRESS ŚRĪ CAITANYA BY ANY NAME OF VIṢṆU SHALL NOT BE FALLACIOUS —

VERSES 111-115

সেই ত’ ভক্তের বাক্য নহে ব্যভিচারী ।
সকল সম্ভবে তাঁতে, যাতে অবতরী ॥ ১১১ ॥
অবতরীর দেহে সব অবতারের স্থিতি ।
কেহো কোনমত কহে, যেমন যার মতি ॥ ১১২ ॥
কৃষ্ণকে কহয়ে কেহ—নরনারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১১৩ ॥
কেহো কহে, কৃষ্ণ ক্ষীরোদশায়ী অবতার ।
অসম্ভব নহে, সত্য বচন সবার ॥ ১১৪ ॥
কেহো কহে, পরব্যোমে নারায়ণ-হরি ।
সকল সম্ভবে কৃষ্ণে, যাতে অবতরী ॥ ১১৫ ॥

sei ta' bhaktera vākya nahe vyabhicārī
 sakala sambhave tānte, yāte avatārī
 avatārīra dehe saba avatārera sthiti
 keho kona-mata kahe, yemana yāra mati
 kṛṣṇake kahaye keha — nara-nārāyaṇa
 keho kahe, kṛṣṇa haya sāksāṭ vāmana
 keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
 asambhava nahe, satya vacana sabāra
 keho kahe, para-vyome nārāyaṇa-hari
 sakala sambhave kṛṣṇe, yāte avatārī

Translation: Those who address Śrī Caitanya Mahāprabhu as Kṣīrodaśāyī Viṣṇu are also devotees, and such a statement of theirs is also not false. Everything is possible for Śrī Caitanya Mahāprabhu because He is the source of all incarnations. All the *avatāras* are situated in the *avatārī*, thus, people address Him according to their beliefs. Some people address Śrī Kṛṣṇa as Nara-Nārāyaṇa, and some say he is directly Vāmana. Some even say that Śrī Kṛṣṇa is an incarnation of Kṣīrodaśāyī Viṣṇu. All this is not an impossibility, and all such statements are true. Some call Him Hari or Nārāyaṇa of Vaikuṅṭha. He is the source of all incarnations, and hence, everything is possible for Him.

Amṛta-pravāha Bhāṣya: In some books, Śrī Kṛṣṇa Caitanya has been addressed as Kṣīrodaśāyī, Lord of Vaikuṅṭha. By addressing Him in this manner His glories have not been fully exhibited, however, the statements of all those devotees are not false; for Śrī Kṛṣṇa Caitanya, who is non-different from Śrī Kṛṣṇa, is the source of all incarnations and thus, all the incarnations exist in Him.

Anubhāṣya: In the context of Śrī Kṛṣṇa's description as an *avatārī* in the book

Laghu-bhāgavatāmṛta—

“ataeva purāṇādaḥ kecit
 annarasakhātmatām
 mahendrānujatām kecit
 kecit kṣīrābhiśāyitām
 sahasraśīrṣatām kecit
 kecit vaikunṭhanāthatām
 bruyuh kṛṣṇasya munayas-
 tattadvṛtṭyanugāminah”

“Therefore, in *purāṇas*, etc., Śrī Kṛṣṇa has been addressed differently by different sages, according to their eligibility. Some have addressed Him as *nara-sakhā* Nārāyaṇa, some have called Him Upendra, some as Kṣīrodaśāyī, some as *Sahasra-śīrṣā-puruṣa* and some as *Vaikunṭha-natha* (Lord of Vaikuṅṭha).

Amṛtānukāṇikā: All the incarnations dwell in Śrī Gaurasundara, and thus to address Him by any Name of Viṣṇu is not fallacious. However, after addressing Him in this manner, the statements of all the non-devotees, who call Him unreal or illusionary should be considered false.

For example, those who carry an opinion that one can accept, according to one's liking, any of the following beliefs – Śrī Gaurasundara is an ordinary human being; He is a religious reformer *jīva*; He is a *paṇḍita* (scholar); the various mythical forms of *bahiraṅgā māyā* and Śrī Gaurāṅga's form are similar; Śrī Gaurāṅga's name and the various names assumed by humans such as Kālī-Durgā are the same; Śrī Gaurāṅga is the same Kālī-Durgā who is worshiped in the material world — their statements should be considered as absolutely false. This kind of opinion does not truly describe the Absolute Truth Śrī Gaurasundara, rather it is an attempt to conceal the fireplaces of their *nirviṣeṣa-vāda* (a philosophy that says

Absolute Truth has no attributes) behind the attractive curtain.

ALL DEVOTEES, WHETHER VAIDHA OR RĀGĀNUGA, MUST KNOW THE CONCLUSIONS OF BHAKTI —

VERSES 116-117

সব শ্রোতাগণের করি চরণ বন্দন ।
এ সব সিদ্ধান্ত শুন, করি' এক মন ॥ ১১৬ ॥
সিদ্ধান্ত বলিয়া চিত্তে না কর অলস ।
ইহা হৈতে কৃষ্ণে লাগে সুদৃঢ় মানস ॥ ১১৭ ॥

*saba śrotā-gaṇera kari caraṇa vandana
e saba siddhānta śuna, kari' eka mana*

*siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa*

Translation: I pay my humble obeisances unto the feet of all the listeners or readers and I request them all that they must hear all these conclusions with rapt attention. Do not neglect these conclusions by bringing indolence in the mind, it is only by understanding these conclusions can one's mind become deeply absorbed in Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: Some followers of *bhakti* do not consider all these conclusions as the limbs of *bhakti*, and thus, show laziness in entering into these conclusions; this, however, will not bring auspiciousness. It is because on attaining the *sambandha-jñāna* (relationship) with Śrī Kṛṣṇa, one's mind becomes deeply attached to His lotus feet. Thus, these types of eternal conclusions are the basis of pure *bhakti*.

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE SECOND CHAPTER.

Anubhāṣya: On seeing the *sādhana-bhakti* of *jāta-ruci-sādhakas* (those devotees who

have reached the stage of *ruci*), many people think that there is no need to enter into the *siddhāntas* (conclusions) as is being done by them. Due to such indolence they, being ignorant about the *sādhana-bhakti*, pave their way to become averse to Śrī Kṛṣṇa. They consider the material *bhāvas*, which are contrary to *bhakti*, to be the *bhakti* and become overwhelmed by *anarthas* (offenses). Although following the process of thoughts and arguments is useful for the devotees in whom *ruci* has not yet awakened, still, in order to awaken *ruci*, it is most essential for them to follow the first limb of *navadhā-bhakti* — *śravaṇam* (hearing). On not hearing the conclusions regarding Śrī Kṛṣṇa, the *ruci* does not increase. There is a procedure of *śravaṇa* (hearing), that is the very beginning of *navadhā-bhakti*, ahead of *kīrtana*. The creeper of *bhakti* grows beautifully when watered with *śravaṇa* and *kīrtana*. Brahmā while praying to Śrī Kṛṣṇa (*Śrīmad Bhāgavatam* 10/14/3) mentioned the *avasthā* (position) of the devotees who stop making endeavors for attaining knowledge. He, in the very same verse, mentions '*san-mukharitām bhavadīya-vārttām śruti-gatām*' the glories of hearing *hari-kathā* from the elevated devotees. According to the conclusions of *Śrīmad Bhāgavatam*, the scripture which provides flawless knowledge about the *paramahamsas*, the *jīva* attains the eligibility to become *mahā-bhāgavata* (elevated devotee) only on reading, hearing, etc. We hear in Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī — "*śāstra-yuktye sunipūṇa, dṛḍha-śraddhā yānra, 'uttama-adhikārī' tinha tāraye samsāra*" which means that those who are expert in the *bhakti-śāstras*,

and have left all paths other than *bhakti*, are known as *uttama-adhikārī* and are capable of delivering the world.” Śrīla Rupa Gosvāmīpāda has also said –

“utsāhān-niścayād-dhairyāt
tat-tat-karma-pravarttanāt
saṅga-tyāgāt sato-vṛtteḥ
ṣaḍbhir-bhaktiḥ prasiddhyati”

“To leave all inactivity and enthusiastically follow the rules that increase *bhakti*; to keep unflinching faith in scriptures and the words of Guru in consonance with scriptures; continuously following the practice of *bhakti* with utmost patience even on the appearance of obstructions or delay in attaining the *abhīṣṭa-siddhi* (desired result); following the limbs of *bhakti* like *śravaṇa* and *kīrtana*, and prohibit oneself from indulging in sense gratifying activities for attaining Kṛṣṇa’s *prīti* (love); giving up activities unfavorable to *bhakti* such as illicit connection with women, the association of those who are overly attached to women, and the association of Māyāvādīs, atheists, and pseudo-religionists; to behave righteously (*sadācāra*) like devotees and to follow *vṛtti* (nature) like theirs – by these six principles, one can attain perfection in *bhakti*.”

Those who pompously consider themselves devotees, but do not follow the conclusions, many a times, foolishly, artificially exhibit the *sāttvika-vikāras*, out of practice, and degrade the position of pure Vaiṣṇavas in the eyes of the common people. Condemning such types of malpractice of theirs, they have been addressed as stone-hearted in “*tadaśmasāraṁ*” śloka (2/3/24) of *Śrīmad Bhāgavatam*. Śrīla Viśvanātha Cakravartī in his commentary on this śloka says “*bahir-aśru-pulakayoḥ sator-api yadd-ḥṛdayaṁ na vikriyeta, tad-aśma-sāraṁ-iti kaniṣṭh-ādihikāriṇām-eva aśru-pulakādi-*

mattve’pi aśma-sāra-ḥṛdaya-tayā nindaiṣā”. This means that “If externally the *vikāras* (symptoms) like *aśru* (tears) and *pulaka* (horripilation) are seen but the heart has not melted, then such a person should be understood to be stone-hearted. Also, the scriptures condemn such low-grade (*kaniṣṭha adhikārī*) devotees, when they artificially exhibit *sāttvika-vikāras* like *aśru* and *pulaka*, by calling them stone-hearted.”

Artificial *bhakti*, which is seen on disrespecting the principles, has been sketched by Śrīla Rupa Gosvāmī Prabhu in *Bhakti-rasāmṛta-sindhu* as “*nisarga-picchila-svānte tad-abhyāsa-pare’pi ca, sattv-ābhāsaṁ bināpi syuḥ kvā-py-aśru-pulak-ādayaḥ*”. It means that – “Those people who are externally soft but internally hard-hearted and are engaged in the practice of artificially exhibiting the *aśru*, *kampa* (shivering), etc., even without the *sattvābhāsa*, tears, horripilation, etc., can sometimes be witnessed in them, such *bhāvas* are known as “*niḥsattva-sāttvik-ābhāsa*”. This is a vivid example of how such artificial devotees, lacking in conclusions, think these material *vikāras* are transcendental. Many people criticize the reading of the conclusions enunciated in books written by Śrī Rāmānuja, Madhvācārya, Nimbārka, Viṣṇusvāmī, and other Vaiṣṇava *ācāryas* just as they criticize the anti-devotional books of Advaitavādīs. Śrīla Jīva Gosvāmī, for the benefit of Vaiṣṇavas, has quoted these valuable conclusions of Vaiṣṇava *ācāryas* in his *Ṣaṭ-sandarbhāḥ*. Just as the Nirviṣeṣavādīs, out of illusion, consider the limbs of *bhakti* as limbs of *karma*, similarly, the so-called Vaiṣṇavas, who do not follow these conclusions, consider the conclusions favorable to *bhakti*, as unfavorable and fall down from *kṛṣṇa-bhakti*.

Amṛtānukaṇikā: We see two types of people in this world—*sāragrāhī* and *bhāravāhī*. Those who do not properly contemplate any subject matter and accept only the futile portion are known as *bhāravāhī*. Those who minutely contemplate any subject matter and accept the essence of it are known as *sāragrāhī*. *Sāragrāhī* persons attain the utmost benefit and, in the end, attain the lotus feet of Śrī Kṛṣṇa. However, not firmly bearing the conclusions of scriptures in the heart according to those scriptures, would mean that material intelligence, which is contrary to those conclusions, will deprive us of the real Absolute Truth.

Thus, in this verse, Śrīla Kavirāja Gosvāmī has emphasized on understanding the conclusions appropriately by which one becomes firm in one's *bhajana*. Similarly, if one contemplates *śabda-pramāṇas* (scriptural evidence) like *Śrī Gītā*, *Śrīmad Bhāgavatam*, *Vedānta*, and *Upaniṣad*, as a *sāragrāhī*, he will witness that *bhāgavad-bhakti* has been stated as the highest conclusion in all these scriptures. Those who consider this highest conclusion of the *śabda-pramāṇa* as *matavāda* (subject of debate), become captivated by *devī-māyā* and turn into logicians themselves. *Vaidika-mīmāṃsā* scriptures are divided into two parts. The first part of *mīmāṃsā* scripture has been named by Jaimini as *pūrva-mīmāṃsā* wherein he has introduced the *sūtra* “*athāto dharma jijñāsā*”, the rise of which has been established as a principle of *dharma*. In *uttara-mīmāṃsā* *Vedavyāsa* considered it as *pūrva-pakṣa* and introduced the *sūtra* “*athāto brahma jijñāsā*” and established the principle that the devotion unto *Parameśvara* is the

most auspicious. In the very end through the *sūtra* “*anāvṛti śabdāt*”, *Vedavyāsa* proved through scriptural evidence that on obtaining that auspiciousness one will become free from the material cycle (of birth and death). With this, all kinds of debates have been refuted. Therefore, *sanātana-dharma* is well established in eternal conclusions and true philosophy, and that is why Śrīla Kavirāja Gosvāmī is emphasizing the need to know the *siddhāntas*. Those who have more respect for the superstitions, become a part of *prākṛta-sahajiyās* or *veśopajīvīs* (those using external dress to earn livelihood) and pave their way to hellish planets. Some come under the influence of their *mano-dharma* (mental speculation), take shelter of *jaḍa-samanvayavādī* or *bhāravāhī* sect, and get afar from the Supreme Truth. In the last part of *Bhārgaviya Manusāṅhitā*, *Bhṛgu ṛṣis* have been told –

“*ārṣaṁ dharmo-padeśaṁ-ca
veda-sāstrāvirodhinā
yan-tarkeṇ-ānusandheta
sa-dharmam veda netaraḥ*”

“Those who research on *dharma*, by applying the logic not contradictory to the *Veda śāstras*, that is in consonance with the instructions of *Vedas* and *smṛtis* under *Vedas*, they alone can know the *dharma*.”

ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA SAYS –

“*madhyastha śrī-bhāgavata purāṇa
sādhu śāstra guruvākya,
hṛdaye kariyā ekya āra nā kariha mane āśā*”

“*Śrīmad Bhāgavatam Purāṇa* says — understand the statements of Śrī Guru, *sādhu*, and *śāstra* to be one and keep them in your heart, have no other desire in the heart.”

VERSE 118

চৈতন্য-মহিমা জানি এ সব সিদ্ধান্তে ।
চিত্ত দৃঢ় হঞা লাগে মহিমা-জ্ঞান হৈতে ॥ ১১৮ ॥

*caitanya-mahimā jāni e saba siddhānte
citta dr̥ḍha hañā lāge mahimā-jñāna haite*

Translation: Only by knowing all these principles can one understand the glories of Śrī Caitanya Mahāprabhu. On knowing His glories, one's mind becomes firmly attached to His Lotus feet.

Anubhāṣya: In Pañcarātra –

“māhātmya-jñāna-yuktastu
sudṛḍhaṁ sarvato'dhikāḥ
sneho bhaktir-iti proktas-tayā
sārṣṭy-ādir-nānyathā”

“mahima-jñāna-yuktāḥ syād-
vidhi-mārg-ānusāriṇām
rāgānugā-śritā-nāstu
prāyaśaḥ kevalo bhavet”

“Those who have realized the glories of Śrī Bhagavān, their *sneha* is greatest and fixed in every way – this is known as *bhakti* and through this alone the four types of liberation like *sārṣṭi* can be attained, and not otherwise. The *sneha* of practitioners of *vidhi-mārga* is filled with the knowledge of the glories of Śrī Bhagavān. However, the *sneha* of the practitioners of the *rāgānugā-mārga* is not dependent on the knowledge of the glories of Śrī Bhagavān; it is mostly natural.”

THUS COMPLETES THE ANUBHĀṢYA
OF THE SECOND CHAPTER.

ŚRĪ KṚṢṆA TATTVA IS DESCRIBED TO CREATE FIRM FAITH IN
LORD CAITANYA —

VERSE 119

চৈতন্যপ্রভুর মহিমা কহিবার তরে ।
কৃষ্ণের মহিমা কহি করিয়া বিস্তারে ॥ ১১৯ ॥

*caitanya-prabhura mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre*

ŚRĪ KṚṢṆA AND ŚRĪ CAITANYA ARE NON DIFFERENT —

VERSE 120

চৈতন্য-গোসাঞির এই তত্ত্ব নিরূপণ ।
স্বয়ং ভগবান্ কৃষ্ণ ব্রজেন্দ্রনন্দন ॥ ১২০ ॥

*caitanya-gosāñira ei tattva nirūpaṇa
svayam bhagavān kṛṣṇa vrajendra-nandana*

Translation: To distinctly express the glories of Śrī Caitanya Mahāprabhu, I have elaborately described the glories of Śrī Kṛṣṇa. The ontological conclusion of Śrī Caitanya Mahāprabhu is that He is Vrajendranandana Śrī Kṛṣṇa Himself.

VERSE 121

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২১ ॥

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF

ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 2,
DESCRIBING THE WORSHIP-MĀṆGALĀCARAṆA (INVOCATION)
OF ASCERTAINING TATTVA OF ŚRĪ KṚṢṆA CAITANYA.

Chapter Three

SUMMARY OF THE THIRD CHAPTER



his chapter describes the reason behind the appearance of Śrī Caitanya Mahāprabhu. At the end of Dvāpara, after completing His *līlā*, Śrī Kṛṣṇa thought — “How will the people of this world relish the various *līlās* of *dāsyā*, *sakhya*, *vātsalaya*, and *śṛṅgāra rasas* that I performed on the Earth?” Therefore, to show the process of relishing these *rasas* of *prema-bhakti*, He appeared in the form of a devotee. The primary occupational duty for the age of Kali is *nāma-saṅkīrtana*, and that can be preached by the *yuga-avatāras*. However, *prema-bhakti* endowed with four kinds of *rasas* mentioned above can only be given by Śrī Kṛṣṇa Himself. None of His *aṁśa-avatāras* can confer this. For this reason, Śrī Kṛṣṇacandra Himself took birth in Navadvīpa — this has been evidenced by the author through *Śrīmad Bhagavatam*’s statements. By describing the symptoms of *mahā-puruṣas* he has proven that Śrī Caitanya Mahāprabhu is the Absolute Truth Himself. Śrī Kṛṣṇa Caitanya appeared with His *aṅgas* (parts) and *upāṅgas* (parts of the part), that is, Śrī Advaitācārya, Śrī Nityānanda Prabhu, and devotees like Śrīvāsā, and preached *hari-bhakti* in the world. Śrī Caitanya *avatāra* is the most munificent when compared to all His other incarnations and is thus the most confidential. Only the *bhaktas* through their *bhakti* are qualified to have *darśana* of His *svarūpa*. Śrī Caitanya Mahāprabhu tried various means to conceal the truth of His incarnation, being the most munificent, however, the secret of His descent could not remain hidden in front of His *parama-bhaktas*. Even in the Vedas and Purāṇas, His future appearance has only been insinuated to keep this incarnation confidential. This reflects the secrecy and special mercy of the covered incarnation (*pracchanna avatāra*). Śrī Advaitācārya was a contemporary of Śrī Caitanya Mahāprabhu’s father and maternal grandfather and saw that people of this world are becoming devoid of *kṛṣṇa-bhakti*. [He thought –] “In a situation such as this, no *aṁśa-avatāra* will be able to deliver the world. If I can request Śrī Kṛṣṇa to descend in this world, then alone the world can be delivered.” To induce Śrī Kṛṣṇa to descend into this world, he offered Ganges water and *tulasī* leaves at His lotus feet and started calling out loudly for His appearance. Śrī Kṛṣṇa, upon the request of His pure and humble devotee, to fulfill his desire, appeared in His supreme form (*parama-svarūpa*). Thus, Śrī Gaurāṅga Mahāprabhu manifested in this world to bestow *prema* due to this loud cry full of the love of His pure devotee Śrī Advaitācārya.

(*Amṛta-pravāha Bhāṣya*)

MAHĀPRABHU'S WORSHIP FOR COLLECTION OF BHAKTI-SIDDHĀNTAS —

VERSE 1

শ্রীচৈতন্যপ্রভুং বন্দে যৎপাদাশ্রয়বীৰ্য্যতঃ ।
সংগৃহ্ণাত্যাকরব্রাতাদঙ্গঃ সিদ্ধান্তসন্মণীন ॥১॥

śrī-caitanya-prabhum vande
yat-pādāśraya-vīryataḥ
saṅgrhṇāty ākara-vrātād
ajñāḥ siddhānta-san-manīn

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

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Caitanya Mahāprabhu. The potency of the shelter of His lotus feet is such that even fools become capable of collecting the precious jewels of *siddhāntas* from the mines of the scriptures (*śāstras*).

Anubhāṣya: This verse has been composed by the author himself –

ajñāḥ (mūrkhō'pi) yat-pādāśraya-vīryataḥ
(yasya śrī-caitanyasya pād-āśraya-
prabhāvāt) ākara-vrātāt (dhātūtpatti-
sthāna-samūhāt) siddhānta-sanmanīn
(mīmāṃsā-rūpa-sadrātnān) saṅgrhṇāti
(samyag grahaṇe samartho bhavati) [taṁ]
śrī-caitanya-prabhum [aham] vande.

ŚLOKA-BHĀVĀNUVĀDA:

I pay my respectful obeisances unto Śrī Caitanya Mahāprabhu. Despite being a fool, when one takes shelter of His lotus feet, he becomes eligible to completely accept the beautiful jewels of *siddhāntas* from the mines of the scriptures.

Amṛtānukanikā: In this chapter, the confidential reasons for Śrī Caitanya Mahāprabhu's appearance have been described. To conclude the confidential reasons behind the appearance of Śrī Caitanya Mahāprabhu, an in-depth

understanding of the scriptures is essential. Here, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī out of humility has called himself an 'ajñā', which means that he lacks a deep understanding of the *śāstras* (scriptures). Therefore, from the phrase 'yat-pādāśraya-vīryataḥ', he, after taking shelter of the lotus feet of Śrī Caitanya Mahāprabhu, will try to determine the confidential reasons behind His appearance. There is an inconceivable glory of taking shelter of the lotus feet of Śrī Caitanya Mahāprabhu, by the power of which even a foolish man becomes capable of deliberating upon the various *śāstras*, and can collect the essence in the form of principles of *bhakti*. To enunciate the glories of taking shelter of the lotus feet of Śrī Mahāprabhu, the author has written this *śloka*. 'Ākaravṛāta' means all the mines in which precious jewels are found. Here, *śāstras* have been compared to the mines and the '*siddhāntas*' (conclusive truths) have been compared to the jewels. Just as precious stones and jewels are present in mines but have to be searched for, similarly, the essence, that is, the conclusions of *bhakti*, are present in the scriptures but have to be found out after deliberation. However, it is not possible to find the conclusions of the scriptures by one's independent deliberation alone. Therefore, by taking the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, that is, taking shelter of Śrī Svarūpa-Rūpanuga-Bhaktivinoda-Sārasvata line of succession, all the conclusions – the essence of the scriptures, and the confidential reasons behind the appearance of Śrī Mahāprabhu can be revealed automatically.

VERSE 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়দ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥২॥

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

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

VERSE 3

তৃতীয় শ্লোকের অর্থ কৈল বিবরণ ।
চতুর্থ শ্লোকের অর্থ শুন ভক্তগণ ॥ ৩ ॥

*tr̥tīya ślokaṛa artha kaila vivaraṇa
caturtha ślokaṛa artha śuna bhakta-gaṇa*

Translation: I have given the detailed meaning of the third śloka in the previous chapter. O devotees! Now listen to the meaning of the fourth śloka.

THE DESCRIPTION OF THE FOURTH ŚLOKA FROM AMONGST
THE FIRST FOURTEEN ŚLOKAS –

VERSE 4

VIDAGDHA-MĀDHAVA (1/2) –

অনর্পিতচরীং চিরাৎ করুণয়াবতীর্ণঃ কলৌ
সমর্পয়িতুম্নতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্ ।
হরিঃ পুরটসুন্দরদুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৪ ॥

*anarpita-carīm cirāt
karuṇayā-vatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām
sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-
kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu
vaḥ śacī-nandanah*

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

Amṛta-pravāha Bhāṣya: May the son of Śrīmatī Śacī-devī, Śrī Gaurahari,

resplendent with the radiance of molten gold, be transcendently situated in the darkest cavern of your heart. He has appeared in the age of Kali by His causeless mercy to bestow what was never bestowed upon this world, the most elevated mellows of devotional service, the highest *ujjvala-rasa* (mellow of conjugal love), the treasure of His own service.

Anubhāṣya: This verse is an invocation, bestowing blessings on the readers, (*āśīrvāda-rūpa maṅgalācaraṇa*) by Śrī Rūpa Gosvāmī at the beginning of his drama, *Vidagdha-mādhava*. Being *rūpānuga* (follower of Śrī Rūpa Gosvāmī), Śrīla Kavirāja Gosvāmī is also following the lotus feet of his Guru –

*cirāt (cirakālam vyāpya) anarpita-carīm
(adatta-pūrvām) unnat-ojjvala-rasām (umataḥ
samvarddhitāḥ ujjvalaḥ śṛṅgāra-raso yasyām
tām) sva-bhakti-śriyam (nija-prema-śobhām)
samarpayitum (samyak dātum) kalau karuṇayā-
vatīrṇaḥ (krpayā prapañc-āgataḥ) puraṭa-
sundara-dyuti-kadamba-sandīpitaḥ (suvarṇottha-
saundarya-kānti-puñjena samyak prakāṣita yaḥ
saḥ) śacī-nandana hariḥ vaḥ (yuṣmākaṁ) hṛdaya-
kandare (citta-guhāyam) sadā (sarvasmin kāle
ahar-nīśam) sphuratu (prakāṣayatu).*

ŚLOKA-BHĀVĀNUVĀDA:

One who, out of His mercy, has descended in this age of Kali to completely bestow the splendor of His highest *prema*, the *śṛṅgāra-rasa* (conjugal love), which was not bestowed in an entire day of Brahmā, which is a very, very long period of time. May that Śacīnandana, radiating with the effulgence of gold, manifest eternally (day and night) in the innermost cavern of your heart (*citta*).

Amṛtānukanikā: Starting a book with an invocation is auspicious. Just as *namaskāra-rūpa*

maṅgalācaraṇa (invocation paying obeisances) and *vastu-nirdeśa-rūpa maṅgalācaraṇa* (invocation summarizing the subject matter of the book) are necessary, similarly, the *āśīrvāda-rūpa maṅgalācaraṇa* (invocation bestowing blessings on the readers) is also of utmost importance, for the *maṅgalācaraṇa* would be incomplete without it. The *śloka* at hand has been quoted from the *maṅgalācaraṇa* verse of Śrīla Rūpa Gosvāmī's *Vidagdha-mādhava* drama. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wrote his own *namaskāra-rūpa* and *vastu-nirdeśa-rūpa maṅgalācaraṇa*; however, he did not write the *āśīrvāda-rūpa maṅgalācaraṇa*, instead, he quoted the verse written by Śrīla Rūpa Gosvāmī.

There is a reason for quoting this verse of Śrīla Rūpa Gosvāmī as *āśīrvāda-rūpa maṅgalācaraṇa*. Śrīla Rūpa Gosvāmī has explained the reason for the appearance of Śrī Mahāprabhu, who descended to bestow the splendor of *unnata* (most elevated) and *ujjvala-rasamayī* (conjugal mellow) *bhakti*. When Mahāprabhu and His associates were listening to and relishing the drama *Vidagdha-mādhava* in Nīlācala, it was then that Śrīla Rūpa Gosvāmī spoke this verse. On hearing it, Mahāprabhu, being naturally humble, considered it to be an *ati-stuti* (over-glorification). However, Mahāprabhu did not say that this verse of Śrīla Rūpa Gosvāmī is a misconception. All the associates of Śrī Mahāprabhu endorsed this verse. In this verse, Śrī Rūpa Gosvāmī revealed the reason behind the appearance of Mahāprabhu, which He Himself and His associates endorsed. Finding it relevant to this context Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has herein quoted Śrī Rūpa Gosvāmī's verse.

In this verse, Mahāprabhu has been called Śacīnandana and not Śrī Kṛṣṇa

Caitanya. He took birth from Śacī-devi's womb. The love that a mother has for her child, Mahāprabhu also has the same love for all the *jīvas*. A mother's qualities are transmitted into her child, which is why it is but natural for Mahāprabhu, the son of Mother Śacī, who embodies the pinnacle of mother's love, to have such motherly love in abundance. Introducing Him with His mother's name indicates that He is full of motherly love like His mother or even more than her.

‘*anarpita-carīm cirāt*’—Śrī Kṛṣṇa appears only once at the end of Dvāpara-yuga in one day of Brahmā, which is one thousand *catur-yugas*. Śrī Caitanya Mahāprabhu appears in the very next Kali-yuga, which follows that Dvāpara. In the previous *kalpa*, when Svayam Bhagavān had appeared as Śrī Kṛṣṇa Caitanya, He had bestowed this *unnata-ujjvala rasa*. After that, He appeared in thousands of incarnations but never gave this *vastu (rasa)*. Even in Dvāpara when He descended as Śrī Kṛṣṇa, His real self, He did not give this special *vastu*. Śrī Mahāprabhu immersed the inherently most relishable object – *bhakti* – into an inconceivable and extraordinarily relishable *rasa*, and out of His causeless mercy towards the Kali-yuga *jīvas*, distributed His *unnata-ujjvala rasa* everywhere, irrespective of the recipient's eligibility. We, by taking one-pointed shelter of His lotus feet, after overcoming all *anarthas*, and being situated in our *svarūpa*, can also relish this *rasa*.

Before the appearance of Mahāprabhu, from amongst the five *rasas*, the *bhagavad-bhaktas* were aware of only two and a half *rasas* existing in Vaikuṇṭha – *śānta*, *dāsyā*, and *sakhya* mixed with reverence (lower-half). The natural tendency of the soul

is to be the eternal servant of Śrī Kṛṣṇa, who is omnipotent Parameśvara. Earlier, the service of Bhagavān was performed following the material ideology, however, how the liberated *puruṣas* serve Bhagavān with unconditional devotion was unknown to the world. In *unnata-ujjvala rasa*, devotees have a personal relationship with Bhagavān. Being unaware of this fact, earlier, the devotees used to serve Bhagavān with reverence and *mantras*. That Śrī Bhagavān can be served in *sakhya*, *vātsalya*, and *madhura rasa*, was unknown until the appearance of Śrī Gaurasundara. Through His conduct, Śrī Gaurasundara gave instructions as to how Śrī Kṛṣṇa can be served in *viśrāmabha-sakhya* (the upper half—having complete faith without reverence), *vātsalya*, and *madhura rasa*, to those desirous of serving Śrī Kṛṣṇa. It is only through the instructions of Śrī Gaurasundara can one understand the elevated position of serving Śrī Kṛṣṇa in *madhura-rasa*.

The service, prevailing in the cases of Matsya, Kūrma, Varāha, Narasimha, Vāmana, Rāma, and other incarnations, is based on the mood to serve with awe and veneration. Hence, there is limited development of the soul. Even in this material world, which is a distorted reflection of the transcendental world, five types of service in five *rasas* is witnessed, but these are incomplete and insignificant. Śrī Kṛṣṇa is the source of all *rasas*. We, in our *siddha-svarūpa*, can serve Him in any *rasa* from amongst these five. However, it is not possible to serve His other incarnations with the same intimacy with which we can serve Him.

‘*Unnat-ujjvala rasa*’- The *bhaktas* of the transcendental world are related to Śrī Kṛṣṇa through five *bhāvas* — *śānta*, *dāsyā*,

sakhya, *vātsalya*, and *madhura* or *śṛṅgāra*. These *bhāvas* are known as *sthāyī-bhāvas*. When certain ingredients are combined with the *sthāyī-bhāva*, the resultant manifestation is called *kṛṣṇa-bhakti-rasa*. Ordinarily, at the stage of *bhāva*, *bhakti* is *kṛṣṇa-rati*. This *rati* arises in the heart of the *bhakta* from the *samskāras* of past and present lives and develops further to the stage of *rasa*, when it becomes the very embodiment of *ānanda*. The ingredients are of four types (1) *vibhāva*, (2) *anubhāva*, (3) *sāttvika*, and (4) *vyabhicārī* or *sañcārī*.

Rasa is an unequaled *tattva* that can be compared to the rising moon, whose radiance is the expanding *līlā* of Parabrahma Śrī Kṛṣṇa. *Bhakti-rasa* is the function of *kṛṣṇa-bhakti* when it becomes absolutely pure. *Unnat* means high, but how high it is, is not stated. Therefore, the meaning of the word ‘*unnat*’ should be taken in a broader sense, that is, what is highest of all has been stated in this verse. Which is the highest *rasa* of all?

In *śānta-rasa*, there is a sense of reverence towards the worshipable deity, but no affection. *Śānta rasa* is there in *Vaikuṇṭha*, *Ayodhyā*, *Dvārakā*, and *Mathurā*, but is not found in *Vraja*.

Dāsyā-rasa continuously flows in *Vaikuṇṭha*, *Ayodhyā*, *Dvārakā*, *Mathurā*, and *Vraja*. However, there is a special gradation of *dāsyā-rasa* in each of these *dhāmas*. In the reverence tradition, the *bhāva* of reverence continues to decrease from *Vaikuṇṭha* to *Ayodhyā*, from *Ayodhyā* to *Dvārakā* and by the time it reaches *Vraja* it becomes exhausted, that is, the reverence *bhāva* prevailing in the *bhaktas* of *Vaikuṇṭha* is completely removed by the time it arrives in *Vraja*. However, *prema-mādhurya* and affection continue to increase. The minds of the

bhaktas of Vraja, in *dāsyā bhāva*, cannot be attracted by anything but the service of Vrajendra-nandana Śrī Kṛṣṇa. On the other hand, on seeing the service of the *dāsyā-bhaktas* of Vraja, the *dāsyā-bhāva-bhaktas* of Vaikuṇṭha, Ayodhyā, Dvārakā, and Mathurā become attracted to it. One cannot say that there is no opulence in Vraja, rather, Vraja is most opulent, but it is covered by the unlimited *mādhurya*. The *dāsyā-bhaktas* of Vraja, like Ratraka and Patraka, do not have pure *dāsyā-bhāva* at all, rather it is mixed with *sakhya* and *vātsalya bhāva*. Also, one distinction of the *dāsyā-bhaktas* of Vraja is that they do not have pure reverence like *dāsyā-bhaktas* at other places. *Dāsyā-bhaktas* with reverence contemplate the *sevā-aparādhas* — hence, no abundance of *prema* is there. In *dāsyā-prema*, the service is not in a fully developed state. In Ayodhyā, almost all the *bhaktas* have *dāsyā-bhāva*, however, amongst *dāsyā-bhaktas* Śrī Hanumān is the greatest. When Ahirāvaṇa deceptively brought Śrī Rāma and Lakṣmaṇa to Pātāla, to offer them as a sacrifice (*bali*), Hanumān killed him and brought his Prabhu Śrī Rāma and Lakṣmaṇa seated on his shoulders. However, he cannot take his Prabhu [Śrī Rāma] in his lap nor kiss him like the *dāsyā-bhaktas* of Vraja. The *dāsyā-bhaktas* of Dvārakā are considered superior to the *dāsyā-bhaktas* of Ayodhyā, however, not even a trace of *sakhya-bhāva* is found in them. Even though the service in *dāsyā-prema* is out of affection, there is a presence of reverence in it — He is Prabhu (Lord) and I am His servant, and Śrī Kṛṣṇa also exhibits His opulence.

Those *bhaktas* who, out of their abundant *prema*, consider Śrī Kṛṣṇa equal to them and do not consider Śrī Kṛṣṇa superior in any way are called the *sakhās*

(friends) of Śrī Kṛṣṇa. The *niṣṭhā* of *śānta*, *mamatā* of *dāsyā-bhāva*, and *viśrambha-sevā* (service with deep confidence and devoid of restraint) of *sakhya-bhāva* are present in *sakhya-prema*. All the *sakhās* in Vaikuṇṭha, Ayodhyā, Dvārakā, and Mathurā consider Śrī Kṛṣṇa and Śrī Rāma as Bhagavān. Conversely, the *bhaktas* of Vraja in *sakhya-prema* have this *viśrambha-bhāva* that Śrī Kṛṣṇa is a cowherd boy, like themselves, and believe that He is in no way superior to them. His friends climb onto His bed and wake Him up by saying — “Kanhaiyā! You are still sleeping! Just see the time for *gocāraṇa* (cow grazing) is passing by.” This confidence of *sakhya-prema* brings Śrī Kṛṣṇa and His *sakhās* on the same level. In Dvārakā there are friends like Arjuna, but they can never behave in this manner. The moment Śrī Kṛṣṇa manifests His *virāt-svarūpa*, Arjuna starts trembling and prays with folded hands. Similarly, in Ayodhyā, Sugrīva, Vibhīṣaṇa, Lakṣmaṇa, Bharata, and Śatrughna, despite being *sakhās* or brothers, cannot behave in this manner with Śrī Rāma. Bharata, Lakṣmaṇa, and Śatrughna cannot even sit next to Śrī Rāma. Since they have reverence *bhāva* towards Śrī Rāma, they cannot have *viśrambha-bhāva* like the *sakhās* in Vraja. In Vraja, *sakhya-rasa* exhibits *prīti* (love), *mamatā* (attachment), and *mādhurya* (sweetness).

Śānta and *dāsyā-bhaktas* are under the control of Bhagavān, but starting from *sakhya-rasa* Bhagavān comes under the control of *bhaktas*. Those amongst the eternal associates, in the form of parents of Śrī Kṛṣṇa, who consider themselves elder to Him and think Śrī Kṛṣṇa to be dependent on them, for protection and nurturing. It is this *lālya-bhāva* (parental love) that is

known as *vātsalya-prema*. Their affection is greater than *sakhya-rasa*. *Vātsalya-bhāva* not only includes *niṣṭhā* of *śānta-bhāva*, service of *dāsyā-bhāva*, and intimacy of *sakhya-bhāva*, but it also makes them think that Śrī Kṛṣṇa is dependent like a small child and that they have to look after Him. This even reaches the level where parents chastise, scold, and tie up Śrī Kṛṣṇa with a rope. Śrī Kṛṣṇa, being Svayam Bhagavān and all-opulent, accepted the binding only because He was subjugated by the love of Mother Yaśodā. Who can bind That omnipresent *vastu*, which is without inside-outside or above-below? However, due to her intense affection, Mother Yaśodā considered Him (dependent) as her child and herself as His mother and by binding Him, taught Him a lesson for His welfare; or rather, He Himself got bound by the *vātsalya-prema*. This is His mercy towards Yaśodā. In His infinite *līlās*, Śrī Kṛṣṇa has never been bound anywhere. When He had gone to Hastināpura as an envoy of peace, Duryodhana had tried to bind him, but seeing Śrī Kṛṣṇa's gigantic universal form, he (Duryodhana) and all the courtiers got scared. One does not see Śrī Kṛṣṇa being bound by even Devakī, Kauślayā, and others. But Mother Yaśodā tying Him with rope, with her own hands, apprises us of the *laukika-sad-bandhuvāt* relation (like worldly intimacy with a close relative) that Nanda and Yaśodā have; such relation is not found anywhere.

There is a deficiency of *mamatā* (attachment) in *śānta*, there is a deficiency of *viśrāmbha* or *viśvāsa* (trust) in *dāsyā*, *sakhya* lacks the *bhāva* to nurture, and in *vātsalya* there is a deficiency of service with all limbs, and thus, there is no perfection of *prema* in these *rasas*. In *madhura-rasa*, when the feeling of *kāntā-*

bhāva (amorous love) for Kṛṣṇa arises in the heart, then all the deficiencies are superseded, and that indivisible source of *prema-tattva* starts flowing incessantly. *Kāntā-prema* means the love of the Vraja *gopīs* for Sri Kṛṣṇa. All the qualities, like *kṛṣṇa-niṣṭhā* of *śānta-rasa*, the servitude of *dāsyā*, the intimate service of *sakhya*, and the desire for Śrī Kṛṣṇa's well-being by protecting and nurturing Him found in *vātsalya-prema*, and subjugation due to His love, are present herein (*madhura-rasa*). In addition, the opportunity to serve with all the limbs is available only in this *rasa*. Due to all these reasons, the *rasa* miraculously becomes more relishable and captivating by love in each successive mellow, ultimately culminating in *madhura-rasa*, the topmost of all the *rasas*.

Within *kāntā-prema* (conjugal love), the *prema* of Śrī Rādhā is most superior, the glories of which have been described in all the *śāstras*. This *rādhā-prema*, the crown jewel of all types of love, is not available to the *sādhakas*. However, the *jīva*, in his *siddhāvasthā* (stage of perfection), can become eligible to become a follower of this exalted *bhāva* of *kṛṣṇa-prema*. The same *bhāva* has been referred to in this verse as '*sva-bhakti-śrīyam*'. *Sva-bhakti-śrīyam* means the splendor of Her own personal *bhakti*, which is the creeper of Śrī Rādhikā's love for Śrī Kṛṣṇa. It is only with the leaves and blossoms (*mañjarīs*) that a creeper is beautified. Similarly, those *sakhīs* (*mañjarīs*) who are always endeavoring to bring about the meeting of Śrī Rādhikā and Śrī Kṛṣṇa, and are serving Them without hesitation during Their meeting, are the splendor of the *prema* of Śrī Rādhikā. The practitioner at the *sādhaka* stage has to follow Śrī Rādhikā's *sakhīs* who have *mañjarī-bhāva*. In reality,

the *jīva* is servitor of Śrī Kṛṣṇa. The servitor has a right only to serve under guidance (*ānugatyamayī*), that is, he does not have a right to serve independently. The *sevā* of Vraja *gopīs* like Śrī Rādhikā is independent; the *jīva* does not have the right to such a kind of service. Still, following the *vraja-sundarīs* (the beautiful damsels of Vraja), who have *kāntā-bhāva* for Śrī Kṛṣṇa, as their maid-servant the *jīva* can serve Śrī Kṛṣṇa in His *līlās* which are favorable for increasing His happiness. *Prema-bhakti* of *unnata-ujjvala rasa* favorable to this kind of *sevā*, is what Śrī Kṛṣṇa Caitanya bestowed upon the *jīvas*. The happiness present in this *ānugatyamayī* service is beyond comparison. The happiness of serving Śrī Kṛṣṇa (under the guidance of *gopīs*) is much more attractive than the happiness of union with Śrī Kṛṣṇa, felt by *vraja-sundarīs*.

ANTYA-LĪLĀ (20/60) —

“*kānta-sevā-sukha-pūra, saṅgamahaite sumadhura,*
tāte sākṣī — lakṣmī ṭhākurāṇī
nārāyaṇa-hṛdī sthiti, tabu pāda-sevāya mati,
sevā kare ‘dāsī’-abhimānī”

“By serving *kānta* (lover) one derives complete bliss. It is even sweeter than direct union with Him. Goddess Lakṣmī herself is a witness to this. Nārāyaṇa loves her immensely, and therefore, she eternally resides in the heart of Nārāyaṇa. However, her mind and heart are always absorbed in serving His lotus feet, and she always serves Him in the mood of a *dāsī* (maid-servant).”

The essence of the blessings of the author is this — May Śrī Kṛṣṇa Caitanya appear in everybody’s heart and arouse the greed for the servitorship of Śrī Kṛṣṇa under the guidance of the *vraja-sundarīs*.

DESCRIPTION OF THE TIME OF INCARNATION —

VERSES 5-6

পূর্ণ ভগবান্ কৃষ্ণ ব্রজেন্দ্রকুমার ।
গোলোকে ব্রজের সহ নিত্য বিহার ॥ ৫ ॥
ব্রহ্মার এক দিনে তিঁহো একবার ।
অবতীর্ণ হঞ করেন প্রকট বিহার ॥ ৬ ॥

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

brahmāra eka dine tiṅho eka-bāra
avatīrṇa hañā kareṇa prakṛṣṭa vihāra

Translation: Vrajendra-nandana Śrī Kṛṣṇa is the Absolute Bhagavān. He eternally resides in Goloka, which includes Vraja-dhāma. Once in a day of Brahmā, He descends and manifests His *prakṛṣṭa-līlā* in this world.

Amṛta-pravāha Bhāṣya: Vrajendra-nandana Śrī Kṛṣṇa, who has been conclusively presented as Absolute Bhagavān in the last chapter, eternally resides in Goloka, the opulence of Gokula, performing His pastimes with all the ingredients (*dhāma* and His eternal associates) of *vraja-rasa* (*dāsyā-sakhya-vātsalya-śṛṅgāra rasa*). This is called *aprakṛṣṭa-līlā* or unmanifested pastimes since it is not perceived by the conditioned souls. In every *kalpa*, that is, in one day of Brahmā, He descends once in this world to manifest His *prakṛṣṭa-līlā*.

Amṛtānukanikā: The highest abode of Svayam Bhagavān Śrī Govinda is Goloka, which is full of eternally blissful pastimes. In this personal abode, He, in His *svayam-rūpa* (original form), *svayam-prakāśa* (personal manifestation), and with His associates, is absorbed in complete bliss by incessantly engaging Himself in various pastimes of *prema*. This Goloka has other names such as Śvetadvīpa, Śrī Vṛndāvana, Śrī Gokula, and Vraja-dhāma. (Ādi-līlā 5/17).

There is no difference between Goloka and Gokula. When Goloka manifests in this material world by Śrī Kṛṣṇa's inconceivable potency, then it is referred to as Bhauma-Gokula. Even though Gokula manifests itself in the material world, it remains a transcendental abode. It can never be affected by the inert place-time to lose its element of transcendence, that is, the *Vaikuṇṭha tattva*. However, the conditioned souls are unable to see the *avikuṇṭhā-svarūpa* (transcendental nature) through their material senses and consider it as one with material deficiencies. Thus, they also perceive Śrī Kṛṣṇa, the *nāyaka* (hero) of the Gokula manifested in the material world, as an ordinary human being. But the wise realized sages see both of them (Goloka and Bhauma-Gokula) at the same (transcendental) level. Śrīla Rūpa Gosvāmī in *Laghu-bhāgavatāmṛtaṁ* has said –

“yat-tu goloka-nāma syāt
tac-ca gokula-vaibhavam”

“Goloka is the opulence of Gokula.” But even then, Bhauma-Gokula is more beneficial for the conditioned soul. Its influence works more on the *jīvas* like us, for it can be directly experienced. The Gokula-*Vṛndavana* that has descended on this Earth is our only place of hope.

VERSES 7-8

সত্য, ত্রেতা, দ্বাপর, কলি—চারিযুগ জানি ।
সেই চারিযুগে দিব্য একযুগ মানি ॥ ৭ ॥

একান্তর চতুর্যুগে এক মন্বন্তর ।
চৌদ্দ মন্বন্তর ব্রহ্মার দিবস ভিতর ॥ ৮ ॥

satya, tretā, dvāpara, kali — cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

ekāttara catur-yuge eka manv-antara
caudda manv-antara brahmāra divasa bhitara

Translation: There are four *yugas* — Satya, Tretā, Dvāpara, and Kali. All four *yugas* together are called one *divya-yuga*. One *manvantara* equals seventy-one *catur-yugas* (four *yugas*) and there are fourteen *manvantaras* in one day of *Brahmā*.

Anubhāṣya:

[“*catur-yugam-udāhṛtam, sūryābda-samkhyāyā dvi-tri-sāgaraira-yutāhataiḥ, yugānām saptatiḥ saikā manvantaram-iho-cyate. sa-sandhyaste manavaḥ kalpe jñeyā-caturdaśa, kṛta-pramāṇaḥ kalpādaḥ sandhiḥ pañca-daśaḥ smṛtaḥ. itthaṁ yuga-sahasreṇa bhūta-saṁhāra-kāraḥ, kalpo brāhman-ahāḥ proktaḥ śarvarī tasya tāvatī.*”—*sūryā-siddhānte madhyam-ādhikāraḥ.*”]

ŚLOKA-BHĀVĀNUVĀDA:

“One Kali-yuga is equal to four hundred and thirty-two thousand (432,000) solar years. Twice the Kali-yuga is Dvāpara-yuga (864,000 solar years), Tretā-yuga is thrice (1,296,000 solar years), and Satya-yuga is four times (1,728,000 solar years). Thus, the total period of one *catur-yuga* (Satya, Tretā, Dvāpara, and Kali-yuga) is four million three hundred and twenty thousand (4,320,000) solar years; this is also known as *mahā-yuga* or *divya-yuga*. One *manvantara* has seventy-one *mahā-yugas*. The period of fourteen *manvantaras* is (14x71=) nine hundred ninety-four (994) *mahā-yugas*. Apart from the period of these *manvantaras*, are fifteen transitional periods that are equivalent to fifteen Satya-yugas. The total transitional period, that is the period equivalent to fifteen Satya-yugas, is (15x1,728,000=) 25,920,000 solar years which is equal to the period of six *mahā-yugas* (6x4,320,000=25,920,000 solar years). Thus, the total duration of fourteen *manvantaras*, including the fifteen

transitional periods is equal to (994+6=) one thousand *mahā-yugas*, which constitutes one day of Brahmā or a *kalpa*. The same period constitutes one night of Brahmā.”

VERSE 9

‘বৈবস্বত’-নাম এই সপ্তম মন্বন্তর ।
সাতাইশ চতুর্যুগ গেলে তাহার অন্তর ॥৯॥

‘*vaivasvata*’-*nāma ei saptama manv-antara*
sātāiśa catur-yuga gele tāhāra antara

Translation: The present *manvantara* is the seventh *manvantara* and its name is ‘*Vaivasvata*’, and twenty-seven *catur-yugas* of the same have passed.

Anubhāṣya: Śrī Mahāprabhu appears in the seventh *manvantara*, namely ‘*Vaivasvata*’. The names of the fourteen Manus are as follows –

(1) Svayambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣasāvarṇi, (10) Brahmasāvarṇi, (11) Dharmasāvarṇi, (12) Rudraputra (Sāvarṇi), (13) Raucya (Devasāvarṇi), and (14) Bhautyaka (Indrasāvarṇi). Each Manu reigns for seventy-one *mahā-yugas*.

VERSE 10

অষ্টাবিংশ চতুর্যুগে দ্বাপরের শেষে ।
ব্রজের সহিতে হয় কৃষ্ণের প্রকাশে ॥১০॥
aṣṭāviṁśa catur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāṣe

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

Amṛta-pravāha Bhāṣya: At the end of *Dvāpara-yuga* of the twenty-eighth *catur-yuga* of *Vaivasvata manvantara*, Śrī Kṛṣṇa appears along with all His subjects (abode,

eternal associates and others) of *vraja-tattva*.

Anubhāṣya: After the completion of twenty-seven out of the seventy-one *mahāyugas* of *Vaivasvata manvantara*, and after the passage of *Satya* and *Tretā yugas* of the twenty-eighth *catur-yuga*, when *Dvāpara-yuga* is about to end, it is then that Śrī Kṛṣṇa appears. Till then, from the start of Brahmā’s day, a period of six Manus including the transitional periods between the *manvantaras*, and twenty-seven *mahā-yugas* of *Vaivasvata manvantara* and the *Satya*, *Tretā yugas* pass, and *Dvāpara-yuga* is about to end (excluding the creation period); total time elapsed comes to one billion nine hundred and seventy-five million three hundred and twenty thousand (1,975,320,000) solar years.

FOUR TYPES OF PRIMARY RASAS OTHER THAN ŚĀNTA RASA—

VERSE 11

দাস্য, সখ্য, বাৎসল্য, শৃঙ্গার—চারি রস ।
চারি ভাবে ভক্ত যত, কৃষ্ণ তার বশ ॥১১॥

dāsya, sakhya, vātsalya,
śṛṅgāra — cāri rasa
cāri bhāve bhakta yata,
kṛṣṇa tāra vaśa

Translation: *Dāsya, sakhya, vātsalya*, and *śṛṅgāra* are four types of *rasas*. The *bhaktas* who cherish these *bhāvas* are able to subjugate Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: *Rasa* is the *prakaraṇa* (basis) of Śrī Kṛṣṇa’s *līlās*. *Śānta, dāsya, sakhya, vātsalya*, and *śṛṅgāra* are the five types of *rasas*. Among them, the *bhaktas* cherishing these four types of *rasas*, namely *dāsya, sakhya, vātsalya*, and *śṛṅgāra*, subdue Śrī Kṛṣṇa completely.

Anubhāṣya: The reason for not mentioning *śānta-rasa* here is that although *śānta-rasa* is placed at the top in the material world, in the spiritual world it is considered the lowest (amongst all the *rasas*). Even though *śānta-rasa* is transcendental, there are no loving exchanges (*bhāva*) of knowable and knower, between the object (Śrī Bhagavān) and the shelter (the *bhaktas*) of this *rasa*. Therefore, there lies an ascending gradation with respect to love for Kṛṣṇa from *dāśya* to *sakhya*, *sakhya* to *vātsalya*, and *vātsalya* to *madhura-rasa*.

VERSE 12

দাস-সখা-পিতা-মাতা-প্রেয়সীগণ লঞা ।
ব্রজে ক্রীড়া করে কৃষ্ণ প্রেমাবিস্ত হঞা ॥১২॥
dāsa-sakhā-pitā-mātā-preyasīgaṇa laṅā
vraje krīḍā kare kṛṣṇa premāviṣṭa haṅā

Translation: Śrī Kṛṣṇa, absorbed in transcendental love, performs *līlās* with His devoted servants, friends, parents, and conjugal lovers.

Amṛtānukanikā: ‘*Dāsa*’ — The *bhaktas* of Śrī Kṛṣṇa in the mood of servitorship, like Ratraka and Patraka, the servants of Nanda Mahārāja; ‘*Sakhā*’ — the *bhaktas* with the mood of friendship, like Subala and Madhumaṅgala; ‘*Pitā-Mātā*’ — those in the mood of parental affection, Nanda Mahārāja, the eternal father of Śrī Kṛṣṇa, and Yaśodā, His eternal mother; ‘*Preyasigāṇa*’ — the devotees in *madhura-bhāva*, Śrī Rādhā and other damsels of Vraja.

THE INFORMATION OF APPEARANCE OF THE VERY COMPASSIONATE ŚRĪ GAURA —

VERSES 13-14

যথেষ্ট বিহরি’ কৃষ্ণ করে অন্তর্ধান ।
অন্তর্ধান করি’ মনে করে অনুমান ॥ ১৩ ॥

চিরকাল নাহি করি প্রেমভক্তি দান ।
ভক্তিবিনা জগতের নাহি অবস্থান ॥ ১৪ ॥

yatheṣṭa vihari’ kṛṣṇa kare antardhāna
antardhāna kari’ mane kare anumāna
cira-kāla nāhi kari prema-bhakti dāna
bhakti-binā jagatera nāhi avasthāna

THE MATERIAL WORLD IS DRIVEN BY ONLY VAIDHĪ-BHAKTI,
AND IS THEREFORE IGNORANT OF KṚṢṆA-PREMA —

VERSES 15-16

সকল জগতে মোরে করে বিধি ভক্তি ।
বিধি-ভক্ত্যে ব্রজভাব পাইতে নাহি শক্তি ॥১৫॥

ঐশ্বর্য-জ্ঞানে সব জগৎ মিশ্রিত ।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীতি ॥১৬॥

sakala jagate more kare vidhi bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti
aiśvarya-jñāne saba jagat miśrita
aiśvarya-sīthila-preme nāhi mora prīti

Translation: When Śrī Kṛṣṇa became unmanifest after enjoying the *prakaṭa-līlā*, He then started contemplating in His heart — “I have not bestowed this *prema-bhakti* upon this world for a long time now. The existence of this world without *bhakti* is worthless. It means that without *bhakti* the *jīvas* cannot be delivered from this material world. The whole world engages in *vaidhī-bhakti* according to scriptural injunctions; however, it is not possible to attain *vraja-bhāva* by following *vaidhī-bhakti*. The *bhakti* of everyone in the material world is mixed with awe and veneration towards My opulence. However, this *bhakti* which becomes feeble with awe and reverence does not delight me.

Amṛta-pravāha Bhāṣya: [Śrī Kṛṣṇa is contemplating] Till now, I have not bestowed *prema-bhakti* upon this material world.

People in this material world follow the śāstras and worship Me through *vaidhī-bhakti*. However, My most exalted *bhāva*, *vraja-bhāva*, cannot be attained by *vaidhī-bhakti*. *Vaidhī-bhakti* is dominated by the knowledge of opulence. Reverence renders *prema* feeble, that is, the *prema* loses intensity. Therefore, such a *prema* does not satisfy Me.

Amṛtānukanikā: When an expansion of the *aprakāṣa* Gokula manifests in the material universe, such that it can be seen by inhabitants of the material world, it is known as *prakāṣa-prakāśa*. After performing all the *līlās* in the *prakāṣa-prakāśa*, Śrī Kṛṣṇa then merges the *prakāṣa-prakāśa* with *aprakāṣa-prakāśa*, upon which the *līlās* cannot be witnessed in this material universe; this is the disappearance of the *prakāṣa-līlā*. When Śrī Kṛṣṇa manifests His *līlās* in this material universe, even then with another *svārūpa* of His, He performs His *līlās* along with His eternal associates in the *aprakāṣa* Gokula. Even His associates remain with one *svārūpa* in *aprakāṣa* Gokula and with another *svārūpa* in *prakāṣa-līlā*. Śrī Sanātana Gosvāmī in *Bṛhad-bhāgavatāmṛtam* has highlighted this in Śrī Nārada's statement –

yathā hi bhagavān-ekah
 śrīkṛṣṇo bahu-mūrtibhiḥ
 bahu-sthāneṣu varteta
 tathā tatsevakā vayam
 sarve'pi nityam kila tasya pārśadāḥ,
 sevāparāḥ krīḍanak-ānurūpāḥ
 pratyekam-ete bahu-rūpavanto'
 pyaikyam bhajāmo bhagavān yathāsau
 (2/5/52 & 54)

“Just as Bhagavān Śrī Kṛṣṇa, even though one, is present at different places in different forms, similarly, we, His servants, are also

present at many places in different *svārūpas*. We all are eternal associates of Bhagavān and are always eager to serve Him. As and when Prabhu desires to perform a particular *līlā*, we also take a *svārūpa* accordingly. Therefore, even though we have one *svārūpa* like Bhagavān, we take many *svārūpas*.”

The multiple identities (*mūrtis*) of one associate do not affect his position of being a single entity. The merging of the *svārūpa* of the associates in *prakāṣa* Vraja with their respective *svārūpas* in *aprakāṣa* Vraja is known as the disappearance of the *prakāṣa-līlā*.

‘Bhaktibinā jagatera nāhi avasthāna’ –

The strong attachment of the *jīva* with the material objects is the reason behind his journey into various species and his suffering. Therefore, till then, the *jīva* is not situated eternally in one state. Only with pure *bhakti*, which is not covered with *jñāna*, *karma*, or *yoga*, can one get detached from matter and attain his *svārūpa*. With the help of *bhakti*, one can achieve liberation through *yoga*, *jñāna*, and other means; yet, the *jīva* does not attain eternal welfare. Even on attaining liberation, because the *jīva* does not attain absolute satisfaction in that stage, the desire to serve Śrī Kṛṣṇa with *prema-bhakti* may arise in him. The same has been mentioned by Śrī Śaṅkara in his commentary on verse (2/5/16) of *Nṛsimhatāpanī* – ‘Muktā api līlayā vighrahaṁ kṛtvā bhagavantam bhajante’, that is, ‘We hear about some liberated *jīvas* also performing *bhajana* to attain the service of Śrī Kṛṣṇa.’ Therefore, it can be seen that these liberated *jīvas* have not yet attained their eternal *svārūpa*. In *Śrīmad Bhāgavatam* (10/89/59) Kāraṇodaśāyī-Viṣṇu states – ‘*dvijātmajā me yuvayor-didṛkṣuṇā mayopanītā*,’ meaning, ‘O Śrī Kṛṣṇa and Arjuna! In order to obtain

your *darśana*, I brought the *brāhmaṇa*'s son here.' In *Śrīmad Bhāgavatam* (10/16/36) the *nāgapatnis* (wives of Kāliya nāga) say – 'yad-vāñchayā śrīr lalanācarat tapo, vihāya kāmān su-ciraṁ dhṛta-vratā,' meaning, 'O Deva! In the hope of obtaining the dust of Your feet, Lakṣmī renounced all other desires, observed austere vows, and performed austerities for a very long time.' From these verses, one can understand that the most enchanting *mādhurya* of Vrajendra-nandana Śrī Kṛṣṇa attracts even the *bhagavata-svarūpas* (the expansions of Śrī Bhagavān) and Their Lakṣmīs, who dwell in the spiritual sky. It can thus be easily surmised that those who have attained the good fortune of residing in Paravyoma after attaining four types of liberations like *sālokyā* through the practice of *aīśvarya-jñānā-miśrā bhakti*, their hearts will surely desire to relish Śrī Kṛṣṇa's *mādhurya* on hearing about His sweet pastimes. But those who have attained the qualification of serving Śrī Kṛṣṇa of Vraja, do not exhibit even a speck of desire to serve any other *svarūpa* of Śrī Kṛṣṇa or reside in any other *dhāma*. It has been proved that, upon attaining the loving devotional service of Śrī Kṛṣṇa in Vraja, the *jīva* obtains his ultimate, eternal position.

The duties that have been prescribed in the *sāstras* are known as *vidhi* (do's), and those prohibited are called *niṣedha* (don'ts). To abide by the *vidhi* and refrain from prohibited activities is the lawful duty of the *jīva*. One should always remember Bhagavān Viṣṇu — this is the fundamental *vidhi*. All the *vidhis* of *varṇa* and *āśrama* come under this fundamental *vidhi*. Never forget Bhagavān — this is the fundamental prohibition. The banning of sinful activities, not becoming averse to Śrī Kṛṣṇa, the atonement of sinful activities,

etc., all come under the above-mentioned *niṣedha* rules. Only by abiding by these *vidhi* and *niṣedha*, can one be considered as following the *sāstras*. One can benefit from performing *karmas* according to the *sāstras* along with abandoning prohibited *karmas*. Any action contrary to this will pave the *jīva*'s way to the hellish planets. When the *jīvas* become inclined towards *bhakti* arising from the fear of or obligation to follow the scriptural injunctions, it is called *vaidhī-bhakti*.

The *jīva* considers himself infinitesimal due to the knowledge of Śrī Bhagavān's opulence, He being the Lord of the *cit* (spiritual) and *acit* (material) worlds. Due to this, he has feelings of awe and reverence towards Bhagavān and in his heart resides the fear of the possibility of committing offenses. For this reason, his love remains restricted.

(*Śrīmad Bhāgavatam* 10/44/50-51) – After killing Kamsa and releasing Devakī and Vasudeva from prison, when Śrī Kṛṣṇa and Balarāma offered obeisances and prayers at their feet, Devakī and Vasudeva could not embrace Them due to reverence, seeing Them as Jagadīśvara (Lord of the world) and thus stood in front of Them with folded hands. In this manner, Devakī and Vasudeva's *vātsalya-bhāva* was restricted.

(*Gītā* 11/41/42) – On taking *darśana* of the *viśvarūpa* (universal form) of Śrī Kṛṣṇa in Kurukṣetra, the *sakhya-bhāva* of Śrī Kṛṣṇa's friend Arjuna contracted and he started seeking forgiveness. "Not knowing Your glories, and considering You as my friend, out of carelessness or affection, I have addressed You as O Kṛṣṇa! O Yādava! O Sakhā! O Acyuta! If out of jest, I have shown any kind of disrespect, either while being alone with You or in presence of other

friends while sitting, relaxing, sporting, or taking food, for all of that I beseech You unlimitedly to forgive me.”

(Śrīmad Bhāgavatam 10/60/10-24) – Once in Dvārakā, Śrī Kṛṣṇa jestingly said to Rukmiṇī – “O Princess, you were sought after for marriage by many great kings, who are opulent like *lokapālas* (rulers of planets) and who are abundantly endowed with beauty and physical strength; your father and brother had betrothed (engaged) you to one of them for marriage. You left all of them and accepted a person like Me as your husband, who is not at all equal to you in any respect, O beautiful lady! I have always been a destitute materially. I love people who are materially destitute and they love Me too. One should marry or befriend a person who is equal in terms of wealth, birth, opulence, and beauty. You still have time; you can still choose a formidable *kṣatriya* suiting your status.” When Rukmiṇī heard these unpleasant words from her dearest husband’s mouth, which she had never heard earlier, she got scared. Foreseeing separation, she immediately became so frail that her bangles started slipping off her hands, the fan in her hand fell on the ground and she fainted. That’s when her *kāntā-prema* also contracted.

Therefore, whenever any hesitation, fear, or awe and reverence appear in the heart of a devotee, Śrī Kṛṣṇa’s happiness also becomes restricted.

Śrī Kṛṣṇa is most satisfied by *prema-bhakti*. On attaining that *prema-bhakti*, the devotees do not even give significance to *sālokyā*, *sārṣṭī*, *sāmīpya*, and *sārūpya* liberations. They consider the bliss attained by serving Śrī Kṛṣṇa as the highest. This *prema-bhakti* can only be achieved by following *rāga-mārga* (the

path of *rāgānugā-bhakti*). By Śrī Kṛṣṇa’s *līlā-mādhurya* one becomes interested and becomes established in *rāga-mārga*. There is no place for *aiśvarya-jñāna* here.

Hence, in a situation where both types of devotees – those who acquired greed previously or recently – become fervently curious about the means for achieving the ecstatic sentiments of Śrī Kṛṣṇa’s eternal associates, they then depend on the direction of the scriptures and the conducive systems prescribed therein. It is only by following instructions based on the line of thought propounded by scriptures that one can attain the *bhāva* that one seeks. Apart from this, there is no other way to achieve the said *bhāva*. Śrīla Viśvanātha Cakravartī Ṭhākura gives an example – “How can a person with greed to drink milk acquire it? He will inquire where it is available. At that time, he needs to take instructions from a reliable person to learn how and where he can easily obtain milk. Thereupon, accepting those instructions, he will purchase a cow, will feed and nourish it. Only after the cow delivers a calf, he will be able to milk the cow and finally drink the milk. In this way, he has to accept different instructions from a reliable person concerning various subjects such as buying the cow, feeding process, and milking. Similarly, a *sādhaka* who has greed for spontaneous devotional service has to seek relevant instructions. One cannot gain knowledge on his own; he must accept proper instructions. Brahmā has similarly stated in *Śrīmad Bhāgavatam* (8/6/12) – “Just as humans traditionally derive fire from wood, milk from a cow, grains and water from the earth, and earn their living through enterprises, similarly, O Viṣṇu, the wise utilizing their intelligence by the practice of *bhakti-yoga*

within this world of material modes attain You, the *nirguṇa*.”

Similarly, one in whom the greed for *rāga-mārga bhajana* has arisen needs to take shelter of the scriptural injunctions and the lotus feet of a *sādhū* and spiritual master to learn how to attain it. It is essential to follow the path of the *sādhū* (pure devotee) perfectly; any deviation will make it impossible for him to learn the process of *rāga-mārga bhajana*. Some people defy the process defined by the *sādhū* and claim that they have developed a loving attachment to Śrī Kṛṣṇa; further, they engage themselves in designing ever new systems to attain fame. They tell their followers that they have attained perfection and thus by preaching their concocted system, they mislead innocent people towards the wrong path. Such people (males) decorate their material bodies as females and present their *nija-bhajana-praṇālī* (self-designed *bhajana* system) as an example. The scriptures have given these instructions keeping in mind such people who defy the path of *sādhū*. (*Bhakti-sandarbhā* – 284) –

“*śruti-smṛti-purāṇ-ādi-
pañcarātra-vidhim binā
aikāntikī hare-bhaktir-
utpāday-aiva kevalam*”

“Even one-pointed *hari-bhakti* creates disturbances, if the instructions of *śruti*, *smṛti*, *purāṇa*, and *pañcarātra* are not followed.

One-pointed *hari-bhakti* is the desired goal, so why do the scriptures call it the reason for disturbances? The intended meaning of this verse is thus – ‘if someone does not follow the injunctions of the scriptures but, out of greed, defies *śuddha-bhajana-praṇālī* (the real process of worship), and invents and follows a new system, then it would

result in just disturbance and not devotion to Śrī Hari. Śrīla Viśvanātha Cakravartī, the *rasācārya* of *rāgātmikā-bhakti*, himself has, in this manner, cautioned the neophyte *bhakti* practitioners. Those who consider themselves under the *Gauḍīya-sampradāya*, never defy the instructions of Śrīla Viśvanātha Cakravartī and nurture their intelligence by supporting an independent opinion. Those who act in this manner are not Gauḍīya devotees. In fact, they are not devotees of any of the four *sampradāyas*. Therefore, they are not devotees at all, because those who do not follow a *sampradāya* are not pure devotees. “*sampradāyavihinā ye mantrāste viphalā matāḥ*.” This has been clearly emphasized by Śrī Rūpa Gosvāmī in *Śrī Bhakti-rasāmṛta-sindhu* (verse-1/2/295) –

“*sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*”

Rāgānugā-bhakti is practiced in two ways – (1) As a *sādhaka*, executing the limbs of *bhakti* with the external body, and (2) with the *siddha-rupa*, that is, with the internally conceived body with greed to attain *rati* for one’s cherished moods of Śrī Kṛṣṇa and His beloved associates, residing in Vraja, which is suitable for carrying out the desired *prema-sevā*, one should follow in the footsteps of the intimate associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī and their followers like – Śrī Rūpa Gosvāmī and Sanātana Gosvāmī. With one’s *siddha-rupa*, one should execute service within the mind (*mānasī-sevā*) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī, and with *sādhaka-rupa*, carry out service through

the physical body following in the footsteps of realized devotees such as Śrī Rūpa and Sanātana situated in Vraja.

Those who are desirous of attaining this most attractive *bhāva* shall engage themselves, in *sādhaka-rūpa* in *rāga-mārga*, in the service of Vrajavāsīs, the eternal associates in the pure *madhura-rasa*, under their guidance; to the extent that they will continue to remain engaged in service even in the perfected stage, and will not invent some new system of their own.

THE RESULT OF VAIDHĪ-BHAKTI WITH AWE AND REVERENCE
WILL BE FOUR TYPES OF LIBERATION AND ATTAINMENT OF
NĀRĀYAṆA IN VAIKUṆṬHA –

VERSES 17-18

ঐশ্বর্যজ্ঞানে বিধি ভজন করিয়া ।
বৈকুণ্ঠকে যায় চতুর্বিধ মুক্তি পাঞা ॥ ১৭ ॥

সান্তি, সারূপ্য আর সামীপ্য, সালোক্য ।
সায়ুজ্য না লয় ভক্ত যাতে ব্রহ্ম ঐক্য ॥ ১৮ ॥

*aiśvarya-jñāne vidhi bhajana kariyā
vaikuṇṭhake yāya catur-vidha mukti pāṇā
sārṣṭi, sārūpya āra sāmīpya, sālōkya
sāyujya nā laya bhakta yāte brahma aikya*

Translation: The devotees pursuing *vaidhī-bhakti* in awe and veneration attain one kind of liberation from amongst the four – *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sālōkya* – and go to Vaikuṇṭha. These four types of liberation are accepted by the devotees; however, they never accept *sāyujya* liberation, namely, ‘*jīva-brahma-aikya*’ (merging with *brahma*).

Amṛta-pravāha Bhāṣya: ‘*Sārṣṭi*’ – achieving opulence similar to those of Śrī Viṣṇu; ‘*sārūpya*’ – attaining four-handed form and complexion similar to Śrī Viṣṇu; ‘*sāmīpya*’ – residing close to Śrī Viṣṇu; ‘*sālōkya*’ – residing in Viṣṇu-loka.

Anubhāṣya: (Śrīmad Bhāgavatam 3/29/13) —

“sālōkya-sārṣṭi-sārūpya-
sāmīpya-aikātmam apy uta
dīyamānam na grhṇanti
binā mat-sevanam janāḥ”

“My pure devotees do not accept any kind of liberation – namely *sālōkya*, *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sāyujya*, if it is devoid of My service, even though offered by Me.” Please also refer to Śrīmad Bhāgavatam 9/7/27.

Amṛtānukanikā: Here a question may arise – the *prema* enfeebled by the knowledge of opulence is unable to please Śrī Kṛṣṇa; then, is the *bhajana* of those practicing the *vaidhī-bhakti* with the knowledge of opulence, completely worthless? In reply, the author states – “No, their *bhajana* is not worthless. They cannot attain the service of Śrī Kṛṣṇa with *vraja-bhāva*, but by attaining any one type of liberation from amongst the four, they can serve Śrī Viṣṇu in Vaikuṇṭha according to their *rasa*. The only destination of the devotees dominated with reverence for opulence is Vaikuṇṭha, the very realm of grandeur.”

(BHAKTI-RASĀMṚTA-SINDHU - EASTERN SECTION FOURTH
WAVE -14) –

“mahimā-jñāna-yuktaḥ syād
vidhi-mārga-nusāriṇām”

“For those practicing *bhajana* following *vidhi-mārga*, knowledge of Lord’s glories is dominant rather than knowledge of *mādhurya*.”

(BHAKTI-RASĀMṚTA-SINDHU - EASTERN SECTION- FOURTH
WAVE-12) –

“māhātmya-jñāna-yuktas tu
sudṛḍha sarvato’dhikāḥ
sneho bhaktir iti proktas
tayā sārṣṭyādi nānyathā”

“The *sneha* (affection) for Bhagavān which is greater than anything else, which includes knowledge of His glories, and is very firm, is called *prema-bhakti*. By this type of *bhakti*, the four types of liberation—*sārṣṭi* and others—can be attained. There is no other process for attaining that liberation.”

IN BṚHAD-BHĀGAVATĀMṚTAM (2/4/132), THE STATEMENT OF NĀRADA TO GOPAKUMĀRA —

“sa vai vinodaḥ sakalo-pariṣṭ-āloke
kvacid-bhāti vilobhayan svān
sampādya bhaktim jagadīśa-bhaktiā
vaikuṇṭham-etyātra katham tvayekṣyaḥ”

“Those pastimes of Śrī Kṛṣṇa manifest at a solitary place situated above all the worlds and steal the hearts of the devotees. You have performed *bhakti* considering your worshipable master as the Lord of the universes; thus, you have attained this Vaikuṇṭha. How then would you experience the pleasure of those pastimes here?”

By the mercy of a pure Vaiṣṇava devotee, even by performing *bhajana* in *vidhi-mārga*, one can surely attain pure *bhakti*, which is without knowledge of the Lord’s opulence.

Apart from these four types of liberation, there exists another type which is known as *sāyujya* liberation; merging with the *svarūpa* of the worshipable object is called *sāyujya*. In reality, in *sāyujya* liberation, the *jīva* attains oneness with the *svarūpa* of the worshipable object (just as an iron rod attains oneness with fire on coming in contact with it), however, he does not become non-different from the *svarūpa* of his worshipable object. Indeed, he can never become non-different because of the constitutional position of the *jīva*, who can neither become *brahma* nor *Īśvara*. There can never be a transgression of the

constitutional position of anyone. This *sāyujya* liberation is of two types – *brahma-sāyujya* and *īśvara-sāyujya*. Those who attain *sāyujya* with the *nirviśeṣa* (impersonal) *brahma*, their liberation is called *brahma-sāyujya*. Those who attain *sāyujya* with any *saviśeṣa-svarūpa* of the Lord, such as Nārāyaṇa and Narasimha, their *sāyujya* is called *īśvara-sāyujya*. Those attaining *sāyujya* are absorbed in the bliss of *brahma* or *Īśvara*. Therefore, the knowledge of their individuality, or their duty according to their *svarūpa*, which is the service of Bhagavān, does not become predominant in their heart or generally does not even arise. However, *bhaktas* maintain their individuality and only desire the service of Bhagavān. Thus, no *bhakta* would desire *sāyujya* liberation and accept it, even if Bhagavān desires to offer it to him.

In general, the attainment of opulence equivalent to Viṣṇu in Vaikuṇṭha is known as *sārṣṭi*. However, the opulence of the Lord’s associates can never be equal to Bhagavān. Śrī Sanātana Gosvāmī in his commentary on *Bṛhad-bhāgavatāmṛtam* (2/4/199) has written –

“The eternal associates and Bhagavān are also similar, as both are *sac-cid-ānanda*. Nevertheless, Śrī Kṛṣṇa naturally possesses a special opulence greater than that of His eternal associates, which establishes His status as the Supreme Personality of Godhead. Moreover, He possesses special glories such as beauty that are sweeter than sweet and full of astonishing variety. Such glories do not manifest in any other expansion of Bhagavān. These special glories automatically establish Śrī Kṛṣṇa’s excellence over other incarnations. If this were not so, His eternal associates would not have relished the topmost ecstasies emanating from the variegated service to Him.”

On attaining the four types of liberation mentioned above, the *mukta-jīvas* (liberated souls) receive the *pārśada-deha* (the transcendental body as an associate) and reside in *Vaikuṇṭha*. They receive the comfort and opulence of the abode of their worshipable deity because of the nature of the spiritual world. (BRS first part-2/56) – The four types of liberation, such as *sālokya*, come in two categories – *sukhaiśvaryottarā* (predominated by the desire for happiness and opulence) and *prema-sevottarā* (predominated by the desire for serving their worshipable Deity). The liberation of those whose *citta* is predominated with the desire to achieve the happiness and opulence of the abode of their worshipable Deity is known as *sukhaiśvaryottarā* and that of those whose *citta* is predominated by *prema* with the innate desire to serve the Lord is known as *prema-sevottarā*. The *prema-sevā* (loving devotional service) found in *Vaikuṇṭha*, is just *premamayi-sevā* mixed with knowledge of opulence. It is not that *premamayi-sevā* in which the worshipable deity is considered as one's kin and His happiness is the aim; it is not the service with *madīya-bhāva* (mood that He is mine) but with *tadīya-bhāva* (mood that I am His). Those who want service do not accept the *sukhaiśvaryottarā* liberation.

ŚRĪ KṚṢṆA'S OWN WILL TO GIVE INSTRUCTIONS FOR HIS DEVOTIONAL SERVICE —

VERSE 19

যুগধর্ম প্রবর্তামু নাম-সঙ্কীৰ্তন ।
চারি ভাব-ভক্তি দিয়া নাচামু ভুবন ॥ ১৯ ॥

yuga-dharma pravartāmu
nāma-saṅkīrtana
cāri bhāva-bhakti diyā
nācāmu bhuvana

TO FULFILL THE SAME, INCARNATION IN THE FORM OF BHAKTA AND GURU, PREACHING AND CONDUCT —

VERSE 20

আপনি করিমু ভক্তভাব অঙ্গীকারে ।
আপনি আচরি' ভক্তি শিখাইমু সবারে ॥ ২০ ॥

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

PREACHING WITHOUT PRACTICING IS USELESS—

VERSE 21

আপনে না কৈলে ধর্ম শিখান না যায় ।
এই ত' সিদ্ধান্ত গীতা-ভাগবতে গায় ॥ ২১ ॥

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya

Translation: I will inaugurate *nāma-saṅkīrtana*, the *dharma* of this Kali-yuga, and by bestowing *prema-bhakti* in the four *rasas* on the *jīvas* of this world, shall make them dance in ecstasy. I, Myself, shall accept the role of a devotee, and by My conduct teach devotional service to all. Unless one practices *dharma* (devotional service) oneself, he cannot teach it to others; *Gītā*, *Bhāgavatam*, and other scriptures indeed advocate this *siddhānta*.

Amṛta-pravāha Bhāṣya: Those who practice devotional service following *vidhi-mārga* with knowledge of opulence, attain the four types of liberation — *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sālokya* — and go to *Vaikuṇṭha*. To attain oneness with *brahma* is *sāyujya-mukti*; even the practitioners of *vaidhī-bhakti* do not pray for this. However, on attaining *prema-bhakti*, they even deny accepting the above-mentioned four types of liberation and accept only happiness by serving Me. I desire to preach this *prema-bhakti*, which is superior to *vaidhī-bhakti*, in this world. I will bestow upon this world

the *dāsya*, *sakhya*, *vātsalya*, and *śrīngāra* rasas, along with *nāma-saṅkīrtana*, which is the *dharma* of Kali-yuga and will make everybody dance. Furthermore, I shall accept the role of a devotee, and by My conduct instruct the *jīvas* of this world.

Amṛtāṇukanikā: ‘*Yugadharmapravarttāmu nāma-saṅkīrtana*’ – The erstwhile authors of *śāstras*, from the time *bhagavad-bhāva* (*śraddhā*) arose in the hearts of humans until now, have aimed at all the orders of progression. On analyzing, one can see that the order of progression is according to the *yugas*. The *tāraka-brahma* name (transcendental name that delivers one and all) of Satya-yuga –

“*nārāyaṇa parā-vedāḥ nārāyaṇa parā-kṣarāḥ nārāyaṇa parā-mukṭiḥ nārāyaṇa parā-gatiḥ*”

The purport is – the source of science, language, liberation, and ultimate deliverance is Nārāyaṇa. The *para-brahma* predominated by opulence is known as Nārāyaṇa. All the Vaikuṇṭha *pārśadas* that are described consider Nārāyaṇa as the Supreme Personality of Godhead. At this stage, only pure *śānta-bhāva* is observed in the devotees.

THE TĀRAKA-BRAHMA NAME OF TRETĀ-YUGA—

“*rāma-nārāyaṇ-ānanta
mukunda madhu-sūdana
kṛṣṇa keśava kāmśāre
hare vaikuṇṭha vāmana*”

All the names mentioned here indicate all the various feats of opulent Nārāyaṇa. These names indicate *śānta* and *dāsya bhāva* in the devotees.

THE TĀRAKA-BRAHMA NAME OF DVĀPARA-YUGA—

“*hare murāre madhu-kaiṭabh-āre
gopāla govinda mukunda śaure*

*yajñeśa nārāyaṇa kṛṣṇa viṣṇo
nirāśrayaṁ mām jagadīśa rakṣa*”

All the names mentioned here indicate Śrī Kṛṣṇa as the shelter of all desolate people. Here the *bhāvas* of *śānta*, *dāsya*, and *sakhya* with feelings of reverence are predominant in the devotees.

THE TĀRAKA-BRAHMA NAME OF KALI-YUGA —

“*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*”

Only this *nāma-mantra* would, in comparison to all the others, be called the one with more affection; without veneration. There is no prayer in this; the stimulation of all the *rasas* with affection is seen here. There is no reference to Bhagavān’s feats or to His being the savior. The soul’s attraction to Paramātmā through an inconceivable thread of love alone is expressed here. Therefore, this name has been accepted as a *mantra* by those desirous of devotional service in *madhura-bhāva*, without awe and veneration. Contemplation of this name every moment is itself a *upāsana* (worship). The worship, austerity, studying, etc. – all the spiritual endeavors of those who are *sāragrāhī* (the essence takers) are included in this name. There is no consideration of any time, place, or eligibility for the chanting of this name. On seeing the humans with short life spans, meager intelligence, and without physical strength in this Kali-yuga laden with sins, He who delivers the people from the sins in the age of Kali (*patita-pāvana*), Bhagavān Śrī Kṛṣṇacandra appeared in Navadvīpa as Śrī Gaurāṅga, and preached *hari-nāma*, the only shelter of Kali-yuga, to all categories of humans down to the most sinful, by going from door to door. He accepted the role of a devotee, relished the mellows of this holy

name, and instructed the *jīvas* to relish it. If the *jīva* is the reservoir of all the faults in Kali-yuga, contrarily to that same extent, *hari-nāma* is the basis of all good qualities; if the *jīva* is very feeble, contrarily, to the same extent, *hari-nāma* is all-powerful. For, the way the *jīva* is suffering from the very difficult *bhava-mahāroga* (material entanglement of repeated birth and death), the only potent, infallible medicine for curing his suffering is *hari-nāma*. Therefore, the scriptures prescribe *hari-nāma* alone as the *yuga-dharma* for the *jīvas* of the age of Kali. Kali, the ocean of faults, has one principal asset, and that was stated by Śukadeva Gosvāmī to Mahārāja Parikṣita (*Śrīmad Bhāgavatam* 12/3/51-52) –

“*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet
kṛte yad dhyāyato viṣṇuṁ
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*”

“O, King! Even though Kali-yuga is addressed and accepted as an ocean of faults, it still has one principal asset, based on which, considering Kali-yuga as superior to the other *yugas* would not be an exaggeration. It is because, in Kali-yuga, the *jīva* can be liberated from this material world’s entanglement and attain the highest goal by chanting the name of Śrī Kṛṣṇa – there is no doubt in this. In Satya-yuga, whatever result was achieved by meditating on Bhagavān through *prāṇāyāma*, *yoga*, etc.; whatever fruit was attained by organizing and performing *yajñas* like *īyotiṣṭoma* with great endeavor for a long time in Tretā-yuga; and whatever perfection was attained by organizing various types of *arcana* (worship of Deities) in Dvāpara-yuga, the

same result is attained by the congregational chanting of holy names in Kali-yuga. There is no doubt about it.”

In the present Kali-yuga, every human must take shelter of the lotus feet of the most benevolent deliverer of the sinners, Śrī Gaurāṅga-deva. Without the mercy of Śrī Gaurāṅga-deva, there is no other way to cross this material ocean of nescience. He is the only incarnation for delivering the sinners in this Kali-yuga. He has no consideration for caste, wealth, family lineage (*kula*), honor, education, fame, woman-man, handicapped, deaf, blind, physically incapacitated, *āśrama* (stage), etc. Those who one-pointedly take shelter of His fear-destroying lotus feet would very comfortably cross this insurmountable, unlimited ocean of nescience as if it were a small puddle made by the calf’s hoof. If anyone does not develop *rati* (attachment) unto Śrī Gaurāṅga, an incarnation who delivers the sinners, then there is no hope for one to be delivered, even in millions of lifetimes.

ŚRĪ CAITANYA CARITĀMṚTA ANTĀ-LĪLĀ - 20TH CHAPTER
VERSES 8-13 –

“*harṣe prabhu kahena, —
“śuna svarūpa-rāma-rāya
nāma-saṅkīrtana —
kalau parama upāya* |8|

*saṅkīrtana-yajñe kalau
kṛṣṇa-ārādhana
sei ta’ sumedhā pāya
kṛṣṇera caraṇa* |9|

*nāma-saṅkīrtane haya
sarvānārtha-nāśa
sarva-śubhodaya,
kṛṣṇa-premera ullāsa* |11|

*saṅkīrtana haite pāpa-
saṁsāra nāśana
citta-śuddhi, sarva-bhakti-
sādhana-udgama*” |13|

“One day in the garb of instructing the *jīvas* of Kali-yuga, the all-merciful Śrī Mahāprabhu addressed Svarūpa Dāmodara and Rāya Rāmānanda, saying — “O Svarūpa Dāmodara! O Rāya Rāmānanda! The only *dharma* of Kali-yuga is *nāma-saṅkīrtana*. In Kali-yuga, Śrī Kṛṣṇa is worshipped through *nāma-saṅkīrtana yajña* alone. One who does so is certainly very intelligent, and he attains the service of the lotus feet of Śrī Kṛṣṇa. By *nāma-saṅkīrtana*, all the *anarthas* are destroyed, all auspiciousness is achieved, and one experiences the bliss of *kṛṣṇa-prema*. By *nāma-saṅkīrtana*, all the sins are destroyed and one can become free from material existence, the heart is purified, and all varieties of *sādhana-bhakti* awaken.”

Even though being non-different from Vrajendrā-nandana, to generate unflinching *śraddhā* in *hari-nāma*, Śrī Gaura-hari instructed people like us influenced by Kali, and spoke the following verse, taking Himself as a *jīva*. (*Śikṣāṣṭaka* 2nd *śloka*) –

“*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpiṭā niyamitaḥ smarāṇe na kālah
etādṛśi tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*”

“O Bhagavān! Your name alone is all-auspicious for all the *jīvas*. Therefore, for their welfare, You are eternally manifested in Your various names, like Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Govinda, and Dāmodara. You have invested in those names the full potency of their *svarūpas*. Out of causeless mercy, while meditating on these names, You have not imposed any regulations concerning a particular time, such as those applicable on the *sandhyā-vandanā*. It means that the name of Bhagavān can be meditated upon and chanted at any time — You have even made this rule. O Master! You have shown such causeless mercy on the *jīva*, but

my offenses to the holy name are so grave that I feel no attraction towards this easily approachable holy name, which bestows all benedictions.”

Just as on taking the holy name, *prema* will arise in the heart, its symptoms are stated in the following verse (*Śikṣāṣṭaka* 3rd *śloka*) –

“*trṇād api su-nīcena taror api sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*”

“Considering oneself as downtrodden, very insignificant, lower than a blade of grass; which is stomped by all, becoming more tolerant than a tree, not expecting any prestige from others, one should offer proper respect to all others and chant the holy name incessantly.”

The *yugāvatāras* of other Kali-yugas also establish *nāma-saṅkīrtana* as *yuga-dharma*. However, the *nāma-saṅkīrtana* preached by the fountainhead, Śrī Caitanya-deva, has a special significance over them. Emanating from the auspicious mouth of the all-powerful Śrī Kṛṣṇa Caitanya, the holy name also becomes all-powerful and spreads throughout the world. The holy *nāma-saṅkīrtana* of Śrī Kṛṣṇa Caitanya, He who is full of *prema*, is adorned with *prema* and is far sweeter than nectar, and yields even *vraja-prema*. The *nāma-saṅkīrtana* of the other Kali-yugas is not adorned with such *prema*, is not so sweet, is not omnipotent nor can it bestow *vraja-prema*.

Cāri bhāva-bhakti diyā - prema-bhakti is a special nature (*viśeṣa vṛtti*) of the *hlādinī* potency of Śrī Kṛṣṇa. Śrī Kṛṣṇa made a vow that once a *jīva*’s heart is cleansed by the holy name, which He propagates, that *jīva* becomes qualified to receive the *hlādinī* potency. Then, He transfers His *hlādinī-śakti* into the purified heart. On entering the heart

of the *bhakta*, this *hlādinī* is transformed into *prema-bhakti*. This is the general arrangement of bestowing love. However, during His manifestation in this material world, many a times, especially after accepting *sannyāsa*, Mahāprabhu bestowed *kṛṣṇa-prema* to innumerable people by giving instructions just once from His auspicious mouth and or even with His *darśana* alone. In this *līlā*, He manifested an inconceivable *mahā-śakti* (supreme potency), which resulted in the bestowing of love and the destruction of impurities, accumulated in the heart of the *jīva*, simultaneously. Just as Suryadeva, the embodiment of condensed light and heat, arises and by the touch of his rays the earth's darkness, fear of thieves and dacoits, cold, and other discomfoting conditions disappear within no time, also the will to perform religious duties and other virtuous activities appear in the hearts of the *jīvas* and bodily inertia goes. Similarly, on attaining the *darśana* of Mahāprabhu, the embodiment of condensed *prema*, *jīvas* were connected with and fed through the beams of *prema* emanating from His divine body, upon which they became successful by attaining an unprecedented wealth of *prema*. Simultaneously, all their accumulated *aparādhas* and impurities, born out of their bad inclinations, disappeared and the desire to serve Śrī Kṛṣṇa, with the sole aim to satisfy Him, arose; enlightening their hearts. Wherever Mahāprabhu went, He brought along a flood of *prema* and in that flood, not only humans but animals, birds, worms, insects, etc., even the trees, bushes, straw, etc., became inundated and delivered. This was witnessed in Jhārikhaṇḍa, while on His way to Vṛndavana.

Āpani karimu bhaktabhāva aṅgikāre – Constitutionally, the *jīva* is the servant of Śrī Kṛṣṇa, and thus, the *bhāva* of a

devotee or the *bhāva* of a servitor is innate to the *sādhaka-jīva*. However, Śrī Kṛṣṇa constitutionally is the enjoyer, and according to His *svarūpa*, He is not a servitor of anyone; thus, the *bhāva* of the *bhakta* is not His *bhāva* according to His *svarūpa*, that is, it is not innate to Him. Therefore, He announced that He was accepting the *bhāva* of a *bhakta*.

Āpane nā kaile dharma śikhāna nā yāya – Never can an ordinary feeble *jīva*, without the example being set by the *ācārya*, attain knowledge. Whether the domain is *karma* or *bhakti*, an ideal is a must in both fields. In this material world, every *jīva* knowingly or unknowingly works under the influence of some ideal person. Just as *karmīs*, to perform pious deeds accept someone as their ideal, similarly, one on the path of sinful activities will have to set someone as his role model. Even a sinner cannot perform sinful activities perfectly without a role model. The prostitutes on Earth generally follow the footsteps of prostitutes of heaven and remain engaged in sinful activities. The earthly kings take Devendra (the king of heaven) as their ideal. Just as the followers of Cārvāka have a role model, similarly, the followers of Jaiminī also have an ideal. A child cannot attain education without taking a role model – it is by following the role model that the child imbibes knowledge of pronouncing sentences and setting his eating habits and lifestyle. If a human child from the very beginning is brought up by an animal such as a tiger, then the wild nature of the tiger's cub, the similar sound of the roar, and similar eating habits and lifestyle will manifest in him too. A child needs ideal words and an ideal script to become well-versed in the scriptures and reading and writing skills; otherwise, the child will not be educated. When we start

taking swimming lessons, we are scared of entering into the water or going far out in the strong current of the river. However, if we see a person or many persons engaged in this endeavor or someone setting an example for us, then we get infused with courage and by the encouragement of the role model, we can become a swimming expert. Thus, every day we see a lot of live examples in this material world. Similarly, a role model is an essential requirement in the field of serving Adhokṣaja, however, here the internal faith is of a different kind; this is the only difference.

Śrīla Bhaktivinoḍa Ṭhākura has written – “Vaiṣṇavas are called ‘jagad-guru’. The way Vaiṣṇavas are placed in a high position, it is essential that in the very same way their character should also be pure and worth imitating. If the character of the Vaiṣṇavas is a little weak, then how will the ordinary feeble jīvas attain instructions for developing a strong character?” Mahāprabhu has also given us similar instructions (*Madhya-līlā*-12/51 and 53) –

“*sukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya* |51|
*prabhu kahe – “pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa* |53|

“Just as an ink stain cannot be concealed on a white cloth, similarly a small fault of a *sannyāsī* will be broadcast by all. If just a drop of liquor is mixed in the pot of the milk, no one will touch such contaminated milk.”

The instructions of *sādhus* are of two types — teaching by words and teaching by conduct. Mahāprabhu has said more in *Madhya-Līlā* (12/117) –

‘*tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma sei yena kare*’

“O Vaiṣṇavas! Please teach others by your saintly conduct. You have done a great job. Very good!’ The jīvas of the world, however, are your brothers, they will fall following your wrongdoings. You must exhibit saintly conduct and inspire them to imitate it. If you are a Vaiṣṇava who has renounced household life, then follow My instructions on that behalf and teach the other Vaiṣṇavas who have renounced household life. If you are a householder Vaiṣṇava, then follow My instructions to householder Vaiṣṇavas and, by the example set through My conduct, teach this to other householder Vaiṣṇavas.

The character of Vaiṣṇavas is flawless. No portion needs to be concealed. Simplicity is the life of Vaiṣṇavas. Teach through your conduct to one and all. No one with a tainted character is eligible for attaining the position of a Vaiṣṇava. You have a pure character, continue to maintain this, and teach the world also. All the Vaiṣṇavas alone have been in the position of *guru*. It is not enough to give instructions through speech; teaching through conduct is the most essential. See, there are no rules that I need to abide by. I am an independent Īśvara. I can do whatever I want. Still, in this Kali-yuga, to make the character of the jīvas pure, I have taken birth from the womb of Śrī Śacī-devī and am giving instructions to the jīvas. Through My childhood conduct, I have set an example for the children, and through My householder life, I have given instructions to the householder. Through My *sannyāsa* conduct, I have given instructions to the renunciates. You follow my conduct and instruct other jīvas. Whenever there is any doubt, you should analyze My conduct and frame your character accordingly.”

It is highly recommended that all the Vaiṣṇavas follow this instruction of Śrī Mahāprabhu.

THE PERIOD OF APPEARANCE —

VERSES 22-23

ŚRĪMAD BHAGVAD GĪTĀ (4/7-8) —

যদা যদা হি ধর্মস্য গ্লানির্ভবতি ভারত ।
অভ্যুত্থানমধর্মস্য তদাত্মনং সৃজাম্যহম্ ॥ ২২ ॥

পরিব্রাজায় সাধুনাং বিনাশায় চ দুষ্টতাম্ ।
ধর্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে ॥ ২৩ ॥

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

TASKS OF THE INCARNATION —

paritrāṇāya sādḥunām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

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

Amṛta-pravāha Bhāṣya: O Arjuna! Whenever there is a decline in religious practice and a rise of irreligion, at that time I appear in this world in every *yuga*, to protect the *sādhus* (pious), to annihilate the miscreants, and to re-establish the principles of religion.

Anubhāṣya: Narrating the incident of previous times, Śrī Kṛṣṇa told Arjuna, “Earlier I had narrated this *yoga-śāstra* to Surya but, due to the influence of time, it got destroyed and thus, I am giving this transcendental knowledge to you again.” To cement Arjuna’s faith, Śrī Bhagavān is

speaking the following subject concerning His appearance —

he bhārata! yadā yadā hi dharmasya glāniḥ
(hāniḥ) adharmasya abhyutthānam (vṛddhiḥ)
bhavati, tadā [aham dve soḍhuma-śaknuvan
tayor-vaiparītyam karttum] ātmānam
sṛjāmi, sādḥunām (mad-anuśīlana-parāṇām)
paritrāṇāya (sevana-vighna-nivṛtṭyai) duṣkṛtām
(bhakta-drohiṇām mad-anyair-avadhyānām
rāvaṇa-kāṁsa-keśyādīnām) vināśāya, dharma-
saṁsthāpanā-rthāya ca (paricaryā-saṅkīrtana-
lakṣaṇa-bhagavat-sevana-para-nirmatsara-
dharmasya samyag-ācāraṇ-ārthāya pracār-
ārthāya ca) yuge yuge (tat-tat-kāle) sambhavāmi.

ŚLOKA-BHĀVĀNUVĀDA:

O Bharatavaṁśī! As and when there is a decline of religion and rise of irreligion, which I cannot tolerate, I manifest Myself at appropriate times — to remove the obstacles of *sādhus* (my ardent followers) that arise in their path while serving Me, to annihilate the *asuras* (like Rāvaṇa, Kāṁsa, and Keśī who oppose *bhaktas* and cannot be killed by anyone else but Me), and to practice and preach the *dharma* (with a mood of Bhagavān’s service having symptoms like servitude and *saṅkīrtana*, and which is devoid of envy).

Amṛtāṇukanikā: A question may arise — It is natural for Bhagavān to be unbiased, but when He protects the *bhaktas* and kills the *asuras*, does He not seem biased? The answer to this is — What seems like punishment to the *asuras* by Śrī Bhagavān, is His mercy. According to Bhagavān’s arrangement, the *asuras* who torture the *bhaktas* are destined to suffer in the hellish planets indefinitely. Bhagavān is ‘*hatāri-gati-dāyaka*’, He delivers all those whom He kills. Thus, *asuras* attain liberation when they are killed by His hands and

become free from all the hellish sufferings they were supposed to undergo as a result of their sins. And in this way, He bestows mercy on them.

THE USELESSNESS OF PREACHING WITHOUT PRACTICING
AND THE UNFAVORABLE RESULT —

VERSE 24

ŚRĪMAD BHAGVAD GĪTĀ (3/24) —

উৎসীদেয়ুরিমে লোকা ন কুর্য্যাম কস্ম চেদহম্ ।
সঙ্করস্য চ কর্তা স্যামুপহন্যামিমাঃ প্রজাঃ ॥২৪॥

*utsīdeyur ime lokā
na kuryām karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ*

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

Amṛta-pravāha Bhāṣya: If I do not demonstrate the principles of performing one's duties (*karmas*) through My conduct, all these worlds will get destroyed. Thus, I would be responsible for unwanted progeny and the destruction of My people.

Anubhāṣya: Śrī Bhagavān, in an answer to Arjuna's inquiry displaying his doubt on the subject of *karma*, instructed him to perform his duties without material desires and enjoyment —

*cet (yadi) aham karma na kuryām, ime lokāḥ
utsīdeyuh (mām dṛṣṭānti-kṛtya bhraṁśyeyuh),
saṅkarasya ca kartā syām, imāḥ prajāḥ
upahanyām (malināḥ kuryām).*

ŚLOKA-BHĀVĀNUVĀDA:

If I do not perform my duties, then all those, by following My example, will fall. In this manner, I will become responsible for unwanted progeny and the destruction of the entire human populace.

THE CONDUCT OF AN ĀCĀRYA IS IDEAL FOR ALL —
ŚRĪMAD BHAGVAD GĪTĀ (3/21) —

VERSE 25

যদ্যদাচরতি শ্রেষ্ঠস্তদেবেতরো জনঃ ।
স যৎ প্রমাণং কুরুতে লোকস্তদনুবর্ততে ॥ ২৫ ॥

*yad yad ācarati śreṣṭhas
tat tad evetaro janāḥ
sa yat pramāṇam kurute
lokas tad anuvartate*

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

Amṛta-pravāha Bhāṣya: Whatever behavior a great personality practices, common people follow, and whatever standards he sets, the whole world pursues.

Anubhāṣya:

*śreṣṭhaḥ (mahā-janah) yat yat ācarati, tat tat
[karma] eva itaraḥ (aśreṣṭhaḥ) janāḥ [ācarati];
saḥ (śreṣṭhaḥ) yat pramāṇam kurute, lokah
(itarah janah) tat anu-varttate (anuserati).*

ŚLOKA-BHĀVĀNUVĀDA:

Whatever is practiced by great people, the common people follow. That which is proved or set as a standard by a great person is followed by all others.

Amṛtānukanikā: This verse explains why Bhagavān performs *karmas* when he descends into this material world. All others are following whatever activities are performed by a great person. Therefore, if on descending into this material world Bhagavān does not perform His duty, then others, inspired by His example, will also neglect their religious-social duties. As a result, there will be no consideration of pious and sinful activities for them, and without marriage, unrestricted, man and woman together will produce unwanted

progeny, who will engage in irreligiosity. Thus, by engaging in sinful activities all will destroy themselves; they will fall into hell and lower life forms, like animals and trees.

PREACHING OF YUGA-DHARMA –VIṢṢU’S FUNCTION, BUT THE BESTOWING OF KṚṢṆA-PREMA BY ANY OTHER VIṢṢU-TATTVA EXCEPT ŚRĪ KṚṢṆA IS IMPOSSIBLE —

VERSE 26

যুগধর্ম-প্রবর্তন হয় অংশ হৈতে ।
আমা বিনা অন্যে নারে ব্রজপ্রেম দিতে ॥ ২৬ ॥

*yuga-dharma-pravartana haya amśa haite
āmā binā anye nāre vraja-prema dite*

Translation: *Yuga-dharma* can be propagated by My *amśas*, but *vraja-prema* cannot be given by anyone but Me.

Amṛta-pravāha Bhāṣya: To preach *yuga-dharma* of *nāma-saṅkīrtana* and *vraja-prema*, I desire to manifest. Although My *amśas* can also preach *yuga-dharma*, still, no one else but Me, the Absolute Bhagavān Śrī Kṛṣṇa, can bestow *vraja-prema*.

BILVAMAṅGALA’S STATEMENT IN PART 1 OF LAGHU-BHAGAVATĀMṚTA (5/37) —

VERSE 27

সম্ভবতারা বহবঃ পঞ্চজনাভস্য সর্বতো-ভদ্রাঃ ।
কৃষ্ণাদন্যঃ কো বা লতাস্বপি প্রেমদো ভবতি ॥ ২৭ ॥

*santv avatārā bahavaḥ paṅkaja-
nābhasya sarvato-bhadrāḥ
kṛṣṇād anyah ko vā latāsv api
prema-do bhavati*

Translation: Even in the presence of the various types of all-auspicious incarnations of Śrī Kṛṣṇa’s *amśa*, Padmanābha, who else is there, except for Śrī Kṛṣṇa, who can bestow *prema* even to the creepers? That means no one else can do so.

Amṛta-pravāha Bhāṣya: There may have been various all-auspicious incarnations of Bhagavān Paṅkajanābha (from whose naval emanates the lotus), but except for Śrī Kṛṣṇa who else bestows *prema* to the creepers, that is, the surrendered *jīvas*?

Anubhāṣya:

*paṅkaja-nābhasya (padma-nābhasya
bhagavataḥ) sarvataḥ bhadraḥ (maṅgala-
pradāḥ) bahavaḥ avatārāḥ santuḥ api kṛṣṇāt
anyah ko vā latāsu (tad-āsritāsu) premadaḥ
(prema-bhakti-dātā) bhavati?*

ŚLOKA-BHĀVĀNUVĀDA:

There are many incarnations of Bhagavān Padmanābha who bestow auspiciousness. Still, apart from Śrī Kṛṣṇa, which other incarnation bestows *prema-bhakti* to the surrendered *jīvas*?

Amṛtāṇukanikā: Svayam Bhagavān has a lot of incarnations, all of whom can bestow all auspiciousness on the *jīvas*. However, apart from Svayaṁ-rūpa Śrī Kṛṣṇa, no other *bhagavat-svarūpa* is capable of giving *prema*. Śrī Kṛṣṇa gave *prema* not only to humans, but also to animals, birds, worms, insects, and even to creepers. Śrīmad Bhāgavatam gives evidence for this. On taking *darśana* of the absolute beauty of Śrī Kṛṣṇa, all the animals, birds, trees, etc., became ecstatic in *prema*. (Śrīmad Bhāgavatam 10/29/40) —

*“kā sṛy aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirikṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny avibhran”*

“O Kṛṣṇa! Is there any beautiful maiden in all the three worlds who would not digress from moral conduct, being enchanted after hearing the mellifluous melody of Your

flute, ornamented with ascending and descending trills, and after gazing upon Your beautiful three-fold bending form, which is the source of auspiciousness for the three worlds? Your beauty that attracts the three worlds and the sound of Your flute are so irresistible that, what to speak of women, even the cows, birds, trees, and deer also tingle with excitement, being immersed in supreme bliss.”

A question may arise – When Śrī Rāmacandra was in the forest, even the trees were weeping for Him. From this, it is understood that even Śrī Rāmacandra gave *prema* to trees. It is true, but they cried out of the pain that Śrī Rāmacandra felt on separation from Sītā, during His stay in the forest. Such behavior is not seen at all times, especially at the time when Śrī Rāmacandra and Sītā were together. However, such symptoms of transcendental ecstasy were witnessed in the bodies of the animals, birds, trees, and creepers every day when Śrī Kṛṣṇa would meet with the *gopīs*.

VERSES 28-31

তাহাতে আপন ভক্তগণ করি' সঙ্গে ।
পৃথিবীতে অবতরি' করিমু নানা রঙ্গে ॥ ২৮ ॥

এত ভাবি' কলিকালে প্রথম সন্ধ্যায় ।
অবতীর্ণ হৈলা কৃষ্ণ আপনি নদীয়ায় ॥ ২৯ ॥

চৈতন্যসিংহের নবদ্বীপে অবতার ।
সিংহগ্রীব, সিংহবীর্ষ, সিংহের হুঙ্কার ॥ ৩০ ॥

সেই সিংহ বসুক জীবের হৃদয়-কন্দরে ।
কল্মাষ-দ্বিরদ নাশে যাঁহার হুঙ্কারে ॥ ৩১ ॥

tāhāte āpana bhakta-gaṇa kari' saṅge
prthivīte avatari' karimu nānā raṅge

eta bhāvi' kali-kāle prathama sandhyāya
avatirṇa hailā kṛṣṇa āpani nādīyāya

caitanya-simhera navadvīpe avatāra
simha-grīva, simha-vīrya, simhera huṅkāra
sei simha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāse yānhāra huṅkāre

Translation: “I, in the company of My associates, shall descend on the Earth and manifest various pastimes.” In this way, Śrī Kṛṣṇa took a decision and He appeared in the form of Śrī Caitanya Mahāprabhu, in Nadiyā, in the first *sandhyā* of Kali-yuga. The lion-like Śrī Caitanya Mahāprabhu — whose neck is strong like a lion, whose strength and influence are like a lion, and whose voice is like the roar of a lion — appeared in Navadvīpa. Just as the elephants retreat upon hearing the lion’s roar, similarly, the vices present in the hearts of the *jīvas* are destroyed by the roar of lion-like Śrī Caitanya Mahāprabhu. May that most munificent lion-like Śrī Caitanya Mahāprabhu be seated in the cave-like heart of the *jīvas*.

Amṛta-pravāha Bhāṣya: ‘*Kalmaṣa*’ — sins, ‘*dvirada*’ — elephant.

Anubhāṣya: (According to the 17th verse of *madhyamādhikāra* of Śrī Sūryasiddhānta) — Both – the first part of the *yuga* at its onset and the last part of the *yuga*, before it ends — are known as ‘*sandhyā*’, and the total period of this is equal to the one-sixth portion of the *yuga*. The measure of both, the first and the last *sandhyā* of the *yuga*, is one-twelfth the portion of the *yuga*. Therefore, the first *sandhyā* of the Kali-yuga is thirty-six thousand years. Śrī Gaurasundara takes birth and appears after the passage of 4,586 years of Kali-yuga in the first *sandhyā*, in Śrī Māyāpura, Navadvīpa.

THE NAME OF THE PRESIDING DEITY OF ABHIDHEYA IS
'VIŚVAMBHARA' —

VERSE 32

প্রথমলীলায় তাঁর বিশ্বম্ভর নাম ।
ভক্তিরসে ভরিল, ধরিল ভূতগ্রাম ॥ ৩২ ॥

*prathama-līlāya tānra viśvambhara nāma
bhakti-rase bharila, dharila bhūta-grāma*

Translation: In the early pastimes His name is Viśvambhara because He nourished all the *jīvas* through *bhakti-rasa* (mellows of devotional service) and saved them by firmly fixing them in drinking the nectar of devotion.

Amṛta-pravāha Bhāṣya: '*bhūtagrāma*'— all the *jīvas*.

VERSE 33

ডুভুং ধাতুর অর্থ—পোষণ, ধারণ ।
পুষ্টি, ধরিল প্রেম দিয়া ত্রিভুবন ॥ ৩৩ ॥

*ḍubhṛñ dhātura artha — poṣaṇa, dhāraṇa
puṣṭi, dharila prema diyā tri-bhuvana*

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

Amṛta-pravāha Bhāṣya: The word '*Viśvambhara*' comes from the root word '*ḍubhṛñ*', which means to nourish and to maintain. Mahāprabhu by distributing His *prema* nourished and maintained the three worlds.

Amṛtānukanikā: Earlier in *Varāha-avatāra*, Bhagavān Nārāyaṇa rescued the submerged Earth from water and maintained the world, therefore, He was named '*Viśvambhara*'. Before the incarnation of Lord Hayagrīva, the Earth was submerged in the ocean of materially perceived knowledge (*akṣaja-jñāna*) with the drowning of Vedic knowledge to the

extent that the identity of the *adhokṣaja-vastu* (the Lord who is beyond the cognition and perception of the material senses) was lost. Then, Lord Hayagrīva destroyed the identity of *akṣaja-jñāna* and *nisargavāda* (considering material body to be the real self) of demons Madhu and Kaiṭabha and preached the doctrine of *avatāras* described in the Vedas. At that time also His name was '*Viśvambhara*'. Many a times, when the demons are tormenting the demigods and humans, various manifestations of Nārāyaṇa descend into this world to protect them. All those incarnations are also known as '*Viśvambhara*'. Therefore, it was apt to name Mahāprabhu as '*Viśvambhara*'. This Gaura-Viśvambhara is the fountainhead of all incarnations of Viṣṇu. Even from His horoscope and time calculations, it is evident that He is the *svayam-rūpa* and the fountainhead of all *viṣṇu-tattvas*.

The *jīva* is inherently the servant of Śrī Kṛṣṇa and thus *bhakti-rasa* is its only means of sustenance. However, the *jīvas* who have become averse to Śrī Kṛṣṇa from time immemorial have forgotten Him and have become engrossed in material happiness and grief. Due to the lack of *bhakti-rasa* derived from serving Śrī Kṛṣṇa, their *svarūpa* has diminished. The most munificent Śrī Gaurasundara, by removing their aversion towards Śrī Kṛṣṇa, feeds them with *bhakti-rasa* and, on drinking that nectar, their transcendental form is revived. This is how Śrī Gaurasundara nurtures the *jīvas*. Śrī Caitanya Mahāprabhu brings them to the stage of *bhakti-rasa* and maintains them by providing them the nectar of devotion; thus, the *jīvas* are saved from the attraction of material happiness and do not fall down again. In this way Mahāprabhu maintained and nourished

the *jīvas* with *bhakti-rasa* and hence was called ‘Viśvambhara’.

THE NAME OF THE PRESIDING DEITY OF SAMBANDHA IS ‘ŚRĪ KṚṢṆA CAITANYA’ —

VERSE 34

শেষলীলায় ধরে নাম ‘শ্রীকৃষ্ণচৈতন্য’ ।
শ্রীকৃষ্ণ জানায়ে সব বিশ্ব কৈল ধন্য ॥ ৩৪ ॥

*śeṣa-līlāya dhare nāma ‘śrī-kṛṣṇa-caitanya’
śrī-kṛṣṇa jānāye saba viśva kaila dhanya*

Translation: He was known as ‘Śrī Kṛṣṇa Caitanya’ in the final portion of His pastimes (*śeṣa-līlā*). At this time, He made everyone fortunate by broadcasting Śrī Kṛṣṇa’s name, form, qualities, pastimes, and secrets throughout the entire world.

Anubhāṣya: After accepting the renounced order, Mahāprabhu performed His *līlā* for another twenty-four years; this is known as *śeṣa-līlā*. In Śrī Viṣṇusvāmī’s *sampradāya*, the *tridaṇḍi-vaidika-sannyāsīs* (renunciates with the triple staff of *sannyāsa*, according to the Vedic rules) with ten names or the hundred and eight names prevailed long before the advent of Śaṅkarācārya. Still, on the appearance of Śaṅkarācārya, who used to call himself a *nirviśeṣavādi* Vedāntic (the believer of Vedas who propagates that the Lord has no qualities), the society following *pañcopāsanā* (the worship of five demigods) was re-established. Śrīman Mahāprabhu accepted Vedic *sannyāsa* according to the *daśanāmī-ekadaṇḍi-sannyāsa* (with any one of the ten names and single staff *sannyāsa*) tradition in Śrī Śaṅkarācārya’s *sampradāya*. In Āryāvartta (India) there are many groups pretending to be followers of the Vedas, they are Śaṅkarācārya’s followers and are doing *pañcopāsanā*, following the rules of Śaṅkarācārya’s *sampradāya*.

“tīrth-āśrama-van-āranya-
giri-parvata-sāgarāḥ
sarasvatī bhārati ca purī
nāmāni vai daśaḥ”

In the Śaṅkarācārya *sampradāya* there are ten different names awarded to *sannyāsīs* – Tīrtha, Āśrama, Vana, Aranya, Giri, Parvata, Sāgara, Sarasvatī, Bhārati, and Purī. The details of the *sannyāsa*, place, and the titles of the *brahmacārī* (assistant of a *sannyāsī*) are written. (Please refer to pages 104-107, Mañjuṣā No.2).

The place where *sannyāsa* is awarded – Dvārakā (West India); the title given to *sannyāsīs* – Tīrtha and Āśrama; their *brahmacārī* name – Svarūpa.

The place where *sannyāsa* is awarded – Puruṣottama (Jagannātha Purī) (East India); the title given to *sannyāsīs* – Vana and Aranya; their *brahmacārī* name – Prakāśa.

The place where *sannyāsa* is awarded – Badarikāśrama (North India); the title given to *sannyāsīs* – Giri, Parvata, and Sāgara; their *brahmacārī* name – Ānanda.

The place where *sannyāsa* is awarded – Śṛṅgerī (South India); the title given to *sannyāsīs* – Sarasvatī, Bhārati, and Purī; their *brahmacārī* name – Caitanya.

Śrī Śaṅkarācārya established four Mathas (monasteries) in India (in the four directions — East, West, North, and South) and entrusted them to four of his *sannyāsīs*. Innumerable branches expanded under the four principal monasteries. Śrī Śaṅkarācārya gave the same instructions regarding the ideology to these monasteries; however, now differences are witnessed in their dealings in many areas. There are four types of sects in these monasteries, namely, Ānandavāra, Bhogavāra, Kīṭavāra, and Bhūmivāra. With time, the change in the ideas of these monasteries has also

come about. The four *mahā-vākyas* (the principal words of the Vedas) of the Śaṅkara *sampradāya* also have different sections according to the monasteries. Before taking up *sannyāsa*, one has to go to the *sannyāsī guru* heading the monastery and become a *brahmacārī*. *Brahmacārīs* are named according to the title of the *sannyāsī*. This tradition, in particular, is still being followed in the *sampradāya*.

On accepting *sannyāsa* from Keśava Bhāratī, the *brahmacārī* name of Śrīman Mahāprabhu was ‘Śrī Kṛṣṇa Caitanya’. Even after accepting *sannyāsa*, He preached His *brahmacārī* name only. Though He accepted the *sannyāsī* name ‘Bhāratī’, His introducing Himself with that name is not mentioned by any of the authors describing His *līlās*. In the Śaṅkara *sampradāya*, the *sannyāsa* name is attached to the identity of being an Īśvara (jīva is *brahma*). He, however, did not appreciate this kind of understanding. Since the conception of being a servitor of the *guru* is attached to the name of ‘*brahmacārī*’, it is not unfavorable to *bhakti*. It is mentioned that Mahāprabhu did accept the *daṇḍa* (staff) and *kamaṇḍalu* (water pot) etc., the symbols of *sannyāsa*.

VERSE 35

তঁর যুগাবতার জানি’ গর্গ মহাশয় ।
কৃষ্ণের নামকরণে করিয়াছে নির্ণয় ॥৩৫॥

tānra yugāvatāra jāni’ garga mahāśaya
kṛṣṇera nāma-karaṇe kariyāche nirṇaya

Translation: Having known Śrī Kṛṣṇa Caitanya to be the *yugāvatāra* of Kali-yuga, Gargācārya at the time of Śrī Kṛṣṇa’s name-giving ceremony made this prophecy.

Amṛta-pravāha Bhāṣya: Gargācārya, knowing Śrī Kṛṣṇa Caitanya as the incarnation

of Kali-yuga, described His complexion in the following *śloka*.

THE FOUR VARṆA AVATĀRAS IN THE FOUR YUGAS —
ŚRĪMAD BHĀGAVATAM (10/8/17) —

VERSE 36

আসন্ বর্ণাঙ্জয়ো হস্য গৃহুতোহনুযুগং তনুঃ ।
শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥৩৬॥

āsan varṇās trayo hy asya
grhṇato ’nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

Translation: This son of yours accepts the Śrī Vighraha and appears in every *yuga*. His complexion in Satya-yuga is white, in Tretā-yuga red, in Kali-yuga golden, and now in Dvāpara blackish. Thus, His name would be Kṛṣṇa.

Amṛta-pravāha Bhāṣya: This son of yours appears in three other *yugas* with white, red, and yellow complexions. Now in Dvāpara, He has appeared with a blackish complexion.

Anubhāṣya: Gargācārya, at the time of Śrī Kṛṣṇa’s name-giving ceremony, is describing His other incarnations to Śrī Nanda Mahārāja. He is also mentioning that He is the fountainhead of all incarnations —

anuyugaṁ (yugocitām) tanūr-grhṇataḥ
asya (tava putrasya) śuklaḥ raktaḥ tathā
(iti bhaviṣya-nirdeśa-vākyena vaivasvata-
manvantar-asy-āṣṭā-vimśa-mahā-yugīya-kali-
yugasya ādi-sandhyāyām) pītaḥ (pīta-varṇaḥ
bhaviṣyati) trayo varṇāḥ āsan, idānīm hi
kṛṣṇatām gataḥ (prāptaḥ).

ŚLOKA-BHĀVĀNUVĀDA:

Your son takes Śrī Vighraha according to the *yugas*. (In the other *yugas*) Your son appears

in three complexions, that is, white, red, and yellow [This statement is a prediction that He will appear in the first *sandhyā* of Kali-yuga of the twenty-eighth *mahā-yuga* of Vaivasvata *manavantara*]. Now, He has appeared in a blackish (*kṛṣṇa*) complexion.

VERSES 37-38

শুক্ল, রক্ত, পীতবর্ণ—এই তিন দ্যুতি ।
সত্য-ত্রৈতা-কলিকালে ধরেন ত্রীপতি ॥ ৩৭ ॥

ইদানীং দ্বাপরে তিঁহো হৈলা কৃষ্ণবর্ণ ।
এই সব শাস্ত্রাগম-পুরাণের মর্ম্ম ॥ ৩৮ ॥

*śukla, rakta, pīta-varṇa — ei tina dyuti
satya-tretā-kali-kāle dharena śrī-pati*

*idānīm dvāpare tiñho hailā kṛṣṇa-varṇa
ei saba śāstrāgama-purāṇera marmma*

Translation: Śrī Kṛṣṇa appears in these three complexions – white, red, and yellow – in Satya, Tretā, and Kali-yuga respectively. Now in this Dvāpara-yuga, He has appeared in a blackish complexion. This is the essence of all *śāstras*, *Āgamas*, and *Purāṇas*.

Amṛtānukanikā: Among the Nava-Yogendras, Karabhājana, while describing the form and complexion in all the four *yugas*, says (*Śrīmad Bhāgavatam* 11/5/21, 24) –

“*kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājīnopavītākṣān
bibhrad daṇḍa-kamaṇḍalū*”

“The bodily complexion of Bhagavān in Satya-yuga is white, He has four arms and matted locks and wears garments made of *valkala* (tree bark). He carries the skin of a black deer, sacred thread (*yajñopavīta*), prayer beads (*mālā*), staff (*daṇḍa*), and a water pot (*kamaṇḍalu*). His garb is that of a *brahmacārī*.”

“*tretāyām rakta-varṇo ’sau
catur-bāhus tri-mekhalah
hiranya-keśas trayy-ātmā
sruk-sruvādy-upalakṣaṇaḥ*”

“In Tretā-yuga, the Śrī Vighraha of Bhagavān has a red complexion. He has four arms, golden hair, and on His waist wears a triple belt. He embodies the knowledge of worship by *yajñas*, and has symbols of *sruka*, *sruvā*, (wooden ladle, spoon), and other implements of *yajña*.”

VERSE 39

ŚRĪMAD BHĀGAVATAM (11/5/27)–

দ্বাপরে ভগবান্ শ্যামঃ পীতবাসা নিজায়ুধঃ ।
শ্রীবৎসাদিভিরঙ্কৈশ্চ লক্ষণৈরুপলক্ষিতঃ ॥ ৩৯ ॥

*dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrīvatsādibhir ankaiś ca
lakṣaṇair upalakṣitaḥ*

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

Amṛta-pravāha Bhāṣya: In Dvāpara-yuga the complexion of Bhagavān is blackish, He wears a *pītambara* (yellow cloth), holds the flute, etc., as His personal weapons, and has the mark of Śrīvatsa. These are His distinctive features.

Anubhāṣya: In response to the following question of King Nimi of Videha – ‘In which form does Bhagavān appear in each of the different ages?’ Śrī Karbhājana, one of the Nava-yogendras, after describing the incarnations of Satya and Tretā-yuga, now describes His incarnation in Dvāpara-yuga –

*dvāpare bhagavān śyāmaḥ pītavāsāḥ (pītaḥ
vāso yasya saḥ) nijāyudhaḥ (nijāni āyudhāni
gadā-cakrādīni yasya saḥ) śrīvatsādibhiḥ ankaḥ
(āṅgikaiś-cihnaiḥ) lakṣaṇaiḥ (bāyaiḥ kaustubh-
ādibhiś-ca) upalakṣitaḥ.*

ŚLOKA-BHĀVĀNUVĀDA:

Bhagavān appears with the following symptoms in Dvāpara-yuga – His complexion is blackish, His clothes are yellow, He carries personal weapons such as the mace and disc, His limbs are branded with Śrīvatsa and other marks, and He wears the Kaustubha gem on His chest.

THE SYMPTOMS OF THE YUGĀVATĀRA APPEARING IN KALI —

VERSE 40

কলিযুগে যুগধর্ম—নামের প্রচার ।
তথি লাগি' পীতবর্ণ চৈতন্যাবতার ॥ ৪০ ॥

*kali-yuge yuga-dharma — nāmera pracāra
tathi lāgi' pīta-varṇa caitanyāvatāra*

Translation: The *yuga-dharma* of Kali-yuga is *nāma-saṅkīrtana* and Śrī Caitanya Mahāprabhu has appeared in this *yuga* with a golden complexion.

Anubhāṣya: Śrī Madhvācārya has cited evidence from Śrī Nārāyaṇa-*samhitā* in his commentary on *Muṇḍokopaniṣad* —

“dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ”

“Bhagavān Viṣṇu should be worshiped according to the *Nārada-Pañcharātrā* and other scriptures in Dvāpara-yuga. In Kali-yuga Śrī Hari should be worshiped only through the holy name.”

Also, in *Kali-santarāṇopaniṣad* it is written —

“hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate”

“Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. These sixteen names destroy all the faults of the age of Kali; even after an in-depth search, a method of religion more sublime than this, cannot be found in any *śāstra*.”

Amṛtāṇukanā:

“yuga-dharma pravartana haya amśa haite
āmā binā anye nāre braja-prema dite”

“Only *hari-kīrtana* is the *dharma* for Kali-yuga. This *dharma* is established by the partial incarnations of Śrī Gaurasundara. But the one who descends in the twenty-eighth Kali-yuga of Vaivasvata *manvantara* of *Śvetavarāha-kalpa*, intending to establish the preaching of the holy name as the *yuga-dharma*, though with the principal aim of distributing the *vraja-prema*, is the golden-complexioned Caitanya *avatāra*.”

Here, the reason behind addressing Him as the ‘golden-complexioned Caitanya *avatāra*’ is that the incarnation in the age of Kali generally has a blackish complexion and is known as ‘Kṛṣṇa’. But only the Caitanya *avatāra* in the special Kali-yuga is golden complected. *Laghu-bhāgavatāmṛta* describes this *yugāvatāra* —

“kathyate varṇa-nāmābhyām
śuklaḥ satyayuge hariḥ
raktaḥ śyāmaḥ kramāt kṛṣṇas-
tretāyām dvāpare kalau”

“According to the complexion and name, Śrī Hari is called Śukla in Satya-yuga, Rakta in Tretā-yuga, Śyāma in Dvāpara, and Kṛṣṇa in Kali-yuga.”

In a commentary on this Śrī Baladeva Vidyābhūṣaṇa Prabhu states — “Generally in all the Kali-yugas the complexion of

the *yugāvatāra* is *kṛṣṇa* (blackish) and so is His name, as is evidenced by ‘*kṛṣṇaḥ kaliyuge vibhu*’ from *Harivaṁśa*. Therefore, it should be understood that the Kali-yuga in which the golden complexioned Śrī Kṛṣṇa Caitanya descends, the *yugāvatāra* Kṛṣṇa, is integrated within Him.”

In this context, it is said in *Śrīmad Bhāgavatam* that “*kṛṣṇa-varṇam tviṣā kṛṣṇam*” (*Śrīmad Bhāgavatam* 11/5/32). In a commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura states, “For all the Kali-yugas the body of the *avatāra* is *kṛṣṇa-varṇa*, that is, of blackish complexion. However, in this special Kali-yuga, in order to show distinction, it is said ‘*tviṣā kṛṣṇam*’ – from whom emanates an effulgence like that of an *indranīla-maṇi*. For a special Kali-yuga, it is ‘*kṛṣṇa-varṇa*’ but the bodily luster is *akṛṣṇa*, which should be understood as yellow, that is, Kṛṣṇa (Supreme Personality of Godhead) inside but golden complexion outside — this is the meaning.

VERSE 41

তপ্তহেম-সম কান্তি, প্রকাণ্ড শরীর ।
নবমেঘ-জিনি কণ্ঠধ্বনি যে গম্ভীর ॥ ৪১ ॥

tapta-hema-sama kānti, prakāṇḍa śarīra
nava-megha-jini kaṇṭha-dhvani ye gambhīra

Translation: The luster of His expansive body is like molten gold and His deep voice defeats the thundering of newly assembled clouds.

VERSES 42-43

দৈর্ঘ্য-বিস্তারে যেই আপনার হাত ।
চারি হস্ত হয় ‘মহাপুরুষ’ বিখ্যাত ॥ ৪২ ॥
‘ন্যগ্রোধপরিমাণ্ডল’ হয় তাঁর নাম ।
ন্যগ্রোধপরিমাণ্ডল-তনু চৈতন্য গুণধাম ॥ ৪৩ ॥

dairghya-vistāre yei
āpanāra hāta
cāri hasta haya ‘mahā-
puruṣa’ vikhyaṭa
‘nyagrodha-parimaṇḍala’
haya tānra nāma
nyagrodha-parimaṇḍala-tanu
caitanya guṇa-dhāma

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

Amṛta-pravāha Bhāṣya: Those who measure four cubits in height and breadth by their own hands are celebrated as ‘*mahā-puruṣas*’ (great personalities). They are called ‘*nyagrodha-parimaṇḍala*’.

Anubhāṣya: ‘*Nyagrodha-parimaṇḍala*’ – Those who measure four cubits in height and breadth, whose circumference is equivalent to four cubits, are known as ‘*mahā-puruṣas*’. One who has brought all beings under His control and has bound them with His *māyā* indicates that He is Viṣṇu, along with *caturvyūha*.

VERSES 44-46

আজানুলম্বিত-ভুজ কমললোচন ।
তিলফুল-জিনি নাসা, সুধাংশু-বদন ॥ ৪৪ ॥
শান্ত, দান্ত, কৃষ্ণভক্তি-নিষ্ঠাপরায়ণ ।
ভক্তবৎসল, সুশীল, সর্বভূতে সম ॥ ৪৫ ॥
চন্দনের অঙ্গদ-বালা, চন্দন-ভূষণ ।
নৃত্যকালে পরি’ করেন কৃষ্ণসঙ্কীৰ্ত্তন ॥ ৪৬ ॥

ājānulambita-bhuja kamala-locana
tilaphula-jini nāsā, sudhāṁśu-vadana

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama
candanera aṅgada-bālā, candana-bhūṣaṇa
nr̥tya-kāle pari’ kareṇa kṛṣṇa-saṅkīrtana

Translation: Śrī Caitanya Mahāprabhu's long arms reach to His knees, His eyes are like lotus flowers, His nose is more beautiful than a sesame flower, and His face is as beautiful as the moon. He is peaceful, has controlled His senses, is completely devoted to *kṛṣṇa-bhakti*, very affectionate towards the devotees, courteous, and equally disposed towards all living beings. He is especially noted for wearing sandalwood armlets and bangles and anointing Himself with sandalwood pulp for performing *kṛṣṇa-saṅkīrtana*.

VERSE 47

এইসব গুণ লঞা মুনি বৈশম্পায়ন ।
সহস্রনামে কৈল তাঁর নাম-গণন ॥ ৪৭ ॥

*ei-saba guṇa lañā muni vaiśampāyana
sahasra-nāme kaila tānra nāma-gaṇana*

Translation: On observing all these qualities, sage Vaiśampāyana mentioned His names in *Viṣṇu-sahasranāma*.

Anubhāṣya: One thousand names of Viṣṇu are given in the 149th chapter of Dāna-dharma of *Mahābhārata*. Śrī Śaṅkarācārya, Śrī Baladeva Vidyābhūṣaṇa, and other Vaiṣṇava ācāryas have written their own commentaries on *Mahābhārata*.

VERSE 48

দুই লীলা চৈতন্যের—আদি আর শেষ ।
দুই লীলায় চারি চারি নাম বিশেষ ॥ ৪৮ ॥

*dui līlā caitanyera — ādi āra śeṣa
dui līlāya cāri cāri nāma viśeṣa*

Translation: Śrī Caitanya Mahāprabhu's *līlās* have two divisions — the early pastimes (*ādi-līlā*) and later pastimes (*śeṣa-līlā*). He has four special names in each of these pastimes.

Anubhāṣya: 'Ādi' – Householder (first twenty-four years) and *śeṣa* – pastimes as a *sannyāsī* (last twenty-four years). This is mentioned in verses 32-34 of this chapter. 'Cāri cāri nāma' is mentioned in verse 49.

(92, 75) OF SAHASRANĀMA IN 127TH CHAPTER OF DĀNA-DHARMA OF MAHĀBHĀRATA —

VERSE 49

সুবর্ণবর্ণো হেমঙ্গো বরাঙ্গচন্দনাঙ্গদী ।
সন্ন্যাসকৃচ্ছমঃ শান্তো নিষ্ঠাশান্তিপরায়াণঃ ॥ ৪৯ ॥

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc cchamaḥ
śānto niṣṭhā-śānti-parāyaṇaḥ*

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

Amṛta-pravāha Bhāṣya: Golden complexioned, limbs having the color of molten gold, beautiful body structure, and embellished with *candana-mālā* (smeared with sandalwood pulp) – these four symptoms are seen in Mahāprabhu's pastimes as a householder. He is *sannyāsāśramī* (one who is in the fourth order of life – *sannyāsa*); equipoised – for He describes the confidential truths of Hari; rigidly fixed in *mahā-yajña* in the form of *hari-kīrtana*; and the abode of peace and *mahabhāva* – for He silences the impersonalist non-devotees. These four symptoms are described in Mahāprabhu's *sannyāsa-līlā*.

Anubhāṣya:

*suvarṇa-varṇaḥ (svarṇa-varṇa-vat pīta-varṇaḥ
yasya saḥ) hemāṅga (hemavat aṅgaṁ yasya
saḥ) varāṅgaḥ (mahā-puruṣa-bodhakam
aṅgaṁ yasya saḥ) candan-āṅgadī (candan-*

āṅkite āṅgade vidyate yasya sah) [ādi-līlāyām bhagavato gaura-candrasya etāni catvāri nāmāṇi], sannyāsakṛt (yati-dharma-parah) śamaḥ (nirviṣayaḥ) śāntaḥ (kṛṣṇ-aika-niṣṭha-cittaḥ) niṣṭhā-śānti-parāyaṇaḥ (niṣṭhā citt-aikāgrayaṁ ca śānti ca niṣṭhā-śānti param ayanam āśrayo yasya sah) [śeṣa-līlāyām bhagavato gaura-harer-nāmāni catuḥ-saṁkhyakāni sahasra-nāmni udāhṛtāni].

ŚLOKA-BHĀVĀNUVĀDA:

‘Suvarṇa-varṇaḥ’ – whose complexion is yellow similar to the shade of molten gold, ‘hemāṅga’ – whose limbs are golden, ‘varāṅga’ – the structure of whose limbs show that He is a great personality, and ‘candanāṅgaḍi’ – whose limbs are anointed with sandalwood *tilaka* marks. [These four names are mentioned in the early pastimes of Bhagavān Śrī Gauracandra]. In addition – ‘sannyāsa-kṛt’ – practicing the renounced order of life, ‘samaḥ’ – detached from material matters, ‘śāntaḥ’ – whose heart is one-pointedly absorbed in Śrī Kṛṣṇa, and ‘niṣṭhā-śānti-parāyaṇaḥ’ equipoised and peaceful, or one who is the abode of peace and devotion. [These four names of Bhagavān Gaurahari’s later pastimes are quoted from *Viṣṇu Sahasranāma*.]

In the ‘Nāmārtha-sudhābhīdha’ commentary of Śrī Baldeva Vidyābhūṣaṇa on *Viṣṇu Sahasranāma* –

“His complexion is like that of molten gold; therefore, He is ‘Suvarṇa-varṇaḥ’. The pieces of evidence from *Muṇḍaka-śruti* are as follows – ‘The time at which the practitioners take *darśana* of the golden-complexioned *vigraha*, the maintainer of the world, *brahma-yoni* (origin of *brahma*) Parama-puruṣa Īśvara’, etc. One whose limbs are the abode of attractive golden complexion, He is ‘Hemāṅga’. His limbs are exquisitely

beautiful and therefore he is ‘Varāṅga’. His armlets are *candana*, meaning, that which gives happiness to the hearts of the devotees and is therefore known as ‘Candanāṅgaḍi’. Some relate these four names, starting with *Suvarṇa-varṇaḥ*, with Śrī Kṛṣṇa Caitanya. Now, to manifest Śrī Kṛṣṇa Caitanya these six names are mentioned. He is ‘Sannyāsakṛt’ because He accepts the renounced order (*parivrajyā*). He describes Śrī Hari and is, therefore ‘Śama’ – According to Sanskrit grammar, the root word ‘*sama*’ is used for describing- for example in ‘*cura*’, etc. He is detached from every subject other than Kṛṣṇa and is, therefore, ‘Śānta’. In Him resides for sure the *bhakti-yajña* dominated by *hari-kīrtana*, and is thus called ‘Niṣṭhā’. This verse ‘*kṛṣṇavarṇam tviṣāḥ kṛṣṇam*’ of *Śrīmad Bhāgavatam* provides evidence for this. He quashes all the impersonalistic idealism and other such philosophies that are against *bhakti*, and thus He is called ‘Śānti’. He is the highest abode of *mahā-bhāva*, the pinnacle of all the *bhāvas*, and is thus called ‘Parāyaṇa’ (*parā* means highest and *ayana* means abode).

VERSE 50

ব্যক্ত করি’ ভাগবতে কহে বার বার ।
কলিয়ুগে কৃষ্ণ-নামসঙ্কীৰ্তন-সার ॥ ৫০ ॥

vyakta kari’ bhāgavate kahe bāra bāra
kali-yuge kṛṣṇa-nāma-saṅkīrtana-sāra

Translation: In *Śrīmad Bhāgavatam*, it has been repeatedly and very distinctly mentioned that the highest *dharma* in Kali-yuga is *kṛṣṇa-nāma-saṅkīrtana*.

VERSE 51

ŚRĪMAD BHĀGAVATAM (11/5/32) –

কৃষ্ণবর্ণং ত্রিযাহকৃষ্ণং সাগোপাস্ত্রপার্ষদম্ ।
যজ্ঞেঃ সঙ্কীৰ্তনপ্রায়ৈর্যজন্তি হি সুমেধসঃ ॥ ৫১ ॥

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

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

Amṛta-pravāha Bhāṣya: Whose mouth is always engaged in describing Śrī Kṛṣṇa, that is, chanting His holy name (Śrī Kṛṣṇa-varṇa and Śrī Kṛṣṇa's name mean the same) and whose body luster is not blackish, rather, it is *gaura* (golden) – that Great Personality, accompanied by His *aṅgas*, *upāṅgas*, *astras*, and *pārṣadas*, is worshiped by the intelligent, who perform the *yajña* characterized by the congregational chanting of the holy name.

In *Krama-Sandarbha*, Śrīla Jīva Gosvāmī writes –

‘*Tviṣā*’ means one whose hue is ‘*akṛṣṇa*’ (non-blackish), that is, *gaura-varṇa* (golden complexioned); intelligent persons in Kali-yuga worship Him. The same *gaura-varṇa* was indirectly alluded to by Gargācārya to Śrī Nanda Mahārāja – “This son of yours takes form in every *yuga*. In the other three *yugas*, His forms were of white, red, and yellow complexion, and now He has taken a blackish complexion.” In this statement there is mention of ‘*pīta-varṇa*’ (yellow complexion) from amongst the four complexions, the others being white, red, and blackish; this yellow complexion testifies to the manifestation of Mahāprabhu. ‘*Idānīm*’ means that in the present incarnation, in this Dvāpara-yuga, ‘He has appeared as blackish.’ Because of this statement and His appearance in Satya-yuga with a white complexion and with a red complexion in Tretā, and aiming at Bhagavān’s appearance in yellow complexion in the earlier

Kali-yugas, this ‘yellow complexion’ has been used in the past tense. Here, Śrī Kṛṣṇa has been described as *yugāvatāra* and the description of His primeval form shall be presented later that He is the source of all the incarnations. Similarly, the Dvāpara-yuga in which Śrī Kṛṣṇa appears, in the Kali-yuga of the same *catur-yuga* appears Śrī Gaurasundara. With this understanding it can be said that Śrī Gaurasundara is none other than Śrī Kṛṣṇa; this is proved because the order of Their appearance is never broken. Sage Karabhājana himself has described the incarnation of Śrī Gaurasundara by adjectives used to refer to Him. For example, ‘*kṛṣṇa-varṇa*’ — the two syllables ‘*kṛ*’ and ‘*ṣṇa*’ have been used for Him, that is, in the middle of His name Śrī Kṛṣṇa Caitanya, these two syllables indicate His *kṛṣṇatva* (He being Kṛṣṇa). (This type of explanation is not imaginary and thus an example is being stated here) – Just as Śrīdhara Svāmī, in His commentary to *Śrīmad Bhāgavatam* (3/3/3), beginning with “*samāhuta*”, has defined ‘*śriyaḥ savarṇena*’ portion in this manner – ‘*Śrī*’ means Rukmiṇī. One who has the same two syllables that are present in Rukmiṇī’s name is Rukmī. (Here the meaning of the verse is as follows – One whose name has two syllables similar to Rukmiṇī’s name, that Rukmī had invited all the kings. Therefore, just as on saying ‘*śriyaḥ savarṇaḥ*’ Rukmī is comprehended, similarly from the syllables ‘*kṛ*’ and ‘*ṣṇa*’, the name Śrī Kṛṣṇa Caitanya Mahāprabhu should be understood).

Further, the word ‘*kṛṣṇa-varṇa*’ also indicates one who engages in describing (*varṇana*) Kṛṣṇa’s name, that is, He who by remembering His blissful pastime as Kṛṣṇa, Himself enjoys transcendental bliss by chanting this name, and out of His supreme mercy gives instructions about this name to all the *jīvas*, He alone is Gaurasundara.

Or that on being ‘*akṛṣṇa*’ Himself, that is, He who is golden, is giving instructions in relation to Śrī Kṛṣṇa with His unique magnificence (*tvīṣā*). That is to say, just by taking His *darśana*, Śrī Kṛṣṇa’s name, form, qualities, and other aspects appear in everyone’s heart; or, He is ‘*akṛṣṇa*’, that is, having a golden complexion in the eyes of all. However, in the eyes of special *bhaktas* blessed with special enlightenment, He (Gaurasundara) is ‘*kṛṣṇavarṇam*’, that is, He is situated in the Śyāmasundara form like Śrī Kṛṣṇa. Therefore, with the complete manifestation of Śrī Kṛṣṇa in Him, He is the special incarnation of Śrī Kṛṣṇa; this is the essence.

‘*Sāṅgopāṅgāstrapārśadam*’ – That He is Bhagavān, is being clarified in this statement. All His ‘*aṅgas*’ (limbs), which are non-different from Him, are very attractive, and ‘*upāṅgas*’ or His *bhūṣaṇas* (ornaments) are very powerful; all these are His weapons. Further, those who always reside with Him alone are His ‘*pārśadas*’. Many *mahājanas* who have taken *darśana* of this magnificent form several times are very famous amongst the residents of Gauḍa, Varendra, Bengal, Utkala, etc. Or by accepting this different meaning that He is always present with His very dear, majestic *pārśadas* like Śrī Advaitācārya, who are like His *aṅga*, *upāṅga*, and *astra*, He alone is indicated. By what means do intelligent people worship Gaurasundara so described? They worship Him through the *yajña* as paraphernalia of worship, for where there is no grand festival like *kṛṣṇa-kīrtana*, that place is not worth living in, even if it may be heaven. The statement of the demigods (*Śrīmad Bhāgavatam* 5/19/23) is the evidence. ‘*Sanikīrtana-prāyairi*’ — this adjective indicates the *yajña* predominated by *sanikīrtana* is the only means of worship. Many people performing *kṛṣṇa-kīrtana*

together is called *sanikīrtana* and that is the prime paraphernalia of the *yajña*. The prominence of *sanikīrtana* is seen in the devotees who have taken shelter of Śrī Caitanya Mahāprabhu, so it is clear that *sanikīrtana* is the only means of worship.

Therefore, in *Viṣṇu-sahasranāma* the words *Suvarṇavarṇa*, *Hemāṅga*, *Varāṅga*, *Candanāṅgadī*, *Sannyāsakṛta*, *Śānta*, etc., indicating His incarnation have been mentioned. The topmost scholar Śrī Sārvabhauma Bhaṭṭācārya has also described it – ‘Śrī Kṛṣṇa Caitanya, who has appeared to manifest His *bhakti-yoga* again which disappeared due to the passage of time – may my bumblebee-like heart become deeply absorbed in His lotus feet.’

Anubhāṣya: ‘In which form does Bhagavān appear in different ages?’ In answer to this question posed by King Nimi, Śrī Karabhājana is describing the *avatārī* of the Kali-yuga and the process of worshipping Him –

sumedhasaḥ (buddhi-mantaḥ) tvīṣā (kāntya) akṛṣṇam (vidyuda-gauram śukla-rakta-varṇa-dvay-āvaśeṣam tṛtīyam pīta-varṇam) kṛṣṇa-varṇam (kṛṣṇam varṇayati gāyati yaḥ tam; yadvā, kṛṣṇeti etau varṇau ca yasmin tam) sāṅg-opāṅg-āstra-pārśadam (aṅge nityānand-ādvaitau, upāṅgāni śrīvāsādi-bhaktāḥ, astrāṇi hari-nāmādīni, pārśadāḥ gadādhara-dāmodara-svarūpādayaḥ, taiḥ sahita) sanikīrtana-prāyairi (bahubhir-militvā harikathā-nāma-gānairi) yajñairi yajanti.

ŚLOKA-BHĀVĀNUVĀDA:

One who has lightning-like yellow complexion different from white and red, who sings these two syllables ‘*kṛ*’ and ‘*ṣṇa*’, or whose name Śrī Kṛṣṇa Caitanya has these two syllables, intelligent people, by singing

together the glories of His pastimes and name through *saṅkīrtana-yajña* worship that Śrī Kṛṣṇa Caitanya along with His *aṅga-upāṅga-astra-pāṣada*. [Śrī Nityānanda and Śrī Advaitācārya Prabhu are His *aṅgas*; *bhaktas* like Śrīvāsa are His *upāṅga*; *harināma* is His *astra*; Gadādhara Paṇḍita, Svarūpa Dāmodara and others are His *pāṣadas*.]

VERSE 52

শুন, ভাই, এই সব চৈতন্য-মহিমা ।
এই শ্লোকে কহে তাঁর মহিমার সীমা ॥ ৫২ ॥

*śuna, bhāi, ei saba caitanya-mahimā
ei śloke kahe tānra mahimāra sīmā*

Translation: O brothers! Please listen to all these glories of Śrī Caitanya Mahāprabhu now. This verse describes His topmost glories.

THE DESCRIPTION OF THE “KṚṢṆA-VARṆA” VERSE —

VERSES 53-55

‘কৃষ্ণ’ এই দুই বর্ণ সদা যাঁর মুখে ।
অথবা, কৃষ্ণকে তিঁহে বর্ণে নিজ সুখে ॥ ৫৩ ॥
কৃষ্ণবর্ণ-শব্দের অর্থ দুই ত’ প্রমাণ ।
কৃষ্ণ বিনু তাঁর মুখে নাহি আইসে আন ॥ ৫৪ ॥
কেহ তাঁরে বলে যদি কৃষ্ণ-বরণ ।
আর বিশেষণে তার করে নিবারণ ॥ ৫৫ ॥

*‘kṛṣṇa’ ei dui varṇa sadā yānra mukhe
athavā, kṛṣṇake tiṅho varṇe nija sukhe*

*kṛṣṇa-varṇa-sabdera artha dui ta’ pramāṇa
kṛṣṇa binu tānra mukhe nāhi āise āna*

*keha tānre bale yadi kṛṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa*

Translation: In whose mouth ‘Kṛṣṇa’, these two syllables always reside, or that person whose mouth describes Śrī Kṛṣṇa with great pleasure. The word ‘kṛṣṇa-varṇa’ has two

meanings as stated above. There is nothing that issues from His mouth except Kṛṣṇa. If someone states that the complexion of His body is blackish, then this idea gets refuted by the following adjective (*tvīṣā’kṛṣṇam*).

Amṛta-pravāha Bhāṣya: If someone interprets the word ‘kṛṣṇa-varṇa’ in the actual verse that the worshipable *puṛuṣa* of the Kali-yuga is ‘Kṛṣṇa’ (one with a blackish complexion), then such interpretation becomes restricted by the following adjective ‘*tvīṣā’kṛṣṇam*’.

VERSE 56

দেহকান্ত্যে হয় তেঁহো অকৃষ্ণবরণ ।
অকৃষ্ণবরণে তাঁর কহে পীতবরণ ॥ ৫৬ ॥

*deha-kāntye haya teṅho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe tānra kahe pīta-varaṇa*

Translation: The complexion of His body is certainly *akṛṣṇa*, not blackish. ‘*Akṛṣṇa-varṇa*’ denotes yellow complexion.

IN THE SECOND CAITANYAŚṬAKA 1 OF STAVAMĀLĀ —

VERSE 57

কলৌ যং বিদ্বাসং স্ফুটমভিযজন্তে দ্যুতিভরা-
দকৃষ্ণগং কৃষ্ণং মখবিধিভিরঙ্করকীর্তনময়ৈঃ ।
উপাস্যঞ্চ প্রাহুর্য়মখিলচতুর্থাশ্রমজুষাং
স দেবশ্চৈতন্যাকৃতিরতিরতাং নঃ কৃপয়তু ॥ ৫৭ ॥

*kalau yaṁ vidvāṁsaḥ sphuṭam
abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇam makha-
vidhibhir utkīrtana-mayaḥ
upāsyam ca prāhur yaṁ
akhila-caturthāśrama-juṣām
sa devaś caitanyākṛtir atitarām
naḥ kṛpayatu*

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

Amṛta-pravāha Bhāṣya: Learned scholars in the age of Kali clearly worship *Akṛṣṇa*, that is, Śrī Kṛṣṇa who is now Gaura with the abundance of luster resulting from the *bhāvas* of Śrī Rādhikā, by performing *kīrtana-yajña*. He is the only worshipable deity for those who have attained the highest stage of the fourth order of life (*sannyāsa*), the stage of a *parama-hansa*. May that *parama-puruṣa*, in the form of Caitanya, now shower His mercy on me.

Anubhāṣya:

vidvāmsaḥ (paṇḍitāḥ) sphuṭam (spaṣṭam) dyuti-bharāt (kānty-ādhiḥyāt) akṛṣṇ-āṅgam (gauram pīta-varṇam) kṛṣṇam ut-kīrtana-mayaiḥ (uccaiḥ kīrtan-ākhyā-bhakti-avalambanaiḥ) makha-vidhibhiḥ (nāma-yajña-vidhānaiḥ) kalau abhi-yajante, yaṁ ca akhila-caturth-āśrama-juṣām (sakala-bhikṣuṇām) upāśyaṁ (pūjyaṁ) prāhuḥ, saḥ caitanyākṛtiḥ devaḥ naḥ (asmān) ati-tarām (atīsayena) kṛpayatu.

ŚLOKA-BHĀVĀNUVĀDA:

With an abundance of luster, Śrī Kṛṣṇa, whose complexion is golden (yellow) now, is worshiped very distinctly and loudly by the scholars in this age of Kali, through *nāma-yajña*, taking shelter of the *kīrtana* limb of *bhakti*. He has been said to be the only worshipable deity of those who have taken up the fourth order of life (*bhikṣuka*). May that Lord, as Śrī Caitanya, shower His abundant mercy on us.

THE EFFULGENCE (BRAHMA) DESTROYS IGNORANCE —

VERSE 58

প্রত্যক্ষ তাঁহার তপ্তকাঞ্চনের দ্যুতি ।
যাঁহার ছটায় নাশে অজ্ঞান-তমস্ততি ॥ ৫৮ ॥

*pratyakṣa tānhāra tapta-kāñcanera dyuti
yānhāra chaṭāya nāṣe ajñāna-tamastati*

Translation: His glowing complexion of molten gold can be seen very vividly and it destroys the spread of the darkness of ignorance.

Amṛta-pravāha Bhāṣya: ‘*Ajñāna-tamastati*’ – the expansion of the darkness of ignorance.

VERSE 59

জীবের কল্মাষ-তমো নাশ করিবারে ।
অঙ্গ-উপাঙ্গ-নাম নানা অস্ত্র ধরে ॥ ৫৯ ॥

*jīvera kalmaṣa-tamo nāṣa karivāre
aṅga-upāṅga-nāma nānā astra dhare*

Translation: To destroy the darkness of sinful activities (*kalmaṣas*) of the *jīvas*, He employs various weapons, like His *aṅga-upāṅga* and the holy name.

Amṛtānukanikā: In general, the *jīvas* in Kali-yuga are attached to anti-devotional activities. To remove this attachment, the very munificent Śrī Gaurāṅga has descended along with his weapons like *aṅga-upāṅga* and the holy name. He has not manifested His weapons like the disc. Attachment to activities opposed to *bhakti* was destroyed with just one of His *prema*-filled glances or by mere *darśana* of His *śrī-aṅgas* (auspicious limbs) or by hearing *hari-nāma* even once from His mouth. In the various other incarnations, people were forced to give up anti-devotional attachment to *karmas* by being threatened by His weapons like the disc, or by killing the demons with the disc, etc. However, in this very munificent incarnation, He neither threatened nor killed anybody. He just manifested His *śrī-aṅgas* and the holy name, and by the attraction of the *śrī-aṅgas* and the sweetness of the holy name, He allured the hearts of demons and others who had become averse to Śrī Kṛṣṇa,

such that diversion of their mind towards external things and atheism disappeared effortlessly, even without their awareness. Indeed, they became engaged in *bhagavat-bhajana* with great love and fervor.

THE DEFINITION OF TAMAH (IGNORANCE) OR KALMAṢA (SINS) —

VERSE 60

ভক্তির বিরোধী কৰ্ম, ধৰ্ম বা অধৰ্ম ।
তাহার ‘কল্মাষ’ নাম, সেই মহাতমঃ ॥ ৬০ ॥

*bhaktira virodhī karma, dharma vā adharma
tāhāra ‘kalmaṣa’ nāma, sei mahā-tamaḥ*

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

Amṛta-pravāha Bhāṣya: Any activity, religious or irreligious, that is opposed to *bhakti*, is known as ‘*kalmaṣa*’. It constitutes the greatest darkness (ignorance).

Amṛtāṇukanikā: The activities mentioned in the Vedas, the aim of which is to provide sense gratification and lead the way to the heavenly planets (*svarga*), are also termed as ‘*dharma*’, but because they aim at gratifying the material senses, they also are to be taken as anti-devotional service. Even the activities mentioned in Vedas that aim at liberation are also opposed to devotional service. This is because the only intention of *bhakti* is to please Śrī Kṛṣṇa; wherever the desire to please Śrī Kṛṣṇa is not present, rather, the desire for sense gratification, self-happiness, liberation from material pains, is evident, it can never be favorable to *bhakti*. As long as the desire for sense gratification or liberation exists in the heart, *Bhakti-devī* cannot reside there. The *kalmaṣa* of the desire for sense gratification or liberation, like complete darkness, covers the *jīva*’s eyes of *bhakti*.

Just as due to complete darkness people are unable to see the path and suffer by falling into mire and thorns, similarly, those engaged in *kalmaṣa*, that is, activities opposed to devotional service, are unable to see the path of *bhakti* and trudge the other paths and suffer in this world.

VERSE 61

বাহু তুলি’ হরি বলি’ প্রেমদৃষ্টো চায় ।
করিয়া কল্মাষ নাশ প্রেমেতে ভাসায় ॥ ৬১ ॥

*bāhu tuli’ hari bali’ prema-dṛṣṭye cāya
kariyā kalmaṣa nāśa premete bhāsāya*

Translation: When Mahāprabhu raises His arms, chants ‘*hari bol*’, and looks upon people with deep love, He destroys all their sins and drowns them in the love of Śrī Kṛṣṇa.

VERSE 62

SECOND CAITANYĀṢṬAKA -8 FROM STAVAMĀLĀ —

স্মিতালোকঃ শোকং হরতি জগতাং যস্য পরিতো
গিরান্ত প্রারম্ভঃ কুশলপটলীং পল্লবয়তি ।
পদালম্ভঃ কং বা প্রণয়তি ন হি প্রেমনিবহং
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ৬২ ॥

*smitālokaḥ śokaṁ harati
jagatām yasya parito
girāntu prārambhaḥ kuśala-
patalīm pallavayati
padālambaḥ kaṁ vā praṇayati
na hi prema-nivahaṁ
sa devaś caitanyākṛtir
atitarām naḥ kṛpayatu*

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

Amṛta-pravāha Bhāṣya: May that Lord, in His Śrī Caitanya form, whose smiling glance completely drives away the bereavements of the world, bestow His abundant mercy upon me. The opening

words of His sentence enliven and expand the most auspicious creeper of *bhakti*. Taking shelter of His lotus feet is the secret of attaining the *prema*.

Anubhāṣya:

yasya (caitanya-devasya) smitālokaḥ (mandahāsa-katākṣaḥ) jagatām (sarva-prāṇinām) paritaḥ (sarvato-bhāvena) śokaḥ (abhāvaḥ) harati (vināśayati), girām prārambhaḥ (vākyopakramah) tu kuśala-pāṭalīm (kalyāṇa-mālām) pallavayati (vistārayati), padā-lambhaḥ (caraṇ-āśrayaḥ) kaṁ vā premanivaham (prema-sakalam) na hi praṇayati (prāpayati), saḥ caitanyākṛti devaḥ naḥ (asmān) ati-tarām kṛpayatu.

ŚLOKA-BHĀVĀNUVĀDA:

May that Lord, in His Caitanya form, whose smiling sidelong glance destroys all types of bereavements (deficiencies) of all the beings, bestow abundant mercy on us. The opening words of His sentence expand the garland of the welfare of all. Who does not attain *prema* on taking shelter of His lotus feet?

DESTRUCTION OF SINS AND ATTAINMENT OF PREMA ON TAKING DARŚANA OF GAURA —

VERSE 63

শ্রীঅঙ্গ, শ্রীমুখ যেই করে দরশন ।
তার পাপক্ষয় হয়, পায় প্রেমধন ॥ ৬৩ ॥

śrī-aṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana

ALL OTHER INCARNATIONS MANIFEST WEAPONS, ARMIES, AND COMMANDERS, BUT IN GAURĀVATĀRA ONLY BHAKTAS AND SAṅKĪRTANA —

VERSE 64

অন্য অবতারে সব সৈন্য-শস্ত্র সঙ্গে ।
চৈতন্য-কৃষ্ণের সৈন্য অঙ্গ-উপাঙ্গে ॥ ৬৪ ॥

anya avatāre saba sainya-śāstra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge

Translation: Whoever takes *darśana* of Śrī Gaurasundara's beautiful body and beautiful face becomes free from all sins and attains the greatest wealth – love (of Śrī Kṛṣṇa). In other incarnations, He descends with armies and weapons but in this Śrī Kṛṣṇa Caitanya incarnation, His *aṅgas* and *upāṅgas* are His armies.

VERSE 65

FIRST CAITANYĀṢṬAKA ŚLOKA 1 FROM STAVAMĀLĀ —

সদোপাস্যঃ শ্রীমান্ ধৃত-মনুজকায়ৈঃ প্রণয়িতাং
বহুভিগীর্বাণৈগিরিশ-পরমেষ্ঠি-প্রভুতিভিঃ ।
স্বভক্তেভ্যঃ শুদ্ধাং নিজ-ভজনমুদ্রামুপদিশন্
স চৈতন্যঃ কিং মে পুনরপি দৃশোঁষ্যসিতি পদম্ ॥ ৬৫ ॥

sadopāśyaḥ śrīmān dhṛta-
manuja-kāyaiḥ praṇayitām
bahadbhir gīr-vāṇair giriśa-
parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-
bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api
dṛśor yāsyati padam

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

Amṛta-pravāha Bhāṣya: Śrī Caitanya-deva, who accepts the love of Śiva, Brahmā, and other demigods who have come in the garb of humans, is the eternal worshipable deity of all the jīvas. Will that Śrī Caitanya-deva, while giving instructions on the pure devotional process, again be the object of my vision?

Anubhāṣya:

praṇayitām bahadbhiḥ (svānurāga-poṣaṇa-paraiḥ) dhṛta-manuja-kāyaiḥ (grhīta-nara-śarīraiḥ) giriśa-parameṣṭhi-prabhṛtibhiḥ (śiva-caturmukh-ādibhiḥ) gīrvāṇaiḥ (devaiḥ) sadā (nityam) upāśyaḥ (pūjyaḥ) sva-bhaktebhyaḥ

(svarūpa-rāmānand-ādi-nija-janebhyah)
 śuddhām (nirmalām anyābhilāṣitā-hīnām
 karma-jñānādy-anāvṛtām) nija-bhajana-
 mudrām (sva-bhajana-paripāṭim) upadiśan
 sa caitanyaḥ kiṁ punaḥ api me (mama) dṛṣoḥ
 padam yāsyati (prāpsyati)?

ŚLOKA-BHĀVĀNUVĀDA:

He who strengthens the love of Brahmā, Śiva, and other demigods who have embodied human forms, who is the eternal worshipable of all, who is instructing His personal devotees (Svarūpa Dāmodara, Rāya Rāmānanda, and others) on the process of His pure devotion (devoid of any desire other than serving Śrī Kṛṣṇa and not covered with *karma*, *jñāna*, etc.) – will that Śrī Caitanya come again on the path of my vision?

VERSES 66-67

অঙ্গোপাঙ্গ অস্ত্র করে স্বকার্যসাধন ।
 ‘অঙ্গ’-শব্দের অর্থ আর শুন দিয়া মন ॥ ৬৬ ॥
 ‘অঙ্গ’-শব্দে অংশ কহে শাস্ত্র-পরমাণ ।
 অঙ্গের অবয়ব ‘উপাঙ্গ’-ব্যাখ্যান ॥ ৬৭ ॥

āṅgopāṅga astra kare sva-kārya-sādhana
 ‘aṅga’-śabdera artha āra śuna diyā mana
 ‘aṅga’-śabde aṁśa kahe śāstra-paramāṇa
 aṅgera avayava ‘upāṅga’-vyākhyāna

Translation: In this incarnation, He uses His *āṅgas* and *upāṅgas* to act as weapons to successfully execute His desires. Now very attentively hear another meaning of the word ‘*aṅga*’. It is proved in *śāstras* that the meaning of the word ‘*aṅga*’ is ‘*aṁśa*’ (portion). The portion of the portion is known as ‘*upāṅga*’.

Amṛta-pravāha Bhāṣya: Apart from the meaning stated before there is another definition of the word ‘*aṅga*’; it can also be

understood as ‘*aṁśa*’ (portion). ‘*Paramāṇa*’ means *pramāṇa* (evidence). The portion of *aṅga* is *upāṅga*.

VERSE 68

ŚRĪMAD BHĀGAVATAM (10/14/14) —

নারায়ণস্তুং ন হি সর্বদেহিনা-
 মাত্মাস্যধীশাখিললোকসাক্ষী ।
 নারায়ণোহঙ্গং নরভূজলায়না-
 ভুচ্চাপি সত্যং ন তবৈব ময়া ॥ ৬৮ ॥

nārāyaṇas tvaṁ na hi sarva-dehinām
 ātmāsy adhiśākhila-loka-sākṣī
 nārāyaṇo ’ṅgaṁ nara-bhū-jalāyanāt
 tac cāpi satyaṁ na tavaiva māyā

Translation: Please refer to *Adi Līlā* (2/30).

Anubhāṣya: Please refer to *Adi Līlā* (2/30).

VERSES 69-70

জলশায়ী অন্তর্যামী যেই নারায়ণ ।
 সেহো তোমার অংশ, তুমি মূল নারায়ণ ॥ ৬৯ ॥
 ‘অঙ্গ’-শব্দে অংশ কহে, সেহো সত্য হয় ।
 মায়াকার্য্য নহে—সব চিদানন্দময় ॥ ৭০ ॥

jala-śāyī antar-yāmī yei nārāyaṇa
 seho tomāra aṁśa, tumi mūla nārāyaṇa
 ‘aṅga’-śabde aṁśa kahe, seho satya haya
 māyā-kārya nahe — saba cid-ānanda-maya

Translation: Nārāyaṇa, residing in the Kāraṇa, Garbha, and Kṣīra Oceans, the indwelling Supersoul of all, is Your portion. You are the primordial Nārāyaṇa. The meaning of the word ‘*aṅga*’ is indeed portion but all portions of Yours are transcendental and not *māyā*’s creations.

Amṛta-pravāha Bhāṣya: The meaning of the word ‘*aṅga*’ should be taken as the plenary portion, that is, the three *puruṣa* incarnations, like Kāraṇābdhiśāyī. They

are transcendental, they are Īśvaras, and are not creations of *māyā*. Therefore, Śrī Advaitācārya and Śrī Nityānanda Prabhu are the two *aṅgas* (limbs) of Mahāprabhu.

Anubhāṣya: In the material world, when *māyā* fragmentizes the material things, these are reduced to the fragmented portions, unlike the *viṣṇu-tattva*, who is beyond *māyā*. Even after manifesting His plenary portions, He does not get fragmented (remains a complete whole). It can be seen in the illustration of an earthen lamp that just as there is no difference between the lamps lit (from the original lamp) and the original lamp, similarly, all the *viṣṇu-tattvas* manifest from Śrī Baladeva, who is the *svayam-prakāśa* or *vilāsa* of Śrī Kṛṣṇa, and even though performing different *līlās*, They are non-different. They, full of transcendental knowledge and bliss, are all controllers of *māyā*; *māyā* cannot influence Them. All the objects apart from *viṣṇu-tattvas* can be influenced by *māyā*. The *vibhinna-aṁśas* of Śrī Bhagavān, Brahmā and Śiva, being vulnerable to *māyā*'s control, get transformed. Just as curd is the transformed version of milk, similar is the *śambhu-tattva*. (For further details please refer to Śrī Jīva Gosvāmī's commentary on *Śrī Brahma-saṁhitā*).

THE TWO VIṢṆUS ARE THE TWO COMMANDERS —

VERSE 71-73

অদ্বৈত, নিত্যানন্দ—চৈতন্যের দুই অঙ্গ ।
অঙ্গের অবয়বগণ কহিয়ে উপাঙ্গ ॥ ৭১ ॥

অঙ্গোপাঙ্গ তীক্ষ্ণ অস্ত্র প্রভুর সহিতে ।
সেই সব অস্ত্র হয় পাষণ্ড দলিতে ॥ ৭২ ॥

নিত্যানন্দ গোস্বামিঃ সাক্ষাৎ হলধর ।
অদ্বৈত আচার্য গোস্বামিঃ সাক্ষাৎ ঈশ্বর ॥ ৭৩ ॥

*advaita, nityānanda — caitanyaera dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga*

*aṅgopāṅga tīkṣṇa astra prabhura sahite
sei saba astra haya pāṣaṇḍa dalite*

*nityānanda gosāṇi sākṣāt haladhara
advaita ācārya gosāṇi sākṣāt īśvara*

Translation: Śrī Advaitācārya and Śrī Nityānanda Prabhu are the two *aṅgas* of Śrī Caitanya Mahāprabhu, the portion of 'aṅga' is known as 'upāṅga'. Mahāprabhu is always equipped with sharp weapons, in the form of His *aṅgas* and *upāṅgas* to curb the atheists. Śrī Nityānanda Prabhu is directly Haladhara, Baladeva Prabhu, and Śrī Advaitācārya is directly Īśvara.

Amṛta-pravāha Bhāṣya: 'Sākṣāt Īśvara' means He is directly the incarnation of Mahā-Viṣṇu.

Anubhāṣya: 'Pāṣaṇḍa'— Atheists, those who consider the controllers of *māyā*, *viṣṇu-tattvas*, similar to Śiva and other *tattvas* who are under *māyā*'s influence, or who do not recognize *bhagavat-līlā* to be eternal and consider eternal *bhakti-tattva* to be under the influence of time and no better than fruitive activities, are *pāṣaṇḍīs*. This is an endeavor by Viṣṇu and His servants (Vaiṣṇavas) towards rectification of the intelligence of such miscreants.

Amṛtānukanikā: Śrī Kṛṣṇa Caitanya is Śrī Kṛṣṇa Himself. Śrī Baladeva is the *vilāsa-aṁśa* of Śrī Kṛṣṇa, and Mahā-Viṣṇu is Śrī Baladeva's *svaṁśa* (personal expansion). Therefore, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also the *aṅgas* of Śrī Caitanya Mahāprabhu. Further, those who are the *aṅgas* of Śrī Advaita and Śrī Nityānanda Prabhu, that is, portions

(devotees following Them), are known as ‘upāṅgas’ of Śrī Caitanya Mahāprabhu; Śrīvāsa and other devotees are ‘upāṅgas’. It is Śrī Advaita-Nityānanda-Śrīvāsa and others, aṅgas and upāṅgas, who have been referred to as weapons for curbing the atheists. Just as the demons cannot escape, rather they are killed on facing the sharp weapons of Śrī Bhagavān, similarly, none of the atheists can escape from the impact of Śrī Advaita, Nityānanda, and the others. In fact, Their divine impact is such that the atheists drop their philosophy and become great devotees.

THE DEVOTEES ARE THE SOLDIERS AND KṚṢṂA-KĪRTANA IS THE WEAPON —

VERSES 74-75

ত্রীবাসাদি পারিষদ সৈন্য সঙ্গে লঞা ।
দুই সেনাপতি বলেন কীর্তন করিয়া ॥ ৭৪ ॥

পাষণ্ডদলনবান্না নিত্যানন্দ রায় ।
আচার্য-হুঙ্কারে পাপ-পাষণ্ডী পলায় ॥ ৭৫ ॥

śrīvāsādi pāriṣada sainya saṅge laṅa
dui senā-pati bulena kīrtana kariyā

pāṣaṇḍa-dalana-vānā nityānanda rāya
ācārya-huṅkāre pāpa-pāṣaṇḍī palāya

Translation: These two captains, Śrī Nityānanda Prabhu and Śrī Advaitācārya Prabhu, along with Śrīvāsa and their other soldiers, travel everywhere doing kīrtana. From the features and the signs of Śrī Nityānanda Prabhu, it becomes evident that He is capable of subduing the atheists to curb their faithless nature. From just the loud shouts of Śrī Advaitācārya Prabhu, the sinners and atheists flee. In other words, their sins and atheism go away and they become advanced devotees.

Amṛta-pravāha Bhāṣya: ‘Vānā’ means symbol. This is like a trumpet that symbolizes the curbing of the atheists.

ŚRĪ GAURASUNDARA FATHER OF KṚṢṂA-KĪRTANA —

VERSE 76

সঙ্কীৰ্তন-প্রবর্তক শ্রীকৃষ্ণচৈতন্য ।
সঙ্কীৰ্তন-যজ্ঞে তাঁরে ভজে, সেই ধন্য ॥ ৭৬ ॥

sankīrtana-pravartaka śrī-kṛṣṇa-caitanya
sankīrtana-yajñe tāṁre bhaje, sei dhanya

Translation: Śrī Kṛṣṇa Caitanya is the originator of kṛṣṇa-nāma-sankīrtana. One who worships Him through the sankīrtana-yajña is indeed fortunate.

Amṛtānukanikā: The servants of the servants of Śrī Caitanya, following the inherent nature of their soul, continuously call out “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.” Only through this process can one worship the vipralambha-vigraha (He who is relishing the mellow of separation), Śrī Gaurasundara, along with His associates. This is because such kind of sankīrtana and calling out is an effusion from the hearts of the devotees suffering from the pain of separation. There is no festival of separation other than sankīrtana. Therefore, the servants of Śrī Caitanya give up all efforts having any trace of relishing the mellow of meeting and describe ‘sankīrtana’ as the only sādhana (process) and sādhyā (aim).

VERSE 77

সেই ত’ সুমেধা, আর কুবুদ্ধি সংসার ।
সর্ব-যজ্ঞ হৈতে কৃষ্ণনামযজ্ঞ সার ॥ ৭৭ ॥

sei ta’ sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra

CONSIDERING ŚRĪ NĀMA PRABHU AND MATERIAL KARMA EQUAL IS PĀṢAṆḌATĀ (ATHEISM) —

VERSE 78

কোটি অশ্বমেধ এক কৃষ্ণনাম সম ।
যেই কহে, সে পাষণ্ডী, দণ্ডে তার যম ॥ ৭৮ ॥

*koṭi aśvamedha eka kṛṣṇa-nāma sama
yei kahe, se pāṣaṇḍī, daṇḍe tāra yama*

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

Amṛta-pravāha Bhāṣya: Those who worship Śrī Kṛṣṇa Caitanya through *saṅkīrtana-yajña* alone are the intelligent ones, and those who do not worship Him in this manner are completely imprudent. The *yajña* of the holy name of Śrī Kṛṣṇa is the essence of all other kinds of *yajñas*. Even millions of *aśvamedha-yajñas* cannot be compared with one name of Śrī Kṛṣṇa. One who takes both as equal is a *pāṣaṇḍī* (atheist) and is sure to be punished by Yamarāja, that is, he shall have to endure the cycle of repeated birth and death.

Anubhāṣya:

*“dharma-vrata-tyāga-hutādi-sarva-śubha-
kriyā-sāmyamapi pramādaḥ”*

“Considering rituals and pious material activities such as *dharma*, *vrata*, *tyāga*, *homa* to be equivalent to *hari-nāma* is *pramāda*, or madness, or a great mistake.” This is the eighth *nāmāparādha* (offense in the chanting of the holy name) from amongst the ten *nāmāparādhas* mentioned in the *Padma Purāṇa* and is to be avoided completely.

SKANDA PURĀṆA STATES —

*“go-koṭi-dānam grahaṇe khagasya,
prayāga-gaṅgodaka-kalpavāsaḥ
yajñāyutaṁ merū-suvarṇa-dānam,
govinda-kīrtana samam śatāmśaiḥ”*

“If someone gives ten million cows in charity during the solar or lunar eclipse, resides for one *kalpa* in Prayāga at the confluence of the Ganges and Yamunā rivers, performs ten thousand *yajñas*, gives a mountain of gold, as high as Mt. Sumeru, in charity to *brāhmaṇas*,

even then he does not earn one-hundredth part of the merit derived from performing *kīrtana* of Śrī Govinda.”

Amṛtāṇukanikā: It is mentioned in *Pātālakhaṇḍa* (4/191) of *Padma Purāṇa* – Agastya Muni is narrating the glories of *aśvamedha-yajñas* to Śrī Rāmacandra –

*“evaṁ prakurvataḥ karma yajñāḥ
sampūrṇa-tām gataḥ
karoti sarva-pāpānām
nāśanam ripu-nāśanam”*

“On performing an *aśvamedha-yajña* according to the set rules, all of one’s sins and enemies are destroyed.”

Aśvamedha-yajña comes under the *karma-kāṇḍa* rituals of the Vedas. There is a possibility of many errors in the performance of the *karma-kāṇḍa* rituals, like the pronunciation of the *mantras*, the performance of the Tantra rituals in an incorrect order, errors regarding time, place, person, errors relating to paraphernalia and *dakṣiṇā*. No *karma* will provide its result unless and until these errors are rectified. Therefore, for rectification of all the errors, there is a rule of reciting “*acchidra-mantra*” after the completion of every Vedic ritual. This *acchidra-mantra* is nothing but *hari-nāma-saṅkīrtana*. In *Śrīmad Bhāgavatam* (8/23/16), Śukrācārya states to Bhagavān Vāmanadeva –

*“mantratas tantrataś chidraṁ
deśa-kālārha-vastutaḥ
sarvaṁ karoti niś-chidraṁ
nāma-saṅkīrtanam tava”*

“O Bhagavān! All the errors relating to the pronunciation of *mantra*, the regulative principles, place, time, person, and paraphernalia are purified by the *saṅkīrtana* of Your name. Your holy name offsets all deficiencies.”

It can be understood from this that without the help of *nāma-saṅkīrtana* the possibility of reaping results from performing an *aśvamedha-yajña* is extremely rare. Furthermore, Śrī Kṛṣṇa is the giver of all fruits; *karmas* on their own are incapable of providing any fruit. There is no difference between Śrī Kṛṣṇa and His name, and therefore all His potencies are there present in His name and not in any *yajñas*, etc. Hence, the name has all the potency of providing the fruits of all the *karmas*, independently.

(HARI-BHAKTI-VILĀSA (11/398-399), STATEMENT FROM SKANDA PURĀṆA) –

“*dāna-vrata-tapas-tīrtha-
kṣetrādi-nāś-ca yāḥ sthitaḥ
śaktayo deva-mahatām
sarva-pāpa-harāḥ śubhāḥ
rājasūyā-śvamedhānām
jñānasy-ādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ
sthāpitāḥ sveṣu nāmasu*”

“Whatever sins get atoned by charity, vows, austerity, pilgrimage, etc., whatever sins are destroyed by serving the demigods and the *sādhus*, whatever sins are destroyed by performing a *rājasūya-yajña*, *aśvamedha-yajña* or cultivating transcendental knowledge, all those auspicious potencies (by which the above-mentioned sins are destroyed) have been attracted by Śrī Hari and infused in His names.”

It can be understood from this verse, which describes charity, vows, *rājasūya*, and *aśvamedha-yajñas*, etc., that all these are performed for the atonement of sins. However, it is witnessed that after completing these *karma-kāṇḍa* rituals the performer may again indulge in sinful

activities. Therefore, the desire to indulge in sinful activities is not destroyed. However, leaving aside pure *hari-nāma*, just its semblance destroys sins from the root; indeed, the desire to indulge in sinful activities disappears forever. The story of Ajāmila is evidence for this. However, this alone is not the fruit of the holy name; by taking the pure name of Śrī Kṛṣṇa, one can attain even *kṛṣṇa-prema* and His service, which is not possible even with millions and millions of *aśvamedha-yajñas*.

VERSE 79

‘ভাগবতসন্দর্ভ’-গ্রন্থের মঙ্গলাচরণে ।
এ শ্লোক জীবগোসাঞি করিয়াছে ব্যাখ্যান ॥ ৭৯ ॥

‘*bhāgavata-sandarbha*’-
granthera maṅgalācaraṇe
e śloka jīva-gosāṇi
kariyāche vyākhyāne

Translation: Śrīla Jīva Gosvāmī in the *maṅgalācaraṇa* (invocation) of his book ‘*Bhāgavata-sandarbha*’ has given the explanation through the following verse.

TATTVA-SANDARBHA (2) –

VERSE 80

অন্তঃকৃষ্ণং বহির্গৌরং দর্শিতাঙ্গদিবৈভবম্ ।
কলৌ সঙ্কীর্ণাদ্যৈঃ স্ম কৃষ্ণচৈতন্যমাশ্রিতাঃ ॥ ৮০ ॥

antaḥ kṛṣṇam bahir gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanya āśritāḥ

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

Amṛta-pravāha Bhāṣya: In this age of Kali, we take shelter of Śrī Kṛṣṇa Caitanya by performing *hari-nāma-saṅkīrtana* and other limbs of *bhakti*. Śrī Kṛṣṇa Caitanya,

who is inwardly Śrī Kṛṣṇa but outwardly golden complexioned, exhibits His opulence through *aṅgas* and *upāṅgas*.

Anubhāṣya: The verse '*kṛṣṇavarṇam tviṣā'kṛṣṇa'*' has been quoted by Śrī Jīva Gosvāmī as an invocation to '*Bhāgavata-sandarbha*' (*Ṣaṭ-sandarbha*). Following this verse, he wrote another verse '*antaḥ-kṛṣṇam bahir-gauram*', which is the second verse of the *maṅgalācaraṇa* and is the mere explanation of the verse enunciated by Karabhājana in *Śrīmad Bhāgavatam*. Śrīla Jīva Gosvāmī has elaborately explained this verse in his commentary '*Sarvasamvādinī*' on his work *Ṣaṭ-sandarbha* –

antaḥ-kṛṣṇam (antar-madhye cittā-bhyantare kṛṣṇo yasya taṁ, rādhā hṛdaya-bhāvena āvṛta-kṛṣṇa-hṛdgata-nāgara-bhāvam) bahir-gauram (deha-kānti-kiraṇaiḥ pīta-varṇa-vigrahaṁ) darsit-āṅgādi-vaibhavam (darsitam prakāṣitam aṅg-opāṅgā-stra-pārśada-vaibhavam yena taṁ) kṛṣṇa-caitanyam kalau saṅkīrtan-ādyaiḥ (nāma-saṅkīrtana-yajñā-dyaiḥ) [vayam] āśritāḥ sma.

ŚLOKA-BHĀVĀNUVĀDA:

In this Kali-yuga, through *nāma-saṅkīrtana* we take shelter of that Śrī Kṛṣṇa Caitanya who inwardly, within His heart, is Śrī Kṛṣṇa and whose inner *nāgara-bhāvas* (feelings of being the hero) are covered by the feelings of Śrī Rādhā, who outwardly emanates the effulgence of molten gold, and who manifests His opulence, that is, His *aṅgas*, *upāṅgas*, *astras*, and *pārśadas*.

VERSE 81

উপপুরাণেহ শুনি শ্রীকৃষ্ণবচন ।
কৃপা করি ব্যাস প্রতি করিয়াছেন কথন ॥ ৮১ ॥

upa-purāṇeha śuni śrī-kṛṣṇa-vacana kṛpā kari vyāsa prati kariyāchena kathana

Translation: The following statement which Śrī Kṛṣṇa mercifully revealed to Śrī Vyāsa-deva can be seen in some *Upa-Purāṇa*.

UPA-PURĀṆA —

VERSE 82

অহমেব কচ্ছিন্নস্ন সন্ন্যাসাশ্রমশ্রিতঃ ।
হরিভক্তিং গ্রাহয়ামি কলৌ পাপহতান্নরান্ ॥ ৮২ ॥

*aham eva kvacid brahman
sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi
kalau pāpa-hatān narān*

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

Amṛta-pravāha Bhāṣya: O *brahmana*! In some special Kali-yuga, I will accept *sannyāsa-āśrama* and will bestow *hari-bhakti* on the sinless humans.

Anubhāṣya: This *śloka* can be found in some *Upa-Purāṇa* –

*he brahman, aham (bhagavān) eva kvacit
kalau (vaivasvata manvantare aṣṭāvimśa-
caturyugīya-kaliyuge prathama-sandhyāyām)
sannyās-āśramam (tury-āśramam) āśritaḥ san
(avalambya) pāpahatān narān hari-bhaktiṁ
grāhayāmi (dāsyāmi).*

ŚLOKA-BHĀVĀNUVĀDA:

O *brahmana*! I, Svayam Bhagavān Kṛṣṇa, Myself in some Kali-yuga [in the first *sandhyā* of the twenty-eighth Kali-yuga of Vaivasvata *manvantara*] will take *sannyāsa*, the fourth-order of life, and will bestow *hari-bhakti* on the sinless humans.

GAURASUNDARA IS LORD HIMSELF – THE EVIDENCE FROM SCRIPTURES —

VERSE 83

ভাগবত, ভারতশাস্ত্র, আগম, পুরাণ ।
ঐতন্য-কৃষ্ণ-অবতার প্রকট প্রমাণ ॥ ৮৩ ॥

*bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-kṛṣṇa-avatāra prakāṣa pramāṇa*

Translation: *Śrīmad Bhāgavatam*, *Mahābhārata*, the Vedas, and the Purāṇas all give clear evidence related to the incarnation of Śrī Kṛṣṇa Caitanya.

Amṛta-pravāha Bhāṣya: The statements like “*kṛṣṇavarṇaṁ tviṣā’kṛṣṇaṁ*”, “*āsana varṇāstrayo*”, “*channa kalau*” from *Śrīmad Bhāgavatam*; “*sambhavāmi yuge yuge*”, “*sannyāsakṛt śamaḥ śāntaḥ*” from *Mahābhārata*; “*mahāna prabhurvai puruṣaḥ*”, “*yadā paśyaḥ paśyati rukmavarṇaṁ*” from the Vedas; “*māyāpure bhaviṣyāmi śacīsutaḥ*” from the Tantra statements following the Āgamas and “*ahameva*” from the *upa-purāṇas* provide evidence to prove that Śrī Caitanya Kṛṣṇa is actually an incarnation.

Anubhāṣya: Please see the *Anubhāṣya* of 2/22 of *Ādi-līlā*.

THE DIRECT EVIDENCE IN THIS REGARD —

VERSE 84

প্রত্যক্ষে দেখহ নানা প্রকট প্রভাব ।
অলৌকিক কৰ্ম, অলৌকিক অনুভাব ॥ ৮৪ ॥

pratyakṣe dekhaha nānā prakṛta prabhāva
alaukika karma, alaukika anubhāva

Translation: One can distinctly see the power manifesting from His extra-mundane deeds and extra-mundane realizations.

Anubhāṣya: Only through the direct sense perception of Śrīman Mahāprabhu’s competence of performing *līlās*, His extra-mundane conduct, and extra-mundane glories, power, and variedness, can one understand that the aim of the scriptures is Śrī Gaura, who is Śrī Kṛṣṇa Himself.

Amṛtānukanikā: Śrī Kṛṣṇa has appeared as Śrī Gaura can be accepted in light of the evidence from the scriptures. However, a

question may arise — Is Śrī Kṛṣṇa Caitanya who appeared in Navadvīpa, and the one described in the scriptures the same? In an answer to this, it is said — Śrī Kṛṣṇa Caitanya, residing in Navadvīpa, is the incarnation in the age of Kali described by the scriptures. There is much evidence to prove this. (1) One can directly perceive that the resident of Nadiyā, Śrī Kṛṣṇa Caitanya, manifests the same power as is manifested by the incarnation in the age of Kali that is described in the scriptures. (2) Śrī Kṛṣṇa Caitanya, the resident of Nadiyā, performed many extra-mundane deeds like bestowing *prema* even to the wild birds and animals; such deeds are impossible for anyone but Śrī Kṛṣṇa Himself. (3) The transformations resulting from *prema*, witnessed in the transcendental limbs (Śrī *aṅgas*) of Śrī Kṛṣṇa Caitanya, the resident of Nadiyā, are not possible even for any other *bhagavat-svarūpa*, let alone for the *jīvas*. This is not possible in anyone except Śrī Kṛṣṇa who has taken the *bhāva* and luster of Rādhā. In order to establish the subject matter, this being the incarnation of the Lord, the realization of the devotees along with symptoms mentioned by the scriptures, is the primary evidence. The effect of *bhakti* is that the heart of a devotee attains purity, a state beyond the three material modes; also, he becomes capable of accepting the mercy of Bhagavān. It is due to this potency of the mercy of Bhagavān alone that a devotee becomes capable of genuinely realizing the form, qualities, pastimes, and other aspects, of Bhagavān and not the others. It is because of the mercy of Bhakti-devī that all the impurities are removed from the heart of the *bhakta* and he gains transcendental knowledge. (*Ādi-līlā* 2/86)—*‘bhrama, pramāda, vipralipsā, karaṇā-pāṭava – āṛṣa-vijñāvākye nāhi doṣa eisaba’*.

THE ADHOKṢAJA TATTVA CANNOT BE PERCEIVED THROUGH
SENSE GRATIFYING EYES —

VERSE 85

দেখিয়া না দেখে যত অভক্তের গণ ।
উলুকে না দেখে যেন সূর্যের কিরণ ॥ ৮৫ ॥

dekhiyā nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa

Translation: Just as an owl, who is unable to see the sun, considers it as non-existent, similarly, non-devotees ignore the variegatedness of these pastimes, even after seeing them.

Amṛta-pravāha Bhāṣya: ‘*Ulūka*’ – an owl, one who is unable to see in sunlight. Since it is not capable of seeing the sun’s rays, it refuses to accept the existence of the sun.

Amṛtāṇukanikā: Just as during the day the owl, living inside the tree’s hole, does not see the rays of the sun outside, and stays there with its eyes closed, similarly, the non-devotees due to their attachment to the material world stick to the hole of the material world, and are unable to gain realization of the Lord. Enchanted by the pleasures of the material world, they do not even make an effort to attain that realization. Just as an owl likes to live in the dark, similarly, the non-devotees like to remain in the darkness of ignorance.

STOTRA-RATNA (15) WRITTEN BY ĀLVANDĀRU
YĀMUNĀCĀRYA —

VERSE 86

ত্ৰাং শীলরূপচরিতৈঃ পরমপ্রকৃষ্টৈঃ
সত্ত্বেন সাত্ত্বিকতয়া প্রবলৈশ্চ শাস্ত্রৈঃ ।
প্রখ্যাতদৈবপরমার্থবিদাং মতৈশ্চ
নৈবাসুরপ্রকৃতয়ঃ প্রভবন্তি বোদ্ধুম্ ॥ ৮৬ ॥

tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca śāstraiḥ

prakhyāta-daiva-paramārtha-vidām mataiś ca
naivāsura-prakṛtayāḥ prabhavanti boddhum

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

Amṛta-pravāha Bhāṣya: O Bhagavān! Vyāsadeva and other *bhaktas* who understand Your incarnation-*tattva* and supreme transcendence through powerful *sāttvika-śāstras* and observing Your pleasing behavior, form, conduct, and supreme *sāttvika-bhāva*, can know You. However, those *jīvās* with a demoniac nature, predominated by *rajo* and *tamo guṇas*, are unable to recognize You.

Anubhāṣya: The fifteenth and eighteenth *slokas* of *Stotra-ratna*, manifested by the spiritual master and grand spiritual master of Śrī Rāmanujacarya, Śrī Yāmunācārya, another name for whom is Ālvandāru, describe the glories and opulence of Bhagavān –

he bhagavan! parama-prakṛṣṭaiḥ (sarvotkṛṣṭa-
tamaiḥ) śīla-rūpa-caritaiḥ (śīlām rūpāṇi
ca caritāni ca taiḥ) sattvena (alaukika
prabhāveṇa) sāttvika-tayā (sattva-pradhāna-
tayā) prabalaiḥ śāstraiḥ prakhyāta-daiva-
paramārtha-vidām (prasiddham daivam
paramārthaś-ca vidanti ye teṣām) mataiś-ca
āsura-prakṛtayāḥ (durvṛttāḥ bhakta-drohiṇaḥ)
tvām boddhum (jñātum) na prabhavanti
(samarthāḥ bhavanti).

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

HOWEVER, THROUGH THE PREMA OF THE BHAKTA, THE
INVINCIBLE BHAGAVĀN IS WON OVER, VAIKUNṬHA CAN BE
MEASURED —

VERSE 87

আপনা লুকাইতে কৃষ্ণ নানা যত্ন করে ।
তথাপি তাঁহার ভক্ত জানয়ে তাঁহারে ॥ ৮৭ ॥

*āpanā lukāite kṛṣṇa nānā yatna kare
tathāpi tānhāra bhakta jānaye tānhāre*

Translation: Although Śrī Kṛṣṇa tries very hard to conceal Himself, His devotees still recognize Him.

STOTRA-RATNA (18) WRITTEN BY ĀLVANDĀRU
YĀMUNĀCĀRYA —

VERSE 88

উল্লঙ্ঘিতত্রিবিধসীমসমাতিশায়ি-
সম্ভাবনং তব পরিব্রটিমস্বভাবম্ ।
মায়াবলেন ভবতাপি নিগুহ্যমানং
পশ্যন্তি কেচিদনিশং ত্বদনন্যাভাবাঃ ॥ ৮৮ ॥

*ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanam tava parivradhima-svabhāvam
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid aniśam tvad-ananya-bhāvāḥ*

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

Amṛta-pravāha Bhāṣya: O Bhagavān! All material things are limited by three boundaries — place, time, and thought. But Your characteristics, being unequaled and unsurpassed, transcend the above three limitations. You, through Your *māyā*, try to cover such characteristics, but Your unalloyed devotees at all times can take Your *darśana*.

Anubhāṣya:

*ullaṅghita-trividha-sīma-sam-ātiśāyi-
sambhāvanam (ullaṅghitā atikrāntā tri-
vidhānām deśa-kāla-dravyānām sīmā samā
atiśāyini ca sambhāvanā ca yena tam) bhavatā
māyā-balena (sva-yogamāyā-sāmarthyena)
niguhyamānam api tava pari-bradhima-
svabhāvam (paribradhimnaḥ prabhutvasya
svabhāvam svarūpa) kecit tvad-ananya-bhāvāḥ
(tvayi ananya-bhāvāḥ ekānta-bhaktāḥ) aniśam
(nirantaram) paśyanti.*

ŚLOKA-BHĀVĀNUVĀDA:

There is no possibility of anyone being equal to or more than You. You transcend the boundaries of place, time, and matter and try to conceal Yourself by the power of Your *yogamāyā*, but Your unalloyed devotees can eternally see Your transcendental nature or *svarūpa*.

ADHOKṢAJA IS BEYOND THE KNOWLEDGE GAINED BY MATERIAL SENSES, HOWEVER, HE CAN BE ATTAINED BY BHAKTI —

VERSE 89

অসুরস্বভাব কৃষ্ণে কভু নাহি জানে ।
লুকহিতে নারে কৃষ্ণ ভক্তজন-স্থানে ॥ ৮৯ ॥

*asura-svabhāva kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne*

Translation: People with a demoniac nature are never able to know Śrī Kṛṣṇa, however, Śrī Kṛṣṇa is unable to hide Himself from His devotees.

PADMA PURĀṆA —

VERSE 90

দ্বৌ ভূতসর্গৌ লোকেহস্মিন্ দৈব আসুর এব চ ।
বিষ্ণুভক্তঃ স্মৃত দৈব আসুরস্তদ্বিপৰ্য্যয়ঃ ॥ ৯০ ॥

*dvau bhūta-sargau loke 'smin daiva āsura eva ca
viṣṇu-bhaktāḥ smṛto daiva āsuras tad-viparyayaḥ*

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

Amṛta-pravāha Bhāṣya: There are two classes of people in this world — ‘*daiva*’ (godly) and ‘*āsura*’ (demoniac). The devotees of Viṣṇu are known as ‘*daiva*’, and on the contrary those who are not Viṣṇu devotees are demoniacs.

Anubhāṣya:

*asmin loke daivāḥ āsurāḥ ca eva dvau bhūta-
sargau (prāṇī-sṛṣṭi) — viṣṇu-bhaktāḥ (hari-*

janah) daivah smṛtaḥ, tad viparyayah (māyā-bhoga-nirataḥ) āsuraḥ (prakṛti-janah) eva.

ŚLOKA-BHĀVĀNUVĀDA:

There are two types of people in this world – ‘daiva’ and ‘asura’. The followers of Hari, those who worship Hari are called ‘daiva’, and (to the contrary) those engaged in material enjoyment are ‘asuras’.

REFERRING TO ĀCĀRYA AS BHAKTAVATĀRA DISPLAYS HIS ABILITY TO MAKE GAURA APPEAR —

VERSE 91

আচার্য গোসাঞি প্রভুর ভক্ত-অবতার ।
কৃষ্ণ-অবতার হেতু যাঁহার হৃদয় ॥৯১॥

*ācārya gosāṇi prabhura bhakta-avatāra
kṛṣṇa-avatāra hetu yānhāra hunkāra*

THE APPEARANCE OF THE ELDERS BEFORE MANIFESTING HIMSELF IN HIS ORIGINAL FORM (SVAYAM-RŪPA) —

VERSES 92-94

কৃষ্ণ যদি পৃথিবীতে করেন অবতার ।
প্রথমে করেন গুরুবর্গের সঞ্চার ॥৯২॥

পিতা মাতা গুরু আদি যত মান্যগণ ।
প্রথমে করেন সবার পৃথিবীতে জনম ॥৯৩॥

মাধব-ঈশ্বর-পুরী, শচী, জগন্নাথ ।
অদ্বৈত আচার্য প্রকট হৈলা সেই সাথ ॥৯৪॥

*kṛṣṇa yadi pṛthivīte kareṇa avatāra
prathame kareṇa guru-vargera sañcāra
pitā mātā guru ādi yata mānya-gaṇa
prathame kareṇa sabāra pṛthivīte janama
mādhava-īśvara-purī, śacī, jagannātha
advaita ācārya prakāṭa hailā sei sātha*

Translation: Śrī Advaitācārya is the incarnation of Bhagavān as a devotee and it is due to His loud calling that Śrī Kṛṣṇa appeared. Before Śrī Kṛṣṇa descends on this Earth, He arranges the appearance of his gurus (elders). Father, mother,

and spiritual masters, all respectable personalities take birth on this Earth before His appearance. Śrī Mādhavendra Purī, Śrī Īśvara Purī, Śacī-mātā, and Jagannātha Miśra – all of them appeared with Śrī Advaitācārya.

Amṛtāṇukanikā: Śrī Advaitācārya is not *jīva-tattva*; being non-different from *Kāraṇodaśāyī puruṣa*, He is *īśvara-tattva*. Because He has descended into this world, He is an incarnation. Even though He is an incarnation of the Lord, He, by His actions, never exhibited that He is *īśvara*. Indeed, He always manifested His *bhāvas* as a devotee, He always practiced as a devotee and even His realizations were that of a devotee only. Therefore, He is known as the *bhaktāvatāra* (devotee incarnation) of Mahāprabhu.

Bhagavān appears in two ways – *sadvāraka* and *advāraka*. When Bhagavān appears through a mother and father like a human being, then such incarnation is known as *sadvāraka*. Father-mother is like the gateway of that incarnation. Śrī Rāma, Śrī Kṛṣṇa, and Śrī Vāmana are examples of *sadvāraka* incarnation. When the Lord appears Himself without recourse to a mother and father, then it is known as *advāraka*. Matsya, Kūrma, and Nṛsiṃha are *advāraka* incarnations. When Bhagavān performs His pastimes in human form, then He manifests Himself through mother and father just as an ordinary human being takes birth. Certainly, the Lord’s parents, in the manifest pastimes, are not ordinary human beings; they result from the *sandhīni* potency of Bhagavān and are in the form of His parents from time immemorial. In His *aprakāṭa-līlā* (unmanifested pastimes) their fatherhood-motherhood is not for manifesting pastimes of conceiving or

giving birth. There Bhagavān does not take birth, it is just their conviction of being His mother and father, which exists in their hearts from time immemorial. Therefore, Bhagavān first makes His eternal parents appear in this world, and later He enters into their hearts and manifests His birth pastimes. Even in His manifest pastimes, His birth is not resulting from sperm, like that of an ordinary human being. Śrīman Mahāprabhu is also a *sadvāraka* incarnation; He manifested His humanlike pastimes by appearing through the recourse of parents. His Śrī Vīgraha (transcendental form) is not made up of material bone, flesh, and marrow – it is the eternal transcendental form.

THE SITUATION OF SOCIETY PREVALENT AT THE TIME OF
APPEARANCE OF ŚRĪ ADVAITĀCĀRYA—

VERSES 95-96

প্রকটিয়া দেখে আচার্য সকল সংসার ।
কৃষ্ণভক্তিগন্ধহীন বিষয়-ব্যবহার ॥৯৫॥
কেহ পাপে, কেহ পুণ্যে করে বিষয়ভোগ ।
ভক্তিগন্ধ নাহি, যাতে যায় ভবরোগ ॥৯৬॥

prakaṭiyā dekhe ācārya sakala saṁsāra
kṛṣṇa-bhakti gandha-hīna viṣaya-vyavahāra

keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

Translation: After His appearance, Śrī Advaitācārya saw that the whole world was devoid of devotional service to Śrī Kṛṣṇa, and all people were engaged in material affairs. At that time everyone was absorbed in sense enjoyment whether virtuously or sinfully. However, there was not even a trace of that devotional service to Śrī Kṛṣṇa through which one is relieved from the *bhava-roga* (material entanglement of repeated birth and death).

Amṛta-pravāha Bhāṣya: Before His appearance, Bhagavān arranged for His spiritual masters and respectable predecessors to take birth on the Earth. Śrī Mādhavendra Purī, Śrī Īśvara Purī, Śacī-mātā, Jagannātha Miśra, and Śrī Advaitācārya appeared along with other elders. Śrī Advaitācārya saw that the entire world was engaged in activities of material piety and impiety, without any trace of devotional service. Everyone was engrossed in sense gratification but that which relieves one from the *bhava-roga*, that devotional service to Śrī Kṛṣṇa was not being practiced.

Amṛtānukanikā: Any pious activity devoid of devotional service, or *naiṣkarmya* (free from all material affinity), or whether it is knowledge or ignorance; with or without morality, none can deliver the *jīva* from this wildfire of the material world. So-called philanthropy or pious activity in the mode of goodness, as done by Mahārāja Bharata by showing compassion on the forlorn and helpless fawn, can also not deliver one from this world. The incidence of arising of material desires in the *jīvan-mukta* (thinking themselves to be liberated) sages and seers practicing *naiṣkarmya*, is heard of.

(Quote from *Vāsanābhāṣya śrībhagavat-pariśiṣṭa* statement) —

“*jīvan-muktā api punar-
bandhanam yānti karmabhiḥ
yady-acintya-mahā-śaktau
bhagavaty-aparādhinaḥ*”

“On committing offenses unto the inconceivable, all-powerful Śrī Bhagavān, that is, on abandoning His eternal *bhakti*, even the *jīvan-muktas* will again become entangled due to their *karmas*.”

Even the *jñānīs* and *yogīs* devoid of *bhakti* cannot conquer reincarnation. Much evidence is found in *sāstras* in support of this statement. According to *Śrīmad Bhāgavatam* (10/2/32) –

“ye ’nye ’ravindākṣa vimukta-māninaḥ
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchrena param padam tataḥ
patanty adho ’nāḍṛta-yuṣmad-aṅghrayaḥ”

“Someone may ask, what is the need of seeking the shelter of Śrī Bhagavān? It’s just through *śuṣka-jñāna* (knowledge of scriptures without performing *bhakti*) that one can cross the ocean of nescience! In an answer to this, the demigods say – “O Lotus-eyed one! Except for Your devotees, all those who carry that ego of considering themselves ‘liberated’, their hearts are contaminated as they do not have any love for You. After severe austerities, they somehow approach liberation but fall from that position due to offenses committed at Your lotus feet.” The purport is that the *jñānīs* consider themselves as liberated as an effect of rigorous austerities that they go through and even after attaining the very elevated position, thinking “I am *brahma*”, they give up Bhagavān’s *bhakti* and fall down.”

ŚRĪMAD BHĀGAVATAM (4/23/12) –

“tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratim na kuryāt”

“Until the seekers of liberation do not get attracted to *hari-katha* (narrations of Śrī Kṛṣṇa, the elder brother of Gada), their detachment from other material objects cannot happen through processes like *yoga*.”

ACHARYA’S CONCERN FOR THE JĪVAS OUT OF COMPASSION –

VERSES 97-100

লোকগতি দেখি’ আচার্য করুণ-হৃদয় ।
বিচার করেন, লোকের কৈছে হিত হয় ॥ ৯৭ ॥

আপনি শ্রীকৃষ্ণ যদি করেন অবতার ।
আপনে আচারি’ ভক্তি করেন প্রচার ॥ ৯৮ ॥

নাম বিনু কলিকালে ধর্ম নাহি আর ।
কলিকালে কৈছে হবে কৃষ্ণ অবতার ॥ ৯৯ ॥

শুদ্ধভাবে করিব কৃষ্ণের আরাধন ।
নিরন্তর সदैন্দ্যে করিব নিবেদন ॥ ১০০ ॥

loka-gati dekhi’ ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya

āpani śrī-kṛṣṇa yadi karena avatāra
āpane ācari’ bhakti karena pracāra

nāma binu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra

śuddha-bhāve kariba kṛṣṇera ārādhana
nirantara sadainye kariba nivedana

THE INCARNATION OF VIṢṆU FROM VIṢṆU, HENCE HE IS CALLED ADVAITA –

VERSES 101-102

আনিয়া কৃষ্ণের করোঁ কীর্তন সখগর ।
তবে সে ‘অদ্বৈত’-নাম সফল আমার ॥ ১০১ ॥
কৃষ্ণ বশ করিবেন কোন্ আরাধনে ।
বিচারিতে এক শ্লোক আইল তাঁর মনে ॥ ১০২ ॥

āniyā kṛṣṇere karon kirtana saṅcāra
tabe se ‘advaita’-nāma saphala āmāra

kṛṣṇa vaśa karibena kon ārādhane
vicārite eka śloka āila tānra mane

Translation: On seeing the activities of the people at large, Śrī Advaitācārya Prabhu’s heart filled with compassion, and He began to ponder how these people could be delivered. If Śrī Kṛṣṇa Himself appears, then He could preach devotion by His personal example. In Kali-yuga, there is no other *dharma* than the chanting of *hari-nāma*, but how will Śrī Kṛṣṇa incarnate in this age of Kali? Therefore, I shall worship Śrī Kṛṣṇa in a purified state of mind and shall constantly petition

Him in humbleness to manifest. If I can convince Śrī Kṛṣṇa to manifest Himself and inaugurate *kṛṣṇa-kīrtana*, it is only then the name ‘Advaita’ will befit Me. While thinking about the kind of worship by which Śrī Kṛṣṇa can be enchanted, the following verse came to His mind.

THE INVINCIBLE GETS DEFEATED ONLY BY DEVOTEE’S COMPLETE SURRENDER —

VIṢṆUDHARMA: STATEMENT, AND VERSE FROM GAUTAMĪYA-TANTRA —

VERSE 103

তুলসীদলমাধ্রোণ জলস্য চুলুকেন বা ।
বিক্রীণীতে স্বমাত্মানং ভক্তেভ্যো ভক্তবৎসলঃ ॥১০৩॥

tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānam
bhaktebhyo bhakta-vatsalaḥ

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

Amṛta-pravāha Bhāṣya: On being offered a *tulasī* leaf and a palmful of water with devotion, Śrī Kṛṣṇa, out of His quality of *bhakta-vātsalya* (being most affectionate towards His devotees), sells Himself to His devotee.

In some editions, the following two verses can also be found —

“sāgrajam tulasī-patram
dvi-dalam kṣudram-eva ca
mañjarī sā tu vikhyatā
praśastā kṛṣṇa-pūjane”

“Only two small *tulasī* leaves along with the petiole, to which there is attached the famous *mañjarī* (blossoming buds), are considered most appropriate (full of glories) for worship.”

“yathā rādhā priyā viṣṇo-
tathā ca mañjarī hareḥ
tasmād-dadyāt prayatnena
candanena tu miśritām”

“Śrī Rādhā is dear to Śrī Kṛṣṇa, so are the *mañjarīs*, therefore, one should make an attempt to offer Him a *mañjarī* smeared with sandalwood.”

Anubhāṣya:

bhakta-vatsalaḥ (nija-jana-rataḥ bhagavān)
tulasī-dala-mātreṇa (candana-mantrādikam
binā kevala-tulasī-patreṇa) jalasya culukena
(gaṇḍūṣeṇa) vā (ca) bhaktebhyah ātmānam
vikrīṇīte (tadāyattam karoti).

ŚLOKA-BHĀVĀNUVĀDA:

Bhagavān, absorbed in thinking of His devotees, gives Himself to His devotees, who simply offer Him *tulasī* leaves and a palmful of water, even without sandalwood or mantras.

VERSES 104-106

এই শ্লোকার্থ আচার্য করেন বিচারণ ।
কৃষ্ণকে তুলসীজল দেয় যেই জন ॥১০৪॥

তার ঋণ শোধিতে কৃষ্ণ করেন চিন্তন ।
‘জল-তুলসীর সম কিছু ঘরে নাহি ধন’ ॥১০৫॥

তবে আত্মা বেচি’ করে ঋণের শোধন ।
এত ভাবি’ আচার্য করেন আরাধন ॥১০৬॥

ei ślokārtha ācārya kareṇa vicāraṇa
kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa kareṇa cintana
‘jala-tulasīra sama kichu ghare nāhi dhana’

tabe ātmā beci’ kare ṛṇera śodhana
eta bhāvi’ ācārya kareṇa ārādhana

Translation: Śrī Advaitācārya pondered the meaning of this verse. If someone offers a

tulasī leaf and water, Śrī Kṛṣṇa starts to worry about how He can repay this debt, for He thinks that He has not enough wealth to reciprocate properly. It is then that He sells Himself to His devotee, offering Himself to liquidate His debt. Considering this, Śrī Advaitācārya started worshipping Śrī Kṛṣṇa.

VERSE 107

গঙ্গাজলে তুলসীমঞ্জরী অনুক্ষণ ।
কৃষ্ণপাদপদ্ম ভাবি' করে সমর্পণ ॥ ১০৭ ॥

gaṅgā-jale tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa

Translation: Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered *tulasī-mañjarīs* and Ganges water.

Amṛta-pravāha Bhāṣya: To those devotees who offer a *tulasī* leaf and water to Śrī Kṛṣṇa, Śrī Kṛṣṇa, being unable to repay their debt, offers Himself instead and thus liquidates His debt. Therefore, Śrī Advaitācārya, in order to induce Śrī Kṛṣṇa to descend as His original self, started offering Ganges water along with *tulasī-mañjarīs* at the lotus feet of Śrī Kṛṣṇa.

Amṛtāṇukanikā: ‘*Tulasī-mañjarī*’ – the blossoming seeds of *tulasī*, which are very tender, are known as *mañjarīs*. A *mañjarī*, which has two leaves, one on either side, should be plucked for Śrī Kṛṣṇa’s worship. The following are Mahāprabhu’s instructions for the worship of *govardhana-śilā* (a stone of Śrī Govardhana) given to Śrī Raghunātha Dāsa Gosvāmī. (*Antya-līlā* 6/297) –

“*dui-dike dui-patra-madhye komala mañjarī
ei-mata aṣṭa-mañjarī dibe śraddhā kari*”

“Pluck a *mañjarī* that has two leaves, one on either side, and in this manner every day

with full faith worship this *govardhana-śilā* with eight *mañjarīs*.”

From this, it can be known that the *tulasī-mañjarī* is of utmost importance in worshipping Śrī Kṛṣṇa. The importance of a *mañjarī* is described at many places in *śāstras* as well. The conversation between Mārkaṇḍeya and Indradyumna in *Dvārakā-māhātmya* (*Hari-bhakti-vilāsa* 7/279) –

“*yathā lakṣmīḥ priyā viṣṇoḥ-tulasī ca tato’dhikā*”

“*Lakṣmī* is very dear to Śrī Viṣṇu, *Tulasī-devī* is dearer.”

‘*Kṛṣṇapādapadma bhāvi*’ – While thinking about the lotus feet of Śrī Kṛṣṇa and offering a *tulasī* leaf at His lotus feet, one should consider as if he is in the personal association of His lotus feet while offering. Even while offering anything other than this one must think similarly. When one is completely absorbed while performing *sākṣāt-bhajana* (direct service), it is known as ‘*sāsaṅga-bhajana*’ and when one is performing *sākṣāt-bhajana* but his mind is absorbed elsewhere it is known as ‘*anāsaṅga-sādhana*’. According to *Bhakti-rasāmṛta-sindhu* (verse 1/20 eastern section) – “*sādhanaughairanā-saṅgaira-labhyā sucirādapi*” – It means that even on performing the *anāsaṅga-sādhana* for a very long time one would not attain *hari-bhakti*.

(*ĀDI-LĪLĀ* 8/16) –

“*bahu janma kare yadi śravaṇa, kīrtana
tabu ta’ nā pāya kṛṣṇa-pade prema-dhana*”

“Even if one performs the limbs of *navadhā-bhakti* like *śravaṇa* and *kīrtana* [infested with offenses] for many lifetimes, still one will not attain the wealth of *kṛṣṇa-prema* [which is the ultimate goal].”

VERSE 108

কৃষ্ণের আহ্বান করেন করিয়া হুঙ্কার ।
এমতে কৃষ্ণেরে করাইল অবতার ॥ ১০৮ ॥

kṛṣṇera āhvāna kareṇa kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra

Translation: Śrī Advaitācārya started appealing to Śrī Kṛṣṇa with loud calls and thus made Śrī Kṛṣṇa appear.

ŚRĪ KṚṢṆA HIMSELF APPEARED AS GAURA TO FULFILL THE
DESIRE OF THE DEVOTEE TO DISTRIBUTE KṚṢṆA-PREMA —

VERSE 109

চৈতন্যের অবতারে এই মুখ্য হেতু ।
ভক্তের ইচ্ছায় অবতারে ধর্মসেতু ॥ ১০৯ ॥

caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatāre dharma-setu

Translation: This is the principal reason for the descent of Śrī Kṛṣṇa Caitanya. It is by the desire of His devotee that *dharma-setu*, Śrī Bhagavān, the protector of *dharma*, appears.

Amṛta-pravāha Bhāṣya: The protector of *dharma* Śrī Kṛṣṇa, descends by the devotee's desire. It is with the prayers of the very elevated devotee Śrī Advaitācārya that Śrī Caitanya Mahāprabhu appeared.

Amṛtāṇukanikā: '*Dharma-setu*' – *setu* means a boundary made of mud constructed around a field as a fence. This boundary protects the fertility, etc., of the field and is therefore known as the protector of the field. Since the meaning of the word '*setu*' is protector also, the meaning of *dharma-setu* would be the protector of the *dharma*. This fence protects the crops of the field from the untimely outside water and also maintains the timely water given to the crops, making it favorable for crops to grow in abundance. Similarly, if one does not let the activities against the *śāstras*

enter into the *jīvas*' conduct and establishes the conduct prescribed by *śāstras* among the *jīvas* and protects *dharma*, that person is *dharma-setu*, or *dharma-rakṣaka* (the protector of religion). Śrī Bhagavān, the protector of *dharma*, appears in this world to protect *dharma* in the garb of fulfilling the desire of His devotee.

ŚRĪMAD BHĀGAVATAM (3/9/11) —

VERSE 110

ত্বং ভক্তিযোগপরিভাবিত-হৃৎসরোজ
আসসে শ্রুতেক্ষিতপথো ননু নাথ পুংসাম্ ।
যদ্যদ্ধিয়া ত উরুগায় বিভাবয়ন্তি
তত্তদ্বপুঃ প্রণয়সে সদনুগ্রহায় ॥ ১১০ ॥

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat tad vapuḥ praṇayase sad-anugrahāya

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

Amṛta-pravāha Bhāṣya: Brahmā said, “O Lord! You always dwell in the hearing and vision of the devotees. You also always live in their lotus-like hearts, purified by *bhakti-yoga*. O Urugāya, who is glorified by exalted prayers! You, by showing special mercy, manifest in the hearts of the devotee the very eternal form in which they think of You in their hearts.

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE THIRD CHAPTER.

Anubhāṣya: Brahmā, after undergoing austerities, is glorifying Bhagavān in order to seek His *darśana* and blessings in the work of creation —

nanu he nātha (he parabho) śrutekṣita-pathaḥ
(śrutam śāstra-siddhānta-śravaṇam tena
īkṣitaḥ dṛṣṭaḥ panthāḥ yasya saḥ) tvaṁ

pumsām bhaktiyoga paribhāvita-hṛtsaroje
(bhaktiyogena preṁṇā paribhāvitam
yogyatām āpāditam yat hṛtsarojaṁ tasmin)
āsse (tiṣṭhasi), te dhiyā yad yad vibhāvayanti
(cintayanti), he urugāya, (urudhā eva gīyasa
iti urukrama) sad-anugrahāya (satām
bhaktānām anugrahāya) tat tat vapuḥ
(śarīram) praṇayase (prakarṣeṇa tat-samīpe
nayasi prakatayasi).

ŚLOKA-BHĀVĀNUVĀDA:

O Lord! Certainly, You dwell in the lotus-like hearts, saturated with love, of those who listen to the conclusions of scriptures and follow the path they recommend. Whatever eternal form they contemplate by their intelligence, O Urugāya! You manifest that very eternal form in front of them. [The Lord who is glorified by great personalities by sublime prayers is known as Urugāya or Urukrama.]

THUS ENDS THE ANUBHĀṢYA OF THE THIRD CHAPTER.

Amṛtāṇukanikā: ‘Śrutekṣita-patha’—The *śāstras* describe various paths of *sādhana*, one would choose from the *śāstras* the path that is favorable to his *bhāva*, in which he wants to attain Bhagavān. The essence of this statement is – it is not possible to attain Bhagavān by any path or process outside the *śāstras*, the path of mental speculation. According to *Bhakti-rasāmṛta-sindhu* (eastern section 2/101), which quotes the *Brahmayāmala* verse –

“śruti-smṛti-purānādi-pañcarātra-vidhim binā aikāntikī hare-bhaktir-utpātāy-aiva kalpate”

“Even one-pointed *hari-bhakti* creates disturbances, if the instructions of *śruti*, *smṛti*, *purāṇa*, and *pañcarātra* are not followed.”

‘*Bhaktiyoga-paribhāvita-hṛtsaroja*’—The lotus-like heart of a practitioner, when satu-

rated with *bhakti-yoga*, becomes clear, soft, and pure. While practicing *sādhana-bhakti* and after crossing the stages of *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *āsakti*, etc., and then *rati*, when the heart becomes saturated with *bhakti-yoga*, on becoming purified by the appearance of *śuddha-sattva*, it attains the eligibility of manifestation of the *śuddha-sattva-svarūpa* Bhagavān. It is at this time that Śrī Bhagavān manifests in that lotus heart and not before. He [Śrī Bhagavān] never leaves that lotus heart and eternally resides there.

The devotees contemplate the different eternal forms, according to their personal inclination from amongst the eternal forms of Bhagavān described in the *śāstras*, and *bhakta-vatsala* Bhagavān distinctly manifests the very forms to the devotees. Even though being independent, Śrī Bhagavān accepts the control of His devotees. This *śloka* has been quoted as evidence that Śrī Bhagavān manifested in this world due to the worship and desire of Śrī Advaitācārya.

VERSES 111-112

এই শ্লোকের অর্থ সংক্ষেপের সার ।
 ভক্তের ইচ্ছায় কৃষ্ণের সর্ব অবতার ॥১১১॥

চতুর্থ শ্লোকের অর্থ হৈল সুনিশ্চিত ।
 অবতীর্ণ হৈলা গৌর প্রেম প্রকাশিতে ॥১১২॥

ei ślokera artha saṅkṣepera sāra
bhaktera icchāya kṛṣṇera sarva avatāra

caturtha ślokera artha haila suniścite
avatīrṇa hailā gaura prema prakāṣite

Translation: In short, the essence of the meaning of this verse is that Śrī Kṛṣṇa appears because of the desire of His pure devotees. The meaning of the fourth *śloka* surely determines that Gaurāṅga

Mahāprabhu appeared to manifest unalloyed love.

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating *Śrī Caitanya Caritāmṛta*.

VERSE 113

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১৩ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 3,
DESCRIBING THE GENERAL REASONS
FOR THE APPEARANCE OF ŚRĪ CAITANYA,
UNDER ĀŚĪRVĀDA-MĀṄGALĀCARAṆA.

Chapter Four

SUMMARY OF THE FOURTH CHAPTER



rī Kṛṣṇadāsa Kavirāja Gosvāmī, in this chapter, has emphasized that Śrī Caitanya Mahāprabhu appeared to fulfill three confidential purposes.

First purpose – Rādhikā is the *āśraya* (receptacle) of My *prema*. I, being the *viṣaya* (object) of that *prema*, am unable to relish the bliss experienced by the *āśraya*. Therefore, I shall relish that loving mellow by taking support of the *bhāvas* of Śrīmatī Rādhikā, the *āśraya* of *prema*.

Second purpose – Rādhikā relishes that sweetness of Mine that even I, being the supreme attraction, am not able to experience; thus this objective of Mine cannot be fulfilled without accepting the *bhāvas* and the bodily luster of Rādhikā.

Third purpose – The happiness attained by Rādhikā, being in My company, is much greater than the happiness I experience when I am with Her. Therefore, there is some unique transcendental mellow in Me that Rādhikā relishes and which makes Her happier than Me. It will not be possible for Me to experience this happiness because this position is foreign to Me. If I accept Her *bhāvas* and bodily luster, then I will be able to relish Rādhikā's position. In order to fulfill these three inner desires, Śrī Caitanya Mahāprabhu appeared. To establish the *yuga-dharma* and accept the prayers of Śrī Advaitacandrā and other devotees are just the external reasons for His appearance. Śrī Svarūpa Gosvāmī is principal amongst Śrī Caitanya Mahāprabhu's intimate associates; the verses of his diary reveal this confidential truth. This principle is further affirmed by the *śloka* of Śrī Rūpa Gosvāmī. This chapter describes the difference between *kāma* (lust) and *prema* (love), material lust being distinguished from the desire of *kṛṣṇa-prema*.

(*Amṛta-pravāha Bhāṣya*)

THE DETERMINATION OF TRUTH ABOUT ŚRĪ KṚṢṆA IS
POSSIBLE BY ŚRĪ GAURA'S MERCY –

VERSE 1

শ্রীচৈতন্যপ্রসাদেন তদ্রূপস্য বিনির্ণয়ম্ ।
বালোহপি কুরুতে শাস্ত্রং দৃষ্ট্বা ব্রজবিলাসিনঃ ॥ ১ ॥

*śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
bālo 'pi kurute śāstram
dṛṣṭvā vraja-vilāsinah*

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

Amṛta-pravāha Bhāṣya: Even a foolish person, by the mercy of Śrī Caitanya Mahāprabhu, can fully describe according to the vision of the *śāstras*, the real nature of Śrī Kṛṣṇa, the enjoyer of the pastimes of Vraja.

Anubhāṣya:

*bālah (arbhakah) api śrīcaitanya-prasādena
(gaura-kṛpayā) śāstram dṛṣṭvā vraja-vilāsinah
(vrajendra-nandanasya) tad-rūpasya (rādhā-
kṛṣṇ-ābhinnā-gaura-rūpasya) vinirṇayam
(tattva-nirdeśam) kurute.*

ŚLOKA BHĀVĀNUVĀDA:

By the mercy of Śrī Gaurasundara, even a child, in the light of *śāstras*, can fully describe the real nature of both Vrajendra-nandana Śrī Kṛṣṇa and Śrī Gaurasundara, who is non-different from Śrī Rādhā-Kṛṣṇa.

VERSE 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu! All glories to Śrī Nityānanda

Prabhu! All glories to Śrī Advaitacandra! All glories to the devotees of Śrī Caitanya.

VERSE 3

চতুর্থ শ্লোকের অর্থ কৈল বিবরণ ।
পঞ্চম শ্লোকের অর্থ শুন দিয়া মন ॥ ৩ ॥

*caturtha śloka artha kaila vivaraṇa
pañcama śloka artha śuna diyā mana*

Translation: In the previous chapter, the meaning of the fourth *śloka* of invocation was described in detail. O devotees! Now listen to the meaning of the fifth *śloka* with rapt attention.

VERSE 4

মূল-শ্লোকের অর্থ করিতে প্রকাশ ।
অর্থ লাগাইতে আগে কহিয়ে আভাস ॥ ৪ ॥

*mūla-śloka artha karite prakāśa
artha lāgāite āge kahiye ābhāsa*

Translation: Before describing the meaning of the original *śloka*, I am first presenting its prelude.

THE PURPORT OF THE FOURTH ŚLOKA
FROM AMONGST THE FIRST FOURTEEN ŚLOKAS

THE PREACHING OF THE HOLY NAME AND BESTOWING
PREMA, THE EXTERNAL REASONS FOR ŚRĪ GAURA'S
INCARNATION –

VERSE 5

চতুর্থ শ্লোকের অর্থ এই কৈল সার ।
প্রেম-নাম প্রচারিতে এই অবতার ॥ ৫ ॥

*caturtha śloka artha ei kaila sara
prema-nāma pracārite ei avatāra*

Translation: I have given this essential meaning of the fourth *śloka* that the reason for Śrī Gaurasundara's incarnation in this world is to propagate *nāma-saṅkīrtana* and bestow love for Śrī Kṛṣṇa.

VERSE 6

সত্য এই হেতু কিন্তু এহো বহিরঙ্গ ।
আর এক হেতু, শুন, আছে অন্তরঙ্গ ॥ ৬ ॥

*satya ei hetu kintu eho bahiraṅga
āra eka hetu, śuna, āche antaraṅga*

Translation: Although this statement is true, this is the external reason for His incarnation. There is another reason, which is internal and confidential. Now please listen to that.

Amṛta-pravāha Bhāṣya: The essential meaning of the fourth verse has been described in the third chapter like this – the reason for Śrī Kṛṣṇa's appearance was to preach *prema-bhakti* and Śrī Kṛṣṇa's name. The doctrine described there, even though true, is external; however, this is the external reason and not the confidential reason. There also exists an internal (confidential) reason for it, which I shall now describe in this chapter.

THE DESCRIPTION OF VARIED PASTIMES OF ŚRĪ KṚṢṆA AND ŚRĪ VIṢṆU, BEFORE DESCRIBING THE CONFIDENTIAL REASONS FOR ŚRĪ GAURA'S INCARNATION –

VERSE 7

পূর্বে যেন পৃথিবীর ভার হরিবারে ।
কৃষ্ণ অবতীর্ণ হৈলা শাস্ত্রেতে প্রচারে ॥ ৭ ॥

*pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatīrṇa hailā śāstrete pracāre*

PROTECTION OF THE SAGES AND DESTRUCTION OF THE WICKED – ŚRĪ VIṢṆU'S FUNCTION AND NOT OF ŚRĪ KṚṢṆA HIMSELF –

VERSE 8

স্বয়ং ভগবানের কর্ম নহে ভারহরণ ।
স্থিতিকর্তা বিষ্ণু করেন জগৎপালন ॥ ৮ ॥

*svayaṁ bhagavānera karma
nahe bhāra-haraṇa
sthiti-kartā viṣṇu
karena jagat-pālana*

THE MERGING OF ŚRĪ VIṢṆU WITH THE FOUNTAINHEAD ŚRĪ KṚṢṆA DURING THE LATTER'S DESCENT –

VERSE 9

কিন্তু কৃষ্ণের যেই হয় অবতার-কাল ।
ভারহরণ-কাল তাতে হইল মিশাল ॥ ৯ ॥

*kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla*

Translation: It is described in *śāstras* that earlier, in *Dvāpara-yuga*, Śrī Kṛṣṇa had appeared to remove the burden of the earth. Removing such burden is not the work of Śrī Bhagavān Himself, but that of Viṣṇu, the administrator of the world, who kills the demons and maintains the world. However, the time of Śrī Kṛṣṇa's appearance coincided with the time for removing the burden of the earth.

VERSES 10-12

পূর্ণ ভগবান্ অবতরে যেই কালে ।
আর সব অবতার তাঁতে আসি' মিলে ॥ ১০ ॥

নারায়ণ, চতুর্ভূহ, মৎস্যাদ্যবতার ।
যুগ-মন্বন্তরাবতার, যত আছে আর ॥ ১১ ॥

সবে আসি' কৃষ্ণ-অঙ্গে হয় অবতীর্ণ ।
এছে অবতরে কৃষ্ণ ভগবান্ পূর্ণ ॥ ১২ ॥

*pūrṇa bhagavān avatare yei kāle
āra saba avatāra tānte āsi' mile*

*nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra*

*sabe āsi' kṛṣṇa-aṅge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa*

THE REMOVING OF THE WORLD'S BURDEN AND ITS MAINTENANCE BY VIṢṆU – THE PARTIAL PORTION RESIDING THEREIN [IN ŚRĪ KṚṢṆA'S BODY] –

VERSES 13-14

অতএব বিষ্ণু তখন কৃষ্ণের শরীরে ।
বিষ্ণুদ্বারে কৃষ্ণ করে অসুর-সংহারে ॥ ১৩ ॥

আনুষঙ্গ-কৰ্ম এই অসুর-মারণ ।
যে লাগি' অবতার, কহি সে মূল কারণ ॥ ১৪ ॥

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kṛṣṇa kare asura-saṁhāre
ānuṣaṅga-karma ei asura-māraṇa
ye lāgi' avatāra, kahi se mūla kāraṇa

Translation: When Bhagavān descends in His complete form, all His other incarnations are also present within Him. Bhagavān Nārāyaṇa, *catur-vyūha* (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha), the *aṁśa* incarnations like Matsya, *yuga-avatāras*, *manvantara-avatāras*, and other incarnations, all descend within Śrī Kṛṣṇa's body. In this way, the complete Bhagavān Śrī Kṛṣṇa descends into this world. Therefore, Viṣṇu is present in His body and it is through Viṣṇu that Śrī Kṛṣṇa accomplishes the killing of the demons, which is but a secondary function. However, I shall now speak about the principal cause for His incarnation.

Amṛtānukanikā: Śrī Kṛṣṇa said to Arjuna (*Gītā* 4/7-8) –

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham
paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

“O descendant of Bharata! Whenever there is a decline in religion and an increase in irreligion, at that time I manifest My eternally perfect form in this mundane world. To protect My unalloyed devotees, to annihilate the wicked, and to firmly establish religion, I appear in every age.”

However, He Himself appears only once in a day of Brahmā (one thousand *catur-yugas*) and not in every age. Therefore, the purport of these *Bhagavad Gītā* verses is that Śrī Kṛṣṇa appears as *yugāvatāra* in every age and not in His original form.

Saddened by the victimization by the demons and others, Pṛthvī prayed to Brahmā, and in answer to her prayer, Brahmā went to the shore of Kṣīra-samudra (ocean of milk), stated the sorrows of Pṛthvī, and prayed that she be delivered. A question may arise here – why did Kṛṣṇa Himself appear at Brahmā's request? He could have removed the misery of Pṛthvī by sending His *yugāvatāra*. In response to this it is said – Śrī Bhagavān Himself did not appear at Brahmā's request. Svayam Bhagavān had decided to appear even before Brahmā arrived at the shore of Kṣīra-samudra. Through a celestial voice, He told Brahmā that He is aware of Pṛthvī's plight, and very soon He shall appear in this material world. Instantly, with the prayers of Brahmā, the time for the appearance of the *yugāvatāra*, for removing the burden of the earth, also came. Thus, the time for Kṛṣṇa's appearance coincided with the time for the removal of the burden. All the incarnations of Svayam Bhagavān reside in Him, and He annihilated the demons through Viṣṇu present in His body. Svayam Bhagavān Śrī Kṛṣṇa, Himself desired to appear and did not do so at the request of anyone; there is a lot of evidence to prove this. For instance, Śrī Viśvanātha Cakravartī Ṭhākura at the beginning of his commentary on verse (*Śrīmad Bhāgavatam* 10/2/39) wrote – “You are descending in this world at our request in order to maintain us – such a thought is just our vanity; actually Your birth, *karmas*, and *līlās* are but a result of Your sheer pleasure.”

Also, Kuntī-devī while praying to Śrī Kṛṣṇa said (Śrīmad Bhāgavatam 1/8/20) –

“tathā parama-hamsānām
munīnām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ”

“Even the advanced transcendentalists – who are great mental speculators, detached, and can discern between matter and spirit – are unable to take Your *darśana* due to the influence of Your grandeur. Therefore, intending to manifest Your *bhakti* in the hearts of such advanced transcendentalists, You descend Yourself. How then can innocent women like me take Your *darśana*? How will we be able to know You perfectly?”

Akrūra, while on his way to Vraja, in order to take Śrī Kṛṣṇa-Balarāma to Mathurā, says in his mind (Viṣṇu Purāṇa 5/17/11) –

“sāmpratam ca jagat-svāmī
kāryam-ātmahṛdi sthitam
kartum manuṣyatām prāptam
svecchā-deha-dhṛg-avyayam”

“At this time that eternal Lord of all the worlds, Śrī Kṛṣṇa, in order to fulfill the desire of His heart, has manifested His human-like pastimes now.”

THE INCARNATION OF VIṢṆU – FOR THE PROPAGATION OF VAIDHĪ-BHAKTI; THE MANIFESTATION OF ŚRĪ KṚṢṆA – FOR THE PROPAGATION OF RĀGA-MĀRGA-BHAKTI –

VERSES 15-16

প্রেমরস-নির্যাস করিতে আশ্বাদন ।
রাগমার্গ ভক্তি লোকে করিতে প্রচারণ ॥ ১৫ ॥
রসিক-শেখর কৃষ্ণ পরমকরুণ ।
এই দুই হেতু হৈতে ইচ্ছার উদগম ॥ ১৬ ॥

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loka karite pracāraṇa*

*rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

Translation: Śrī Kṛṣṇa’s desire to appear was born for two reasons – to taste the sweet essence of the mellows of His own *prema* (love), He being *rasika-śekhara* (supremely jubilant), and to propagate devotional service on the platform of spontaneous attraction (*rāga-mārga-bhakti*) in this world, He being most munificent.

Amṛtānukāṇikā: ‘Premarasa-niryāsa’ – The very palatable and magnificent essence of *prema* when mixed with *vibhāva*, *anubhāva*, etc.

‘Rāgamārga-bhakti’ – *rāgānugā-bhakti* (The path of spontaneous attraction) (*Bhakti-rasāmṛta-sindhu*-eastern 2/272, 2/270)

“iṣṭe svā-rasikī rāgaḥ param-āviṣṭatā bhavet
tan-mayī yā bhaved-bhaktiḥ sā’tra rāgātmikoditā

*virājantīm-abhivyaktam vraja-vāsi-janādiṣu
rāgātmikām-anusṛtā yā sā rāgānugocyate”*

“Due to the presence of spontaneous, extreme thirst of love for one’s *iṣṭa* [towards whom one has loving sentiments] (Śrī Kṛṣṇa), there is an extreme engrossment or absorption [in one’s *iṣṭa*]. This spontaneous, intense thirst for one’s object of love is known as ‘*rāga*’. *Rāgamayī-bhakti* is known as *rāgātmikā-bhakti*. This manifests distinctively in the inhabitants of Vraja. The process for following *rāgātmikā-bhakti* is called *rāgānugā-bhakti*.”

The other *yuga-avatāras* incarnate to establish *vaidhī-bhakti* in this world. However, the confidential reasons for Svayam Bhagavān Śrī Kṛṣṇa’s appearance in Vraja are: (1) to relish the unalloyed *prema* of the devotees - which is devoid of the knowledge

of opulence - that manifests in their service to Śrī Kṛṣṇa, with the sole objective of giving happiness to Him alone, bereft of any desire for self-gratification, and (2) to propagate *rāgānugā-bhakti* amongst the *jīvas*. The two qualities – being *rasika-śekhara* and *parama-karuṇa* exist in His very nature and were the only basis of His desire to achieve these two objectives. He is *rasika-śekhara* and thus has a natural desire to relish the higher mellows; the essence of the mellows of the *prema* of the devotees is the highest amongst all the mellows. The conditioned souls from time immemorial have been suffering in this world. The most merciful Śrī Kṛṣṇa, in order to remove this suffering and to make one worthy of the highest happiness by becoming eligible to serve His lotus feet most intimately, desired to preach *rāgānugā-bhakti*. At that time *vaidhī-bhakti* alone was in vogue in this world, however, *vraja-bhāva* cannot be attained by *vaidhī-bhakti*.

‘Rasika-śekhara’ - The Supreme Jubilant – the king amongst connoisseurs. The *śrutis* call the supreme transcendental *tattva* Śrī Kṛṣṇa *‘raso vai saḥ’*. It means that Śrī Kṛṣṇa is the very form of *rasa*. The word *‘rasa’* has two meanings: *‘rasyate āsvādyate iti rasah’* – that which is being relished is known as *rasa*, like honey. Further *‘rasayati āsvādayati iti rasah’* – one who relishes is also known as *rasa*, like a bumblebee. Therefore, the word *rasa* means – the mellow that is relished and the enjoyer of the mellows. In this verse, however, only one meaning – *āsvādaka-rasika* (one who relishes the mellows) – has been described. Śrī Kṛṣṇa is *advaya-tattva*, no one can be a *rasika* like Him. Therefore, He is *rasika-śekhara*.

‘Ei dui hetu haite icchāra udgama’ – Even though these are the two confidential reasons for the incarnation of Śrī Kṛṣṇa, they have gradation based on importance. Enjoyment

is His personal matter, only for Himself as stated in (Ādi-līlā 4/103) —

“*avatārera āra eka āche mukhya bīja
rasika-śekhara kṛṣṇera sei kārya nija*”

And being munificent is His internal quality; captivated by this quality He endeavors to deliver the *jīvas* as stated in (Antya-līlā 2/6) —

“*loka nistāriba’,-ei īśvara-svabhāva*”

Enthralled by His quality of being merciful, in order to deliver the *jīvas*, He desired to preach *rāgamārga-bhakti*. With the fulfillment of the desire of enjoying the mellows, the preaching of *rāgamārga-bhakti* will automatically be fulfilled as a secondary result. Therefore, the enjoyment of the mellows of *prema* is the main confidential reason for the incarnation of Śrī Kṛṣṇa; the preaching of the *rāga-mārga-bhakti* has to be taken as the secondary confidential reason. Hence, the rationale behind mentioning both of them as confidential reasons is that both of them are Śrī Kṛṣṇa’s personal affairs, and no other incarnation apart from Him can preach *rāga-mārga-bhakti*.

VERSE 17

ঐশ্বর্যজ্ঞানেতে সব জগৎ মিশ্রিত ।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীতি ॥১৭॥

*aiśvarya-jñānete saba jagat miśrita
aiśvarya-sithila-preme nāhi mora prīti*

Translation: The *bhakti* of everyone in the material world is mixed with awe and veneration towards My opulence. However, this *bhakti* which becomes feeble with awe and reverence does not delight me.

Anubhāṣya: This verse is seen in Ādi-līlā verse 3/16.

VERSE 18

আমারে ঈশ্বর মানে, আপনাকে হীন ।
তার প্রেমে বশ আমি না হই অধীন ॥ ১৮ ॥

*āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna*

Translation: I do not become subservient or controlled by the love of one who regards Me as Īśvara and himself as subordinate.

VERSE 19

আমাকে ত' যে যে ভক্ত ভজে যেই ভাবে ।
তারে সে সে ভাবে ভজি,—এ মোর স্বভাবে ॥ ১৯ ॥

*āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji, — e mora svabhāve*

Translation: In whatever *bhāva* My devotee worships Me, I similarly reciprocate with him. This is My inherent nature.

Amṛta-pravāha Bhāṣya: When Svayam Bhagavān Śrī Kṛṣṇa descended, the very time for the removal of the burden of the world also approached. The responsibility to remove the burden from this material world is on the maintainer, Viṣṇu, and is not the function of Svayam Bhagavān. As the time of removal of the burden from this material world coincided with the appearance of Śrī Kṛṣṇa, Nārāyaṇa, *catur-vyūha* (Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha), the *aṁśa-avatāras* like Matsya, *yugāvatāras*, and *manvantara* incarnations – all thus came inside the fountainhead Śrī Kṛṣṇa. All the direct expansions and partial expansions reside in the fountainhead. Further, the maintainer Viṣṇu, appointed by Śrī Kṛṣṇa, was also present in His *svarūpa*. It is through Viṣṇu alone that Śrī Kṛṣṇa annihilates all the demons. The killing of the demons is but a secondary function of Śrī Kṛṣṇa's incarnation. However, the

supreme jubilant and most munificent Śrī Kṛṣṇa desired to appear in order to relish the essence of the mellows of *prema* and preach *rāga-mārga-bhakti* in this material world. Śrī Kṛṣṇa's internal mood is – “The world is completely filled with the conception of My majesty; the love emanating, weakened with that sense of majesty, does not satisfy Me. The *prema* of a devotee, who considers himself as subordinate and Me as Īśvara, the controller, is mixed with My majesty and cannot control Me. In whichever way a person renders service to Me I reciprocate with him accordingly. This is My inherent nature.”

Amṛtānukanikā: The *bhaktas* with a mood of *aiśvarya* consider Śrī Kṛṣṇa as the Īśvara of uncountable universes and even His expansions and themselves more lowly than even a speck of dust. Therefore they consider themselves seekers of Śrī Kṛṣṇa's mercy, that is, they are controlled by Him, and not vice versa. The stage of *prema* at which devotees can control Śrī Kṛṣṇa cannot be achieved by the devotees with the mood of *aiśvarya*, because their mood of *aiśvarya* makes their love feeble. Such *prema* does not control Śrī Kṛṣṇa nor does it satisfy Him.

Here a question may arise – Śrī Kṛṣṇa becomes controlled by the devotees with pure love for Him and not by the devotees with the mood of His *aiśvarya*; does this not indicate that He is partial, which appears contradictory to His nature? To this the reply is – with whatever *bhāva* a devotee worships Śrī Kṛṣṇa, He showers His mercy on that devotee accordingly. Those who consider themselves being controlled by Śrī Kṛṣṇa, and pray for His mercy, Śrī Kṛṣṇa also considers them as subordinate and manifests His mercy as a controller. Further, for those who pray for *prema*

which controls Śrī Kṛṣṇa, He reciprocates by bestowing it and becomes subservient to them. Śrī Kṛṣṇa always bestows mercy according to what the devotees pray for. This is Śrī Kṛṣṇa's nature, and therefore this does not indicate His partiality. If Śrī Kṛṣṇa bestows mercy on some according to their *bhāva* and on others not as per their *bhāva*, that will exhibit His partiality.

Someone may ask – why cannot Śrī Kṛṣṇa do away with the mood of His *aiśvarya*, from the heart of His devotee, and bestow upon him the *prema* that controls Him? The answer is stated in verse 19 – to manifest mercy according to the prayer of a devotee is the nature of Śrī Kṛṣṇa or His intrinsic quality, and it is never altered. Thus, Śrī Kṛṣṇa never changes the *aiśvarya bhāva* of a devotee.

ŚRĪMAD BHAGAVAD-GĪTĀ (4/11) —

VERSE 20

যে যথা মাং প্রপদ্যন্তে তাংস্তথৈব ভজাম্যহম্ ।
মম বত্সানুবর্তন্তে মনুষ্যাঃ পার্থ সৰ্ব্বশঃ ॥ ২০ ॥

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

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

Amṛta-pravāha Bhāṣya: “O Partha, in whichever way a person renders service to Me I reciprocate with him accordingly. Everyone follows My path in all respects.”

Anubhāṣya: Śrī Bhagavān gave those instructions on mystic philosophy which He had given to the sun-god; however, over time, while passing through the chain of disciplic succession it disappeared. Now, Śrī Kṛṣṇa is giving the same instructions

to Arjuna. Bhagavān states the reason for His appearance in this verse –

he pārtha (arjuna), ye (bhaktāḥ) yathā (yena bhāvena) mām (kṛṣṇa) prapadyante, aham tathaiva tān bhajāmi (anugrhnāmi), manuṣyāḥ sarvaśaḥ (sarva-prakāreṇa eva) mama vartma (siddha-mārgam) anuvarttante (anusaranti).

ŚLOKA BHĀVĀNUVĀDA:

O Arjuna! The *bhāva* with which the devotee takes my shelter, I bestow my mercy accordingly on him. Humans follow the path shown by Me in all respects.

Amṛtānukanikā: I reciprocate with the mood in which one accepts My shelter and worships Me. Everyone can certainly attain Me because I am the ultimate objective of all paths. The pure devotees worship Me to attain eternal service to My spiritual form, which is *sac-cid-ānanda*. Making such loving devotees My eternal associates, I fulfill their desire to attain loving service to Me. I appear to those desirous of material enjoyment as One who bestows the fruits of their prescribed duty. Further, to the worshippers of My featureless aspect, the impersonalists, I award *nirvāṇa-mukti*, total absorption in the *nirviśeṣa-brahma*, by way of self-annihilation. Since they do not accept the eternality of My *sac-cid-ānanda* form, they consequently lose their own eternal, blissful form. According to their degree of conviction, I cast some of them into the cycle of birth and death. I appear as a void to the nihilists, or *śūnyavādīs*, merging their existence with the void. I completely cover the consciousness of the materialistic empiricists, as well as those who identify themselves as being born of nature, by making their consciousness almost inert. I am only attainable to them in the form of inert nature. I appear as

Īśvara to the *yogīs*, rewarding them with mystic powers or *Paramātmā sāyujā* liberation. In this way, as the intrinsic form of everything (*sarva-svarūpa*), I am the object of achievement for all types of beliefs. However, of all the various achievements, the ultimate is to attain My service in Goloka Vraja. All human beings follow one of My various paths.

It should be clearly understood from this verse of *Bhagavad-gītā* that the results of different types of *bhajana* depend on the desires of the practitioners and are not the same. Some explain the words ‘*manuṣyāḥ pārtha sarvaśaḥ*’ to mean that everyone is following the path of service to Bhagavān and that all will attain the same result, whatever action they perform. This conception is completely incorrect. The idea that the miscreants, the *jñānīs*, the devotees, and the *premi-bhaktas* ultimately achieve the same destination has been refuted in scriptures such as in *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. This is stated later in *Gītā* (9/25) –

“yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino’pi māmā”

“Those who worship the demigods go to the planets of the demigods, those who worship the forefathers go to their planet, those who worship the ghosts and spirits go to the planets of spirits, and those who worship Me attain Me.”

VERSES 21-22

মোর পুত্র, মোর সখা, মোর প্রাণপতি ।
এইভাবে যেই মোরে করে শুদ্ধভক্তি ॥২১॥

আপনাকে বড় মানে, আমারে সম-হীন ।
সেই ভাবে হই আমি তাহার অধীন ॥২২॥

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

Translation: If someone with *śuddha-bhakti* considers Me as his son or friend, or beloved, and thus regards himself as superior and Myself as equal or inferior, I come under his control.

Amṛta-pravāha Bhāṣya: Those who practice *śuddha-bhakti* with *vātsalya-bhāva*, thinking ‘Kṛṣṇa is my son’; with *sakhyā-bhāva*, thinking ‘Kṛṣṇa is my friend’; with *madhura-bhāva*, thinking ‘Kṛṣṇa is my life’ and consider Me inferior, and themselves superior to Me, according to the different mellows, I become subservient to their particular *bhāva*. ‘*Śuddha-bhakti*’ – *bhakti* for Śrī Kṛṣṇa that is not covered with philosophical speculation and fruitive activities, without any other desire but to serve Śrī Kṛṣṇa, with the resolve to do that which is favorable for Śrī Kṛṣṇa, is known as ‘*śuddha-bhakti*’.

Anubhāṣya: On seeing the description of ‘*bhakti*’, ‘*śuddha-bhakti*’ along with ‘*biddha-bhakti*’ in *Caitanya Caritāmṛta*, we classify *bhakti* into three categories. The ornate service towards Śrī Kṛṣṇa with desires other than to please Him, covered by *jñāna* (knowledge aimed at impersonal liberation), *karma* (fruitive activity), and *aṣṭāṅga-yoga*, etc., with an endeavor to gratify one’s senses and not Śrī Kṛṣṇa, is ‘*biddha-bhakti*’. The service that is covered by the *bhakti* mixed with *karma*, *jñāna*, *aṣṭāṅga-yoga*, or austerity, is included in ‘*biddha-bhakti*’. Herein the endeavors other than those for *śuddha-bhakti* are present. Compliance with the *abiddha* (contrary to *biddha*) devotional service

regulations is known as 'bhakti'. This *bhakti* is independent of *biddha-bhakti* and aims at rendering services favorable to Viṣṇu. The *prema-sevā* arising as a result of greed to follow the causeless and uninterrupted service of the *rāgātmika-bhaktas* is known as 'suddha-bhakti'. This does not necessarily follow the rules of the scriptures. Even though 'vaidhī-bhakti' or 'bhakti' or 'abiddhā-bhakti' is a facilitator of *suddha-bhakti*, still from the word 'suddha-bhakti' *rāgānugā-sevā* should be understood. *Suddha-bhakti* is the pinnacle of *bhakti*. This is the *rāgamayī-bhakti* of the residents of Goloka. *Vaidhī-bhakti* is the *bhakti* of the devotees of Paravyoma or Vaikuṇṭha with a mood of awe and veneration.

ŚRĪMAD BHĀGAVATAM (10/82/44) —

VERSE 23

ময়ি ভক্তির্হি ভূতানামমৃতত্বায় কল্পতে ।
দিষ্ট্যা যদাসীনঃস্নেহো ভবতীনাং মদাপনাং ॥ ২৩ ॥

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

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

Amṛta-pravāha Bhāṣya: The only nectar, reviving the eternal life of the *jīvas*, is their devotional service rendered towards Me. O damsels of Vraja! Your affection towards Me is the only reason for obtaining Me.

Anubhāṣya: On the occasion of the solar eclipse, the Yādavas from Dvārakā and Nanda Mahārāja along with the inhabitants of Vraja were present in Syamanta-pañcaka [in Kurukṣetra]. Śrī Kṛṣṇa, on meeting the damsels of Vraja, states —

mayi bhūtānām (prāṇinām) bhaktiḥ (śravaṇa-kīrtan-ākhyā) amṛtatvāya (nitya-pārṣadatvāya) kalpate (yogyo bhavati) hi, bhavatīnām (gopīnām) madāpanaḥ (mat-sākṣātkāraḥ) mat-snehaḥ yat āsīt tat diṣṭyā (tat tu mad-bhāgyenaiva).

ŚLOKA BHĀVĀNUVĀDA:

Navadhā-bhakti towards Me, with limbs like *śravaṇa-kīrtana*, without any doubt makes one eligible for obtaining his eternal form as My associate. O damsels! Because of your affection towards Me, you are taking My *darśana* in person, and that indeed is My good fortune.

VERSE 24

মাতা মোরে পুত্রভাবে করেন বন্ধন ।
অতিহীন-জ্ঞানে করে লালন-পালন ॥ ২৪ ॥

mātā more putra-bhāve kareṇa bandhana
atihīna-jñāne kare lālana-pālana

Translation: My mother sometimes binds Me with her motherly affection, considering Me as her son. She nourishes and protects Me because she thinks I am extremely helpless.

Amṛtānukanīkā: 'Mātā'- Mother Yaśodā, the ultimate shelter of motherly love. Mother Yaśodā considers Śrī Kṛṣṇa as her son and not only does she nourish and protect Him but also sometimes controls Him. She does not accept Śrī Kṛṣṇa as Īśvara. She believes that Śrī Kṛṣṇa is her biological son, born from her womb and thus an infant dependent on her milk for nourishment. He is so helpless and weak that He cannot even brush away a housefly sitting on His body, nor is He able to tell her that He is hungry. He has no other refuge but her; Śrī Kṛṣṇa will eat only if she will give Him food, and He is safe if only she will protect Him. She believes that Śrī Kṛṣṇa does not

have the capability of deciding what is good for Him and what is not and thus for His own good she disciplines Him, scolds and shouts at Him, and sometimes binds Him with a rope. Thus, she displays her great motherly affection for Him. Śrī Kṛṣṇa, fascinated by her pure motherly affection, submits to being controlled by her love. Surrendering fully to Mother Yaśodā's nourishment and protection, which includes her chastising and reproaching Him, He feels immeasurably happy.

Even Devakī has motherly affection towards Śrī Kṛṣṇa. However, being mixed with the knowledge of opulence, it is not pure. At the time of His appearance in Mathurā, Devakī witnessed His opulent form, and therefore the feeling that He has no refuge or that He needs to be nourished and protected, does not arise in her and she cannot even chastise Him. Thus, the word 'mātā' used in this verse does not refer to her.

VERSE 25

সখা শুদ্ধসখ্যে করে স্কন্ধে আরোহণ ।
তুমি কোন্ বড় লোক,—তুমি আমি সম ॥ ২৫ ॥

sakhā śuddha-sakhye kare skandhe ārohaṇa
tumi kon baḍa loka, — tumi āmi sama

Translation: My friends, in pure friendship, climb on My shoulders and say, 'What kind of great man are You? You and we are equal.'

Amṛtānukanikā: 'Sakhā' – Śrīdāma, Subala, Madhumaṅgala and others. These friends of Śrī Kṛṣṇa from Vraja have the *bhāva* of pure friendship for Him. They do not know that He is Īśvara. They do not consider Him superior to them; in fact, they consider Him at par. It is due to this *bhāva* that they are equal to Śrī Kṛṣṇa, and they play with Him without

any hesitation. Sometimes while playing they are defeated and carry Śrī Kṛṣṇa on their shoulders and at other times, when Śrī Kṛṣṇa is defeated, they climb on His shoulders. Sometimes on obtaining and tasting some fruit, if they find it tasty, they would not desire to eat it without sharing it with Śrī Kṛṣṇa. At that time they put that fruit, already tasted by them, into His mouth and say – 'O Kānhā! Try this fruit, it is so tasty.' In this verse, it is revealed how much Śrī Kṛṣṇa is controlled by the love of His friends in Vraja.

This verse does not refer to His friends from Dvāraka and Mathurā and other places. Arjuna, on seeing Śrī Kṛṣṇa's opulent form in Kurukṣetra, started singing His praises. Indeed, he wanted to apologize for disrespecting Him while joking with and teasing Him out of his *sakhya-bhāva*. On the other hand, even after Śrī Kṛṣṇa manifested His opulence many times, like lifting Govardhana and giving them *darśana* of Vaikuṇṭha, Subala and His other friends never prayed to Śrī Kṛṣṇa as Arjuna did.

VERSE 26

প্রিয়া যদি মান করি' করয়ে ভর্তসন ।
বেদস্ততি হৈতে হরে সেই মোর মন ॥ ২৬ ॥

priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana

Translation: If My beloved reproaches Me in *māna* (sulky mood), then that [reproach] steals My mind more than My glorification by the hymns of Vedas.

Anubhāṣya: Out of pure love, even the admonishing statements made by the *āśraya* (devotees) towards the *viṣaya* (Śrī Kṛṣṇa), considering Him very close, is but an introduction of their ultimate and

one-pointed love towards Him. Wherever there is a feeling of reverence and veneration towards the viṣaya, the natural affection would be more or less feeble. A prayer with awe and veneration, in pursuance of the regulative instructions – the do's and don'ts laid down in the Vedic scriptures for the ignorant devoid of any affection for the Lord, when compared to the above-mentioned informal language (statements of reproach) indicative of pure affection, even though devoid of veneration will stand superior [to the prayers in pursuance of regulative principles]. The pure devotees, those who are free from all attachments other than Śrī Kṛṣṇa, have a very intimate relationship with Him. The manifestation of the inherent eternal nature (spontaneous love) is seen from such a relationship and is far more glorious and auspicious than the awe and reverence emanating out of the knowledge of His opulence.

Amṛtānukāṇikā: 'Māna'- Ujjvala-nīlamanī
(Śṛṅgārabheda-prakaraṇa, 15/74)

*“dāmpatyor bhāva ekaṭra sator apy anuraktayoh
svābhīṣṭāśleṣa-vikṣādi-nirodhī māna ucyaṭe”*

*“Māna is the bhāva that prevents the
nāyaka and nāyikā from engaging in their*

cherished activities of embracing, gazing at each other, kissing, talking in a pleasing way, and so forth, even though they are both in the same place and share a deep attachment for each other.”

Śrī Kṛṣṇa's beloveds, the beautiful damsels of Vraja, often adopt the mood of 'māna' and reproach Śrī Kṛṣṇa, but He does not get annoyed. In fact, He feels pleased, and this happiness is more than the happiness obtained from listening to the Vedic hymns sung in His praise. Śrī

Kṛṣṇa is controlled by the pure love of gopīs for Him, and He Himself accepts that He is incapable of repaying their debt. (Śrīmad Bhāgavatam 10/32/22 – 'na pāraye'ham niravadya-samyujām). In order to break the māna of Rādhikā, Śrī Kṛṣṇa, even though Svayam Bhagavān, bows His head at Her feet (Gīta-govindam – 'dehi pada-pallavam udāram').

Generally, the heroine takes up māna when the hero commits some offense. Sometimes, even a hero expresses māna in pursuance of what appears to be the cause but actually, no such cause exists. The purport of the word 'yadi' in this verse is that sometimes and not always, the damsels of Vraja go into māna and reproach Śrī Kṛṣṇa. 'Māna' is possible only when prañaya is present. This māna is of two types: haituka (with reason) and ahaituka (without reason). Śrī Rādhā goes into māna sometimes with and sometimes without a reason. This māna of Śrī Rādhikā gives pleasure to Śrī Kṛṣṇa, and thus it naturally manifests in Her.

The love of the queens of Dvārakā towards their beloved is mixed with opulence and is therefore not so satisfying for Śrī Kṛṣṇa. This is why Śrī Kṛṣṇa's heart, even while living with His queens in Dvārakā, becomes overwhelmed with feelings of the pain of separation and longing for the gopīs. It is due to the Dvārakā queens' mood of reverence that their attachment to Śrī Kṛṣṇa [that He is mine] is not as strong as of the gopīs. Sometimes they also display māna; however, they cannot reproach Śrī Kṛṣṇa. It is Śrī Kṛṣṇa who sometimes reproaches them. With the fear in their minds that Śrī Kṛṣṇa may disown them, they, on being reproached by Him, very soon relinquish their māna. However, in the case of the

gopīs, many times Śrī Kṛṣṇa is unable to break their *māna*, even by persistent humble requests and solicitations, going so far as to fall at their feet; so how can one think of Śrī Kṛṣṇa reproaching the *gopīs*? Therefore, it is the love of the *gopīs* that is described in this verse and not of the queens of Dvārakā.

VERSES 27-28

এই শুদ্ধভক্তি লঞা করিমু অবতার ।
করিব বিবিধবিধ অদ্ভুত বিহার ॥ ২৭ ॥
বৈকুণ্ঠাদ্যে নাহি যে যে লীলার প্রচার ।
সে সে লীলা করিব যাতে মোর চমৎকার ॥ ২৮ ॥

*ei śuddha-bhakti lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra*

*vaikuṇṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba yāte mora camatkāra*

Translation: With this pure *bhakti* I shall descend and perform wonderful *līlās*, those which are not known even in Vaikuṇṭha, Ayodhyā, Dvārakā, and Mathurā. I shall manifest pastimes of the kind that even I Myself become amazed.

VERSE 29

মো-বিষয়ে গোপীগণের উপপত্তি-ভাবে ।
যোগমায়া করিবেক আপনপ্রভাবে ॥ ২৯ ॥
*mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve*

Translation: With the influence of *yoga-māyā*, the *gopīs* will be inspired to manifest their paramour sentiments towards Me.

Anubhāṣya: The astonishment of *svayam-rūpa* Śrī Kṛṣṇa in ever-newer forms is not present in the variegated pastimes of Bhagavān as seen in the Vaikuṇṭha planets, beyond *māyā*. Śrī Kṛṣṇa desired to exhibit

the exalted pastimes that He performs for His personal pleasure in Goloka, which is situated above the Vaikuṇṭha planets, in front of devotees with the mood of opulence, in this material world. It is natural that the *āśraya* have reverence towards the *viṣaya*; so *āśraya* (*gopīs*) have feelings of reverence towards their husbands. However, cheating and abandoning their husbands by the *gopīs*, being controlled by their love for Śrī Kṛṣṇa, attracted by His sweetness devoid of opulence, and their endeavor to serve Him as a paramour is being accomplished by *yogamāyā*. Such influence of the transcendental *māyā* is a subject unknown even to Śrī Kṛṣṇa; this is possible only by the embodiment of His mercy, *yogamāyā*.

Amṛtānukaṇā: Perception in Goloka is purely spiritual, and there is not the slightest tinge of material vision. To nourish *rasa* there, the *cit-śakti* has manifested varieties of *bhāva* in many places, and amongst them, there is one spiritual conception known as *abhimāna*. For instance, Kṛṣṇa has no beginning and no birth in Goloka, but to assist the *līlā*, there the *vātsalya-rasa* is personified by the conception (*abhimāna*) in the spiritual existence of fatherhood and motherhood, in the forms of Nanda and Yaśodā. Again, wonderful varieties of *śṛṅgāra-rasa*, such as separation (*vipralambha*) and meeting (*sambhoga*), exist in this conception. Although the actual situation in *parakīya-bhāva* is *śuddha-svakīya*, the self-conceptions (*abhimāna*) of the paramour beloved (*parakīya*) and paramour lover (*upapati*) are eternally present in it. All these self-conceptions are completely convincing in *prakata* Vraja, for they are exhibited in a gross outward form by the potency of *yogamāyā*. For example, in Vraja, Yaśodā labors to give birth to Śrī

Kṛṣṇa in her maternity room, and the *nitya-siddha-gopīs* have a *parakīya-abhimāna* that arises from their marriages to husbands such as Abhimanyu and Govardhana – all these are visible in Vraja in very tangible forms, which are managed by *yogamāyā* from the exceedingly subtle, original reality. There is not even the slightest trace of falsity in Vraja, and it resembles Goloka in all respects.

Śuddha-svakīyatva, the pure conjugal mood, reigns splendidly in *Vaikuṇṭha*. The qualities of *svakīya* and *parakīya* exist as inconceivably different and non-different in Goloka. Just see, this subject is so astounding. In Vraja, *parakīya-bhāva* appears in tangible form like an affair with another's wife, but actually, there is no adultery because the young *gopīs* are Śrī Kṛṣṇa's own *śakti*. Śrī Kṛṣṇa is united with them from the beginning of time; therefore, their fundamental quality is actually perfect faithfulness to their husband (*svakīyatva*) and the status of being married (*dāmpatyā*). The *gopas* such as Abhimanyu are special *avatāras* of their respective conceptions in Goloka. They become husbands to nourish Kṛṣṇa's *līlā* and to make Him the leader of *vilāsa* (pastimes) on the stage of Vraja, in the mood of an *upapati*. In Goloka, which is far beyond the material world, *rasa* is nourished only by this conception. Within the material universe in Gokula, all the conceptions manifest their individual existences and assume bodies by *yogamāyā*'s influence, in order to create the experience of being married, and then transgress the codes of marital conduct. All this is accomplished by the actions of *yogamāyā*.” – (Jaiva Dharma)

VERSE 30

আমিহ না জানি তাহা, না জানে গোপীগণ ।
দুঁহর রূপগুণে দুঁহর নিত্য হরে মন ॥৩০॥

āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duñhāra rūpa-guṇe duñhāra nitya hare mana

Translation: [Due to the influence of *yogamāyā*] Neither I nor the *gopīs*, shall know this because our hearts will always be enamored with the beauty and qualities of each other.

Anubhāṣya: On realization of the *bhāva* which Īśvara has towards his subjects (*jīvas*), the *āśraya* (*jīva*) by his own efforts cannot realize the magnificence manifested by the *viṣaya* (Īśvara). Therefore, *yogamāyā* has been glorified as the aid to the *āśraya*. Both the *viṣaya* and the *āśraya*, on the realization of their respective sentiments, are fixed in the complete understanding of each other's *bhāvas* and become mutually attracted. The *jīvas*, bound in this mundane world, cannot enter into these variegated pastimes. Until they reach that stage of *ruci*, their good fortune to realize these pastimes does not arise.

VERSE 31

ধর্ম ছাড়ি' রাগে দুঁহে করয়ে মিলন ।
কভু মিলে, কভু না মিলে,—দৈবের ঘটন ॥৩১॥

dharma chāḍi' rāge duñhe karaye milana
kabhumile, kabhunāmile,—daivera ghaṭana

Translation: Sacrificing moral and religious duties (*dharma*), our pure attachment (*anurāga*) will unite us. *Yogamāyā*'s influence will sometimes bring us together and other times separate us.

Anubhāṣya: Transgressing all moral and religious duties, overcoming all obstacles, Śrī Kṛṣṇa and the *gopīs* unite out of their spontaneous mutual attraction. Each other's thoughts act as a stimulant and cause them to forget their moral duties instantly and make them eager to meet.

To make the happiness of meeting reach its pinnacle, it is sometimes nourished by *vipralambha-rasa* (mellows of amorous love in separation). This mundane world, devoid of transcendental bliss (*ānanda*), lacks *vipralambha*; no one wants pangs of separation. However, in the transcendental world, the complete absorption in separation enriches the astonishment. The intensity of attaining the desired object becomes a little weakened during meeting. However, the eagerness to meet, while in separation, being intense, makes it more wondrous.

VERSE 32

এই সব রসনির্যাস করিব আশ্বাদ ।
এই দ্বারে করিব সব ভক্তেরে প্রসাদ ॥ ৩২ ॥

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktēre prasāda

Translation: In this manner, I shall relish the essence of all the mellows and through all these pastimes, shall shower mercy on all devotees.

VERSE 33

ব্রজের নির্মল রাগ শুনি' ভক্তগণ ।
রাগমার্গে ভজে যেন ছাড়ি' ধর্ম-কর্ম ॥ ৩৩ ॥

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārge bhaje yena chāḍi' dharma-karma

Translation: On hearing about this pure love of Vraja, the devotees will abandon all temporary religiosity and fruitive activities, and will worship Me on the path of spontaneous devotion.

Amṛta-pravāha Bhāṣya: All the pastimes that are not performed in the Vaikuṇṭhas, Goloka, and other places, I shall perform in My incarnation as Kṛṣṇa. I Myself shall become astonished by such pastimes. My internal potency, *yogamāyā*, by its

inconceivable influence, will execute My desire by awakening the *bhāva* of a paramour lover (*upapati*) in the hearts of My eternally beloved *gopīs*. Also, for the nourishment of the mellows, I shall not be able to know about this, that is, My inconceivable potency will conceal My omniscience and will produce an astounding mellow. The *gopīs*, despite being My internal potencies, will also not be able to know about it. My *gopīs* and Me, enchanted by each other's fabulous beauty and qualities, upon stealing each other's hearts, transgress the path of general religiosity, and will realize the happiness in meeting on the path of pure spontaneous devotion. Sometimes there will be meeting and sometimes there will be separation, as destiny dictates. I shall relish the essence of all these mellows and shall happily share this with the devotees. This is accomplished thus: simply by hearing about the pure love that I shall manifest in Vraja, the devotees will abandon all other religiosities and furtive activities and will worship Me in *rāga-mārga*.

Anubhāṣya: The second verse of *Manah-śikṣā*, written by Śrīla Raghunātha Dāsa Gosvāmī —

“na dharmam nādharmam
śrutigaṇa-niruktam kila kuru”

“O my dear Mind, please do not perform the routine religious activities resulting in piety (*dharma*) nor the irreligious activities resulting in sin (*adharma*) as is mentioned in the Śrutis or Vedas.”

Further, the fifth and a few other verses of ‘*Mukunda-mālā-stotra*’ written by King Kulaśekhara mention *rāga-bhakti*, which is beyond *sva-dharma* (prescribed duties) —

“nāsthā dharme na vasu-nicaye
naiva kāmopabhoge,

yad yad bhavyaṁ bhavatu bhagavan
pūrva-karmānurūpam
etat prārthyam mama bahumataṁ
janma-janmāntare 'pi,
tvat-pādāmbho-ruha-yuga-gatā
niścalā bhaktir astu”

“O Lord! I have no attachment to religiosity, I do not hanker to rule the whole Earth, nor do I desire gratification of my senses. Let these rewards come and go in accordance with my past deeds. Even if I have to continue to take birth after birth, my only desire is to render unflinching devotional service unto Your lotus feet.”

Śrīmad Bhāgavatam (11/11/32) —

“ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ”

“Best among saintly persons is one who perfectly understands that the general religious duties, prescribed by Me in various Vedic scriptures, possess favorable qualities that purify the performer, and the neglect of which constitutes discrepancy. Thus, he renounces all such ordinary religious duties, considering them as hindrances in remembering, and worships Me exclusively.”

Amṛtānukāṇikā: Śrī Kṛṣṇa is most affectionate towards His devotees. With the objective of making all those *jāta-prema-bhaktas*, who have attained the perfection of their *sādhana* in their existing body, enter into the *nitya-līlā*, He arranges their birth in the house of *gopas* during His *prakāṣa-līlā*. It is then that they attain the qualification to enter into the *nitya-līlā* by following the *nitya-siddha* associates. It is through *prakāṣa-līlā*

alone that the *sādhana-siddha* devotees enter into the *nitya-līlā*. The *sādhaka-bhaktas* advance on the path of perfection by listening to and narrating all the pastimes that Śrī Kṛṣṇa performs during His *prakāṣa-līlā*, in this material world. Śrī Kṛṣṇa, by appearing in this world, gratifies fortunate *sādhaka-bhaktas* by giving them His *darśana*. Therefore, the *prakāṣa-līlā* is also for the gratification of the *sādhaka-bhaktas*. Further, those who want to practice devotional service but are not able to decide upon the *sādhya-sādhana* (objective and path to attain that objective) are unable to follow a particular designated path. Upon hearing the unparalleled sweetness of Śrī Kṛṣṇa's *prakāṣa-līlā*, either from the scriptures or great personalities, they abandon other paths and are greatly attracted towards worship of Kṛṣṇa's sweet Vraja pastimes. Thus, the *prakāṣa-līlā* also serves to satisfy those who want to become devotees. Further, even the general people who are attached to sense gratification can know the futility of sense gratification and become attracted to *rāgānugā-bhakti* (spontaneous devotional service). Thus, even for those attached to sense gratification, Śrī Kṛṣṇa's infinite mercy is exhibited during His *prakāṣa-līlā*.

ONLY THOSE LIBERATED BEINGS, WHO HAVE ATTAINED PERFECTION THROUGH THE PATH OF SPONTANEOUS DEVOTIONAL SERVICE ARE ELIGIBLE TO HEAR RĀSA-LĪLĀ —

ŚRĪMAD BHĀGAVATAM (10/33/36) —

VERSE 34

অনুগ্রহায় ভক্তানাং
মানুষং দেহমশ্রিতঃ ।
ভজতে তাদৃশীঃ ক্রীড়া
যাঃ শ্রুত্বা তৎপরো ভবেৎ ॥ ৩৪ ॥

*anugrahāya bhaktānām
mānuṣaṁ deham āsritaḥ
bhajate tādr̥śiḥ kṛiḍā
yāḥ śrutvā tat-paro bhavet*

Translation: In order to bestow mercy upon the devotees as well as the conditioned souls, Bhagavān Śrī Kṛṣṇa manifests His human-like form and performs such extraordinary pastimes (*rāsa-līlā*) that anyone who hears about them becomes exclusively devoted to Him.

Amṛta-pravāha Bhāṣya: In order to bestow mercy on the devotees, Bhagavān appeared in human form and manifested His *rāsa-līlā*. The qualified devotees on listening to this pastime will take shelter of and worship that pastime; that is, they will become engaged in His service.

Anubhāṣya: While answering the question asked by King Parīkṣit in relation to the reality and aim of the *parakīyā-vihāra* pastime of Śrī Kṛṣṇa (wherein Śrī Kṛṣṇa is enjoying Himself with His girlfriends), Śrī Śukadeva Gosvāmī says –

*bhaktānām (rasa-bhed-āvasthitānām
harijanānām) anugrahāya (kṛpā-vitaranāya)
mānuṣaṁ deham (narocitaṁ param aprākṛta-
śarīram) āsritaḥ (dadhat) tādr̥śiḥ kṛiḍāḥ bhajate
(karoti), yāḥ (kṛiḍāḥ līlāḥ) śrutvā (anyo'pi janāḥ
bhagavati śraddhānvito bhūtvā) tatparaḥ (kṛṣṇa-
sevā-parāyaṇaḥ) bhavet.*

ŚLOKA BHĀVĀNUVĀDA:

In order to shower mercy on the various devotees in different *rasas*, Śrī Kṛṣṇa appears in His transcendental human-like form and performs transcendental pastimes. By listening to these pastimes others also develop faith in Bhagavān and take up service to Him.

VERSE 35

‘ভবেৎ’ ক্রিয়া বিধিলিঙ, সেই ইহা কয় ।
কর্তব্য অবশ্য এই, অন্যথা প্রত্যবায় ॥ ৩৫ ॥

*‘bhavet’ kriyā vidhiliṅ, sei ihā kaya
kartavya avaśya ei, anyathā pratyavāya*

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

Amṛta-pravāha Bhāṣya: The mood in which the verb ‘bhavet’ is used in the above verse is imperative. Thus, it is definitely an obligatory duty; else non-compliance constitutes an offense.

Anubhāṣya: The various expansions of Śrī Bhagavān, who performs innumerable pastimes, eternally reside in Vaikuṇṭha. This *devi-dhāma* (material world) is but a perverted reflection of Goloka-Vaikuṇṭha. Thus, one can witness variegation even in this material world like Goloka-Vaikuṇṭha. However, it is not eternal but fragmented, insignificant, inauspicious, and changeable under the domination of time. The various manifestations of the *viśaya-vigraha* (Bhagavān) are eternally present to receive the service of different dependent (*āśrita*) *jīvas* in their constitutional position. *Viśuddha-sattva* is eternally present in Vaikuṇṭha and the *sattva* in the material world is part of the material modes, that is, mixed with the modes of passion and ignorance. Through the realization of the eternal mutual connection between the *viśaya* and *āśraya*, there is an eternal presence of the variegated pastimes. Thus, from the point of view of the usefulness for the *āśraya*, this statement – “The human form of life is the basis of worship” – stands true. It is therefore said that the human form of life is the most useful among all the other species of life in this material world.

The *jīvas*, belonging to the *āśraya* category, while living in this material world attain the qualification to serve their respective object of worship (*viṣaya*). Śrī Bhagavān, apart from His human-like form, also has many other non-human forms (Matsya, Kūrma, Varāha, and others). The variegated pastimes of the object of worship manifest according to the revival of the constitutional position of the *jīva*.

From the point of view of the usefulness of the variegated pastimes, it is seen that the human-like form of Śrī Bhagavān bestows the highest mercy upon the devotees dependent on the eternal pastimes. Great personalities become enthusiastic to perform their respective service to the object of worship when such pastimes manifest in this mundane world. Hearing the description of the realization of the object of worship in the advanced stage of devotional service helps the *jīva* immensely in attaining its constitutional form (*svarūpa*). One who has developed the taste towards the highest *rasa* (mellows) which manifests by the mixing of the *madhura-rati*, the highest from amongst the five types of *sthāyī-bhāvas*, and the ingredients, is alone qualified to attain it. In order to facilitate the awakening of that *rati*, Bhagavān manifests the pastimes of Rāma and other human-like forms, instead of Matsya-Kūrma-Varāha and other non-human forms, in this material world. Further, the astonishment of the *rasa* which is not very strongly present in the human-like pastimes of Rāma, that *parakīyā madhura-rati*, even though beyond the material intelligence of the *jīva* and being extremely rare from the point of view of gradation of opulence and sweetness, manifests incomparable, forever new astonishments.

Sahajiyās, those with material intelligence only, do not understand the transcendental pastimes of Śrī Rādhā-Kṛṣṇa, and superficially imitate those pastimes and indulge in debauchery. Such debauchery does not match the intended variegated pastimes of Goloka, which is made of *viśuddha-sattva*. In fact, such activities contaminate their hearts and lower them into sense-gratification. Everyone is engaged in serving Adhokṣaja in transcendental pastimes. The material *sahajiyās* do not understand this. They consider Śrī Kṛṣṇa's service as a means for sense gratification and become deluded. The pastimes of the Lord in this material world are not an area of some mundane *sahajiyās*, that is, they have no rights in this. The *līlās* like Śrī Kṛṣṇa's *rāsa-līlā* are accomplished by *yogamāyā* and are not reflected as it is in material contemplation. The *sahajiyās* consider Śrī Kṛṣṇa's pastimes under the category of means for temporary sense gratification. They take the perverted meaning of '*tatparatvena nirmalam*' and '*tatparo bhavet*' verses and commit a mistake by taking the transcendental truth as material truth. They absorb themselves into sense gratification deluded by the meaning of the words '*tādṛśī kṛīḍā*', however, the primary meaning of the word '*tādṛśī*' is transcendental *rati*. The ignorant *jīvas*, who are averse to Hari, do not understand the transcendental pastime and with their mundane intelligence, being frenzied by sense gratification, completely pervert the real meaning of this verse. It is only due to the presence of illusion regarding the stages of *sādhana* and *siddhi*, that is, considering oneself to be *siddha* while being at the *sādhaka* stage, that a *jīva* becomes a material *sahajiyā*.

On seeing the usage of the word '*bhavet*' in the imperative mood, without

contemplating on the qualification, one should not understand this *rāgānugā-mārga*, which is attained only by *ruci*, as the valid path of sense gratifiers with *anarthas*. There is a consideration of the moral and immoral duties in this material world. There is, however, no such rule in Goloka-Vṛndāvana. There all the *jīvas*, the dependents on the path of deep love, enchanted by greed, search for mellows of Śrī Kṛṣṇa's love.

If someone is indifferent to the eternal and essential, worshipable highest *madhura-bhāva* manifested in this material world, then definitely one will abandon service to the Lord and will fall into material debauchery. On not being devoted to *madhura-rati*, undoubtedly, one's propensity for mundane gratification, contrary to *madhura-rati*, shall be strengthened. Similarly, becoming averse to Śrī Kṛṣṇa's service in *vātsalya-rati*, those with the proclivity of sense gratification shall fall for the attachment of a temporary material son. Similarly, not considering Śrī Kṛṣṇa as the only friend, the *jīva* will fall for the temporary friends, absorbed in sense gratification. In this manner becoming averse to the Lord, the *jīva* will become indifferent towards Śrī Kṛṣṇa's service and by continuing to serve the ever-hankering senses of this material body will be deluded about his *svarūpa*. Similarly, on not having unbiased intelligence towards Śrī Kṛṣṇa, the *jīva* on being averse to Śrī Kṛṣṇa will become indifferent to the material world, that is, he will become a *nirviśeṣvādī* by becoming a slave to the desire for liberation or *nirvāṇa*, such as the one who becomes like a stone on merging with *brahma*. Only those who would be indifferent to entering the pastimes of Śrī Kṛṣṇa will have an attraction towards sense-enjoyment. As

a result, the *aupādhika-asmitā* (egotism or delusion of thinking in terms of 'I' and 'mine') will be augmented and implicate him in the network of virtuous and sinful activities, thus depriving him of achieving his highest welfare.

Amṛtānukaṇikā: 'Tatparaḥ' – *Bhagavat-parāyaṇa* (one who takes shelter of Bhagavān) or *līla-parāyaṇa* (one who takes shelter of the pastimes). *Parāyaṇa* – *para* (exalted) + *ayana* (shelter); it means superior shelter. Therefore 'tatparaḥ' does not mean getting involved in performing the *līlā* themselves. The *jīva* can never get involved in performing the pastimes of Bhagavān himself because the *jīva* is not Bhagavān. Bhagavān performs His pastimes with His internal potency. However, the performance of pastimes with Bhagavān's internal potency is not possible by the *jīva*. Further, the word 'tatparaḥ' also does not mean 'to engage in imitating the pastimes', because the imitation of the Lord's pastimes by the *jīva* is prohibited. In *Śrīmad Bhāgavatam* (10/33/31), Śrī Śukadeva while narrating *rāsa-līlā* said —

“naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād
yathā rudro 'bdhi-jaṁ viṣam”

“Those who are incompetent should not even think of imitating the activities of powerful controllers. If some foolish person does so, he brings destruction upon himself. Rudra drank the *halāhala* poison emanated from the ocean but if anyone else tries to do this, he will be burnt to ashes.”

If someone says – following the above process to prove the exaltedness of the *parakīyā-prema* (deep affection

towards the paramour) and *aupapatya-rasa* (mellows of the paramour conjugal lover) would bring great misfortune to all rather than welfare, and their fortune for this world and beyond shall be destroyed. The following is stated in *Ujjvala-nīlamanī* (3/24) to address this doubt –

“*varṭitavyam śam icchadbhir
bhaktavan na tu kṛṣṇavat
Ity evam bhakti-śāstrāṇām
tātparyasya vinirṇayaḥ*”

“For one’s welfare one must follow the conduct of devotees and not Śrī Kṛṣṇa’s. This is the conclusive purport of all the *bhakti* scriptures.”

In a commentary on this verse, Śrī Jīva Gosvāmī states – “When the mood of Śrī Kṛṣṇa even in other *rasas* is not to be imitated, then what to speak of *śṛṅgāra-rasa*.” Imitation of Śrī Kṛṣṇa’s behavior has been prohibited and the process to follow the behavior of the devotees has been approved. This means that the conduct exhibited by the Vaiṣṇavas should be followed. Now, there can be a doubt about whose behavior one should follow, for there are two types of devotees – *siddha* and *sādhaka*. Addressing this doubt it is said that one must follow the *sādhakas* and not the *siddhas*. Many times the behavior of the *siddhas*, who are controlled by deep love and are absorbed in the pastimes, looks similar to Śrī Kṛṣṇa’s behavior, just as during the *rāsa-līlā* pastime the *gopīs* started imitating Śrī Kṛṣṇa’s behavior when He disappeared from the dancing arena.

Further, even the behavior of *sādhakas* at all times is not worth following. This is because one may come across some *sādhakas* who are unrighteous, as suggested in a statement of the Lord (*Gītā* 9/30) ‘*api cet sudurācāro bhajate mām ananya-bhāk*’.

This means that sometimes amongst the *sādhakas*, who have exclusive devotion to Śrī Kṛṣṇa, someone may be seen engaged in abominable acts like stealing other’s money, and associating with other women; this reprehensible behavior is not to be imitated. Does that mean that both the *sādhakas* and *siddhas* are not to be followed? No, this is not the case. The *ācāryas* after due contemplation have established the principle that all the devotees who follow the rules of the *bhakti* scriptures, their behavior as approved by the scriptures, should be followed.

Here another question may arise: Śrī Kṛṣṇa in *Gītā* says – ‘Whatever behavior a great personality practices, common people follow.’ And ‘there is nothing in the three worlds that I cannot attain. However, if I ever failed to vigilantly engage in My duty, common people would certainly follow My example in all respects, then everyone would become degraded. Therefore, for the benefit of the people, performing prescribed duties without attachment is appropriate.’ From the above statements, it is understood that the behavior of Śrī Kṛṣṇa is to be imitated. Why then is His behavior not to be imitated when He is performing prescribed duties for establishing the ideals? The answer to this is – it is important to deliberate upon the type of prescribed duty that Śrī Kṛṣṇa is talking about. Out of fear of killing his relatives, Arjuna did not want to fight. In the second chapter of *Bhagavad-gītā*, Śrī Kṛṣṇa told Arjuna that he is a *kṣatriya* (warrior), he should follow his prescribed duty, and that killing his relatives in the righteous war is not a sin. The same thing has been said in the third chapter (verse 35) differently. Here also, following one’s prescribed duty or *varṇāśrama-dharma* has been prescribed. *Śrīmad Bhāgavatam* asserts that until one

reaches the stage of detachment from worldly objects or till one develops faith in the *bhagavad-katha* (pastimes of the Lord), one should perform one's prescribed duties. Upon the development of detachment from worldly objects, people will adhere to the path of knowledge (*jñāna-mārga*) and after that, on development of interest in the Lord's pastimes, they will adhere to *bhakti-mārga* (path of devotional service). By performing one's prescribed duty without attachment there is a possibility of purification of the heart, and with the heart's purification and some good fortune, there may arise interest in following the path of *bhakti*. In *Gītā* (3/17) it is said –

“yas tv ātma-ratir eva syād
ātma trptaś ca mānavaḥ
ātmany eva ca santuṣṭaś
tasya kāryam na vidyate”

“A person who delights in the self, and remains content and fully satisfied in the self, has no duty to perform.” However, people will not understand his inner state and will follow his external behavior. It is for this reason that the *ātmārāmas* (those who delight in themselves) also perform prescribed duties for the benefit of people in general.

Śrī Kṛṣṇa's birth and activities are transcendental, He is unborn and still takes birth. His birth is not a result of any past *karmas*; in fact, He takes birth out of His own will. He, by nature, does not come under *varṇāśrama-dharma*, therefore the duties prescribed therein do not apply to Him. The duties prescribed under the *varṇāśrama-dharma* are for the purification of the conditioned souls and society's benefit. These are not for Śrī Kṛṣṇa. Still, when Śrī Kṛṣṇa manifests Himself for performing His human pastimes, He

appears in a *kṣatriya* family and performs the role of a householder. Therefore, the activities that Śrī Kṛṣṇa is seen performing, such as *homa* (fire sacrifice) or *pañcasūnā-yajña*, *sandhyā-vandana*, are only for setting an ideal and instructing people in general. It is all these duties and not blissful pastimes with His devotees, that He has described in the second and third chapters of *Gītā*. But in the verse like ‘*anugrahāya bhaktānām*,’ His pastimes have been described. He is *rasika-śekhara*, He Himself feels blissful when, through pastimes, He enjoys exchanges with His *premi-bhaktas* and bestows happiness on His devotees too. The *jīva*'s constitutional position is that of Śrī Kṛṣṇa's servant; therefore, in order to revive the mood of service in the heart, the *jīva*'s only duty is performing of *sādhana-bhakti*, like *śravaṇa-kīrtana*. There is no possibility of reviving the mood to serve Śrī Kṛṣṇa by doing anything contrary. By imitating the pastimes of Śrī Kṛṣṇa, one will only accumulate *aparādhas* (offenses), especially, because no scripture mentions the imitation of the pastimes as a limb of *sādhana-bhakti*. Therefore, there is no possibility of attaining any mercy from Bhakti-devi by imitating the pastimes; in fact, one would commit offenses as a result of violating the scriptural injunctions. The glories of hearing *kṛṣṇa-kathā* are described everywhere in *Śrīmad Bhāgavatam* and other scriptures, and there is no mention of pastime imitation anywhere.

THE PRIMARY REASON FOR THE APPEARANCE OF ŚRĪ GAURA IS TO PREACH RĀGAMAYĪ BHAKTI —

VERSE 36

এই বাঞ্ছা যৈছে কৃষ্ণপ্রাকট্য-কারণ ।
অসুরসংহার—আনুষঙ্গ প্রয়োজন ॥৩৬॥

ei vāñchā yaiche kṛṣṇa-prākṭya-kāraṇa
asura-saṁhāra — ānuṣaṅga prayojana

ESTABLISHING DHARMA, ETC., IS NOT THE PRIMARY REASON FOR THE MANIFESTATION OF SVAYAM-RŪPA ŚRĪ KṚṢṆA AND ŚRĪ GAURA —

VERSE 37

এই মত চৈতন্য-কৃষ্ণ পূর্ণ ভগবান্ ।
যুগধর্মপ্রবর্তন নহে তাঁর কাম ॥ ৩৭ ॥
ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāra kāma

Translation: Just as the desires of relishing the essence of mellows and preaching *rāga-mārga-bhakti* are the fundamental reasons for Śrī Kṛṣṇa's appearance, and annihilation of demons is just an incidental necessity, similarly, Śrī Kṛṣṇa Caitanya is Svayam Bhagavān and establishing the *yuga-dharma*, *nāma-saṅkīrtana*, is just incidental.

THE MERGING OF THE FOUNTAINHEAD WITH HIS PORTION YUGĀVATĀRA —

VERSE 38

কোন কারণে যবে হৈল অবতারে মন ।
যুগধর্মকাল হৈল সে কালে মিলন ॥ ৩৮ ॥
kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana

Translation: When Svayam Bhagavān Śrī Caitanya Mahāprabhu desired to appear, for whatever reason, the time for establishing the *yuga-dharma* merged with the time of His appearance.

ON APPEARANCE DUE TO INTERNAL AND EXTERNAL REASONS — PREACHING THROUGH PERSONAL CONDUCT —

VERSES 39-40

দুই হেতু অবতরি' লঞা ভক্তগণ ।
আপনে আস্বাদে প্রেম-নাম-সঙ্কীৰ্তন ॥ ৩৯ ॥
সেই দ্বারে আচণ্ডালে কীৰ্তন সঞ্চারে ।
নাম-প্রেমমালা গাঁথি পরাইল সংসারে ॥ ৪০ ॥

dui hetu avatari' laṇā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkīrtana

sei dvāre ācaṇḍāle kīrtana saṅcāre
nāma-prema-mālā gāṁthi parāila saṁsāre

Translation: Svayam Bhagavān appeared with His devotees for two reasons, external and internal, and tasted the nectar of *prema* and *nāma-saṅkīrtana* with them. Thus, He propagated *kīrtana* even among the low and fallen persons like *caṇḍālas* (outcasts) and bestowed *prema* on them. He wove the wreath of the holy name and *prema*, and garlanded the entire material world with it.

Amṛta-pravāha Bhāṣya: Just as in Śrī Kṛṣṇa's incarnation, Śrī Kṛṣṇa had appeared for the above-mentioned desires and that annihilation of the demons was not His primary reason but the secondary reason, similarly in Gaura's incarnation Śrī Kṛṣṇa Caitanya is the Absolute Bhagavān. Establishing the *yuga-dharma* of *nāma-saṅkīrtana* was not His own work, but when the complete Bhagavān desired to appear for a confidential reason, with the series of events, the time for the *yuga-dharma* appeared right then. Therefore, Śrī Gaurāṅga Mahāprabhu's confidential reason and the external reason for promulgating the *yuga-dharma* are the two reasons for His appearance. He relished *prema* and *nāma-saṅkīrtana* with devotees on His appearance.

VERSE 41

এইমত ভক্তভাব করি' অঙ্গীকার ।
আপনি আচরি' ভক্তি করিল প্রচার ॥ ৪১ ॥

ei-mata bhakta-bhāva kari' aṅgikāra
āpani ācari' bhakti karila pracāra

Translation: In this manner, He assumed the *bhāvas* of a *bhakta* and preached *bhakti* while practicing it Himself.

Anubhāṣya: In order to reveal His munificent pastimes, Śrī Kṛṣṇa manifested His eternal Gaura-līlā in this material world. Śrī Kṛṣṇa's *bhakta-bhāva* (mood of a devotee) is the miraculousness of His eternal Gaura-līlā. By manifesting His eternal Gaura-līlā in this mundane world, *svayam-rūpa* Śrī Kṛṣṇa facilitated the *jīva* with service of the object of worship, Śrī Kṛṣṇa. The followers of wanton mundane *sahajiyā* communities do not have real knowledge of the *svarūpa* of transcendental *vipralambha*. They refute the reason for which Śrī Gaurasundara accepted the mood of a devotee and illegitimately address Him as *sambhoga-vigraha* 'nāgara' (hero), and adorn themselves with imaginary names like "Nadīya-nagari" (damsel of Nadīya) or "Gaura-nagari" (heroine of Gaurasundara). In this manner, performing misdeeds and abandoning the *bhāvas* of the devotees (*āśraya* category) of eternal *vipralambha-rasa*, they are never able to satisfy *svayam-rūpa* Śrī Kṛṣṇa. *Svayam-rūpa* Śrī Gaura, instead of bestowing mercy on all those *sahajiyās* engrossed in material sense gratification, abandons them from far away. Their endeavor to destroy *kṛṣṇa-bhakti* in the mood of *vipralambha-rasa*, with the conception of eternal *sambhoga* (meeting) pastimes of Śrī Kṛṣṇa, is nothing but enmity towards Śrī Gaurasundara.

Amṛtānukanikā: The distinctive feature of Śrī Kṛṣṇa's most munificent incarnation as Gaura is that He Himself has appeared in this mundane world to give instructions for His devotional service not just to ordinary people but to sinners as well. This time Bhagavān is not saying "*mām ekaṁ śaraṇaṁ vraja*" (surrender unto Me), as He did in Dvāpara-yuga. In fact, He Himself, by holding one's hand, in order to instruct, as

to how one can take shelter of Bhagavān, through His inconceivable potency, has appeared in the position of a devotee. Some people may argue that Śrī Caitanyadeva's conduct as a devotee acting like a madman is beyond ordinary people. In this context, they put forward the examples describing the exhibition of the mood of the incarnation of Śrī Caitanyadeva as Śrī Nṛsimha and Śrī Varāha, but this is not correct. It is because the mood exhibited by Śrī Mahāprabhu as the Śrī Nṛsimha or Śrī Varāha incarnations is not the mood of a devotee. It is the pastime of Śrī Gaura-nārāyaṇa's manifestation of His opulence. No one in a devotee's mood would ever have a conception of being a *viṣṇu-tattva* like Śrī Kṛṣṇa, Śrī Nṛsimha, Śrī Varāha, and Śrī Rāma. In a devotee, there is no conception other than that of being the servant or the servant's servant of Viṣṇu. "*naitat samācarejjātu manasāpi hyaniśvaraḥ*" (Śrīmad Bhāgavatam 10/33/30) – a *jīva* should not even imagine becoming *brahma*, because the *jīva* belongs to the controlled or dependent category. If out of foolishness, some consider themselves controllers, they are sure to be destroyed. The pastimes such as the *rāsa-līlā* of the Absolute Enjoyer Śrī Kṛṣṇa, the pastimes of drinking Vāruṇī (*madya-pāna*) of Śrī Baladeva, the pastime of marrying the sixteen thousand queens and other pastimes of Dvārakādhīśa (king of Dvārakā) are not to be imitated by the *jīva*, who belongs to the one to be enjoyed and dependent category. However, Śrī Kṛṣṇa and Śrī Baladeva set the precedent for learning the Vedas and serving the spiritual master, for instructing the general public, by staying at the *āśrama* of Sāndipani-muni; if one, by applying the above-mentioned verse, is disinclined to follow Śrī Rāma-Kṛṣṇa, then it would just be termed as one's misfortune.

The pastimes Śrī Bhagavān performed for instructing ordinary people should always be followed. If the *jīva* filled with *anarthas*, desires to be the master (husband) of a woman, like Bhagavān Śrī Gaurasundara or Śrī Nityānanda, and enjoys garlands, sandalwood, betel nut, etc., he will fall in the ocean of grave offense. However, if one does not follow the ideals set by the instructors of the common people, Śrī Gaura-Nityānanda, of practicing and preaching the service to Viṣṇu and Vaiṣṇavas and the constant search for Śrī Kṛṣṇa from their heart and soul, then even being on the bank of the Ganges of Śrī Gaurasundara's causeless mercy, one will be deluded by the mirage of *māyā* – it should be understood like this.

ŚRĪ KṚṢṆA'S PLEASURE IS THE ONLY DESIRABLE OBJECT BY ĀŚRAYA CATEGORY OF ALL THE FOUR RASAS OTHER THAN ŚĀNTA RASA —

VERSE 42

দাস্য, সখ্য, বাৎসল্য, আর যে শৃঙ্গার ।
চারি প্রেম, চতুর্বিধ ভক্তই আধার ॥ ৪২ ॥

dāsya, sakhya, vātsalya, āra ye śṛṅgāra
cāri prema, catur-vidha bhakta-i ādhāra

ALL THE DEVOTEES CONSIDER THEIR RASA AS THE HIGHEST —

VERSE 43

নিজ নিজ ভাব সবে শ্রেষ্ঠ করি' মানে ।
নিজভাবে করে কৃষ্ণসুখ-আস্বাদনে ॥ ৪৩ ॥

nija nija bhāva sabe śreṣṭha kari' māne
nija-bhāve kare kṛṣṇa-sukha-āsvādane

FROM A NEUTRAL POINT OF VIEW, THE HAPPINESS GIVEN TO ŚRĪ KṚṢṆA IS SEEN MOST IN THE TRANSCENDENTAL MADHURA-RASA, FOR IN IT ARE PRESENT ALL THE OTHER RASAS —

VERSE 44

তটস্থ হইয়া হৃদি বিচার যদি করি ।
সব রস হৈতে শৃঙ্গারে অধিক মাধুরী ॥ ৪৪ ॥

atastha ha-iyā hṛdi vicāra yadi kari
saba rasa haite śṛṅgāre adhika mādhuri

Translation: There are four types of *rasas* – *dāsya*, *sakhya*, *vātsalya*, and *madhura*. The four types of devotees are the foundation of *prema* in these *rasas*. All the devotees consider their sentiments as the highest and through their sentiments, serve Śrī Kṛṣṇa and feel happy in Śrī Kṛṣṇa's happiness. However, if one is to compare the sentiments in an impartial mood, it is found that sweetness is greatest in *śṛṅgāra-rasa* (*madhura-rasa*).

Amṛta-pravāha Bhāṣya: Each of these four types of devotees – those in *dāsya*, *sakhya*, *vātsalya*, and *madhura* – feel that they relish the happiness of Śrī Kṛṣṇa the most. However, on being neutral, when seen in an impartial mood, one will have to accept that *śṛṅgāra-rasa* (*madhura-rasa*) is superior to the other three *rasas* in sweetness.

PROGRESSIVELY HIGHER RELISHING OF THE HAPPINESS OF ŚRĪ KṚṢṆA – FROM DĀSYA TO SAKHYA TO VĀTSALYA TO MADHURA RASA —

BHAKTI-RASĀMṚTA-SINDHU 2/5/38 —

VERSE 45

যথোত্তরমসৌ স্বাদবিশেষোল্লাসময্যপি ।
রতির্বাসনয়া স্বাদী ভাসতে কাপি কস্যচিৎ ॥ ৪৫ ॥

yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kapi kasyacit

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

Amṛta-pravāha Bhāṣya: *Rati* progressively becomes increasingly tasteful. The same *rati* in a particular stage, through a gradual

succession of desire, manifests itself as the most relishable *madhura-rasa*.

Anubhāṣya:

*asau ratih yathottaram (uttarottara-krameṇa)
svāda-viśeṣollāsa-mayī (madhura-viśeṣasya
ādhikyavati) api vāsanayā (vāsanā-bhedena) kā
api (ratih) kasyacit (bhaktasya) svādvī bhāṣate.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

MADHURA-RASA HAS TWO DIVISIONS – SVAKĪYĀ AND
PARAKĪYĀ —

VERSE 46

অতএব মধুর রস কহি তার নাম ।
স্বকীয়া-পরকীয়া-রূপে দ্বিবিধ সংস্থান ॥৪৬॥

*ataeva madhura rasa kahi tāra nāma
svakīyā-parakīyā-rūpe dvi-vidha saṁsthāna*

Translation: Therefore, it is called *madhura-rasa*. It is of two types, the first *svakīyā*, and the second *parakīyā*.

Anubhāṣya: Śrīla Rūpa Gosvāmī in *Ujjvala-nīlamanī* has given the following definitions of *svakīyā* and *parakīyā*.

(*Svakīyā kṛṣṇa-vallabhā*) —

“kara-grāha vidhim prāptāḥ
patyur ādeśa tat parāḥ
pātivratyād avicalāḥ
svakīyāḥ kathitā iha”

“A woman whose hand is accepted by her husband in marriage in accordance with Vedic customs, who is totally devoted to obeying the instructions of her husband, and never deviates from the religious principles of a virtuous wife is known as a ‘*svakīyā*’ woman in *rasa* scriptures.”

(*Parakīyā-kṛṣṇa-vallabhā*) —

“rāgeṇaivārpitātmāno loka-yugmānapekṣiṇā
dharmenāsvikṛtā yās tu parakīyā bhavanti tāḥ”

“A woman who, on getting attracted to the love of a man (who is not her husband) and offering herself to that person, even knowing that such relationship is against religious principles, without caring about the inconvenience resulting from such relationship in this world or beyond, is known as a ‘*parakīyā*’ woman.”

Amṛtānukaṇikā: Amongst all the transcendental mellows the *madhura-rasa* of Śrī Kṛṣṇa is immeasurable, unique, and unparalleled. However, there are two immeasurable qualities of Śrī Kṛṣṇa that are of great benefit to the *jīva*. First, His Absolute power and second, His sovereign desire. Due to the influence of His absolute powers, He can very effortlessly bring immeasurable and unparalleled Truth into this material world. With the influence of His sovereign desire, He desires to manifest His most exalted Truth in this insignificant material world. All these exalted Truths, though completely untouched by the despicableness and insignificance of this material world, are manifested to the devotees whose eyes are smeared with the ointment of love, and become the object of their transcendental *darśana*.

The culmination of the good fortune especially of the *jīvas* of Kali-yuga, cannot be described completely. It is because the embodiment of the sweetness Himself, Śrī Kṛṣṇa, in order to distribute the mellows of His unprecedented pastimes, has manifested as the embodiment of munificence. Further, the path of the good fortune of the *jīvas* were paved with such ease that the *viṣaya* Himself (Śrī Kṛṣṇa) took the sentiments of the greatest *āśraya* (Śrī Rādhā) and became the teacher.

There are two *tattvas*: ‘*ātma*’ and ‘*para*’. The *dharma* of being fixed in

one's self is *ātmārāmatā*. It does not require any separate *rasa*. However, in *parārāmatā* (enjoying with others) there is a requirement for many different types of separate facilitators for the variegatedness and progressiveness of the *rasas*. *Ātmārāmatā* and *parārāmata* are eternal affairs. Śrī Kṛṣṇa is both 'ātmārāma' and 'parārāma'. The simultaneous presence of such contradictory dispositions in favor of the possessor of the inconceivable potency, Līlā-puruṣottama (best amongst the performers of pastimes), is only natural. While one pastime of Śrī Kṛṣṇa is *ātmārāmatā* centered, exactly contrary to this is a pastime wherein *parakīyā* is centered, which is the culmination of *parārāmatā*. On progressing in the direction of *ātmārāmatā*, there manifests a gradual increase in neutrality and dryness of the *rasas*. Further, there is a simultaneous ascendance in elation on progression in the direction of *parakīyā-rasa*. *Śrīmad Bhāgavatam* (10/33/16) – “reme rameśo vraja-sundarībhīr yathārībhakāḥ sva-pratibimba-vibhramāḥ”. *Śrīmad Bhāgavatam* (10/33/19) – “reme sa bhagavāms tābhīr ātmārāmo'pi līlayā”. *Śrīmad Bhāgavatam* (10/33/25) – “siṣeva ātmany avaruddha saurataḥ”. It is clearly evident from these statements of *Śrīmad Bhāgavatam* that 'ātmārāmatā' is the internal nature of Śrī Kṛṣṇa. Śrī Kṛṣṇa is a non-dual Truth and He has innumerable potencies (*parasya śaktirivividhaiva śrūyate* – *Śvetāśvatara*-6/8). All these potencies take beautiful forms and engage *ātmārāma* Śrī Kṛṣṇa in pastimes. Śrī Kṛṣṇa's one *parā-śakti* manifests itself into innumerable *śaktis* for enhancing the *rasa* of pastimes. These innumerable *śaktis* are *kāya-vyūha* or expansions of *parā-śakti*. The number (of forms) in which Śrī Kṛṣṇa is present

in the *rāsa* pastime, the *gopī* potency manifests in the same number. All of them are Śrī Kṛṣṇa, however *yogamāyā*, following the desire of Śrī Kṛṣṇa, manifests Śrī Kṛṣṇa and the *gopīs* separately, adorns them with different sentiments for the nourishment of the pastimes and further for the nourishment of the *rasa*, endows them with the conception that they have a *parakīyā* relationship amongst them. This inconceivable arrangement of the inconceivable internal potency is beyond the intelligence of the insignificant *jīva* or for that matter even of the administrators, the demigods, like Brahmā.

In the transcendental world dominated by opulence, Śrī Kṛṣṇa manifests His own potency in the form of Lakṣmī and performs loving pastimes with her in *svakīyā-bhāva*. Due to the predominance of *svakīyā-bhāva*, the *rasa* culminates beautifully up to *dāsyā* only, that is, what seems like *madhura-rasa* also, is only at the level of *dāsyā*. Astonishment and rarity of *rasa* are absent in the *svakīyā* conception; realizing this Śrī Kṛṣṇa manifests His internal potency into millions of *gopī* forms and enjoys with them. *Parakīyā-rati* is the most exalted *rati*. To emphasize this Śrī Rūpa Gosvāmī quotes the statement of *āṅkārīka* Bharata Muni —

(*Ujjvala-nīlamanī* 1/20) –

“bahu vāryate yataḥ khalu yatra
pracchanna-kāmukatvaṁ ca
yā ca mitho durlabhatā sā
manmathasya paramā ratih”

“That amorous love which is hindered by many types of obstacles presented by social and religious principles, which necessitates the mutual love being kept secret, and which makes it hard for the lovers to meet,

should be understood to be the highest and most glorious *rati* of amorous love.”

(Ujjvala-nīlamanī 1/21) –

“laghutvam atra yat proktaṁ
tattu prākṛta-nāyake
na kṛṣṇe rasa-niryāsa-
svādārtham avatāriṇi”

“However, the statement that paramour love is abominable is applicable only for a mundane lover and has no connection with the independent Līlā-puruṣottama Śrī Kṛṣṇa, who is the fountainhead of all incarnations and who has appeared only for relishing *madhura-rasa*.”

The word ‘*para*’ [superior] must be interpreted to refer to Śrī Kṛṣṇa alone. Anything related to Śrī Kṛṣṇa would be *parakīyā*. Also, where Śrī Kṛṣṇa is the only *nāyaka* (hero), the mood of *parakīyā* cannot be labeled as abominable and treacherous. When an ordinary *jīva* takes on the designation of ‘*nāyaka*’, then there would be consideration of *dharma* and *adharma* due to the presence of many similar *nāyakas* (other *jīvas*). When the resident of Goloka Śrī Kṛṣṇa-candra manifests His *para-rasa* (superior mellows) in this material world, along with His abode Gokula, then there would be no place for any figurative material deliberations regarding the *gopīs*.

Śrīla Rūpa Gosvāmī in verse 3/32 of Ujjvala-nīlamanī has written –

“māyā-kalita-tādrk-strī-śīlanenānasūyubhiḥ
na jātu vraja-devīnām patibhiḥ saha saṅgamah”

“Those with the conception of being the husbands of the *gopīs* in the *prakṛta-līla* are but the gross forms of their respective *bhāvas* created by *yogamāyā*. Gāndharva-vivāha, etc., are material conceptions.

The gross forms of the *bhāvas*, with the conception of being the husbands (of the damsels of Vraja), never unite with the manifestations of Śrī Kṛṣṇa’s internal potencies, the damsels of Vraja.” In fact, the manifestations of the internal potency, the *gopīs*, of the one and only possessor of all potencies, do not actually get married, they are neither the paramour of Śrī Kṛṣṇa nor He is theirs.”

Still, the conception of being married exists eternally. In the absence of this idea, the remarkable manifestation of the mellows will never happen naturally. Only the knowers of mellows can realize this. Dissemination of the discussion of this subject amongst others is futile. The *cit-śakti yogamāyā* brings to Vraja the *parodhā-abhimāna* (conception of being married) of Goloka with each of the *gopīs*- Śrī Kṛṣṇa’s eternal *svarūpa-śaktis*, and gives that conceptional form a separate individual existence (in the form of a husband). Then, *Yogamāyā*, by arranging for the marriages between the *gopīs* and those separate existences, points out to the *gopīs* that Śrī Kṛṣṇa is their eternal maintainer and protector (*pati*) instead of their mortal husbands and that He is the object of their eternal love. The omniscient *puruṣa*, Śrī Kṛṣṇa, and His omniscient *svarūpa-śaktis* absorbed in their respective *rasas* accept this statement of *yogamāyā* with conviction. This indicates the pre-eminence of *rasa* and super-excellence of the fully independent *icchā-śakti* of Līlā-Puruṣottama. Such type of pre-eminence of *rasa* is absent in *Vaikuṇṭha* and *Dvārakā*. Only Śrī Kṛṣṇa, the crown jewel of all heroes, is the object or hero of the *ujjvala-rasa*. Only Śrī Kṛṣṇa and no incarnation of Śrī Kṛṣṇa like Rāma,

Nṛsiṃha, or for that matter Nārāyaṇa, can become the hero of *ujjvala-rasa*.

The *svarūpa-śaktis* of Śrī Kṛṣṇa, the *gopīs*, are related to ‘para’, the supreme *puruṣa* Śrī Kṛṣṇa. No one but Śrī Kṛṣṇa, the absolute enjoyer, can enjoy them. Due to the influence of *yogamāyā*, Abhimanyu and other incarnations manifested by *māyā*, carry a conception that the *gopīs* are their wives. But, in fact, the *vraja-gopīs* cheat these so-called husbands, like Abhimanyu, who are engaged in material sense gratification and are averse to serving Śrī Kṛṣṇa. Thus, cheating husbands such as them and fervently ministering to Śrī Kṛṣṇa with the intent to make Him happy, is the *parakīyā* mood of the *gopīs* of Vraja, and this is their eternal relationship with Śrī Kṛṣṇa.

Therefore, the simultaneous oneness and difference between the *parakīyā* and *svakīyā rasas* in Goloka is inconceivable [by material intelligence]. Although these two, *parakīyā* and *svakīyā*, are one *rasa*, Śrī Kṛṣṇa’s loving enjoyment in Goloka with His internal potency (*svarūpa-śakti*) in *parakīyā-bhāva*, whose essence is loving enjoyment outside the sanction of wedlock, and in *svakīyā-bhāva*, whose essence is abstention from unlawful connection, exists eternally as dual variations. The sentiment of being a *pati* and an *upapati* (of the *gopīs*), which is beyond all piety and impiety, is simultaneously present in pure form in Śrī Kṛṣṇa.

AMONG THE TWO, IN PARAKĪYĀ-BHĀVA THERE IS UTMOST LOVE FOR ŚRĪ KṚṢṆA AND IT IS ONLY PRESENT IN VRAJA —

VERSE 47

পরকীয়াভাবে অতি রসের উল্লাস ।
ব্রজ বিনা ইহার অন্যত্র নাহি বাস ॥ ৪৭ ॥

parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa

THE PRESENCE OF THE ETERNAL PARAKĪYĀ-BHĀVA IN THE DAMSELS OF VRAJA AND IN ŚRĪ RĀDHĀ IS AT THE CLIMAX —

VERSES 48-49

ব্রজবধুগণের এই ভাব নিরবধি ।
তার মধ্যে শ্রীরাধার ভাবের অবধি ॥ ৪৮ ॥

প্রৌঢ়-নির্মলভাব প্রেম সর্বোত্তম ।
কৃষ্ণের মাধুর্যরস-আস্বাদ-কারণ ॥ ৪৯ ॥

vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāra bhāvera avadhi
praudhanirmala-bhāvapremasarvottama
kṛṣṇera mādhyura-rasa-āsvāda-kāraṇa

FULFILLING HIS OWN THREE DESIRES BY ACCEPTING ŚRĪ RĀDHĀ’S BHĀVA IN THE FORM OF ŚRĪ GAURA —

VERSE 50

অতএব সেই ভাব অঙ্গীকার করি’ ।
সাধিলেন নিজবাঞ্ছা গৌরাঙ্গ-শ্রীহরি ॥ ৫০ ॥

ataeva sei bhāva aṅgikāra kari’
sādhilena nija-vāñchā gaurāṅga-śrī-hari

Translation: There is great ecstasy in *parakīyā-bhāva* which is found only in Vraja, and nowhere else. This sentiment is eternally present in the damsels of Vraja and amongst them, Śrī Rādhā is at the highest stage of this sentiment, *mādanākhya-mahā-bhāva*. Her matured pure sentiment, with a rationale of giving happiness to the one and only Śrī Kṛṣṇa, is the highest *prema* and this very *prema* is the reason for Śrī Kṛṣṇa’s tasting the sweetness of *madhura-rasa*. Therefore, by accepting this *bhāva* Gaurāṅga Śrī Hari fulfilled His desires.

Amṛta-pravāha Bhāṣya: The sweetness in *śṛṅgāra-rasa* is greater than the other three *rasas*, and is thus known as ‘*madhura-rasa*’. This *madhura-rasa* is of two types —

svakīya and *parakīya*. The *madhura-rasa* which develops on accepting Śrī Kṛṣṇa as a formally married husband is known as *svakīya-madhura-rasa*. The *madhura-rasa* that arises on accepting Śrī Kṛṣṇa as a paramour, is *parakīya-madhura-rasa*. The theorists of *madhura-rasa* hold a unanimous opinion that the ecstasy in *madhura-rasa* tasted in *parakīya-bhāva* is greater and that this *bhāva* is not present anywhere except in Vraja. Many people believe that Śrī Kṛṣṇa resides eternally in Goloka and that it is only for a short period of time that He appeared in Vraja and performed pastimes in *parakīya-bhāva*. However, this is not the opinion of our previous *ācārya* Gosvāmīs. According to them, Śrī Kṛṣṇa's pastimes are eternal in Vraja as well. The innermost part of the eternal transcendental Goloka is called 'Vraja'. Just as Śrī Kṛṣṇa exhibited pastimes in His incarnation in the material world, similar pastimes eternally exist in the eternal Vraja too. There is a perpetual presence of *parakīya-rasa* in Vraja. Śrī Kāvīrāja Gosvāmī in the third chapter has said: "*aṣṭāvimśa caturyuge dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe*". One can distinctly understand from the words '*vrajera sahite*' that 'Vraja' is an inconceivable pastime place in the transcendental abode, and Śrī Kṛṣṇa, along with this pastime place, through His internal potency, appeared in the material world. Apart from Goloka's innermost place, eternal Vraja, the *parakīya* sentiment does not exist anywhere else, because when compared to Goloka the existence of the mellows in Vraja is infinitely superior. The variegatedness of the unmanifested Vraja (present in Goloka) is witnessed in the manifested Vraja (manifested in the material world)

by the *jīva*, this being the only difference between them. The culmination of the sentiments of the damsels of Vraja is in Śrī Rādhā. The mature and pure love of Śrī Rādhā in Vraja is the highest. The reason behind this *prema* is to relish Śrī Kṛṣṇa's *madhura-rasa* (sweetness) to the highest possible limit. Therefore Gaurāṅga Śrī Hari fulfilled His desires by accepting Śrī Rādhā's *bhāva*.

STAVAMĀLĀ – FIRST CAITANYAŚṬAKA (2) —

VERSE 51

সুরেশানাং দুৰ্গং গতিরতিশয়েনোপনিষদাং
মুনীনাং সৰ্বস্বং প্রণতপটলীনাং মধুরিমা ।
বিনিৰ্যাসঃ প্রেম্নো নিখিলপশুপালাম্বুজদৃশাং
স চৈতন্যঃ কিং মে পুনরপি দৃশোৰ্যস্যতি পদম্ ॥ ৫১ ॥

*sureśānām durgam gatir
atiśayenopaniṣadām
muninām sarva-svam praṇata-
patalinām madhurimā
viniryāsaḥ premṇo nikhila-
paśu-pālāmbuja-drśām
sa caitanyaḥ kiṁ me punar
api dr̥ṣor yāsyati padam*

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

Amṛta-pravāha Bhāṣya: Caitanyacandra is inaccessible to demigods, difficult to realize through the Upaniṣads, the all-in-all for all the sages, pure sweetness for His sheltered devotees, and the essence of the *prema* for the lotus-eyes of the young damsels of Vraja. Will He be the object of my vision again?

Anubhāṣya:

*sureśānām (mahendrādīnām) durgam
(duradhi-gamyāḥ āśrayaḥ), upaniṣadam
(vedaśiro-bhāgānām) atiśayena gatiḥ (lakṣya),*

*munīnām sarvasvaṁ (jaḍa-nirvighnānām
ekamātra-dhanam), praṇata-pāṭalinām (bhakta-
samūhānām) madhurimā (saundary-āśrayaḥ)
nikhila-paśupāl-āmbuja-dṛśām (samasta-
vraja-vanītānām) preṇṇaḥ viniryāsaḥ (sāraḥ)
sa caitanyaḥ punaḥ api kiṁ me dṛśoḥ padaṁ
yāsyati (prāpsyati)?*

ŚLOKA BHĀVĀNUVĀDA:

One who is the shelter of the demigods like Indra, the main goal of the superior part of the Vedas – the Upaniṣads, the only wealth of the materially detached sages, the origin of beauty for the devotees, and the essence of love of all the *gopīs* – will that Śrī Caitanyacandra be the object of my vision again?

STAVAMĀLĀ – SECOND CAITANYĀṢṬAKA (3)–

VERSE 52

অপারং কস্যাপি প্রণয়জনবৃন্দস্য কুতুকী
রসস্তোমং হত্বা মধুরমুপভোক্তুং কমপি যঃ ।
রুচং স্বামবব্রে দু্যুতিমিহ তদীয়াং প্রকটয়ন্
স দেবশ্চৈতন্যাকৃতিরতিরং নঃ কৃপয়তু ॥৫২॥

*apāraṁ kasyāpi praṇayi-
jana-vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuraṁ
upabhoktuṁ kaṁ api yaḥ
rucāṁ svām āvavre dyutiṁ
iha tadīyāṁ prakāṭayan
sa devaś caitanyākṛtir
atitarāṁ naḥ kṛpayatu*

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

Amṛta-pravāha Bhāṣya: May that curious Śrī Kṛṣṇa who, along with relishing the mellows of love of the multitude of His devotees, aims to limitlessly relish one special type of *madhura-rasa*, hides His

complexion by accepting Śrī Rādhā's luster, and appears in His Caitanya form, confer His special grace upon me.

Anubhāṣya:

*kutukī (bhāv-āsvādan-ānandaḥ) yaḥ kasya
api praṇayi-jana-vṛndasya (nija-prīti-
vighrahasya) kamapi [anirvacanīyam] apāraṁ
madhuraṁ rasastomaṁ hatvā upabhoktuṁ
(svayam tad-bhāva-grahaṇena āsvādayituṁ)
tadīyāṁ (tat-praṇayi-jana-sambandhinī)
dyutiṁ (śobhāṁ) prakāṭayan (prakāṣayan)
svām (svakīyāṁ ghana-śyāma-rūpāṁ dyutiṁ)
āvavre (āvṛtavān) saḥ caitany-ākṛtir-devaḥ
(gopījana-vallabhaḥ) naḥ (asmān) atitarāṁ
kṛpayatu.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSES 53-54

ভাবগ্রহণের হেতু কৈল ধর্ম স্থাপন ।
তার মুখ্য হেতু কহি, শুন সর্বজন ॥৫৩॥

মূল হেতু আগে শ্লোকের কৈল আভাস ।
এবে কহি সেই শ্লোকের অর্থ প্রকাশ ॥৫৪॥

*bhāva-grahaṇera hetu karila
dharma sthāpana
tāra mukhya hetu kahi,
śuna sarva-jana*

*mūla hetu āge ślokerā kaila ābhāsa
ebe kahi sei ślokerā artha prakāśa*

Translation: To accept Śrī Rādhā's *bhāva* is the prime reason behind Bhagavān's appearance and at the same time, He re-established the *yuga-dharma*. Everyone, please listen! I shall now elaborate on that prime reason. In the previous verse, I have just hinted at the principal reason behind the appearance of Mahāprabhu.

Now, I shall reveal the deeper meaning of that verse.

Amṛta-pravāha Bhāṣya: With the intention to accept the *bhāva* of Śrī Rādhā, [Śrī Caitanya Mahāprabhu] also engaged in re-establishing religious principles. I shall now describe the primary reason for His appearance. In order to set the foundation for explaining the real reason, I, until now, have described the preface to that verse.

Anubhāṣya: In some editions, instead of these four lines, [the following] six lines are found.

“bhāva grahaṇera hetu karila dharma sthāpana
mūlahetu āge ślokerā kariba vivaraṇa
bhāva grahaṇera ei śunaha prakāra
tāhā lāgi pañcama ślokerā kariye vicāra
ei ta’ pañcama ślokerā kahila ābhāsa
ebe kahi sei ślokerā artha parakāśa”

THE DESCRIPTION OF THE FIFTH ŚLOKA FROM AMONGST
THE FIRST FOURTEEN ŚLOKAS

FROM ŚRĪ SVARŪPA GOSVĀMĪ’S KADĀCĀ (DIARY) —

VERSE 55

রাধা কৃষ্ণপ্রণয়বিকৃতিহ্লাদিনীশক্তিৰস্মা-
দেকাগ্ৰানাবপি ভুবি পুরা দেহভেদং গতৌ তৌ ।
চৈতন্যাত্মং প্রকটমধুনা তদ্বয়মৈক্যমাশুং,
রাধাভাবদ্যুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫৫ ॥

rādhā kṛṣṇa-praṇaya-vikṛtir
hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-
bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā
tad-dvayam aikyam āptam
rādhā-bhāva-dyuti-suvalitam
naumi kṛṣṇa-svarūpam

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

Amṛta-pravāha Bhāṣya: *Hlādinī* potency is the transformation of the transcendental loving affairs of Śrī Rādhā and Śrī Kṛṣṇa. By the influence of this *hlādinī* potency, Śrī Rādhā and Śrī Kṛṣṇa, although one in identity, due to perpetuity of *vilāsa-tattva* (enjoyment of loving pastimes), are forever present in two separated forms. These two *tattvas* have again united and have manifested as *caitanya-tattva*. Therefore, I pay obeisances to the same Śrī Kṛṣṇa, who has appeared in the form of Gaurasundara, having accepted the *bhāva* and luster of Śrī Rādhā.

Anubhāṣya:

rādhā kṛṣṇapraṇaya-vikṛtiḥ (kṛṣṇasya
praṇaya-vikṛtiḥ prema-vilāsa-rūpā hlādinī
śaktiḥ); ekātmānau (abhinna-ātmānau) api purā
(anādikālatāḥ) tau (rādhākṛṣṇau) bhuvi deha-
bhedaṁ (viṣaya-āśraya-gata-vigraha-dvaya-
bhedaṁ) gatau (prāptau), adhunā (idānīm)
tadvayam (taylor-dvaya) aikyam āptama;
rādhā-bhāva-dyuti-suvalitam (bhāvaśca
dyutiśca bhāvadyuti, rādhāyāḥ bhāvadyuti,
tābhyām suvalitam yuktam, antaḥ-kṛṣṇam
bahirgauram) caitanyākhyam prakāṣam
(prakāṣita-vigraha) kṛṣṇa-svarūpam naumi
(praṇamāmi).

ŚLOKA BHĀVĀNUVĀDA:

The transformation of Rādhā-Kṛṣṇa’s loving affairs is the *hlādinī* potency. Due to the influence of the *hlādinī* potency Śrī Rādhā-Kṛṣṇa, although one in identity, separated themselves since time immemorial into two forms, namely – *viṣaya* and *āśraya*. Now, they have united. I pay my obeisances to that form of Śrī Kṛṣṇa, which has manifested as Śrī Caitanya, having accepted the *bhāva* and luster of Śrī Rādhā. He is Śrī Gaurasundara outwardly but is Śrī Kṛṣṇa inwardly.

FIRST, THE ONTOLOGY OF ŚRĪ RĀDHĀ AND ŚRĪ KṚṢṆA —

VERSE 56

রাধাকৃষ্ণ এক আত্মা, দুই দেহ ধরি' ।
অন্যোন্মোদন্যে বিলাসে রস আশ্বাদন করি' ॥ ৫৬ ॥
rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilāse rasa āśvādana kari'

Translation: Śrī Rādhā-Kṛṣṇa are one and the same, but have taken two separate forms in order to mutually relish the mellows of different kinds of loving affairs.

Amṛta-pravāha Bhāṣya: 'Anyonye' means mutually. The meaning of this verse is clear, but the tenor is confidential. Śrī Rādhā is the śakti and Śrī Kṛṣṇa is the śaktimān. "Śakti-śaktimān abhedat" — The meaning of this statement from Vedānta is: The śakti cannot be separated from its source by any means. However, due to the influence of the inconceivable potency, Śrī Rādhā-Kṛṣṇa are one and the same at all times, even though they have taken eternal separate forms in order to relish their loving affairs.

THE UNITED FORM OF RĀDHĀ-GOVINDA IS GAURA —

VERSE 57

সেই দুই এক এবে চৈতন্য গোসাঞি ।
রস আশ্বাদিতে দোঁহে হৈলা এক ঠাই ॥ ৫৭ ॥

sei dui eka ebe caitanya gosāṇi
bhāva āśvādite donhe hailā eka ṭhāni

Translation: Now, in order to relish the sentiments, the two of them have united as one, Caitanya Gosāṇi.

Amṛtānukāṇikā: One cannot say that Śrī Rādhā-Kṛṣṇa, even though one in identity, have separated in two forms in order to relish the mellows of love, and after enjoying for some time appeared in one body as Śrī Kṛṣṇa Caitanya. Saying

so would be denying the existence of Śrī Caitanya's pastime as eternal and from time immemorial. Just as Śrī Rādhā-Kṛṣṇa exist since time immemorial, so does Śrī Kṛṣṇa Caitanya, Their combined form. He appeared in this material world only in Kali-yuga. Śrī Kṛṣṇa Caitanya is a special manifestation of Śrī Kṛṣṇa. All the incarnations of Śrī Kṛṣṇa are eternal and have been in existence since time immemorial.

THE DESCRIPTION OF THE LOVING PASTIMES OF RĀDHĀ AND GOVINDA TO DESCRIBE THE GLORIES OF GAURA —

VERSE 58

ইথি লাগি' আগে করি তাহার বিবরণ ।
যাহা হৈতে হয় গৌরের মহিমা-কথন ॥ ৫৮ ॥

ithi lāgi' āge kari tāhāra vivaraṇa
yāhā haite haya gaurera mahimā-kathana

Translation: Therefore, I am first describing the position of Śrī Rādhā-Kṛṣṇa as being one. From that, the glories of Śrī Gauracandra will be manifested.

ŚRĪ RĀDHĀ'S TATTVĀ AND HER RELATIONSHIP WITH ŚRĪ KṚṢṆA —

VERSE 59

রাধিকা হয়েন কৃষ্ণের প্রণয়-বিকার ।
স্বরূপশক্তি—'হ্লাদিনী' নাম যাঁহার ॥ ৫৯ ॥

rādhikā hayena kṛṣṇera praṇaya-vikāra
svarūpa-śakti — 'hlādinī' nāma yānhāra

Translation: Śrī Rādhikā is the transformation of Śrī Kṛṣṇa's love. She is the svarūpa-śakti of Śrī Kṛṣṇa, called 'hlādinī'.

THE SYMPTOMS OF HLĀDINĪ POTENCY —

VERSE 60

হ্লাদিনী করায় কৃষ্ণে আনন্দাশ্বাদন ।
হ্লাদিনীর দ্বারা করে ভক্তের পোষণ ॥ ৬০ ॥

*hlādinī karāya kṛṣṇe ānandāsvādāna
hlādinīra dvārā kare bhaktera poṣaṇa*

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

Amṛta-pravāha Bhāṣya: Actually, Śrī Rādhā is Śrī Kṛṣṇa's *svarūpa-śakti*, *hlādinī*. She keeps Śrī Kṛṣṇa forever absorbed in transcendental ecstasy and is thus known as *hlādinī*, the pleasure-giving potency. Further, *hlādinī*'s presence is indicated by Her act of nourishing loving devotional service to Śrī Kṛṣṇa, which is the constitutional nature of the *jīvas*, who are the transcendental *aṁśas* of Śrī Kṛṣṇa, separate from Him.

Anubhāṣya: Śrīla Jīva Prabhu in *Prīti Sandarbha* (verse 65) has written –

It has been described in the Vedas that it is *bhakti* alone that leads devotees to Bhagavān; it is *bhakti* that can help take *darśana* of Bhagavān; Bhagavān becomes enchanted only by *bhakti*; and that it is *bhakti* that has been described in a major part of the Vedas. Therefore, one should contemplate: what is the nature of that potency that overwhelms Bhagavān with ecstasy?

In an answer to that question, it is said: that potency can never be called the material pleasure-giving potency, resulting from the material mode of goodness, according to the principles of the followers of *sāṁkhya* philosophy. This is because the *śrūtis* state that '*māyā* (nescience) cannot influence Bhagavān' and that 'Bhagavān is self-satisfied'. Therefore, the self-satisfied Bhagavān can never become attached to the modes of material nature. That potency, like the impersonalists say, can also not be addressed as *bhagavat-svarūpānanda*

(inherent bliss in the very nature of Śrī Bhagavān) because on contemplating the preceding and following statements, this principle is especially imperfect. It is because Bhagavān desires the bliss attained from His devotees (*bhaktyānanda*) more than what is attained from His own *svarūpa*. That potency also cannot be the bliss inherent in the *svarūpa* of *jīvas*, because, though the *jīva* is eternal, he is very infinitesimal and that *jīva* cannot control Śrī Bhagavān. Therefore – “Oh Bhagavān, the shelter of all, in Your good self are present only three potencies: '*hlādinī*', '*sandhinī*', and '*samvit*'. In You, who are beyond the material modes, the *āhlāda* (*sāttvika*), *kleśa* (*tāmasika*), and *miśrā* (*rājasika*) modes are not present.” This statement from *Viṣṇu Purāṇa* proves that His *svarūpa-śakti*, known as *hlādinī*, is the embodiment of bliss. It is because by this potency only bliss is indicated in the *svarūpa* of Śrī Bhagavān, and that with the very same potency, He bestows the same bliss on His other devotees – this is the highest principle. Because of the eternal presence of *hlādinī* in Śrī Bhagavān, the above-mentioned principle of the impersonalists should be emphatically abandoned. This is because if the conclusions of the *śrūtis* are contradictory to that of other scriptures, then there is a possibility of a result that is different from the original. Since the evidence of *Viṣṇu Purāṇa* conforms entirely with the Vedas, the above-mentioned statements of the impersonalists conflict with the meaning of the Vedas and are not in agreement with its purport. A portion of the same *hlādinī* potency with the nature of endowing complete blissfulness in abundance, when eternally bestowed on the devotees is known as “*bhagavat-prīti*” (love for Śrī

Bhagavān). On realizing this love in His devotees, Śrī Bhagavān also reciprocates with immense love.

Viṣṇu Purāṇa describes three types of potencies in Śrī Bhagavān. The potency which provides bliss to Śrī Bhagavān, is neither material bliss according to the principles of sāmkhya nor the transcendental bliss resulting from cit alone as believed by the impersonalists, due to their lack of knowledge of the difference between the śakti and śaktimāna. It is the hlādinī potency that provides bliss to Śrī Bhagavān, and through this hlādinī potency Bhagavān confers on the jīva, the love towards Him. Bound by the love of the devotees towards Him, He nourishes their love.

THE THREE FORMS OF THE ONE POTENCY OF ONLY ONE ŚAKTIMĀN —

VERSE 61

সচ্চিদানন্দ, পূর্ণ, কৃষ্ণের স্বরূপ ।
একই চিহ্নিত্তি তাঁর, ধরে তিন রূপ ॥ ৬১ ॥

*sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tānra, dhare tina rūpa*

Translation: The nature (svarūpa) of Śrī Kṛṣṇa is *sac-cid-ānanda* and He is complete within Himself. His one transcendental potency manifests in three forms.

VERSE 62

আনন্দাংশে হ্লাদিনী, সদংশে সন্ধিনী ।
চিদংশে সম্বিত—যারে জ্ঞান করি' মানি ॥ ৬২ ॥

*ānandāṁśe hlādinī, sad-aṁśe sandhini
cid-aṁśe samvit — yāre jñāna kari' māni*

Translation: That transcendental potency takes three forms, namely, *hlādinī* – from its bliss aspect, *sandhini* – from

its eternal aspect, and *samvit* – from its cognizance aspect, which is also called knowledge.

Amṛta-pravāha Bhāṣya: The nature of Absolute Truth Śrī Kṛṣṇa is *sac-cid-ānanda*. His single transcendental potency, firstly, through its *sat* portion, manifests as *sandhini*, which expands the existential aspect of Śrī Kṛṣṇa, from the *cit* portion as the full cognizance in the form of *samvit-tattva*, that is, the *svarūpa-tattva* of Śrī Kṛṣṇa, and from the *ānanda* portion as *hlādinī*, which provides bliss to that *svarūpa-tattva*.

Anubhāṣya: Śrī Jiva Prabhu in verse 102 of *Śrī Bhagavat-Sandarbha* says, “The famous potency called *sat*, through which Śrī Bhagavān maintains His existence and the existence of others, is ‘*sandhini*’ potency, which manifests all place-time-matter, etc. (Similarly, though He Himself is full cognizance personified) the potency through which Śrī Bhagavān knows Himself and causes others to know Him is the ‘*samvit*’ potency. (Though He Himself is bliss personified) the transcendental potency through which He realizes transcendental bliss and causes others to realize it is known as ‘*hlādinī*’. One must understand it in this manner.”

Therefore, it is concluded that the primary potency has three forms; the special nature of that potency, with the symptom of self-manifestation, through which Śrī Bhagavān manifests Himself and His internal potency, or the transcendental variegatedness, is ‘*viśuddha-sattva*’. It is completely independent and non-different from Śrī Bhagavān. Due to the presence of two qualities, to realize the Self and cause others to realize, it is *samvit* too.

It is *viśuddha* (pure) because there is no trace of mundane qualities. From this *viśuddha-sattva* emanates the abode called 'Vaikuṇṭha'. The special nature of the internal potency of Śrī Bhagavān, with the symptom of self-manifestation, is known as '*viśuddha-sattva*'. The mundane *sattva* is well-known for being impure (because it is mixed with *rajaḥ* and *tamaḥ*); therefore *śuddha-sattva* or *sandhinī* is a special feature of the internal potency. On addressing this *śuddha-sattva* as the nature of the internal potency, it also is non-different from the internal potency.

In the *śrutis* and *smṛtis*, it is said that the material modes like the mode of goodness influence the *jīvas*, and not Īśvara. Just as in the Eleventh Canto Śrī Bhagavān says – 'The three modes – goodness, passion, and ignorance – have a connection with the *jīvas* who are averse to Me, their connection is never with Me.'

In *Viṣṇu Purāṇa* also it is stated – 'The one in whom the transcendental qualities are present, the material modes like *sattva* are not present in that Īśvara, and can never be present. May the *ādi-puruṣa* Bhagavān Nārāyaṇa, the purest amongst all the pure objects, be pleased.' By using the adjective 'material' herein it is being shown that the transcendental qualities, different from the material qualities, are present in Śrī Bhagavān. The statement of Indra in the tenth canto – 'O Bhagavān! Your *svarūpa*, a manifestation of *viśuddha-sattva*, is immutable, full of knowledge, and devoid of the modes of passion-ignorance. There is no possibility of You accepting this material world, which is the product of the material modes of nature, as a place of Your residence.'

When not manifested, the mode of goodness is present. The mode of passion

is present in the multifarious forms of external manifestation and creation, and the mode of ignorance is the absence of the manifestation of many forms. Where all the three modes are mutually inactive or indifferent, *sattva-guṇa* is present; where there is activity or work, that is the place for the *rajo-guṇa* and where there is a sentiment of destruction or annihilation, that is the place for the *tamo-guṇa*.

When *viśuddha-sattva* is predominated by the *sandhinī* portion, it is perceived as *ādhāra-śakti* (potency of existence). When it is predominated by the *samvit* portion, it is perceived as transcendental knowledge. Further, when it is predominated by *hlādinī* potency, it is perceived as the most confidential knowledge (*prema-bhakti*). When all three potencies are dominant in equal proportion, then it is known as the *vigraha* or form. It is due to this *ādhāra-śakti* that the abode of Śrī Bhagavān manifests."

The Supreme Absolute Truth, that is, Śrī Bhagavān, is the real *vastu* (object) and He eternally manifests by three potencies. That Supreme Absolute Truth eternally manifests Himself in these four forms –

- (1) In the form of Vaikuṇṭha and others, His personal opulence manifested by His transcendental inconceivable (internal) potency.
- (2) In the form of transcendental pure *jīvas* manifested by His marginal potency.
- (3) In the form of material *pradhāna* through the external potency, and
- (4) In His complete form.

The internal potency has two divisions, *svayam-rūpa* and *vaibhāva-prakāśa*, and is situated as *svarūpa-śakti* and *tadrūpa-vaibhāva-śakti* respectively. The potency that resides in the internal portion (*aṅga*) of the complete (*aṅgī*),

is known as ‘internal potency’. Through the power of internal potency, *svayam-rūpa* Bhagavān manifests His personal opulence in the form of Vaikuṇṭha and other realms. The external limbs of Bhagavān are ‘*pradhāna*’ and mundane matter. This external potency existing in this material world, covers all the *jīvas*, manifested from the marginal potency, from Brahṁā, the highest form of life, to immovables, stones, etc., the lowest form of life.

The *svarūpa-śakti* manifests in three divisions. All three are known as the portions of the complete *svarūpa-śakti*. The ‘*sat*’ (eternity) portion of this potency, which is not affected by the influence of time, is known as *sandhinī*. Knowledge or the ‘*cit*’ portion, when associated with eternal bliss in a special way, is known as the *advaya-jñāna-samvit*. That is, by which Śrī Kṛṣṇa’s independent performance is pervaded by completely transcendental *dharma* is well-known as ‘*samvit-śakti*’. That portion of the complete potency which has a specialty over *sat* and *cit* is the one full of bliss. Even though the [*svarūpa*] *śakti* is known to be of three types, based on their respective specialties, these three portions reside in the *svarūpa-śakti*. Further, the presence of these three *śaktis* is differently manifested in marginal and external potency. These appear in the form of the three material modes (mode of goodness, passion, and ignorance) in external potency, in the form of activity of these three modes in one portion of the marginal potency which are conditioned souls, and in the other portion, which are liberated souls, in the form of a portion of potency favorable for the service attitude of the *āśraya* towards the object of worship, who is *sac-cid-ānanda*.

ŚRĪ VIṢṆU PURĀṆA (1/12/69); THE STATEMENT OF DHRUVA —

VERSE 63

হ্লাদিনী সন্ধিনী সম্বিভূযেকা সর্বসংস্থিতৌ ।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণবর্জিতে ॥ ৬৩ ॥

hlādinī sandhinī samvit
tvayekā sarva-samsthita
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

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

Amṛta-pravāha Bhāṣya: O Bhagavān! You are the shelter of all and are beyond material qualities. The three types of potencies, ‘*hlādinī*’, ‘*sandhinī*’, and ‘*samvit*’, residing in You, are transcendental. The *jīva*, the spiritual spark, is susceptible to *māyā*’s influence; when it becomes absorbed in *māyā*, under the influence of its three modes, it reaches a state wherein that potency attains the following three types of aspects – ‘*hlādakārī*’ (causing pleasure), ‘*tāpakārī*’ (causing displeasure), and ‘*miśrā*’ (mix of the aforementioned two). However, this potency resides as pure and transcendental as one in You, the one beyond all material qualities.

Anubhāṣya:

[*he bhagavan!*] *ekā* (*mukhya avyabhicāriṇī svarūpa-bhūtā śaktiḥ*) *hlādinī* (*āhlādakārī*) *sandhinī* (*santatā*) *samvit* (*vidyāśaktiḥ*) *sarva-samsthita* (*sarveṣāṁ samyaka sthitir-yasmāt tasmin sarvādhiṣṭhāna-bhūte*) *tvayi eva* [*na tu jīveṣu, tatra ca yā guṇamayī trividhā sā tvayi nāsti*]; *hlāda-tāpakārī miśrā* (*hlādakārī manaḥ-prasādotthā sāttvikī, viṣaya-viyogādiṣu tāpakārī tāmasī, tad-ubhaya-miśrā viṣaya-janyā rājasī*) *guṇa-varjite* (*prākṛta-sattvādi-*

guṇaiḥ varjite) tvayi (bhagavati) na [parantu jīveṣu eva, atra kramād-utkarṣeṇa sandhinī-samvit-hlāḍīnyo jñeyāḥ].

ŚLOKA BHĀVĀNUVĀDA:

O Bhagavān! You are the abode of the only one primary, pure internal potency, with its three attributes, *hlāḍīnī-sandhinī-samvit*, and the same does not exist in the *jīvas*. *Māyā* exists in the [conditioned] *jīvas* with three modes. These are the mode of goodness responsible for comfort emanating from the happiness of the mind, the mode of ignorance responsible for distress one feels when deprived of the desired objects, and the mode of passion which is a mixture of these two. These three modes do not exist in You, O Lord, who are beyond the material modes. Here, from the order – *sandhinī*, *samvit*, and *hlāḍīnī*, one must understand that one is more exalted than the previous.

Śrīdhara Svāmī in his commentary on this verse and verse 1/7/6 of *Śrīmad Bhāgavatam*, has quoted the following verse from ‘*Sarvajñasūkta*’ of Śrī Viṣṇusvāmī –

“hlāḍīnyā samvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svavidyā-samvṛto jīvaḥ
saṁkleśa-nikarākarāḥ”

“The *sac-cid-ānanda* Īśvara is embraced by the *hlāḍīnī* and *samvit* attributes of the internal potency. The *jīva*, however, is covered with ignorance and thus is the root cause of a hoard of miseries.”

THE MANIFESTATION OF BHAGAVĀN AND INSTRUMENTS
FOR HIS SERVICE – SANDHINĪ’S FUNCTION –

VERSE 64

সন্ধিনীর সার অংশ—‘শুদ্ধসত্ত্ব’ নাম ।
ভগবানের সত্ত্ব হয় যাহাতে বিশ্রাম ॥ ৬৪ ॥

sandhinī sāra amśa — ‘*śuddha-sattva*’ *nāma bhagavānera sattva haya yāhāte viśrāma*

Translation: The essence of *sandhinī* is known as ‘*śuddha-sattva*’, upon which rests the existence of Śrī Bhagavān.

Anubhāṣya: Śrī Kṛṣṇa’s parents, His abode-home, and His other paraphernalia are all transformations of *śuddha-sattva*. In the transformed *śuddha-sattva* Śrī Kṛṣṇa’s *svarūpa* appears as a manifestation of *śuddha-sattva*. Even though Śrī Kṛṣṇa’s *svarūpa* seems to manifest from the *śuddha-sattva*, Śrī Kṛṣṇa is not just the *śuddha-sattva*, which identifies with Vasudeva, He is the eternal presiding deity of *bhagavat-jñāna* (transcendental knowledge of the Absolute as Bhagavān), the essence of non-dual Truth’s *samvit* potency. All the objects belonging to the *āśraya* category related to Śrī Kṛṣṇa are manifestations of *śuddha-sattva*, and their connection with Śrī Kṛṣṇa is indicated through their service attitude. Actually, Śrī Kṛṣṇa is *cit-svarūpa* (completely transcendental).

VERSE 65

মাতা, পিতা, স্থান, গৃহ, শয়্যাসন আর ।
এসব কৃষ্ণের শুদ্ধসত্ত্বের বিকার ॥ ৬৫ ॥

mātā, pitā, sthāna, grha, śayyāsana āra e-saba kṛṣṇera śuddha-sattvera vikāra

Translation: Kṛṣṇa’s mother, father, place (abode), house, bedding, seat, etc., – all are a transformation of *śuddha-sattva*.

Amṛta-pravāha Bhāṣya: The essence of *sandhinī* potency, which manifests the variegatedness of existence, is ‘*śuddha-sattva*’. There are two types of *sattva* – mixed *sattva* and pure *sattva*. The existence of *vastu* is known as ‘*sattva*’.

Without the action of *sandhinī*, there cannot be any existence; that is, nothing can exist without it. The manifestation of Śrī Bhagavān's existence is also the function of *sandhinī*. The function of *sandhinī* in the (transcendental) *śuddha-cit-tattva* is known as '*śuddha-sattva*'. Kṛṣṇa's mother, father, place (abode), house, bedding, seat, and other trappings—all are the transformations of the *śuddha-sattva*, that is, its special function. Here, in order to categorically understand this *tattva*, it is also important to know that it's the *sandhinī* attribute alone of the internal potency, the *cit-śakti*, which is responsible for the entire transcendental existence. The same has manifested the transcendental form of Bhagavān, His servants, maidservants, associates, father, mother, and all other transcendental existence. The *sandhinī* attribute of the external potency, *māyā*, has manifested the entire mundane paraphernalia of the material world; further, the *sandhinī* attribute of the marginal potency, *jīva-śakti*, has manifested the infinitesimal spiritual existence of the *jīvas*.

ŚRĪMAD BHĀGAVATAM (4/3/23) —

VERSE 66

সত্ত্বং বিশুদ্ধং বসুদেব-শব্দিতং
যদীয়তে তত্র পুমানপাবৃতঃ ।
সত্ত্বে চ তস্মিন্ ভগবান্ বাসুদেবো
হ্যধোক্সজো মে মনসা বিধীয়তে ॥ ৬৬ ॥

sattvaṁ viśuddhaṁ vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhīyate

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

Amṛta-pravāha Bhāṣya: Śrī Mahādeva said — “The eternal *tattva* in the form of *śuddha-sattva*, resulting from the *sandhinī* attribute of the *svarūpa-śakti* of Śrī Bhagavān, is known as ‘Vasudeva’. It is in the same *śuddha-sattva* that Śrī Bhagavān eternally manifests His transcendental form, therefore His name is ‘Vāsudeva’. He is beyond all material or mundane senses. I, through my heart purified by *bhakti*, offer my obeisances unto Him.” The purport is that Śrī Kṛṣṇa's *svarūpa* and other aspects are the eternal affairs of the *sandhinī* attribute of His internal potency.

Anubhāṣya: Mahādeva, considering Dakṣa to be averse to Viṣṇu, spoke the above verse to Sati, while she was going to her father Dakṣa's house, for taking *darśana* of the *yajña* (fire sacrifice) —

viśuddham (svarūpa śakti vṛttitvāt jādy āmśena
rahitam) sattvaṁ (cit-chakti-vṛttim-ayam
aprākṛta) vasudeva-śabditam (vasatya-sminniti
vasuḥ tathā divyati dyotate iti devaḥ, sa cāsau
sa ceti) yat (yasmāt) tatra (sattve) pumān
(puruṣaḥ) apāvṛtaḥ (āvaraṇa-sūnyaḥ san) īyate
(prakāśate), tasmin sattve adhokṣajaḥ (adhah-
kṛtam atikrāntam akṣajam indriyaja-jñānam
yena saḥ) bhagavān vāsudevaḥ (vasudeve
bhavati pratīyate iti vāsudevaḥ parameśvaraḥ
prasiddhaḥ, vāsayati devamiti vyutpattyā) me
(mayā) manasā vidhīyate (viśeṣeṇa cinyate).

ŚLOKA BHĀVĀNUVĀDA:

Viśuddha-sattva, that is, the nature of the *svarūpa-śakti* (internal potency), completely devoid of matter, is known as Vasudeva (where one dwells, is ‘Vasu’; from where one manifests is a ‘Deva’; or one that is Vasu is Deva). From that Vasudeva, Bhagavān manifests without any covering. I especially contemplate that Adhokṣaja (one who is beyond the knowledge attained

by the senses) Bhagavān Vāsudeva (one who is well known as ‘Vāsudeva’ for being perceived in Vasudeva; the root meaning is the one who provides dwelling to Deva [parama-deva Śrī Kṛṣṇa]).

According to Śrī Jīva Prabhu (Paragraph 102 of *Bhagavat-sandarbha*) – “The *śrī-vigraha* of the Absolute truth manifests from *viśuddha-sattva*, and is known as Vāsudeva.” Please refer to the next paragraph of *Bhagavat-sandarbha* and Gauḍīya commentary of this verse of *Śrīmad Bhāgavatam*.

THE COGNIZANCE OF ŚRĪ KṚṢṆA AS NONDUAL-TATTVA,
SUPREME PERSONALITY OF GODHEAD BECAUSE OF
SAMVIT POTENCY —

VERSE 67

কৃষ্ণের ভগবত্তা-জ্ঞান—সম্বিতের সার ।
ব্রহ্ম-জ্ঞানাদিক সব তার পরিবার ॥ ৬৭ ॥

*kṛṣṇe bhagavattā-jñāna — samvitera sāra
brahma-jñānādika saba tāra parivāra*

Translation: The essence of *samvit* potency is to provide cognizance of Śrī Kṛṣṇa being the Supreme Personality of Godhead. All other types of knowledge, such as knowledge of *brahma* and mundane topics are its portion.

Amṛta-pravāha Bhāṣya: The activities of *samvit* is to provide knowledge. There are two observers – Śrī Kṛṣṇa and the *jīva*. In Śrī Kṛṣṇa’s observation, there is no difference between His perception and reality, as He is omniscient; therefore, His knowledge is also called a ‘mere glance’. Hence, there is no difference between His cognition and activities. However, there is a huge dissimilarity when it comes to the *jīvas’* observation. Therefore, their observation is known as knowledge based on perception. Such knowledge

is of three types: *sākṣāt-jñāna* (direct knowledge), *vyatireka-jñāna* (indirect knowledge), and *vikṛta-jñāna* (perverted knowledge). The knowledge of material objects perceived by the *jīvas* through their material senses is never authentic and thus is perverted; it is the perverted activity of the *samvit* attribute of the *māyā* potency. Knowledge of impersonalism, derived as contrary to the mundane world, is trivial because of its relation with mundane knowledge. It is the result of the *samvit* attribute of *jīva-śakti* alone and is therefore incomplete. Such knowledge is known as ‘*brahma-jñāna*’, ‘*ātma-jñāna*’, ‘*nirviśeṣa-jñāna*’, ‘*abheda-jñāna*’, etc. The *samvit-śakti* attribute of *cit-śakti* when combined with *hlādinī* bestows mercy on the *jīvas*. It then stimulates their *jñāna*, causing them to accept that Śrī Kṛṣṇa is Supreme Personality of Godhead, and hence this knowledge is the essence of *samvit* potency. The above-mentioned *brahma-jñāna* and *viśaya-jñāna* are just the portions of that knowledge, that is, these are just the coverings based on their stages.

THE DIVISIONS OF HLĀDINĪ AND VARIOUS TRANSCENDENTAL TRANSFORMATIONS; ACCORDING TO THE ORDER OF THE TRANSFORMATIONS, THE PINNACLE OF ŚRĪ KṚṢṆA’S PRANĀYA, ŚRĪ RĀDHĀ IS THE EMBODIMENT OF MAHĀBHĀVA —

VERSES 68-69

হ্লাদিনীর সার ‘প্রেম’, প্রেমসার ‘ভাব’ ।
ভাবের পরমকাষ্ঠা, নাম—‘মহাভাব’ ॥ ৬৮ ॥

মহাভাবস্বরূপা শ্রীরাধা-ঠাকুরানী ।
সর্বগুণখনি কৃষ্ণকান্তাশিরোমণি ॥ ৬৯ ॥

*hlādinīra sāra ‘prema’,
prema-sāra ‘bhāva’
bhāvera parama-kāṣṭhā,
nāma — ‘mahā-bhāva’*

mahābhāva-svarūpā
śrī-rādhā-ṭhākuraṇī
sarva-guṇa-khani
kṛṣṇa-kāntā-śiromaṇi

Translation: The essence of *hlādinī* potency is ‘prema’ and the essence of *prema* is ‘bhāva’. The pinnacle of *bhāva* is known as ‘mahābhāva’. Śrī Rādhā Ṭhākuraṇī is the embodiment of *mahābhāva*. She is the repository of all qualities and is the crest jewel among the consorts of Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: The activity of *hlādinī* is known as ‘prema’. This *prema* is of two types- pure love and adulterated love. The *hlādinī* potency residing in Śrī Kṛṣṇa provides bliss to Śrī Kṛṣṇa and when it combines with pure *samvit* and showers mercy on the *jīvas*, then the *jīva*’s love for Śrī Kṛṣṇa can be witnessed. When the transformation of *hlādinī* present in the *jīva* is attracted by the *māyā* potency, at that time the *jīva*, becoming absorbed in sensual pleasures and devoid of *kṛṣṇa-prema*, is bound by the happiness and distress of the material world. The *gopīs* of Vraja are the ideal of *prema* for the *jīva* and Śrī Rādhā is most exalted among those *gopīs*. The essence of *cit-śakti*’s attribute *hlādinī*, is ‘prema’, and the essence of that *prema* is ‘bhāva’. The pinnacle of that *bhāva* is ‘mahābhāva’, and this very *mahābhāva* is Śrīmatī Rādhā Ṭhākuraṇī. She is the origin of all qualities and is the crest jewel of all the consorts of Śrī Kṛṣṇa.

Amṛtānukanikā: (*Ujjvala-nīlamanī – Sthāyī-bhāva-prakarana*) – *Prema* on becoming condensed, progressively reaches *sneha*, *māna*, *praṇaya*, *rāga*, and *anurāga* and in the end attains its pinnacle, which is known as *bhāva*. That *prema* which on maturity

attains its ultimate limit and illuminates the lamp of the *citta* and melts the heart, is known as *sneha*. On the awakening of *sneha*, the lover is never satiated on seeing, hearing, contemplating, endorsing, etc., congruous with the extremely sweet form, qualities, and pastimes of the beloved. The *sneha* that has attained the pinnacle of its excellence and makes the couple, Śrī Rādhā-Kṛṣṇa, taste ever-fresh sweetness, but externally assumes a crooked mood, is known as *māna*. This *māna* alone, when imbued with intimate confidence, is called ‘*praṇaya*’. *Praṇaya* in its highest condition is called *rāga*, when even extreme distress feels like happiness. The scholars call such a stage of *rāga*, which is eternally new and newer and causes one’s beloved to be always experienced as new at every moment, as *anurāga*. The sweetness of the beloved that never has been experienced or tasted sometimes manifests partly and sometimes in entirety. When *anurāga* on reaching the state of realization, permeates the *svajātīyāśaya-snigdha sādhas* who also get absorbed in *anurāga*, then it is known as *bhāva*. Or, when *anurāga* reaches the state of *svasamvedya* (it becomes the object of its own experience) and manifests as *yāvadāśraya-vṛtti*, then it is called *bhāva*.

According to scholars, this *mahābhāva* is of two types: *ruḍha* and *adhiruḍha*. The *mahābhāva* where eight *sāttvika-bhāva* transformations like *stambha* manifest in *uddipta* condition (which cannot be hidden even after a great effort), is known as *ruḍha-bhāva*. *Adhiruḍha-mahābhāva* is the mood in which all the *anubhāvas* that are manifested in *ruḍha-bhāva* attain special characteristics that are even more astonishing than those *anubhāvas* in their normal forms. This *adhiruḍha-bhāva* is of two types: *modana*

and *mādana*. The *adhiruḍha-mahābhāva* in which all the *sāttvika-bhāvas*, like *stambha*, of the *nāyikā* and *nāyaka* are aroused to a much greater extent than in the *uddīpta* condition, is called *modana*. Manifestation of *modana* in the condition of separation experienced in both types of *pravāsa*s (being away from each other intentionally or by force of circumstances) is known as *mohana*. In *mohana-mahābhāva* also, as an effect of this helpless condition of separation, all the *sāttvika-bhāvas* manifest in the *sūddīpta* condition.

Mādana-mahābhāva is even more exalted than all the *bhāvas* that manifest culminating from *rati* to *adhiruḍha-modana*. Therefore, *mādana-mahābhāva*, which is way more exalted than the exquisite *modana-mahābhāva*, is the permanent portion of the great potency *hlādinī*, and is eternally present in Śrīmatī Rādhikā. This *mādana-mahābhāva* does not manifest even in *Lalitā* and others. From this verse ‘*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī*’ one must infer ‘*mādana-mahābhāva*’ from the word *mahābhāva*, the highest stage of *mahābhāva*.

Sarva-guṇa-khani – (*Ujjvala Nīlamanī* – *Rādhā-prakarṇa*) Śrīmatī Rādhikā has infinite qualities, like Śrī Kṛṣṇa. The following are Her prime twenty-five qualities —

- (1) *Madhurā* – She is charming;
- (2) *Nava-vayāḥ* – She is eternally situated in the middle of blooming youth;
- (3) *Calāpāṅgā* – She casts sidelong glances from Her restless eyes;
- (4) *Ujjvala-smitā* – She smiles radiantly and sweetly;
- (5) *Cāru-saubhāgya-rekhādhya* – Her feet and other parts of Her body are marked with beautiful, auspicious lines;

- (6) *Gandhonmādita-mādhavā* – the fragrance of Her body drives Śrī Kṛṣṇa mad;
- (7) *Sanṅīta-prasarābhijñā* – She is an expert in the art of singing and music;
- (8) *Rāmaya-vāk* – Her speech is charming;
- (9) *Narma-paṇḍitā* – She is quick-witted and accomplished in the use of joking words;
- (10) *Vinitā* – She is modest;
- (11) *Karuṇā-pūrṇā* – She is merciful;
- (12) *Vidagdā* – She is highly skilled in the sixty-four arts and all varieties of amorous sports;
- (13) *Pātavānvitā* – She is dexterous;
- (14) *Lajjāsīlā* – She is shy;
- (15) *Sumaryādā* – She never deviates from the path of righteousness;
- (16) *Dhairya-śālīnī* – She is forbearing and tolerant in the face of distress;
- (17) *Gāmbhīryaśālīnī* – She is grave;
- (18) *Suvilāsā* – She is always decorated with various types of ornamental gestures of the body such as *hāva*, *bhāva*, and *helā* (various feminine gestures that entice the beloved) as well as smiling, horripilation, and variations of the voice, which are indicative of Her ecstatic moods in relation to Śrī Kṛṣṇa;
- (19) *Mahābhāva-paramaotkarṣa-tarṣiṇī* – She is extremely eager to display the highest manifestation of *mahābhāva*;
- (20) *Gokula-prema-vasatīḥ* – She is the object of love for all the residents of Gokula;
- (21) *Jagat-sreṇī-lasadyaśā* – Her fame is spread throughout the entire universe;
- (22) *Gurvarpitaguru-sneha* – She is the recipient of great affection from Her elders;
- (23) *Sakhī-praṇayitā-vaśā* – She is controlled by the love of Her *sakhīs*;
- (24) *Kṛṣṇa-priyāvalī-mukhyā* – She is foremost of all Kṛṣṇa’s lovers; and
- (25) *Santatāśravā-keśava* – She always keeps Śrī Keśava under Her control.

EXTRACT FROM RĀDHĀ-PRAKARAṆA FROM UJJVALA-NĪLAMAṆI —

VERSE 70

তয়োরপ্যুভয়োর্মধ্যে রাধিকা সর্ব্বথাধিকা ।
মহাভাবস্বরূপেয়ং গুণৈরতিবরীয়সী ॥ ৭০ ॥

*tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī*

Translation: Even between Śrī Rādhikā and Śrī Candrāvalī, Śrī Rādhikā is superior in all respects. She is the embodiment of *mahābhāva*, that is, Her form is absorbed in *mahābhāva*, because She is the essence of the *hlādinī* potency and She surpasses all in qualities.

Amṛta-pravāha Bhāṣya: Among the *vraja-vilāsinī gopīs*, Śrī Candrāvalī and Śrī Rādhikā are supreme. Further, between the two, Śrī Rādhikā is more exalted. She is the embodiment of *mahābhāva*. No other *gopī* has qualities like Śrī Rādhikā.

Anubhāṣya:

*tayoḥ (śrī-rādhā-candrāvalyoḥ) ubhayoḥ
api madhye rādhikā sarvath-ādhikā (sarva-
prakāreṇa adhikā śreṣṭhā), iyaṁ (śrī-rādhikā)
mahābhāva-svarūpā (mādan-ākhyā-
mahābhāva-viśiṣṭā aṣṭa-bhāva-samanvita-
vighrahā) guṇaiḥ (pañcaviṁśati saṁkhyakaiḥ)
atī varīyasī (sarvaśreṣṭhā).*

ŚLOKA BHĀVĀNUVĀDA:

Amongst Śrī Rādhikā and Śrī Candrāvalī, Śrī Rādhikā is superior in all respects. Śrī Rādhikā is the embodiment of *mādanākhyā-mahābhāva* associated with eight *sāttvika-bhāvas*. She, with twenty-five transcendental qualities, is the best of all.

VERSE 71

কৃষ্ণপ্রেম-ভাবিত যাঁর চিত্তেন্দ্রিয়-কায় ।
কৃষ্ণ-নিজশক্তি রাখা, ক্রীড়ার সহায় ॥ ৭১ ॥

*kṛṣṇa-prema-bhāvita
yānra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā,
krīḍāra sahāya*

Translation: Śrī Rādhā's *citta*, senses, and body are steeped in *kṛṣṇa-prema*. She is Śrī Kṛṣṇa's own potency and She helps Śrī Kṛṣṇa in His pastimes in every way.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā is completely transcendental. She does not have material senses, material body, and *citta* made of the material subtle body like a conditioned *jīva*. In Her transcendental form, She has a purely transcendental *citta*, transcendental senses, and a transcendental body. Her *citta*, senses, and body are made of love for Śrī Kṛṣṇa. Since She is Śrī Kṛṣṇa's own potency, She alone assists in His pastimes. The *śaktimān-tattva* Śrī Kṛṣṇa, when separated from His potency, cannot perform any kind of pastime. The *sandhinī* portion of the *svārūpa-śakti* has manifested the transcendental body of Śrī Kṛṣṇa. When Śrī Kṛṣṇa performs His pastimes in that body, what will He be able to do without the assistance of Śrīmatī? Hence, Rādhikā alone is the one who helps Śrī Kṛṣṇa in His pastimes.

GOVINDA, THE ETERNAL ENJOYER OF THE RĀSA ALONG WITH THE GOPIS IN GOLOKA

BRAHMA-SAMHITĀ (5/37) —

VERSE 72

আনন্দচিন্ময়রসপ্রতিভাবিতাভি—
স্তাভির্য এব নিজরূপতয়া কলাভিঃ ।
গোলোক এব নিবসত্যখিলাত্নভূতো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭২ ॥

*ānanda-cinmaya-rasa-pratibhāvitābhi
stābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

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

Amṛta-pravāha Bhāṣya: I worship that Śrī Govinda, the primeval Lord, who is the soul of all, and who resides eternally in Goloka in His *svarūpa* with all the *gopīs*, who are permeated with ever-blissful transcendental *rasa*.

Anubhāṣya:

*akhil-ātma-bhūtaḥ (gokula-vāsinām priya-
vargānām ātma-bhūtaḥ) yaḥ eva ānanda-
cinmaya-rasa-pratibhāvitābhiḥ (ānanda-
cinmay-ātmakena rasena pratikṣaṇam
bhāvitābhiḥ) nija-rūpatayā (sva-svarūpatayā
prasiddhābhiḥ) kalābhiḥ (hlādinī-śakti-
rūpābhiḥ) tābhiḥ (braja-sundarī-bhiḥ
saha) goloke eva nivasati, tam-ādipuruṣam
govindam-ahaṁ bhajāmi.*

ŚLOKA BHĀVĀNUVĀDA:

I worship that primeval Lord, Sri Govinda, who is the soul of His dear-most residents of Gokula, residing in His own realm Goloka, with Śrī Rādhā, who resembles His own transcendental form, the embodiment of the *hlādinī* potency, in the company of Her *kāya-vyūha* (embodiments of the extensions of Her bodily form) *sakhīs*, engrossed in ever-blissful transcendental *rasa*.

VERSE 73

কুষ্মেগে করায় যৈছে রস আস্বাদন ।
ক্ৰীড়ার সহায় যৈছে, শুন বিবরণ ॥ ৭৩ ॥

*kṛṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa*

Translation: Please listen to how Śrīmatī Rādhikā helps Him taste *rasa*, and how She assists Him in His pastimes.

THE THREE TYPES OF BELOVED CONSORTS OF ŚRĪ KṚṢṆA
IN MADHURA-RATI IN AIŚVARYA AND MĀDHURYA BHĀVA —

VERSES 74-75

কুষ্মকান্তাগণ দেখি ত্রিবিধ প্রকার ।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৪ ॥
ব্রজাঙ্গনারূপ আর—কান্তাগণ-সার ।
ত্ৰীরাধিকা হৈতে কান্তাগণের বিস্তার ॥ ৭৫ ॥

*kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra*

*vrajāṅganā-rūpa āra – kāntā-gaṇa-sāra
śrī-rādhikā haite kāntā-gaṇera vistāra*

Translation: The beloved consorts of Śrī Kṛṣṇa are of three types – Lakṣmīs in *Vaikuṇṭha*, the queens of *Dvārakāpurī*, and the *gopīs* of *Vraja*. All these consorts are the expansions of Śrīmatī Rādhikā alone.

Amṛta-pravāha Bhāṣya: ‘Aar’ – another type, the third type, that is, the damsels of *Vraja*. They are the essence of all varieties of beloved consorts and they are the best of all.

Amṛtānukanikā: The superiority of the beloved consorts has been stated based on the gradation of their *prema*. Due to the domination of the opulence of *Nārāyaṇa* in *Vaikuṇṭha*, the *prema* of His beloved consort Lakṣmī, being cognizant of such, is weak. Since in *Dvārakā*, *mādhurya* is mixed with *aiśvarya*, the progression of the love of the queens is not up to the highest stage. The *aiśvarya* and *mādhurya* of Śrī Kṛṣṇa, manifest fully in *Vraja*, however the *aiśvarya* remains enshrouded by the *mādhurya*, and therefore, the

manifestation of the *prema* of the damsels of Vraja is also in entirety there.

‘Śrī-rādhikā haite kāntā-gaṇera vistāra’ – Its evidence can be witnessed in *Nārada-pañcarātra* (2/3/60-65), Śrī Mahādeva’s statement to Śrī Nārada —

“rādhā-vām-āṁśa-sambhūtā
mahālakṣmīḥ prakṛittitā
aiśvary-ādhiṣṭhātrī
devīśvarasyaiva hi nārada
tadamśā sindhu-kanyā ca
kṣīroda-manthan-odbhavā
martya-lakṣmīśca sā devī
patnī kṣīrodaśāyinaḥ
tadamśā svarga-lakṣmīś-ca
śakrādīnām grhe grhe
svayam devī mahā-lakṣmīḥ
patnī vaikunṭha-śayinaḥ
sāvitrī brahmaṇaḥ patnī
brahma-loke nirāmaye
sarasvatī dvidhā bhūtā
puraiva sājñayā hare
sarasvatī bhārati ca
yogena siddha yoginī
bhārati brahmaṇaḥ patnī
viṣṇoḥ patnī sarasvatī
ramādhiṣṭhātrī devī ca
svayam rameśvarī parā
vṛndāvane ca sā devī
paripūrṇatamā satī”

“Mahā-Lakṣmī, the presiding deity of the Lord’s opulence, has manifested from the left side of Śrī Rādhā. Martya-Lakṣmī, the daughter of the ocean, who originated from the Kṣīra ocean during its churning, is the wife of Kṣīrodaśāyī and is the portion of Mahā-Lakṣmī. One who is known in every household of the demigods like Indra as Svarga-Lakṣmī is a portion of Martya-Lakṣmī. Mahā-Lakṣmī herself is the wife of the Lord of Vaikuṇṭha. She alone has manifested as Sāvitrī, the wife of Brahmā,

in Brahmāloka, the realm devoid of any illness, etc. (Śrī Rādhā alone has assumed the form of Sarasvatī, the presiding deity of the tongue; *Nārada-pañcarātra* 2/3/55). From time immemorial, Śrī Sarasvatī assumed two forms by the order of Śrī Hari—Sarasvatī and Bhārati. Bhārati became the wife of Brahmā and Sarasvatī became the wife of Viṣṇu. *Svayamrūpā parā devī*, the worshipable and presiding deity of Ramā, Śrī Rādhā Herself, in the form of the supreme goddess is situated in Vṛndāvana.”

It is stated in *Puruṣabodhinī Śruti*, Atharva Veda: the potencies Lakṣmī and Durgā are the portions of Śrī Rādhā.

ALL THE CONSORTS OF ŚRĪ KṚṢṆA ARE THE PORTIONS OF COMPLETE ŚRĪ RĀDHĀ –

VERSE 76

অবতারী কৃষ্ণ যৈছে করে অবতার ।
অংশিনী রাখা হৈতে তিন গণের বিস্তার ॥ ৭৬ ॥

avatārī kṛṣṇa yaiche kare avatāra
amśinī rādhā haite tina gaṇera vistāra

VERSE 77

বৈভবগণ যেন তাঁর অঙ্গ-বিভূতি ।
বিশ্ব-প্রতিবিশ্বরূপ মহিষীর ততি ॥ ৭৭ ॥

vaibhava-gaṇa yena tānra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

THE QUEENS IN DVĀRAKĀ AND LAKṢMĪS OF NĀRĀYAṆA-VĀSUDEVĀ –

VERSE 78

লক্ষ্মীগণ তাঁর বৈভব-বিলাসাত্মকরূপ ।
মহিষীগণ প্রাভব-প্রকাশস্বরূপ ॥ ৭৮ ॥

lakṣmī-gaṇa tānra vaibhava-vilāsāmśa-rūpa
mahiṣī-gaṇa prābhava-prakāśa-svarūpa

Translation: Just as the fountainhead Śrī Kṛṣṇa assumes different incarnations,

similarly, Śrī Rādhā is the source of the above-mentioned three types of beloved consorts. Just as the expansions, Lakṣmīs in Vaiṣṇava, are the partial manifestations of Śrīmatī Rādhikā, similarly, the queens of Dvārakā are the reflections of Her image. Lakṣmīs are Her *vaibhava-vilāsa* portions and the queens of Dvārakā are Her *prābhava-prakāśa*.

Anubhāṣya: ‘*Vaibhava-gaṇa yena tānra aṅga-vibhūti*’ – In some editions instead of this phrase the following phrase ‘*lakṣmī-gaṇa hana tānra aṁśa-vibhūti*’ is seen.

LALITĀ AND OTHERS, THE DAMSELS OF VRAJA, ARE KĀYA-VYŪHA (EXPANSIONS OF ŚRĪ RĀDHĀ’S BODY) —

VERSE 79

আকার-স্বরূপ-ভেদে ব্রজদেবীগণ ।
কায়ব্যূহরূপ তাঁর রসের কারণ ॥ ৭৯ ॥

ākāra-svarūpa-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tānra rasera kāraṇa

THE VARIOUS EXPANSIONS OF ONE HLĀDINĪ POTENCY FOR INCREASING THE MELLOWS AND VARIEGATEDNESS —

VERSE 80

বহু কান্তা বিনা নহে রসের উল্লাস ।
লীলার সহায় লাগি’ বহুত’ প্রকাশ ॥ ৮০ ॥

bahu kāntā binā nahe rasera ullāsa
līlāra sahāya lāgi’ bahuta’ prakāśa

ŚRĪ KṚṢṆA PREMA IS MOST MIRACULOUS IN VRAJA PASTIMES —

VERSE 81

তার মধ্যে ব্রজে নানা ভাব-রস-ভেদে ।
কৃষ্ণকে করায় রাসাদিক-লীলাস্বাদে ॥ ৮১ ॥

tāra madhye vraje nānā bhāva-rasa-bhede
kṛṣṇake karāya rāsādika-līlāsvāde

Translation: There are different *gopīs* having different forms and personalities. They

are the expansions of Śrīmatī Rādhikā, and their variety is the reason behind the various kinds of *rasas*. Without many consorts, there is no exultation in *rasa*, and therefore for assisting in the pastimes of Śrī Kṛṣṇa, Śrīmatī Rādhikā manifests Herself in various forms. Śrīmatī Rādhikā, along with Her manifestations, for nourishing the *śṛṅgāra-rasa* of Vraja, facilitates Śrī Kṛṣṇa in relishing the various pastimes, like *rāsa*, through various sentiments and mellowes.

Amṛta-pravāha Bhāṣya: Just as the fountainhead Śrī Kṛṣṇa expands Himself in various incarnations, similarly, Śrīmatī Rādhikā is the source of all the consorts, that is, the Lakṣmīs, the queens of Dvārakā, and the damsels of Vraja, expanded from Her portion. All these consorts are counted amongst Her *aṅga and vibhūti* opulences. The queens of Dvārakā too are Her expansions and are compared to the reflections of Her image. The essence herein is that the Lakṣmīs are Her *vaibhava-vilāsa* portion and the queens of Dvārakā are Her *prābhava-prakāśa*. The damsels of Vraja are the direct expansions of Her form and they are the cause of the exuberance of the *rasa* due to the variegatedness of their forms and transcendental disposition. There is no exuberance of transcendental *rasa* without the presence of a variety of consorts. Therefore, a large number of expansions (*prakāśa*), who assist in the pastimes, are witnessed; among all the mellowes, *Vraja-rasa* is most relishable. There the damsels of Vraja having different *bhāvas* and *rasas* are the source of enjoyment for Śrī Kṛṣṇa, through pastimes such as *rāsa-līlā*.

Anubhāṣya: In some editions, the word ‘*svabhāva*’ is found instead of ‘*svarūpa*’ in verse 79.

THE FIVE NAMES OF ŚRĪ RĀDHĀ —

VERSE 82

গোবিন্দানন্দিনী, রাধা, গোবিন্দমোহিনী ।
গোবিন্দসর্বস্ব, সর্বকান্তা-শিরোমাণি ॥ ৮২ ॥

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

Translation: Govindānandinī – the one who gives pleasure to Govinda, Rādhā, Govinda-mohinī – the enchantress of Govinda, Govinda-sarvasva – one who is the be-all and end-all for Govinda, and Sarva-kāntā-śiromaṇi – one who is the crown jewel of all His consorts. These are the five names of Śrī Rādhā.

Anubhāṣya: These are the five names of Śrī Rādhā.

BRHAD-GAUTAMĪYA-TANTRA —

VERSE 83

দেবী কৃষ্ণময়ী প্রোক্তা রাধিকা পরদেবতা ।
সর্বলক্ষ্মীময়ী সর্বকান্তিঃ সম্মোহিনী পরা ॥ ৮৩ ॥

devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā

Translation: Please refer to Amṛta-pravāha Bhāṣya.

Amṛta-pravāha Bhāṣya: The supreme goddess Śrīmatī Rādhikā has been designated with these names – ‘Sākṣāt-kṛṣṇa-mayī’, ‘Sarva-lakṣmī-mayī’, ‘Sarva-kānti’, ‘Kṛṣṇa-sammohinī’, and ‘Parā-śakti’.

Anubhāṣya:

rādhikā (ārādhayati yā sā), devī (dyotate iti)
kṛṣṇa-mayī (kṛṣṇ-ābhinnā kṛṣṇa-sphūrtimatī),

para-devatā (parama-pūjyā), sarva-lakṣmīmayī
(lakṣmī-gaṇanām mūl-ādhiṣṭhātrī), sarva-kāntiḥ
(sarvāḥ-kāntayaḥ śobhāḥ yasyām sā) sammohinī
(śrīkṛṣṇam sammohayitum śīlam yasyāḥ sā)
parā proktā (kathitā).

ŚLOKA BHĀVĀNUVĀDA:

She who worships Śrī Kṛṣṇa, in whom all splendor exists, who is non-different from Śrī Kṛṣṇa and who sees Kṛṣṇa everywhere, is most worshipable; She presides over all the Lakṣmīs, is the splendor of all consorts of Śrī Kṛṣṇa, and with Her modest behavior enchants Śrī Kṛṣṇa – She has been referred to as ‘Parā-śakti’ (primeval internal potency).

THE MEANINGS OF THE VERSE – (1) THE ORIGIN OF BEAUTY AND OPULENCE —

VERSE 84

‘দেবী’ কহি দ্যোতমানা, পরমা সুন্দরী ।
কিম্বা, কৃষ্ণপূজা-ক্ৰীড়ার বসতি নগরী ॥ ৮৪ ॥

‘devī’ kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-kṛīḍāra vasati nagarī

(2) ABSOLUTE ABSORPTION IN ŚRĪ KṚṢṆA —

VERSE 85

কৃষ্ণময়ী—কৃষ্ণ যার ভিতরে বাহিরে ।
যাহাঁ যাহাঁ নেত্র পড়ে, তাহাঁ কৃষ্ণ স্মুরে ॥ ৮৫ ॥

kṛṣṇa-mayī — kṛṣṇa yāra bhitare bāhire
yānhāyānhānetrapade, tānhākṛṣṇasphure

NON-DIFFERENT FROM ŚRĪ KṚṢṆA —

VERSE 86

কিম্বা, প্রেমরসময় কৃষ্ণের স্বরূপ ।
তাঁর শক্তি তাঁর সহ হয় একরূপ ॥ ৮৬ ॥

kimvā, prema-rasa-maya kṛṣṇera svarūpa
tānra śakti tānra saha haya eka-rūpa

(3) THE DESIGNATION 'RĀDHIKĀ' BECAUSE SHE WORSHIPS ŚRĪ KṚṢṆA BY FULFILLING HIS DESIRES —

VERSE 87

কৃষ্ণবাহু-পূর্তিরূপ করে আরাধনে ।
অতএব 'রাধিকা'-নাম পুরাণে বাঞ্ছনে ॥ ৮৭ ॥

*kṛṣṇa-vāṅchā-pūrti-rūpa kare ārādhane
ataeva 'rādhikā'-nāma purāṇe bākhāne*

Translation: Śrīmatī Rādhikā has been referred to as 'Devī' because She is resplendent and most beautiful. Alternatively, another meaning is – the one who is the abode of worship, in the form of love sports, of Śrī Kṛṣṇa. 'Kṛṣṇa-mayī' – one whose within and without is Śrī Kṛṣṇa. She sees Śrī Kṛṣṇa wherever She casts Her glance. Alternatively, 'Kṛṣṇa-mayī' also means that Śrī Kṛṣṇa's *svarūpa* is an embodiment of the mellows of love, and She being His *hlādinī* potency, is identical with Him. Her worship is only fulfilling Kṛṣṇa's will and desires. Therefore, the *purāṇas* refer to Her as 'Rādhikā'.

Amṛta-pravāha Bhāṣya: Being resplendent and most beautiful, or being the abode of the worship in the form of love

THE INSINUATION OF THE NAME RĀDHĀ IN ŚRĪMAD BHĀGAVATAM

ŚRĪMAD BHĀGAVATAM (10/30/28) —

VERSE 88

অনয়ারাধিতো নুনং ভগবান্ হরিরীশ্বরঃ ।
যন্তো বিহায় গোবিন্দঃ প্রীতো যামনয়দ্রহঃ ॥ ৮৮ ॥

*anayārādhito nūnam
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayaḥ rahaḥ*

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

Amṛta-pravāha Bhāṣya: 'Oh friend! She who has been taken by Śrī Kṛṣṇa to a

secluded place, leaving all of us behind, must have certainly worshiped Īśvara Śrī Hari more.' Being the crown jewel of all the consorts of Śrī Kṛṣṇa, She has been designated as 'Rādhikā', this alone is the confidential meaning.

Anubhāṣya: This is the statement of the *gopīs*, after Śrī Rādhā and Śrī Govinda left the place of *rāsa* pastime —

*anayā (rādhayā) nūnam (niścitaṁ) īśvaraḥ
(bhakt-ābhīṣṭa-pradātā) bhagavān hariḥ
ārādhitaḥ (ārādhya vaśīkṛtaḥ, na tu asmābhiḥ
vraja-vadhūbhiḥ); yat (yasmāt) govindaḥ prītaḥ
(prītiyuktaḥ san) naḥ (asmān) vihāya (viśeṣaṇa
tyaktvā) yām (rādhām) rahaḥ (nirjane pradeśe)
anayat.*

ŚLOKA BHĀVĀNUVĀDA:

Śrī Rādhā has certainly worshiped and enchanted Bhagavān Śrī Hari, who bestows upon devotees whatever they desire. Śrī Govinda was not enchanted by us *gopīs*. Therefore, He abandoned us and out of love for Śrī Rādhā, has taken Her to a secluded place.

(4) ŚRĪKṚṢṆĀKARṢIṆĪ MEANS SHE IS MOST EXALTED, THE NOURISHER OF ALL DEVOTEES, AND DEVOTIONAL SERVICE AND ITS ORIGIN —

VERSE 89

অতএব সর্বপূজ্যা, পরম-দেবতা ।
সর্বপালিকা, সর্ব জগতের মাতা ॥ ৮৯ ॥

*ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva jagatera mātā*

Translation: Śrīmatī Rādhikā is the worshipable deity of all and is the supreme goddess. She is the protectress of all and the mother of the entire universe.

Amṛtānukanikā: 'Sarva-pūjyā' – Śrī Rādhā is the most beloved consort of Śrī Kṛṣṇa

and She being most affectionate towards Śrī Kṛṣṇa, is thus referred to as worshipable for all. It is the duty of the *jīva* to serve Śrī Kṛṣṇa. In order to attain that service, the mercy of the highest authority, Śrī Rādhā, who serves Śrī Kṛṣṇa, is imperative. It is only by serving and worshiping Her that Her mercy will manifest. Therefore, Śrī Rādhā has been referred to as *sarva-pūjyā*.

‘*Parama-devatā*’ – Supreme goddess. One who expands the pastimes is known as *devatā*. Śrī Rādhā being the provider of the topmost assistance in the expansion of the pastimes of Śrī Kṛṣṇa is known as *parama-devatā*.

‘*Sarva-pālikā*’ – Śrī Kṛṣṇa is the maintainer of the world, Śrī Rādhā who is always absorbed in Śrī Kṛṣṇa and is non-different from Him, is also the protectress of all.

The following is written in the *Pātāla khaṇḍa* of *Padma Purāṇa* –

“*bahiraṅgaṁ-prapañcasya svām
śair-smāyādi śaktibhiḥ
antarāṅgaṁ-tathā nityam
vibhūtaṁ-taiścīd-ādibhiḥ
gopānād-ucyate gopī rādhikā
kṛṣṇa-vallabhā*”

“Śrī Kṛṣṇa’s beloved Śrī Rādhikā, through the portions of Her external potency, in the form of *māyā* and others, and also through the *cit-śakti* and others, the opulence of Her internal potency, shields (protects) the material world, and is thus designated as *gopī* (the maintainer and protector).”

‘*Sarva jagatera mātā*’ – It is stated in *Nārada-pañcarātra*:

“*śrīkṛṣṇo jagatām tāto jagan-mātā ca rādhikā
pituh śata-guṇā mātā vandyā pūjyā garīyasi*”

“Śrī Kṛṣṇa is the father of all the worlds and Śrī Rādhā the mother. A mother is a hundred times more respectable, worshipable, and exalted than a father.”

(5) THE FOUNTAINHEAD OF ALL THE BELOVED CONSORTS OF ŚRĪ KṚṢṆA —

VERSE 90

‘সর্বলক্ষ্মী’-শব্দ পূর্বে করিয়াছি ব্যাখ্যান ।
সর্বলক্ষ্মীগণের তিহো হয় অধিষ্ঠান ॥ ৯০ ॥

‘*sarva-lakṣmī*’-*śabda pūrve
kariyāchi vyākhyāna
sarva-lakṣmī-gaṇera tiho
hana adhiṣṭhāna*

THE PRIME SHELTER OF ALL THE OPULENT POTENCIES OF ŚRĪ KṚṢṆA —

VERSE 91

কিন্বা, ‘সর্বলক্ষ্মী’—কুষের ষড়বিধ ঐশ্বর্য ।
তাঁর অধিষ্ঠাত্রী শক্তি—সর্বশক্তিবর্ষ্য ॥ ৯১ ॥

*kimvā, ‘sarva-lakṣmī’ —
kṛṣṇera ṣaḍ-vidha aiśvarya
tānra adhiṣṭhātrī śakti —
sarva-śakti-varya*

Translation: ‘*Sarva-lakṣmī*’ – all the Lakṣmīs are Her portions, I have already explained this word. Śrīmatī Rādhikā alone is the presiding deity or source of all the Lakṣmīs. Or, the purport of saying ‘*Sarva-lakṣmī*’ is, ‘She is the presiding potency of Śrī Kṛṣṇa’s six opulences, and is, therefore, His most exalted potency’.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā is the shelter of all the Lakṣmīs; or the word ‘*Sarva-lakṣmī*’ means the six opulences of Śrī Kṛṣṇa; She alone is the presiding potency of Śrī Kṛṣṇa.

Amṛtāṇukanikā: ‘*Sarva-śakti-varya*’-*Pātāla-khaṇḍa* of *Padma Purāṇa* records what Śrī Nārada said to Śrī Rādhā —

“*tattvaṁ viśuddha-sattvāsu
śaktir-vidyātmikā parā
param-ānanda-sandohaṁ
dadhatī vaiṣṇavaṁ param*

kalayāś-carya-vibhave
 brahma-rudr-ādi-durgame
 yogīndrānām dhyāna-patham
 na tvaṁ spr̥śasi karhicit
 icchā-śaktir-jñāna-śaktiḥ
 kriyā-śaktis-taveśituḥ
 tavāṁśa-mātrām-ityevam
 manīṣāme pravarttate
 māyā-vibhūtayo'cintyās-tan-
 māyā-rbhaka-māyinaḥ
 pareśasya mahā-viṣṇostāḥ
 sarvāste kalāḥ kalāḥ"

"Amongst the group of *viśuddha-sattva*, You alone are the *tattva* (truth), You are the origin of *viśuddha-sattva* having three attributes *hlādinī*, *sandhinī*, and *samvit* or You are the presiding deity of internal potency. You alone are the prime potency and personified transcendental knowledge. You alone bear the highest bliss related to Viṣṇu. Oh! You are inaccessible to the demigods like Brahmā, Rudra; all the portions of Your opulence are wonderful. You never even touch the path of meditation of the exalted yogīs. Willing potency (*icchā-śakti*), knowledge potency (*jñāna-śakti*), and creative potency (*kriyā-śakti*) are but Your portions. You alone are the controller of all the potencies. All the opulences in the form of *māyā* of Mahā-Viṣṇu (Svayam Bhagavān Śrī Kṛṣṇa), who performs pastimes under the influence of *yogamāyā* as the son of Yaśodā, are just your portions."

(6) THE ORIGINAL SOURCE OF ALL SPLENDOR —

VERSE 92

সর্ব-সৌন্দর্য-কান্তি বৈসয়ে যাঁহাতে ।
 সর্বলক্ষ্মীগণের শোভা হয় যাঁহা হৈতে ॥৯২॥

sarva-saundarya-kānti vaisaye yānhāte
sarva-lakṣmī-gaṇera śobhā haya yānhā haite

THE FULFILLER OF ŚRĪ KṚṢṆA'S DESIRES —

VERSE 93

কিংবা 'কান্তি' শব্দে কৃষ্ণের সব ইচ্ছা কহে ।
 কৃষ্ণের সকল বাঞ্ছা রাধাতেই রহে ॥৯৩॥

kimvā, 'kānti'-śabde kṛṣṇera saba icchā kahe
kṛṣṇera sakala vāñchā rādhātei rahe

VERSE 94

রাধিকা করেন কৃষ্ণের বাঞ্ছিত পূরণ ।
 'সর্বকান্তি' শব্দের এই অর্থ বিবরণ ॥৯৪॥

rādhikā kareṇa kṛṣṇera vāñchita pūraṇa
'sarva-kānti'-śabdera ei artha vivaraṇa

(7) ENCHANTRESS OF THE MIND OF THE ENCHANTER OF THE WORLD —

VERSE 95

জগৎমোহন কৃষ্ণ, তাঁহার মোহিনী ।
 অতএব সমস্তের পরা ঠাকুরাণী ॥৯৫॥

jagat-mohana kṛṣṇa, tānhāra mohinī
ataeva samastera parā ṭhākuraṇī

Translation: All the beauty and luster rest in Her body and all the Lakṣmīs derive their beauty from Her. Or that [From the root word '*kama*', the word '*kānti*' has been formed, the meaning of the root word '*kama*' is desire or longing, therefore], the word '*kānti*' also means 'all the desires of Śrī Kṛṣṇa' and it indicates that all the desires of Śrī Kṛṣṇa rest in Śrīmatī Rādhikā. Śrīmatī Rādhikā fulfills all the desires of Śrī Kṛṣṇa, and is hence designated as 'Sarva-kānti'. Śrī Kṛṣṇa is the enchanter of the world, but Śrīmatī Rādhikā enchants even Him. Therefore, Śrīmatī Rādhikā is the supreme goddess of all.

Amṛta-pravāha Bhāṣya: '*Ataeva samastera parā ṭhākuraṇī*' — till here, there has been a discussion on the meaning of every word of '*devī kṛṣṇamayī*' verse.

MOONLIGHT OF THE FULL MOON-LIKE ŚRĪ KṚṢṆA —

VERSE 96

রাধা—পূর্ণশক্তি, কৃষ্ণ—পূর্ণশক্তিমান ।
দুই বস্তু ভেদ নাহি, শাস্ত্র-পরমাণ ॥ ৯৬ ॥

*rādhā — pūrṇa-śakti,
kṛṣṇa — pūrṇa-śaktimān
dui vastu bheda nāhi,
śāstra-paramāṇa*

THE INSEPARABLE CONNECTION BETWEEN ŚRĪ RĀDHĀ
AND ŚRĪ KṚṢṆA —

VERSE 97

মৃগমদ, তার গন্ধ—যেছে অবচ্ছেদ ।
অগ্নি, জ্বালাতে—যেছে কভু নাহি ভেদ ॥ ৯৭ ॥

*mṛgamada, tāra gandha —
yaiche aviccheda
agni, jvālāte — yaiche
kabhu nāhi bheda*

TWO SEPARATE BODIES IN THE FORM OF ENJOYER AND
OBJECT OF ENJOYMENT, EVEN THOUGH NON-DIFFERENT —

VERSE 98

রাধাকৃষ্ণ এছে সদা একই স্বরূপ ।
লীলারস আশ্বাদিতে ধরে দুই রূপ ॥ ৯৮ ॥

*rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui rūpa*

Translation: Śrī Rādhā is complete potency and Śrī Kṛṣṇa is the possessor of complete potency. As evidenced by the scriptures there is no difference between the two – the potency and the possessor of the potency. Just as the musk and its scent are non-different or the fire and its potency to incinerate are inseparable, similarly Śrī Rādhā and Śrī Kṛṣṇa are always one, but for enjoying the mellows of the pastimes have assumed two forms.

Amṛta-pravāha Bhāṣya: Just as musk and its scent – even though two different things – are non-different, that is, they cannot be separated; further, fire and its potency to incinerate, even though different things, are inseparable; similarly Śrī Rādhā and Śrī Kṛṣṇa even though one have taken two eternal separate forms for relishing the mellows of the pastimes.

ŚRĪ KṚṢṆA'S INCARNATION AS GAURA, BY ACCEPTING THE INTERNAL MOOD AND BODILY COMPLEXION OF ŚRĪ RĀDHĀ, IN ORDER TO DISTRIBUTE ŚRĪ RĀDHĀ'S LOVE FOR ŚRĪ KṚṢṆA —

VERSES 99-100

প্রেমভক্তি শিখাইতে আপনে অবতারি ।
রাধা-ভাব-কান্তি দুই অঙ্গীকার করি' ॥ ৯৯ ॥
শ্রীকৃষ্ণচৈতন্যরূপে কৈল অবতার ।
এই ত' পঞ্চম শ্লোকের অর্থ পরচার ॥ ১০০ ॥

*prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgikāra kari'*

*śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokerā artha paracāra*

Translation: Śrī Kṛṣṇa in order to give instructions of *prema-bhakti*, incarnated in the form of Śrī Kṛṣṇa Caitanya with *bhāva* (internal mood) and bodily complexion of Śrī Rādhā. This is the meaning of the fifth verse.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā's *bhāva* and *kānti*, that is, by accepting Her complexion and beauty Himself.

BEGINNING OF THE DESCRIPTION OF THE SIXTH VERSE
FROM AMONGST THE FIRST FOURTEEN VERSES —

VERSE 101

ষষ্ঠ শ্লোকের অর্থ করিতে প্রকাশ ।
প্রথমে কহিয়ে সেই শ্লোকের আভাস ॥ ১০১ ॥

*ṣaṣṭha ślokerā artha karite prakāśa
prathame kahiye sei ślokerā ābhāsa*

INITIAL HINT; THE PROMULGATION OF THE CONGRE-
GATIONAL CHANTING OF THE HOLY NAME IS THE EXTERNAL
REASON —

VERSE 102

অবতারি' প্রভু প্রচারিল সঙ্কীৰ্ত্তন ।
এহো বাহ্য হেতু, পূৰ্বে করিয়াছি সূচন ॥ ১০২ ॥

avatari' prabhu pracāṛila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana

THE PRIMARY AND CONFIDENTIAL REASONS — THE
PERSONAL AFFAIR OF ŚRĪ KṚṢṆA AND ONLY KNOWN TO ŚRĪ
SVARŪPA DĀMODARA —

VERSES 103-105

অবতারের আর এক আছে মূখ্য বীজ ।
রসিকশেখর কৃষ্ণের সেই কার্য নিজ ॥ ১০৩ ॥

অতি গূঢ় হেতু সেই ত্রিবিধ প্রকার ।
দামোদরস্বরূপ হৈতে যাহার প্রচার ॥ ১০৪ ॥

স্বরূপ-গোসাঞি—প্রভুর অতি অন্তরঙ্গ ।
তাহাতে জানেন প্রভুর এসব প্রসঙ্গ ॥ ১০৫ ॥

avatārera āra eka āche mukhya bija
rasika-śekhara kṛṣṇera sei kārya nija

ati gūḍha hetu sei tri-vidha prakāra
dāmodara-svarūpa haite yāhāra pracāra

svarūpa-gosāṇi — prabhura ati antaraṅga
tāhāte jānena prabhura e-saba prasaṅga

Translation: Before putting light on the meaning of the sixth verse, I am describing a little about its preface. On descending, Mahāprabhu preached the *saṅkīrtana-dharma*, but this is the external reason which I have mentioned earlier as well. There is another reason for this incarnation, which is the primary reason and is the personal affair of the *rasika-śekhara*, Śrī Kṛṣṇa. There are three very confidential reasons behind Śrī Gaurasundara's incarnation, which have been revealed in this world only by Śrī Svarūpa Dāmodara. Śrī Svarūpa

Gosvāmī is a very intimate associate of Mahāprabhu, and is therefore well aware of all these secrets of Mahāprabhu.

Amṛta-pravāha Bhāṣya: The reason behind the incarnation of Mahāprabhu is extremely confidential and is threefold. This has been mentioned later in 'śrīrādhāyāḥ praṇaya mahimā' verse.

Anubhāṣya: Śrī Svarūpa Dāmodara's prior name was Śrī Puruṣottama Bhaṭṭācārya and was a resident of Navadvīpa. He, with the desire to accept the renounced order went to Vārāṇasī and joined the group of *daśanāmī daṇḍīs* (*sannyāsīs* who accept one of the ten names of *sannyāsa*) as a *brahmacārī*; this was prior to even Mahāprabhu's acceptance of the renounced order. Therefore, he was named 'Śrī Dāmodara Svarūpa'. Later, not paying heed to the completion of the process of the renounced order, he took shelter of the lotus feet of Śrīman Mahāprabhu and resided in Nīlācala (Jagannāth Purī) for the rest of his life. He used to constantly accompany Śrī Gaurasundara and always make Him happy by singing devotional songs, etc., as instructed by Him. It's only by his mercy that the devotees have attained the good fortune of understanding the confidential moods of Mahāprabhu's heart.

In the Vraja pastimes, this great personality is Lalitā-devī, who is another form of Śrī Rādhikā. According to 'Gauragaṇoddeśa-dīpikā' authored by Śrī Kavi-karṇapūra, he is Viśākhā-devī —

"kalāma-sikṣayad rādhām yā viśākhā vraje purā
sādyā svarūpa-gosvāmī tat-tad-bhāva-vilāsavān"

"Earlier the *sakhī* (friend) named Viśākhā, who used to teach skills to Śrīmatī Rādhikā, the same *sakhī* now in Śrī Gaura's pastimes

is Śrī Svarūpa Dāmodara Gosvāmī (His another form) who takes delight in *bhāvas* of Śrī Gaurahari, the personification of Śrī Rādhā's mood."

Amṛtānukanikā: The use of the word 'antaraṅga' (intimate) has a special trend in Vaiṣṇava literature. 'Bahiraṅga' (external) is the antonym of 'antaraṅga'. *Antaḥ* + *aṅga* = *antaraṅga* – intimate or one who is extremely close. *Bahiḥ* + *aṅga* = *bahiraṅga* (one who is not close or an outsider). According to the Vaiṣṇava dictionary, the word 'antaraṅga' means – *svayūthāsrita sama-citta-vṛtti-viśiṣṭa* (one who has taken shelter of a group with a common tendency of the heart), *sajātīyāśya-snigdha* (like-minded and affectionate towards one). The one whose *citta-vṛtti* (the tendency of the heart) is contrary to that, is *bahiraṅga*, an outsider.

The usage of the words 'antaraṅga' and 'bahiraṅga' in this manner is done in Vaiṣṇava philosophy based on the connection of the *āśraya* and *viṣaya*. Having oneness of the heart with that of the *viṣaya* and sustaining one's life with the sole objective of engaging all the senses, for the fulfillment of *viṣaya*'s internal desires, is alone the nature of the intimate associate (*antaraṅga*). There is no endeavor of his except for the happiness of the *viṣaya*. Wealth, women, and honor are but the instruments of service to the *viṣaya* – if this sentiment is present at every moment, as a natural tendency in the *āśraya*, then he is the one who alone is worthy to be designated as an intimate associate. This intimacy can not be attained by any artificial means; this is the natural tendency of the eternally perfected *svarūpa*.

Svarūpa Dāmodara is said to be the intimate associate of Mahāprabhu because

of the tendency of his heart to have oneness with Mahāprabhu's heart. One with the mood of eternal meeting [of Śrī Rādhā and Śrī Kṛṣṇa] cannot be on the same platform with Mahāprabhu, who is an embodiment of transcendental *vipralambha-rasa*. Those who nourish the mellows of *vipralambha*, relished by Mahāprabhu, every moment, with all their senses and heart, they alone are called *antaraṅga*. There is no room for any thought about external appearance in this. There is no relevance to the external physical self, be it a woman or a man, householder or renunciate, *brāhmaṇa* or *śūdra* when it comes to being an *antaraṅga*. Externally, Śrī Svarūpa Dāmodara used to dress up like a *sannyāsī* but he is counted amongst Mahāprabhu's *antaraṅga* devotees; on the other hand, Śrī Rāya Rāmānanda even on manifesting the pastime of being a materially attached householder or being born in the family of *kāyastha* is a *nitya-siddha antaraṅga* devotee. Mother Mādhavī, though a woman from external appearance, is counted amongst Mahāprabhu's *antaraṅga* devotees. Elsewhere, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has said (*Antya-līlā- 6/6, 8-11*) —

“rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa
tānra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-śloka-gīte kareṇa sāntvanā
subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya
pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosānī rākhe prabhura prāṇa
dui janāra saubhāgya kahana nā yāya
prabhura 'antaraṅga' balī' yānre loke gāya”

“Protection of life of Mahāprabhu, suffering from pangs of separation from Śrī Kṛṣṇa, was possible with Śrī Rāya

Rāmānanda's narration of *kṛṣṇa-katha* and Śrī Svarūpa Dāmodara's singing. It was for His happiness alone that both of them always used to stay with Him and pacify Him, talking about mellows of Śrī Kṛṣṇa's pastimes, *ślokas*, and songs. Just as Subala used to give happiness to Śrī Kṛṣṇa in His pastimes, similarly, Śrī Rāya Rāmānanda accompanies Śrī Gaura to make Him happy. Just as in earlier pastimes Śrī Lalitā was the prime companion of Śrī Rādhā, similarly, Śrī Svarūpa Dāmodara is a lifesaver for Śrī Mahāprabhu. It is difficult to describe the good fortune of these two; people glorify them by addressing them as Mahāprabhu's *antaraṅga*."

The symptoms of being an *antaraṅga* are clear from the above-mentioned verses, that is, they are ever ready to find ways to please the *viṣaya* and have the same tendency of the heart. Where the tendency of the heart is not the same, rather, the endeavor to please the *viṣaya* is merely a deception or sham, this definitely is not the symptom of the nature of an *antaraṅga*. The symptoms of being an *antaraṅga* are that one is having the same mood as the *viṣaya*, is the recipient of His affection, and having the same mood as those of the members of one's group.

Some believe that those who externally exhibit the readiness to serve Guru-Vaiṣṇavas, according to their desire or serve their bodies, or remain constantly with them, they alone are the *antaraṅga*. Those who show off the endeavors to serve the *ācārya*, according to his desires, but not having the same mood, cannot be counted amongst the intimate associates. Durgā, worshiped by the material world, even on constantly endeavoring for the creation-maintenance-annihilation, according to

the desire of Śrī Kṛṣṇa, is designated as '*bahiraṅga*' potency or *chāyā-śakti* (the shadow of the internal potency). Durgā-devī exhibits extreme alacrity and valor in her work while being engaged in the service of this world, which is like the external form of Bhagavān; she through creation-maintenance-annihilation astonishes the *jivās* in millions of universes, exhibits her potency which can make impossible possible, however, she is addressed as *bahiraṅgā* or covering potency by the Vaiṣṇavas. Those who have more regard for their bodies – they alone propagate this *bahiraṅgā* potency as '*antaraṅgā*' potency and do not shy away from designating themselves as her *antaraṅga* (intimate) devotees. However, we hear from Śrī Brahmā, one who is ever ready to serve Śrī Govinda (Verse 44, *Brahma-saṁhitā*)

"*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi*"

"The shadow of the transcendental potency is that great potency who creates, maintains, and annihilates the material world. She is worshiped throughout the world as Durgā. I worship the primeval Lord, Śrī Govinda, in accordance with whose desire, Durgā conducts every endeavor."

Therefore, externally showing off the endeavors to fulfill *viṣaya*'s desires is not an intimate service, and on the other hand, extreme alacrity in *karma* or inactivity is also not the symptom of any service. By accepting the same mood as that of Hari-Guru-Vaiṣṇavas, it is indeed the nature of an intimate devotee to follow and propagate according to their heart's desire.

ŚRĪ GAURASUNDARA ABSORBED IN ŚRĪ RADHA'S
MAHĀBHĀVA —

VERSE 106

রাধিকার ভাবমূর্ত্তি প্রভুর অন্তর ।
সেইভাবে সুখ-দুঃখ উঠে নিরন্তর ॥ ১০৬ ॥

*rādhikāra bhāva-mūrti prabhura antara
sei-bhāve sukha-duḥkha uṭhe nirantara*

Translation: Śrī Mahāprabhu's heart is an embodiment of Śrī Rādhā's moods. According to those very moods, the feeling of pleasure and pain constantly manifested in His heart.

Anubhāṣya: The heart of Śrīman Mahāprabhu is an embodiment of Śrīmatī Rādhikā's emotions. 'Bhāva-mūrti' – People with gross intelligence, engaged in sense gratification are incapable of realizing the features of this embodiment of emotions. The devotees, in whom *rati* for Śrī Kṛṣṇa has arisen, and are free from *anarthas*, from the point of view of *āśrita-tattva* are seen in five categories – *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*. The *bhāva* of Śrīmatī Rādhikā is the most exalted and complete state of *madhura-rasa*. That *bhāva* is of two types – '*rūḍha*' and '*adhirūḍha*'. These two *bhāvas*, '*rūḍha*' and '*adhirūḍha*' have been expressed in *mahiṣi-gīta* (song of the Queens of Dvārakā) and *gopī-gīta* in Śrīmad Bhāgavatam. Only *adhirūḍha-mahābhāva* manifests in Mahāprabhu. When the *adhirūḍha-bhāva* of [the queens of] Dvārakā is devoid of regulations, and the greed has risen, it concludes in the *bhāva* of Gokula. The feelings of the pain of separation from Śrī Kṛṣṇa and pleasure of attaining Śrī Kṛṣṇa by meeting with Him used to constantly arise in Śrī Gaurasundara's heart, and thereby He relished the *madhura-rasa* by transcending the path of emotions.

Those who do not understand the difference between *bhāva* (the transcendental emotions) and *abhāva* (material emotions), consider the '*adhirūḍha*' *mahābhāva* to be like a material *bhāva*. Thus, they cannot realize their *svarūpa*, that is, they (*jīvas*) belong to the category of *āśrita-tattva*. Due to the non-realization of their *svarūpa*, the misfortunate *jīvas*, by their knowledge limited to sense gratification of material objects, designate Śrī Gaurasundara, who is absorbed in the emotions of the heroine of Vraja, Śrīmatī Rādhikā, as '*nāgara*' (the beloved of the damsels of Vraja) and thus become guilty of '*rasābhāsa*'.

VERSE 107

শেষলীলায় প্রভুর কৃষ্ণবিরহ-উন্মাদ ।
ভ্রমময় চেষ্টা, আর প্রলাপময় বাদ ॥ ১০৭ ॥

*śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda*

Translation: In the final portion of His *līlā*, while staying at Gambhīrā, Mahāprabhu used to always remain in a state of *unmāda* (madness) with the feeling of separation from Śrī Kṛṣṇa. [Mundane scholars considered] His acts erroneous and speech incoherent.

Anubhāṣya: Śrī Gaurahari, through the endeavor of a perfected devotee, has manifested the highest excellence of *vipralambha-rasa*. However, mundane scholars considered this direct realization of His, as the delirious talks and erroneous endeavors alone. The foolish people, ever absorbed in sense gratification, suffering from the three material miseries, have no attraction for the transcendental form of *sevyā-vastu* (one who is to be served). Just as they consider this visible material world as their center of enjoyment, similarly,

they equate the transcendental *līlās* of Śrī Gaurasundara with material enjoyment. Following the perverted, false doctrines of ‘*nadiyā-nāgarī*’ philosophy and endeavoring for sense-enjoyment, is not the path shown by Śrī Gaurasundara and His devotees. The followers of this philosophy are supporters of sense-gratification and are thus like the enemy of Viṣṇu.

VERSE 108

রাধিকার ভাব যৈছে উদ্ধবদর্শনে ।
সেই ভাবে মত্ত প্রভু রহে রাত্রিদিনে ॥ ১০৮ ॥

*rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine*

Translation: Just as on seeing Uddhava, Śrīmatī Rādhikā, suffering from the separation of Śrī Kṛṣṇa who went to Mathurā, reached the stage of *divyonmāda* (divine madness), Śrī Mahāprabhu also day-in and day-out used to remain obsessed in that same madness of separation.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa in order to convey His well-being had sent Uddhava to the *gopīs*. On seeing Uddhava, Śrīmatī Rādhikā manifested many peculiar *bhāvas*.

Anubhāṣya: Śrī Kṛṣṇa, intending to console the restless *gopīs* and His parents, had sent His intimate friend Uddhava to Gokula. On seeing Śrī Kṛṣṇa’s intimate friend Uddhava, Śrīmatī Rādhikā manifested Her abundantly emotional inner anger full of intense longing, in various words. Śrī Gaurasundara used to always remain frenzied in the similar *bhāvas* of Śrī Rādhā feeling painful separation from Śrī Kṛṣṇa when He went to Mathurā; this is ‘*citra-jalpa*’ *bhāva*. The definition of ‘*citra-jalpa*’ (maddened talk) *bhāva* according to *Ujjvala-nīlamanī* is –

“*preṣṭhasya suhṛd-āloke gūḍharoṣābhi-jṛmbhitāḥ
bhūri-bhāva-mayo jalpo yas-tivr-otkanṭhit-āntimāḥ*”

“On seeing some intimate companion of the loved one when concealing internal feelings, out of deep anger, talks in abundance under the influence of clearly manifested *bhāvas* like *garva*, *asūyā*, *dainya*, *cāpalya*, and *autsukya* and later on talks with intense longing, this is known as *citra-jalpa*.”

For the devotees who have taken shelter at the lotus feet of Śrī Gaura, this very long separation is *kṛṣṇa-bhajana*. The cause of *sambhoga* (meeting) is this very long *vipralambha* (separation), and many people do not understand this. Due to the absence of real knowledge of *sambhoga*, they do not know that *vipralambha-rasodḍipana* (the mellows emanating from separation) is essential both at the *sādhana* (practice) and *siddha* (perfected) stage.

MAHĀPRABHU MANIFESTING BHĀVAS OF HIS HEART AND
SVARŪPA DĀMODARA SATISFYING HIM —

VERSES 109-110

রাত্রে প্রলাপ করে স্বরূপের কণ্ঠ ধরি’ ।
আবেশে আপন ভাব কহয়ে উঘাড়ি’ ॥ ১০৯ ॥

যবে যেই ভাব উঠে প্রভুর অন্তর ।
সেই গীতি-শ্লোকে সুখ দেন দামোদর ॥ ১১০ ॥

*rātre pralāpa kare svarūpera kaṇṭha dhari’
āveśe āpana bhāva kahaye ughāḍi*

*yabe yei bhāva uṭhe prabhura antara
sei gīta-śloke sukha dena dāmodara*

Translation: Mahāprabhu, with His arms around Svarūpa Dāmodara’s neck, used to talk incoherently the entire night and share in detail all His *bhāvas*. Whenever a particular *bhāva* would arise in His heart, Svarūpa Dāmodara would accordingly

sing a song or recite a verse and satisfy Him.

VERSE 111

এবে কার্য্য নাহি, কিছু এসব বিচারে ।
আগে ইহা বিবরিব করিয়া বিস্তারে ॥ ১১১ ॥

*ebe kārya nāhi, kichu e-saba vicāre
āge ihā vivariba kariyā vistāre*

Translation: There is no requirement of contemplating all this right now, I shall describe the same later in detail.

Amṛta-pravāha Bhāṣya: ‘āge ihā’ – means in the Antya-līlā.

THE CHARACTERISTICS OF THREE TYPES OF AGES IN VRAJA —

VERSE 112

পূর্বে ব্রজে কৃষ্ণের ত্রিবিধ বয়োধর্ম্ম ।
কৌমার, পৌগণ্ড, আর কৈশোর অতিমর্ম্ম ॥ ১১২ ॥

*pūrve vraje kṛṣṇera
tri-vidha vayo-dharma
kaumāra, pauganḍa,
āra kaiśora atimarma*

Translation: Formerly in Vraja, Śrī Kṛṣṇa’s three types of pastimes based on age – childhood, boyhood, and adolescence, are witnessed. Among them, the pastimes displayed during the adolescence period are the highest and most significant.

DIFFERENT PASTIMES ACCORDING TO DIFFERENT AGE —

VERSE 113

বাৎসল্য-আবেশে কৈল কৌমার সফল ।
পৌগণ্ড সফল কৈল লঞা সখাবল ॥ ১১৩ ॥

*vātsalya-āveśe kaila kumāra saphala
pauganḍa saphala kaila lañā sakhābala*

Translation: Śrī Kṛṣṇa relished *vātsalya-rasa* making His childhood successful and He made His boyhood successful by playing with His friends.

Amṛta-pravāha Bhāṣya: The childhood period (*kaumāra*) is the age until five years; till ten years is boyhood (*pauganḍa*); the period between eleven to sixteen years is known as adolescence (*kaiśora*) and after that, is the time of youth (*yauvana*). Śrī Kṛṣṇa relished *vātsalya-rasa* during childhood, *sakhya-rasa* during boyhood, and *śṛṅgāra-rasa* during adolescence.

VERSE 114

রাধিকাদি লঞা কৈল রাসাদি-বিলাস ।
বাঞ্ছা ভরি’ আশ্বাদিল রসের নির্য্যাস ॥ ১১৪ ॥

*rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari’ āsvādila rasera niryāsa*

Translation: Śrī Kṛṣṇa performed pastimes like *rāsa* along with Rādhikā and other *gopīs*, and enjoyed the essence of *rasa* to His heart’s content.

VERSE 115

কৈশোর-বয়সে কাম, জগৎসকল ।
রাসাদি-লীলায় তিন করিল সফল ॥ ১১৫ ॥

*kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tina karila saphala*

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

Amṛta-pravāha Bhāṣya: ‘Kāma’ means Śrī Kṛṣṇa who is Kāmadeva Himself, acting according to His own free will, by performing pastimes like *rāsa* in His adolescence, made the entire universe

and all three ages of His – childhood, boyhood, and adolescence successful.

In some editions, the following is also seen –

“*kaiśora vayasa, kāma, jagat-sakala
rāsādi-līlāya tina karila saphala*”

Amṛtānukāṇikā: ‘Kaiśora-vayasa’ – On attaining adolescence a young woman wishes to have the company of an expert and humorous young man bestowed with beautiful form and qualities, and who has a love for her. The young man too desires the company of a beautiful girl bestowed with good qualities. This is the function of the stage of adolescence. For the unparalleled variegatedness of the happiness attained in union and its enjoyment in full, the complete manifestation of form and qualities suiting a particular hero and heroine is essential. However, the same is impossible in the material hero and heroine, for their forms and qualities are imperfect, incomplete, and temporary; their adolescence stage is very short-lived in their material body. Even their love and affection towards one another is out of a selfish motive for their own happiness and out of delusion; it is not spontaneous. The adolescence stage does not become successful in their union because it lacks uninterrupted happiness (*‘nālpe sukhamasti’* – there is no happiness in meager resources). Thus, the success of adolescence is impossible in the union of the material hero and heroine.

In the transcendental world of Bhagavān, the forms and qualities of Bhagavān and His expansions and their beloveds are eternal. The stage of adolescence eternally exists in Their forms. Even Their forms and qualities are superior in all respects when compared to others. The beloveds of Śrī Bhagavān are the manifestations of His own internal potency

(*svarūpa-śakti*) *hlādinī* and thus the presence of love is but natural. Therefore, only in the transcendental abode of Śrī Bhagavān, the success of adolescence under the shelter of all His forms and their respective beloved, is possible. However, the adolescent age achieves the highest perfection under that *svarūpa* in which manifestation of form, qualities, etc., are unparalleled. Amongst innumerable *bhagavat-svarūpas* (all expansions of Bhagavān) manifestation of the form and qualities in *svayam-rūpa* Śrī Kṛṣṇa is matchless. Not only are the *bhagavat-svarūpas* like Nārāyaṇa attracted to Śrī Kṛṣṇa’s form and qualities, but Śrī Kṛṣṇa Himself is attracted to the beauty of His own form. On listening to the description of the beautiful form of Śrī Kṛṣṇa even the heart of Śrī Lakṣmī, who resides in a playful mood on the chest of Nārāyaṇa, becomes unsteady.

From amongst all the beloveds of *bhagavat-svarūpas* in the entire transcendental world, the damsels of Vraja, based on form-qualities-expertise, etc., are the best of all. Their love for Śrī Kṛṣṇa is so intense that they do not think about their own happiness or distress, but only endeavor to please Śrī Kṛṣṇa, and for that, they even give up all for Him. Thus, a complete manifestation of the qualities, befitting a heroine, exists in *gopīs*, and its pinnacle exists in Śrīmatī Rādhikā. Even the love of Śrī Kṛṣṇa for the *gopīs* is so intense that He considers Himself indebted to them for their love, and that there is a complete manifestation of the qualities befitting a hero, in Him.

The manifestation of the mellows befitting the age of adolescence depends on the hero and heroine. Thus, the complete manifestation of mellows befitting that age is possible from the union of the supreme hero, Vrajendranandana with the greatest

heroine, Śrī Rādhā. Therefore, from amongst the pastimes of all *bhagavat-svarūpas* and their beloveds, the *rāsa-līlā* pastime of Śrī Kṛṣṇa with the damsels of Vraja is most exalted.

This has been stated by Śrī Kṛṣṇa Himself – *Laghu-bhāgavatāmṛta* (Verse 531-*Kṛṣṇa-vibhāga*)

“*santi yadyapi me prājyā līlās-tāstā manoharāḥ na hi jāne smṛte rāse mano me kīḍṣaṁ bhavet*”

“Although there are multifarious attractive pastimes of Mine in abundance, still as soon as I think of *rāsa-līlā*, the way my heart is filled with emotions, I cannot describe.”

Even Lakṣmī does not have the eligibility for this *rāsa-līlā*. One does not hear the eligibility for the same, even for the queens of Dvārakā. It's only Śrī Rādhikā and Her *kāyavyūhā* (direct expansions) damsels of Vraja who are eligible for *rāsa-līlā* pastime. The unhindered perfect manifestation of the complete variegatedness of playfulness and complete variegatedness of mellows is possible when *nitya-kīśorīs* (ever-adolescent damsels of Vraja), the crown jewels in beauty-sweetness-playfulness-expertise, etc., from amongst all the young maidens, are in the *rāsa-līlā* with the greatest among the menfolk, *nitya-kīśora* (eternally adolescent) Vrajendranandana. Hence, the adolescence age attains its pinnacle of success in this *rāsa-līlā* on taking shelter of Śrī Kṛṣṇa.

VIṢṆU PURĀṆA (5/13/60) —

VERSE 116

সোহপি কৈশোরক-বয়ো মানয়ন্মধুসূদনঃ ।
রেমে স্ত্রীরত্নকূটস্থঃ ক্ষপাসু ক্ষপিতাহিতঃ ॥ ১১৬ ॥

*so 'pi kaiśoraka-vayo
mānayan-madhusūdanah*

*reme strī-ratna-kūṭa-sthaḥ
kṣapāsu kṣapitāhitaḥ*

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa, dispeller of all misfortunes, in His adolescence, while enjoying at night with the women, gave special respect to the age of adolescence. Positioned in midst of Śrī Rādhā, the embodiment of *mahābhāva*, and the *gopīs*, the embodiment of *bhāva*, Śrī Kṛṣṇa, supremely transcendental, is the *kūṭastha-tattva*.

Anubhāṣya:

kṣapitāhitaḥ (kṣapitaṁ vināśitaṁ ahitaṁ akalyāṇaṁ yena saḥ) so'pi madhusūdanah (śrīkṛṣṇaḥ api) kaiśoraka-vayah mānayan (saphalī-kurvan) strī-ratna-kūṭasthaḥ (strī-ratnānāṁ gopīnāṁ kūṭeṣu samūheṣu sthitaḥ san) kṣapāsu (śarādīya-niśāsu) reme.

ŚLOKA BHĀVĀNUVĀDA:

The dispeller of misfortunes, Śrī Kṛṣṇa making the age of adolescence successful, on the *śarada-pūrṇimā* night, positioned Himself in the group of *gopīs* and performed playful pastimes.

Amṛtāṇukanikā: “*Kṣapitāhitaḥ*” – This is an adjective for Madhusūdana. Śrī Kṛṣṇa after performing the *rāsa-līlā* with the beautiful damsels of Vraja became *kṣapitāhita* (dispeller of misfortunes) and dispelled all the misfortunes of the world. How will the misfortune of the world be dispelled by *rāsa-līlā*? The answer to this is – “The reason behind the misfortune of the world is becoming averse to Śrī Kṛṣṇa. On becoming averse to Śrī Kṛṣṇa the *jīva* forgets its constitutional position and identifies himself with the body. But on listening to the glories of Śrī Kṛṣṇa from

the mouth of a *sādhū* (sage), *śraddhā*, *rati*, and *bhakti* (*prema*) towards Śrī Kṛṣṇa, gradually arise in a fortunate person. Especially, about the *śravaṇa* and *kīrtana* of *rāsa-līlā*, in Verse 10/33/39 of *Śrīmad Bhāgavatam* it is said :

“*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito ’nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*”

“A sober person who faithfully hears, again and again, the narrations of Bhagavān Śrī Kṛṣṇa’s transcendental *rāsa-līlā* with *vraja-devīs*, and later describes those pastimes, very soon attains *parā-bhakti*, supreme loving devotional service, for the almighty Lord. Consequently, he conquers the senses, and is freed from the heart disease of material lust forever.”

Therefore, there is no further doubt in the excellent path instructed for dispelling the misfortune of the world, through *rāsa-līlā*.

BHAKTI-RASĀMṚTA-SINDHU (2/1/231) —

VERSE 117

বাচা সুচিতশব্দরী-রতিকলা-প্রাগলভ্যয়া রাধিকাং
ব্রীড়কুণ্ঠিতলোচনাং বিরচয়নগ্রে স্থানানামসৌ ।
তদ্বিক্ষেপ-চিত্রকৌলিককরী-পাণ্ডিত্যপারং গতঃ কৈশোরং
সফলীকরোতি কলয়ন্ কুঞ্জং বিহারং হরিঃ ॥১১৭॥

*vācā sūcita-śarvarī-rati-kalā-
prāgalbhyayā rādhikāṁ
vṛīḍā-kuñcita-locanāṁ viracayann
agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makarī-
pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ saphali-karoti kalayan
kuñje vihāraṁ hariḥ*

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa with perfect oratory skills started describing the affairs of amorous activities of the previous night with Śrīmatī Rādhikā. Due to this Śrīmatī Rādhikā lowered Her eyes in shame. Then Śrī Kṛṣṇa started displaying His expertise amongst the *sakhis* by drawing frolicking bumblebees etc., on Her breasts. Through this type of *rasa-kṛīḍā* (amorous pastimes) Śrī Hari sported in groves and made His adolescence age successful.

Anubhāṣya: By describing the qualities of *dhīra-lalita* hero, Śrī Kṛṣṇachandra as *dhīra-lalita* is being proved —

*sūcita-śarvarī-ratikalā-prāgalbhyayā (sūcitam
prakāśikṛtam śarvaryāḥ yāminyāḥ rateḥ
kalāyāḥ kauśalasya prāgalbhyam audhatyam
yayā sā tayā) vācā sakhīnām agre rādhikāṁ
vṛīḍā-kuñcita-locanāṁ (vṛīḍayā lajjayā kuñcite
locane yasyāḥ sā tathā-vidhām) viracayan
(kurvan) tad-vakṣo-ruha-citrakeli-makarī-
pāṇḍitya-pāraṅgataḥ (tasyāḥ śrīrādhāyāḥ vakṣo-
ruhayoḥ kucayoḥ citra-keli-makarī-nirmāṇe yat
pāṇḍityam tasya pāraṁ gataḥ iti sopahāsoktiḥ,
tan-nirmāṇa-kāle kara-kampanena citrasya
vakratvāt; atra punaḥ punaḥ vakrāṅkanam
suṣṭuṁ kartuṁ rju-rekhā-nirmāṇa-vyājena
punaḥ punaḥ vakṣa-sparśāt rahasi dvividha-
sambhoga-bhedasy-ānyatamah samprayog-
āvasarāḥ) asau hariḥ (vraja-vilāsi) kuñje
vihāraṁ kalayan (kurvan) kaiśoraṁ (vayaḥ)
saphalīkaroti.*

ŚLOKA BHĀVĀNUVĀDA:

Śrī Kṛṣṇa started describing eloquently in front of the *sakhis*, the details of the amorous pastimes He had with Śrī Rādhā the other night. On hearing the same Śrī Rādhā lowered Her eyes in shame. Then Śrī Kṛṣṇa started showing His expertise by

drawing frolicking fishes on Her breasts. However, stating it to be His expertise is worth laughing at. Due to the trembling of His hands while drawing, the picture would distort and He, on the pretext of trying to make the lines straight over and over again, would get a chance to touch Rādhā's breasts repeatedly (of the two types of *sambhogas*, it is a special amorous sport called 'sampleroga'). Thus, *vrajavilāsī* Śrī Kṛṣṇa, while sporting in groves, made His adolescence age successful.

VIDAGDHA-MĀDHAVA (7/3) —

VERSE 118

হরিরেষ ন চেদবাতরিস্য-
মথুরায়াং মধুরাক্ষি রাধিকা চ ।
অভবিষ্যদীয়ং বৃথা বিসৃষ্টি-
মকরাঙ্কস্ত বিশেষতস্তদাত্র ॥ ১১৮ ॥

harir eṣa na ced avātariṣyan
mathurāyām madhurākṣi rādhikā ca
abhavaiṣyad iyaṁ vṛthā viśṛṣṭir
makarāṅkas tu viśeṣatas tadātra

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

Amṛta-pravāha Bhāṣya: Oh Sakhī! Had Śrī Hari and the beautiful eyed Śrī Rādhikā not appeared in Mathurā, the entire creation, especially the creation of the Kandarpa (Cupid), would have certainly been useless.

Anubhāṣya: Śrī Vṛndadevī told Paurṇamāsī —

he madhurākṣi, mathurāyām eṣaḥ hariḥ
rādhikā ca cet (yadi) na avātariṣyat, tadā
atra viśṛṣṭiḥ (jagat-sṛṣṭiḥ) vṛthā abhaviṣyat;
viśeṣataḥ makarāṅkaḥ (kandarpa-sargah) tu
[vṛthā abhaviṣyat].

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE THREE UNFULFILLED DESIRES DURING ŚRĪ KṚṢṆA'S PASTIMES —

VERSES 119-120

এই মত পূর্বের কৃষ্ণ রসের সদন ।
যদ্যপি করিল রস-নির্যাস-চর্ষণ ॥ ১১৯ ॥

তথাপি নহিল তিন বাঞ্ছিত পূরণ ।
তাহা আশ্বাদিতে যদি করিল যতন ॥ ১২০ ॥

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa

tathāpi nahila tina vāñchita pūraṇa
tāhā āsvādite yadi karila yatana

Translation: In this way, Śrī Kṛṣṇa, the abode of all the mellows, though first chewing the essence of all those mellows and while relishing the same, even after endeavoring, His three desires just remained unfulfilled.

HIS FIRST DESIRE (1) —

VERSES 121-124

তঁহার প্রথম বাঞ্ছা করিয়ে ব্যাখ্যান ।
কৃষ্ণ কহে,—‘আমি হই রসের নিদান ॥ ১২১ ॥

tānhāra prathama vāñchā kariye vyākhyāna
kṛṣṇa kahe, — ‘āmi ha-i rasera nidāna

CONSIDERATION OF THE EFFICACY AND INTENSITY OF RĀDHĀ-PREMA —

পূর্ণানন্দময় আমি চিন্ময় পূর্ণতত্ত্ব ।
রাধিকার প্রেমে আমা করায় উন্মত্ত ॥ ১২২ ॥

না জানি রাখার প্রেমে আছে কত বল ।
যে বলে আমারে করে সর্বদা বিহ্বল ॥ ১২৩ ॥

রাধিকার প্রেম—গুরু, আমি—শিষ্য নট ।
সদা আমা নানা নৃত্যে নাচায় উদ্ভট ॥ ১২৪ ॥

pūrṇānanda-maya āmi cin-maya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta

nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala
rādhikāra prema – guru, āmi – śiṣya ṇaṭa
sadā āmā nānā nṛtye nācāya udbhaṭa

Translation: [Now, the author is describing His first desire]. Śrī Kṛṣṇa says – ‘I alone, am the original cause of all the *rasas*. I am full of bliss and complete transcendental truth, but the love of Rādhikā drives me crazy. I do not know how much strength is there in Rādhikā’s love; it always overwhelms Me. Rādhikā’s love is My teacher, and I am the student, dancing to Her tune. That love makes me dance various peculiar dances.’

Amṛta-pravāha Bhāṣya: ‘*Rasera nidāna*’ – The root cause of *rasa*. Some editions describe it as ‘*rasera nidhāna*’ – a storehouse of *rasa*.

ŚRĪ GOVINDALĪLĀMṚTA (8/77) —

VERSE 125

কস্মাদবৃন্দে প্রিয়সখি হরেঃ পাদমূলাৎ কুতোহসৌ
কুণ্ডরণ্যে কিমিহ কুরতে নৃতশিক্ষাং গুরুঃ কঃ ।
তং ত্বনুর্ভিঃ প্রতিতরুলতাং দিগ্বিদিক্ষু স্ফুরন্তী
শৈলীষীব ভ্রমতি পরিতো নর্ত্ত্যন্তী স্ব-পাশাৎ ॥ ১২৫ ॥

*kasmād vṛnde priya-sakhi hareḥ
pāda-mūlāt kuto 'sau
kuṇḍāranye kim iha kurute
nṛtya-śikṣām guruḥ kaḥ
taṁ tvan-mūrtiḥ prati-taru-latām
dig-vidikṣu sphurantī
śailūṣīva bhramati parito
nartayantī sva-pāścāt*

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

Amṛta-pravāha Bhāṣya: Śrī Rādhā asked – ‘Oh dear *sakhī*! Where are you coming from?’ Vṛndā answered – ‘I am coming from Śrī Kṛṣṇa’s lotus feet.’ Śrī Rādhā inquired – ‘Where is Śrī Kṛṣṇa?’ Vṛndā replied – ‘He is in the forest at the bank of Your *kuṇḍa*.’ Śrī Rādhā again inquired –

‘What is He doing?’ Vṛndā told – ‘He is taking dancing lessons.’ Śrī Rādhā asked – ‘Who is the instructing master of dancing lessons?’ Vṛndā answered – ‘Your image in every direction revealing itself to every tree and creeper, making them dance behind You like an adept dancer – it is with them that Śrī Kṛṣṇa is dancing.’ This is a question-and-answer verse.

Anubhāṣya: Conversation between Śrī Rādhā and Vṛndā during *mādhyaṅnikā-līlā* (afternoon pastime) of Śrī Rādhā and Kṛṣṇa —

*he priya-sakhi vṛnde! tvam kasmāt? (āgatā iti
śrīrādhikāyāḥ praśna-syottare vṛndā vadati,)
hareḥ (bhagavato yaśodā-nandana-sya)
pāda-mūlāt; asau śrīkṛṣṇaḥ kutah? (kutra iti
śrīrādhāyāḥ punaḥ praśne, vṛndāyāḥ uttaram)
kuṇḍāranye (rādhā-kuṇḍa-samīpastha-kānane),
[śrīrādhā punaḥ prcchati,] iha [saḥ] kim kurute?
[vṛndāha,] nṛtya-śikṣām; [rādhāha], guruḥ kaḥ?
[vṛndovāca,] digvidikṣu (daśa-diśi) prati-taru-
latām (tarulatāḥ prati) śailūṣī (utkrṣṭa naṭi) iva
sphurantī tvan-murtiḥ taṁ (kṛṣṇam) sva-pāścāt
parito nartayantī bhramati.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE COMPARISON OF THE LOVE BETWEEN ŚRĪ RĀDHĀ AND
ŚRĪ KṚṢṆA AND THEIR SIGNIFICANCE —

VERSES 126-130

নিজ-প্রেমাস্বাদে মোর হয় যে আত্মদ ।
তাহা হইতে কোটিগুণ রাধা-প্রেমাস্বাদ ॥ ১২৬ ॥

আমি যৈছে পরম্পর বিরুদ্ধধর্ম্মাশ্রয় ।
রাধাপ্রেম তৈছে সদা বিরুদ্ধধর্ম্মময় ॥ ১২৭ ॥

রাধা-প্রেমা বিভু—যার বাড়িতে নাহি ঠাঞি ।
তথাপি সে ক্ষণে ক্ষণে বাড়িয়ে সদাই ॥ ১২৮ ॥

যাহা বই গুরুবস্তু নাহি সুনিশ্চিত ।
তথাপি গুরুর ধর্ম্ম গৌরব-বর্জিত ॥ ১২৯ ॥

যাহা বই সুনির্মল দ্বিতীয় নাহি আর ।
তথাপি সর্বদা বাম্য-বক্র-ব্যবহার ॥১৩০॥

“nija-premāsvāde mora
haya ye āhlāda
tāhā ha-ite koṭi-guṇa
rādhā-premāsvāda
āmi yaiche paraspara
viruddha-dharmāśraya
rādhā-prema taiche sadā
viruddha-dharma-maya
rādhā-premā vibhu —
yāra bādite nāhi ṭhāni
tathāpi se kṣaṇe kṣaṇe
bādaye sadāi
yāhā va-i guru-vastu
nāhi suniścita
tathāpi gurura dharma
gaurava-varjita
yāhā va-i sunirmala
dvitīya nāhi āra
tathāpi sarvadā vāmya-
vakra-vyavahāra

Translation: Śrī Kṛṣṇa is contemplating – “The pleasure that Rādhā experiences from relishing Her love (for Me) is ten million times more than what I experience from relishing My love for Her. Just as mutually contradictory characteristics simultaneously reside in Me, Rādhā’s love is full of similar contradictions. Although Rādhā’s love is all-pervading and has no room to expand further, still it expands constantly. Although it is established that there is nothing greater than Rādhikā’s love, that love is devoid of pride; this is a sign of greatness. Even though there is nothing purer than Rādhikā’s love, that love is always accompanied with perverseness and crookedness in behavior.

Amṛta-pravāha Bhāṣya: Just as I, Kṛṣṇa, am the abode of all mutual contradictory characteristics, like – I, undisturbed by any desire still have My own special desires, am all-pervading but still have a beautiful form, am impartial but still take the side of My devotees, am *atmārāma* (one who delights in self) but still desire *prema* of devotees – similarly, Śrī Rādhā’s love is also full of contradictory characteristics. Though Her love is at the pinnacle of *mahābhāva*, it still expands constantly; She is filled with the greatest of love, but still is devoid of pride; Her love is pure, but still is full of perverseness, etc.

Amṛtāṇukanikā: ‘Vāmya’ – The mood of *vāmā* Heroine. *Ujjvala Nīlamanī* – (8/32)

“māna-grahe sadod-yuktā tac-chaitihlye ca kopanā
abhedyā nāyake prāyaḥ krūrā vāmeti kīrtiyate”

“The heroine who is inwardly ever endeavoring to take up the mood of *māna* (temper-feigned resentment out of love), becomes very angry if her *māna* softens, the hero is not able to enchant her easily, and is very stern towards the hero; she is called *vāmā* in *rasa-śāstra*.”

Śrī Rādhā’s love is extremely pure, genuine, simple, and with the single motive of giving pleasure to Śrī Kṛṣṇa. This love endeavors towards giving pleasure to Śrī Kṛṣṇa by all means, and giving up everything for Him. Therefore, there exists no space for perverseness and crookedness. The pretense of not desiring to meet or show disrespect at the time of Kṛṣṇa’s intense desire for union is *vāmya*. By nature itself, this (*vāmya*) is averse to love with a single motive of giving pleasure to Śrī Kṛṣṇa. However, what is astonishing is that love of Śrī Rādhā, even on being extremely pure, shows perverseness and crookedness. Śrī Rādhā’s love does not lose

its purity due to the perverse and crooked behavior. If something is mixed with a heterogeneous item, it loses its purity, for example, if water is mixed with mire, it no longer remains pure. Perverseness and crookedness are not heterogeneous to love. Just as the sea has waves, similarly these (perverseness and crookedness) are the special waves of love. On their being mixed with *prema*, the *prema* does not become impure, rather, the *prema* exhibits its brightness and miraculousness of enjoyment.

DĀNAKELI-KAUMUDĪ (2)—

VERSE 131

বিভূরপি কলয়ন্ সদাভিবৃদ্ধিঃ
গুরুরপি গৌরবচর্যয়া বিহীনঃ ।
মুহুরূপচিতবক্রিমাপি শুদ্ধো
জয়তি মুরদিশি রাধিকানুরাগঃ ॥ ১৩১ ॥

vibhur api kalayan sadābhivṛddhim
gurur api gaurava-caryayā vihinah
muhur-upacita-vakrīmāpi śuddho
jayati mura-dviṣi rādhikānurāgaḥ

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

Amṛta-pravāha Bhāṣya: All glories to the love that Rādhikā has for Śrī Kṛṣṇa. Although it is all-pervading, it increases constantly; even on being great, it is devoid of proud conduct; even on being unadulterated and pure, it is beset with repeated crookedness.

Anubhāṣya:

vibhuḥ (vyāpakah) api sadā abhivṛddhim
(abhito-vṛddhim) kalayan (dhārayan) guruh
api (śreṣṭho'pi) gaura-vacaryayā vihinah
(dākṣiṇya-sevayā hīnah) [madīyatā-maya-
madhu-snehotthatvāt] muhuḥ (punaḥ punaḥ)
upacita-vakrīmā (upacitah varddhitah vakrīmā

kauṭīlya-paryāyah vāmyalakṣaṇo yasmin
tathābhūtaḥ) api śuddhaḥ (nirupādhikah)
mura-dviṣi (murārau śrīkṛṣṇe) rādhikānurāgaḥ
(śrīrādhikāyaḥ anurāgaḥ) jayati (sarvotkarṣeṇa
varṭtate).

ŚLOKA BHĀVĀNUVĀDA:

All glories to that love of Śrī Rādhā for Śrī Kṛṣṇa, the enemy of the demon Mura. It constantly increases even on being all-pervading, is devoid of any vanity even on being greatest, that is, devoid of *dākṣiṇya* [submissive] *sevā* [the mood out of *madhu-sneha* that Śrī Kṛṣṇa is mine], and is though causeless (*nirupādhika*) still repeatedly manifests perverseness that is, *vāmya-bhāva*.

Amṛtānukaṇikā: ‘*Vibhu*’ – the highest, complete. In the verse, this is used as an adjective for Śrī Rādhā’s *anurāga*. The *anurāga* of Śrī Rādhā for Śrī Kṛṣṇa is *vibhu*. When the *anurāga* attains *yāvadāśraya-vṛtti*, that is, when it reaches its pinnacle and its further increase is not possible, then it is known as *vibhu* (complete). Therefore, *yavadāśraya-vṛtti anurāga* is (*vibhu*) complete *anurāga*. However, *yāvadāśraya-vṛtti anurāga* alone is known as *bhāva* or *mahābhāva*. And that *mādanākhyā-mahābhāva* is the ultimate stage of *mahābhāva* or *yāvadāśraya-vṛtti anurāga*. Hence, here from ‘*vibhu anurāga*’ what is aimed at is *mādanākhyā-mahābhāva*, which is a distinct stage of love of Śrī Rādhā.

ŚRĪ KṚṢṆA IS THE ‘VIŚAYA’ OF THAT PREMA AND ŚRĪ RĀDHĀ THE ‘ĀŚRAYA’ —

VERSE 132

সেই প্রেমার শ্রীরাধিকা পরম ‘আশ্রয়’ ।
সেই প্রেমার আমি ইহা কেবল ‘বিষয়’ ॥ ১৩২ ॥

sei premāra rādhikā parama ‘āśraya’
sei premāra āmi ha-i kevala ‘viśaya’

THE GRADATION OF THE HAPPINESS OF VIṢAYA AND ĀŚRAYA
OF LOVE —

VERSE 133

বিষয়জাতীয় সুখ আমার আশ্বাদ ।
আমা হৈতে কোটিগুণ আশ্রয়ের আত্মদ ॥ ১৩৩ ॥

*viṣaya-jātiya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda*

ON WITNESSING THE AUGMENTED HAPPINESS OF THE
ĀŚRAYA, THE VIṢAYA DESIRING TO BE THE ĀŚRAYA OF LOVE —

VERSES 134-135

আশ্রয়জাতীয় সুখ পাইতে মন ধায় ।
যত্নে আশ্বাদিতে নারি, কি করি উপায় ॥ ১৩৪ ॥

কভু যদি এই প্রেমার হইয়ে আশ্রয় ।
তবে এই প্রেমানন্দের অনুভব হয় ॥ ১৩৫ ॥

*āśraya-jātiya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya*

*kabhu yadi ei premāra ha-ye āśraya
tabe ei premāndera anubhava haya*

Translation: Rādhikā is the highest ‘āśraya’ of that love and I am the only ‘viṣaya’. I can just taste the bliss to which only the viṣaya of love is entitled. But Rādhikā, the āśraya of that love, experiences millions of times more happiness than Me. My mind races to taste that pleasure experienced by the āśraya, however, I am unable to taste it even after great efforts. What is the way to taste it? If someday I become the āśraya of this love, it’s only then that I will experience that bliss.’

Amṛta-pravāha Bhāṣya: The receptacles of love are the ‘āśraya’ of *prema*. The one who is the object of love is the ‘viṣaya’ of love. The four types of ingredients in *rasa-tattva* are – ‘vibhāva’, ‘anubhāva’, ‘sāttvika’, and ‘vyabhicārī’. The ingredient *vibhāva* is of two types – ‘ālabhana’ and ‘uddīpana’.

‘Ālabhana’ is of further two types – ‘viṣaya’ and ‘āśraya’. The āśraya of love of Rādhā is Rādhikā (Herself) and the only viṣaya of *prema* is Śrī Kṛṣṇa. ‘I am Kṛṣṇa, the bliss that I relish is the one entitled to the viṣaya of love; however, the bliss experienced by an āśraya is millions of times greater than Mine as a viṣaya. Rādhikā, being an āśraya, alone enjoys that bliss; I cannot enjoy the same as Kṛṣṇa. If at some point in time, I become the āśraya of that love, only then will I be able to experience that highest bliss. It’s the greed of enjoying this *prema* of āśraya that I desire.’

VERSE 136

এত চিন্তি’ রহে কৃষ্ণ পরমকৌতুকী ।
হৃদয়ে বাড়িয়ে প্রেম-লোভ ধক্ধকি ॥ ১৩৬ ॥

*eta cinti’ rahe kṛṣṇa parama-kautuki
hṛdaye bādāye prema-lobha dhakdhaki*

Translation: Thinking this way, the curious *rasika-śekhara* Śrī Kṛṣṇa started contemplating how to relish that *prema*. The fervent desire for that *prema* increasingly blazed in His heart.

Amṛtānukāṇikā: ‘*Dhakdhaki*’ – blaze increasingly. Just as fire gradually blazes increasingly on adding ghee (clarified butter) or any other fuel, similarly, not being able to find the way to relish Śrī Rādhā’s *prema*, the greed for enjoying that *prema* gradually increased in His heart and became stronger.

(2) THE SECOND DESIRE —

VERSE 137

এই এক, শুন আর লোভের প্রকার ।
স্বমাধুর্য দেখি’ কৃষ্ণ করেন বিচার ॥ ১৩৭ ॥

*ei eka, śuna āra lobhera prakāra
sva-mādhurya dekhi' kṛṣṇa karena vicāra*

ASTONISHED AND ATTRACTED BY HIS OWN SWEETNESS —

VERSES 138-139

‘অদ্ভুত, অনন্ত, পূর্ণ মোর মধুরিমা ।
ত্রিজগতে ইহার কেহ নাহি পায় সীমা ॥ ১৩৮ ॥

এই প্রেমদ্বারে নিত্য রাধিকা একলি ।
আমার মাধুর্য্যামৃত আস্বাদে সকলি ॥ ১৩৯ ॥

*‘adbhuta, ananta, pūrṇa mora madhurimā
tri-jagate ihāra keha nāhi pāya sīmā*

*ei prema-dvāre nitya rādhikā ekali
āmāra mādhyūyāmṛta āsvāde sakali*

Translation: This was one eager desire, now hear of another. On observing His own sweetness Śrī Kṛṣṇa started thinking — ‘My sweetness is magnificent, infinite, and complete. No one in the three worlds can fully enjoy it. Only Rādhikā, through Her love, fully enjoys the nectar of My sweetness.

Amṛtānukanikā: In this verse, the glories of the magnificence of Śrī Rādhā's love have been described along with the uniqueness of Śrī Kṛṣṇa's sweetness. Śrī Rādhā's love can fully relish that sweetness of Śrī Kṛṣṇa, which cannot be relished by anyone, to the extent that even all-powerful Śrī Kṛṣṇa is unable to enjoy it.

VERSES 140-141

যদ্যপি নির্মল রাধার সৎপ্রেমদর্পণ ।
তথাপি স্বচ্ছতা তার বাড়ে ক্ষণে ক্ষণ ॥ ১৪০ ॥

আমার মাধুর্য্য নাহি বাড়িতে অবকাশে ।
এ দর্পণের আগে নব নব রূপে ভাসে ॥ ১৪১ ॥

*yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bādhe kṣaṇe kṣaṇa*

*āmāra mādhyūyā nāhi bādhte avakāśe
e darpaṇera āge nava nava rūpe bhāse*

Translation: Even though Rādhikā's *prema* is pure like a mirror, that is, it is completely devoid of desire for self-pleasure, however the purity of that mirror, which is the eagerness to taste the sweetness of Śrī Kṛṣṇa, increases every moment. There is no room for my sweetness to expand, however, it manifests in the ever-new form in front of that mirror-like *prema*.

VERSES 142-144

মন্মাধুর্য্য, রাধার প্রেম—দোঁহে হোড় করি' ।
ক্ষণে ক্ষণে বাড়ে দোঁহে, কেহ নাহি হারি ॥ ১৪২ ॥

আমার মাধুর্য্য নিত্য নব নব হয় ।
স্ব-স্ব-প্রেম-অনুরূপ ভক্তে আস্বাদয় ॥ ১৪৩ ॥

দর্পণাদ্যে দেখি' যদি আপন-মাধুরী ।
আস্বাদিতে হয় লোভ, আস্বাদিতে নারি ॥ ১৪৪ ॥

*man-mādhurya, rādhāra
prema — donhe hoḍa kari'
kṣaṇe kṣaṇe bāde donhe,
keha nāhi hāri
āmāra mādhyūyā nitya
nava nava haya
sva-sva-prema-anurūpa
bhakte āsvādāya*

*darpaṇādye dekhi' yadi āpana-mādhurī
āsvādite haya lobha, āsvādite nāri*

THE EAGER DESIRE TO TAKE THE FORM OF THE ENJOYER FOR
ENJOYING HIS OWN SWEETNESS—

VERSE 145

বিচার করিয়ে যদি আস্বাদ-উপায় ।
রাধিকা-স্বরূপ ইহঁতে তবে মন ধায় ॥ ১৪৫ ॥

*vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya'*

Translation: There is a competition between My sweetness and Rādhā's love. Both keep on increasing constantly, but neither is

defeated. My sweetness manifests in ever-new forms, which devotees taste, according to the respective stages to which their love has developed. If I see the sweetness of My beauty in the mirror, then an eager desire to enjoy it develops in My heart. But I am unable to taste the same. However, when I deliberate on the ways to relish it, then My heart yearns to take Rādhikā's svarūpa.'

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa's second desire is – 'My sweetness is wonderful, infinite, and limitless. Rādhikā, being an āśraya, alone can taste this sweetness through Her love. The purity of Rādhikā's *prema* like a mirror continues to increase every moment, even on being extremely pure. My sweetness even though limitless, without any possibility to increase, continues to increase and manifests various novel forms before the mirror of Rādhikā's pure *prema*. Therefore, My sweetness and Rādhikā's *prema*, both compete with each other with the intention to surpass the other, and neither wants to be defeated. On seeing that very sweetness of Mine in the mirror of Rādhikā's *prema*, I am hankering to taste the same. Driven by that hankering, My heart is racing to accept Rādhikā's svarūpa.

Anubhāṣya: 'Hoḍa kari' – to compete.

Amṛtānukanikā: *Prema* alone is the reason behind relishing Śrī Kṛṣṇa's sweetness. "Praudha nirmala-bhāva *prema* sarvottama, kṛṣṇera mādhyura-rasa-āsvāda-kāraṇa" (Ādi-līlā 4/49). Without having *prema*, it is impossible to relish Śrī Kṛṣṇa's sweetness only through senses like eyes-ears. Therefore, even on Śrī Kṛṣṇa's direct

appearance, only those with *prema* will be able to relish Śrī Kṛṣṇa's sweetness and those devoid of the *prema* will not be able to do so – just as deaf cannot relish the sweetness of the cuckoo bird's sound. Even those who have *prema* for Śrī Kṛṣṇa cannot relish His sweetness to the same extent. One can enjoy His sweetness to the extent one's *prema* is developed. The one whose *prema* is developed to the highest extent can alone fully relish His sweetness. The *prema* of all the residents of Vraja is not developed to a similar extent. The *prema* of different residents of Vraja is developed up to different stages. However, except for Śrīmatī Rādhikā, no one else's *prema* is developed to the highest extent. Therefore, apart from Śrīmatī Rādhikā, no one can fully relish the sweetness of Śrī Kṛṣṇa. The reason is, no one else can be Svayam-Bhagavān, at any point in time except Śrī Kṛṣṇa, similarly, Śrīmatī Rādhikā, the internal potency, is the highest amongst all the potencies. It is in Her, that *prema* is developed to the pinnacle, no one else, at any time can be equivalent to internal potency, which is the highest. No one else can have the *mādanākhya-mahābhāva* – the pinnacle stage of *prema*. Thus, no one else can fully relish the sweetness of Śrī Kṛṣṇa.

LALITA-MĀDHAVA (8/34) —

VERSE 146

অপরিকলিতপূর্বঃ কশ্চমৎকারকারী
 স্ফুরতি মম গরীয়ানেষ মাধুর্যপূরঃ ।
 অয়মহমপি হন্ত প্রেম্য যং লুপ্তচেতাঃ
 সরভসমুপভোক্তুং কাময়ে রাধিকেব ॥ ১৪৬ ॥

aparikalita-pūrvah
 kaś camatkāra-kārī
 sphurati mama garīyān
 eṣa mādhyura-pūrah

ayam aham api hanta
prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktum
kāmaye rādhikeva

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said — “Oh! Who is this profoundly sweet, causing wonder, indescribable person in this image? On seeing Him, I, with an agitated mind, am unable to take my eyes off Him. I, like Rādhikā, am desiring to forcefully embrace Him.”

Anubhāṣya: On seeing His beauty in His own reflection in the wall made of gems in Nava-Vṛndāvana, Dvārakā, Śrī Kṛṣṇa is saying —

aparikalita-pūrvah (an-anubhūta pūrvah)
camatkāra-kārī (vismay-otpādakah)
eṣaḥ gariyān mama kaḥ [anīrvacanīyah]
mādhurya-pūrah (saundarya-puñjah) sphurati
(prakāśayati), ayam aham (kṛṣṇaḥ) api yaṁ
(pratibimba-rūpaṁ) prekṣya (dṛṣṭavā) rādhikā
iva lubdha-cetāḥ [saṁ] sarabhasaṁ (sautsukyam)
upabhoktum kāmaye (abhilaṣāmi).

ŚLOKA BHĀVĀNUVĀDA:

Oh! Who is this great *puruṣa*, manifesting indescribable sweetness, and causing wonder, which has never been experienced before? This is just my reflection, still, on seeing it My mind is getting agitated like Rādhikā, desiring to embrace Him (the reflection) with great fervor.

THE STRENGTH OF ŚRĪ KṚṢṆA'S SWEETNESS AND ŚRĪ KṚṢṆA'S ENDEAVOR TO TASTE IT —

VERSE 147

কৃষ্ণমাধুর্যের এক স্বাভাবিক বল ।
কৃষ্ণ আদি নরনারী করয়ে চঞ্চল ॥ ১৪৭ ॥

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa ādi nara-nārī karaye cañcala

Translation: There is a natural strength of Śrī Kṛṣṇa's sweetness, which agitates the minds of all men and women and even the mind of Śrī Kṛṣṇa Himself.

Anubhāṣya: The sweetness of Śrī Kṛṣṇa is naturally capable of agitating the minds of all from Śrī Kṛṣṇa Himself to *gopīs*, Śrī Baladeva, Nārāyaṇa, Lakṣmī, and all other beings.

VERSE 148

শ্রবণে, দর্শনে আকর্ষণে সর্বমন ।
আপনা আস্বাদিতে কৃষ্ণ করেন যতন ॥ ১৪৮ ॥

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇaarena yatana

THE ABSENCE OF SATIETY IN ENJOYING THE SWEETNESS OF ŚRĪ KṚṢṆA, ONLY AN INCREASE IN INTENSE DESIRE —

VERSES 149-151

এ মাধুর্যামৃত সদা যেই পান করে ।
তৃষ্ণাশান্তি নহে, তৃষ্ণা বাড়ে নিরন্তরে ॥ ১৪৯ ॥
অতৃপ্ত হইয়া করে বিধিরে নিন্দন ।
‘অবিদগ্ধ বিধি ভাল না জানে সৃজন ॥ ১৫০ ॥

কোটি নেত্র নাহি দিল, সবে দিল দুই ।
তাহাতে নিমেষ,—কৃষ্ণ কি দেখিব মুক্তি ॥ ১৫১ ॥

e mādhuryāmṛta sadā yei pāna kare
tṛṣṇā-śānti nahe, tṛṣṇā bādhe nirantare

atṛpta ha-iyā kare vidhire nindana
'avidagdha vidhi bhāla nā jāne sṛjana

koṭi netra nāhi dila, sabe dila dui
tāhāte nimeṣa, — kṛṣṇa ki dekhiba muṇi

Translation: Everyone's heart is attracted on listening to the melodious voice of Śrī Kṛṣṇa, on taking *darśana* of His beautiful form; to the extent that Śrī Kṛṣṇa Himself

endeavors to taste it. For one who tastes the nectar of this sweetness, his desire never gets satiated, in fact, that desire constantly increases. On becoming dissatisfied (a *rasika* devotee in the context of tasting the nectar of sweetness of Śrī Kṛṣṇa) criticizes the creator (Brahmā) and says – ‘This foolish Brahmā does not know the art of creation properly. Instead of giving millions of eyes, he has given only two eyes, and on those he has created the eyelids. (The eyelids blink time and again, obstructing taking *darśana* of Śrī Kṛṣṇa) Alas! how then shall I take *darśana* of Śrī Kṛṣṇa?’

Amṛtānukāṇikā: On taking the *darśana* of Śrī Kṛṣṇa’s sweetness, the desire to taste it certainly arises. The intense desire also arises on listening to the pastimes of His sweetness from others. It is the nature of Śrī Kṛṣṇa’s sweetness that gives rise to the intense hankering to taste it, by any means, on coming in contact with any of the senses. Dissatisfied, a *rasika* devotee says – “with millions of eyes without eyelids, there is a possibility of attaining a little satiety on tasting the unparalleled and greatest sweetness of Śrī Kṛṣṇa, which keeps on increasing in newer forms every moment. The creator has given me only two eyes and not millions. If these two eyes were without lids, I would have, without hindrance, tasted the sweetness to the extent possible and considered myself successful. But Alas! These two eyes also have been given eyelids. How do I taste the sweetness of Śrī Kṛṣṇa? If someone’s throat is getting dried up due to thirst and on reaching a sea of pure, fragrant water he just drinks a handful of water, then his thirst will get quenched to a small extent. However, if instead of having a handful of water, a drop of water is sprinkled with a blade of

grass, intermittently, in his mouth, then the thirst, instead of getting quenched will further blaze as happens on adding ghee to the fire. Having just two eyes with blinking eyelids, even on the direct appearance of the unparalleled and sweetest form of Śrī Kṛṣṇa, the blazing fire of the thirst for tasting Śrī Kṛṣṇa’s sweetness, by an unfortunate person like me, has likewise increased, in fact, has augmented manifold. What ruthless mockery of the creator is this? The creator does the work of creation but is devoid of the knowledge of *rasa*. If he had the knowledge of *rasa*, he would have given millions of eyes to those who would be taking *darśana* of the lotus face of the embodiment of all *rasas*, Śrī Kṛṣṇa, and would not have even made lids on the same.”

ŚRĪMAD BHĀGAVATAM (10/82/40) —

VERSE 152

গোপ্যশ্চ কৃষ্ণমুপলভ্য চিরাদভীষ্টং
যৎপ্রেক্ষণে দৃশিষু পক্ষ্মকৃতং শপন্তি ।
দৃগ্ভিহৃদীকৃতমলং পরিরভা সর্বী-
জ্জীবমাপুরপি নিত্যযুজাং দুরাপম্ ॥১৫২॥

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti
dṛggbhir hṛdī-kṛtaṁ alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujāṁ durāpam*

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

Amṛta-pravāha Bhāṣya: The *gopīs*, longing for Śrī Kṛṣṇa for a long time, took His *darśana* on meeting Him in Kurukṣetra. The blinking of the eyes acted as an obstruction, while taking *darśana*, hence the *gopīs* started blaspheming the creator of the eyelids. All those *gopīs*, through their eyes, took Śrī Kṛṣṇa into their hearts and there on embracing Him to their complete

satisfaction, they attained the *prema-bhāva* which is non-attainable even by the practitioners of mystic yoga, meditating on *brahma*.

Anubhāṣya: After the meeting of the *vṛṣṇīs* (*yādavas*) with the *gopas* in Kurukṣetra, Śukadeva Gosvāmī describes inner *bhāvas* of the *gopīs* for Śrī Kṛṣṇa —

yat-prekṣaṇe (yasya śrīkṛṣṇasya darśane)
 dṛṣiṣu (netreṣu) pakṣma-kṛtaṁ (vyavadhāna-
 kāraṇa-netraloma-kṛtaṁ vidhātāraṁ)
 śapanti (bhartsayanti) sarvāḥ gopyaḥ [taṁ]
 abhīṣtaṁ (kṛṣṇaṁ) cirāt (bahukāl-ānantaraṁ)
 [kurukṣetre] upalabhya dṛgbhiḥ (netra-dvāraiḥ)
 hṛdikṛtaṁ (hṛdaye praveṣitaṁ) parirabhya
 (ālingya) nityayujām (ārūḍha-yoginām) api
 durāpam (durlabham) tadbhāvaṁ (param-
 ānanda-ghanatām) āpuḥ (prāpuḥ).

ŚLOKA BHĀVĀNUVĀDA:

Those *gopīs* after a very long time attained their desired Śrī Kṛṣṇa, made Him enter into their hearts and embraced Him tightly. But on taking *darśana* of Śrī Kṛṣṇa, due to the blinking eyelids obstructing their constant *darśana*, started condemning the creator for the creation of the eyelids. In this way they attained the highest, condensed bliss, which is extremely difficult to attain even by the practitioners of mystic yoga who are continuously practicing.

ŚRĪMAD BHĀGAVATAM (10/31/15) —

VERSE 153

অটতি যদভবানহি কাননং
 ত্রুটিৰুগায়তে ত্বামপাশ্যতাম ।
 কুটিলকুন্তলং শ্ৰীমুখং চ তে
 জড় উদীক্ষতাং পক্ষ্মকৃদৃশাম্ ॥ ১৫৩ ॥

atati yad bhavān ahni kānanam,
 truṭir-yugāyate tvām apaśyatām
 kuṭila-kuntalāṁ śrī-mukhaṁ ca te,
 jaḍa udikṣatām pakṣma-kṛd dṛśām

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

Amṛta-pravāha Bhāṣya: The *gopīs* said — “O Kṛṣṇa! when you go in the forest during the day, then not being able to see Your beautiful face adorned by Your curly hair, even blinking time seems to be a millennium. These eyes, which take *darśana* of Your beautiful face, have been given eyelids by their creator — we consider that creator as a fool.”

Anubhāṣya: The song is sung by the wailing *gopīs* for Śrī Kṛṣṇa's *darśana*, on Kṛṣṇa's disappearance from the *rāsa* pastime —

yat (yadā) ahni (divā-bhāge) bhavān kānanam
 (vṛndāvanam) atati (gacchati), tadā tvām
 apaśyatām [prāninām] truṭiḥ (kṣaṇārdham-api
 kālah) yugāyate (yugamita-kāla-pratitir-bhavati),
 te (tava) kuṭila-kuntalāṁ (kuṭilāḥ vakrāḥ kuntalāḥ
 keśāḥ yasmin taṁ) śrī-mukhaṁ udikṣatām (uccaiḥ
 iṣamānānām) ca dṛśām pakṣmakṛt (nimeṣa-sraṣṭā
 vidhātā) jaḍaḥ (mūrkhah) eva.

ŚLOKA BHĀVĀNUVĀDA:

When during the day You go to Vṛndāvana, then not being able to see You even half a moment seems to be as long as a millennium to us. On Your return from the forest, we do lift our heads and see Your beautiful face adorned by curly hair, but the eyelids act as a big obstruction in that process, therefore the creator of these eyelids (Brahmā) is surely a fool.

THE SUCCESS OF THE EYES LIES IN TAKING ŚRĪ KṚṢṆA'S DARŚANA —

VERSE 154

কৃষ্ণবলোকন বিনা নেত্র ফল নাহি আন ।
 যেই জন কৃষ্ণ দেখে, সেই ভাগ্যবান্ ॥ ১৫৪ ॥

kṛṣṇāvalokana binā netra phala nāhi āna
 yei jana kṛṣṇa dekhe, sei bhāgyavān

Translation: There is no purpose of the eyes other than the sight of Śrī Kṛṣṇa. Only a person taking *darśana* of Śrī Kṛṣṇa is fortunate.

ŚRĪMAD BHĀGAVATAM (10/21/7) —

VERSE 155

অক্ষণ্বতাং ফলমিদং ন পরং বিদামঃ
সখ্যং পশুনুবিবেশয়তোর্বয়সৈঃ ।
বজ্রং ব্রজেশুতয়োরনুবোজুস্তং
যৈবৈ নিপীতমনুরক্তকটাক্ষমোক্ষম্ ॥ ১৫৫ ॥

*akṣaṇvatām phalam idam na param vidāmaḥ
sakhyah paśūn anuviveśayator vayasyaiḥ
vaktram vrajeśa-sutayor anuveṇu-juṣṭam
yair vāi nipītam anurakta-kaṭākṣa-mokṣam*

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

Amṛta-pravāha Bhāṣya: *Gopīs* said “O friends! When Śrī Kṛṣṇa and Balarāma, surrounded by Their friends enter into the forest along with cows, at that time people who relish Their beautiful faces, seeing Their lips playing flutes and eyes casting side glances on those attached to them, alone are fortunate. There is no greater fruit, other than this that can be envisioned, for the people having eyes.”

Anubhāṣya: At the onset of Śarat-ṛtu (autumn season) the song of Śrī *gopīs* aiming Śrī Kṛṣṇa—

*he sakhyah, vayasyai (sakhibhiḥ) paśūn anu-
viveśayatoḥ (vanāt vanāntaram praveśayatoḥ)
vrajeśa-sūtayoḥ (rāma-kṛṣṇayoḥ) anu-veṇu-
juṣṭam (veṇum vādayat) anurakta-kaṭākṣa-
mokṣam (snigdha-kaṭākṣa-visargam) vaktram
yaiḥ nipītam (tairyat juṣṭam sevitam tat) idam
vai akṣaṇvatām (cakṣuṣmatām) phalam, param
(anyat) na vidāmaḥ (vidmaḥ).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/44/14) —

VERSE 156

গোপ্যস্তপঃ কিমচরন্ যদমুষ্য রূপং
লাবণ্যসারমসমৌর্দ্ধমন্যসিদ্ধম্ ।
দৃগ্ভিঃ পিবন্ত্যনুসবাভিনবং দুরাপ-
মেকান্তধাম যশসঃ শ্রিয় ঐশ্বরস্য ॥ ১৫৬ ॥

*gopyas tapaḥ kim acarān
yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvaṁ
ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ
durāpam
ekānta-dhāma yaśasaḥ
śriya aiśvarasya*

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

Amṛta-pravāha Bhāṣya: The young ladies of Mathurā said – “Ah! What austerities did the *gopīs* perform? They with their eyes, continuously drink the nectar of the beautiful face of Śrī Kṛṣṇa, the only abode of all the beauty, opulence, and fame; the essence of loveliness which is extremely rare, self-perfect, not to be equaled or surpassed.”

Anubhāṣya: On seeing Śrī Kṛṣṇa and Balarāma engaged in wrestling with the two wrestlers, Muṣṭika and Cānura of Kāmsa, at his arena in Mathurā, the young ladies of Mathurā assembled there stated this verse –

*gopyaḥ kim tapaḥ acarān, yat (yasmāt) amuṣya
(śrīkṛṣṇasya) lāvaṇyasāram (lāvaṇyena sārām
śreṣṭham) asamordhvaṁ (na vidyate samam
urdhvaṁ adhikaṇca yasya tat) ananya-siddham*

(na anyena alankārādīnā siddham kintu
svataḥ eva) anusavābhinavaṁ (pratikṣaṇam
abhinavaṁ) durāpaṁ (durlabhaṁ) yaśasaḥ
śrīyaḥ aiśvarasya ekānta-dhāma rūpaṁ dṛgbhiḥ
pibanti.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSES 157-158

অপূর্ব মাধুরী কৃষ্ণের, অপূর্ব তার বল ।
যাহার শ্রবণে মন হয় টলমল ॥১৫৭॥
কৃষ্ণের মাধুর্য্যে কৃষ্ণ উপজয় লোভ ।
সম্যক্ আশ্বাদিতে নারে, মনে রহে ক্ষোভ ॥১৫৮॥
apūrva mādhuri kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala
kṛṣṇera mādhye kṛṣṇe upajaya lobha
samyak āśvādite nāre, mane rahe kṣobha

Translation: The sweetness of Śrī Kṛṣṇa is unprecedented and its strength is extraordinary. On listening to His sweetness the mind becomes agitated. Śrī Kṛṣṇa also becomes greedy to taste His own sweetness. However, [in the absence of the *mādanākhya-mahābhāva* of Śrīmatī Rādhikā] not being able to fully relish it, His mind remains agitated.

THIRD DESIRE (3) —

VERSE 159

এই ত' দ্বিতীয় হেতুর কহিল বিবরণ ।
তৃতীয় হেতুর এবে শুনহ লক্ষণ ॥১৫৯॥
ei ta' dvitīya hetura kahila vivaraṇa
tr̥tīya hetura ebe śunaha lakṣaṇa

SVARŪPA DĀMODARA ALONE IS THE ORIGINAL GREAT
PERSONALITY WITH KNOWLEDGE OF THE NECTAR OF
BHAKTI-RASA—

VERSES 160-161

অত্যন্ত নিগূঢ় এই রসের সিদ্ধান্ত ।
স্বরূপ গোস্বামি মাত্র জানেন একান্ত ॥১৬০॥

যেবা কেহ অন্য জানে, সেহ তাঁহা হৈতে ।
চৈতন্যগোস্বামির তেঁহ অত্যন্ত মর্ম্ম যাতে ॥১৬১॥

atyanta nigūḍha ei raseṇa siddhānta
svarūpa gosāṇi mātra jānena ekānta
yebā keha anya jāne, seha tāñhā haite
caitanya-gosāṇira teñha atyanta marma yāte

Translation: The second desire of Śrī Kṛṣṇa has just been described, now listen to the description of His third desire. The conclusion of *rasa* is extremely confidential and is known only to Śrī Svarūpa Dāmodara. If someone else knows about it then it would be out of Śrī Svarūpa Dāmodara's mercy. This is because Śrī Svarūpa Dāmodara is very dear to Śrī Caitanya Mahāprabhu and knows His secret *bhāvas*.

Amṛta-pravāha Bhāṣya: On having the greed to fully relish the *kṛṣṇa-mādhurī* (the sweetness of Kṛṣṇa), through *prema* of *āśraya* category, but not being able to relish the same, Śrī Kṛṣṇa became agitated. This is the second confidential reason behind accepting the *bhāvas* of Rādhikā.

Amṛtānukāṇikā: Śrī Raghunātha Dāsa Gosvāmī lived with Śrī Svarūpa Dāmodara for many years and heard a lot of pastimes related to Mahāprabhu from him. The author, Śrī Kavirāja Gosvāmī, heard all these pastimes from Dāsa Gosvāmī in Vṛndāvana. (*Madhya-Līlā* 2/84) —

“caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,
teñho thuilā raghunāthera kañṭhe
tāhān kichu ye śuniluṇ, tāhā ihān vistāriluṇ,
bhakta-gaṇe diluṇ ei bheṭe”

“The pastimes of Śrī Caitanya Mahāprabhu are the topmost of all the jewels which are kept in the storehouse of Śrī Svarūpa Dāmodara. He made Śrī Raghunātha Dāsa Gosvāmī learn all these pastimes. Whatever pastimes I heard from Śrī Raghunātha Dāsa

Gosvāmī, I have described them here in detail and this is a gift for the devotees.”

(Madhya-Līlā 2/93) —

“svarūpa-gosāñīra mata, rūpa-raghunātha jāne yata,
tāi likhi, nāhi mora doṣa”

“I have written the views of Śrī Svarūpa Gosvāmī the way I understood them after hearing them from Śrī Rūpa and Śrī Raghunātha Gosvāmī. I have not amended them according to my opinions, therefore, there is no flaw in my writing.”

THE DEFINITION OF GOPĪ-PREMA —

VERSE 162

গোপীগণের প্রেমের ‘রূঢ়ভাব’ নাম ।
বিশুদ্ধ নির্মল প্রেম, কভু নহে কাম ॥১৬২॥

*gopī-gaṇera premera ‘rūḍha-bhāva’ nāma
viśuddha nirmala prema, kabhu nahe kāma*

Translation: The *prema* of the *gopīs* is known as ‘*rūḍha-bhāva*’. This *prema* is pure and unadulterated; this is not, at any time, (material) lust.

Amṛta-pravāha Bhāṣya: ‘*Premera ‘rūḍha-bhāva’ nāma*’ means the [pure] *prema* is known as ‘*rūḍha-bhāva*’. Actually, the pure *prema* cannot be defined with the word *kāma* (lust).

Anubhāṣya: All the *sāttvika-bhāvas* in the *mahābhāva* of *gopīs* manifest at the ‘*uddipta*’ stage, therefore the *prema* of the *gopīs* is known as “*rūḍha-bhāva*”. “*uddiptā sāttvikā yatra sa rūḍha iti bhāṇyate*” that is – the *rūḍha-bhāva* is where the transformations of *aṣṭa-sāttvika-bhāvas* are at ‘*uddipta*’ stage.” The *gopīs’ prema* is unadulterated because it is only for the pleasure of Śrī Kṛṣṇa, thus it is not to be known with the detested word ‘*kāma*’ (lust) which is a desire not related to Śrī Kṛṣṇa’s pleasure.

GOPĪS’ KĀMA AND PREMA ARE ONE AND THE SAME
BHAKTI-RASĀMṚTA-SINDHU (1/2/283-284)
GAUTAMĪYA-TANTRA STATEMENTS —

VERSE 163

প্রেমৈব গোপরামাণাং
কাম ইত্যগমং প্রথাম্ ।
ইত্যুদ্ধবাদয়োহপ্যেতং
বাঞ্ছন্তি ভগবৎপ্রিয়াঃ ॥ ১৬৩ ॥

*premaiva gopa-rāmāṇām
kāma ity agamat prathām
ity uddhavādayo ’py etam
vāṅchanti bhagavat-priyāḥ*

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

Amṛta-pravāha Bhāṣya: There has been a tradition of designating the unadulterated *prema* of *gopīs* by the word ‘*kāma*’. The great devotees of Śrī Bhagavān like Uddhava are also desirous of attaining this *prema*.

Anubhāṣya:

*gopa-rāmāṇām (vraja-lalanānām) premā eva
kāma ity prathām (khyātim) agamat; iti [hetoh]
uddhav-ādayaḥ bhagavat-priyāḥ (apara-rasa-
rasika-bhaktāḥ) api etam (premanām) vāṅchanti.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DIFFERENCE BETWEEN THE SVARŪPA-LAKṢAṆA
(INTRINSIC NATURE) OF KĀMA AND PREMA —

VERSE 164

কাম, প্রেম,—দোঁহাকার বিভিন্ন লক্ষণ ।
লৌহ আর হেম যৈছে স্বরূপে বিলক্ষণ ॥ ১৬৪ ॥

*kāma, prema, — donhākāra
vibhinna lakṣaṇa
lauha āra hema yaiche
svarūpe vilakṣaṇa*

Translation: Both *kāma* (lust) and *prema* (love) have different characteristics, just as iron and gold have their own distinct natures.

Amṛta-pravāha Bhāṣya: Just as the nature of iron and gold is different, similarly, the natures of *kāma* and *prema*, although belonging to almost the same class, have different symptoms.

THE DEFINITION OF LOVE AND LUST —

VERSE 165

আত্মেন্দ্রিয়প্রীতি-বাঞ্ছা—তারে বলি ‘কাম’ ।
কৃষ্ণেন্দ্রিয়প্রীতি-ইচ্ছা ধরে ‘প্রেম’ নাম ॥ ১৬৫ ॥

ātmendriya-prīti-vāñchā — tāre bali ‘kāma’
kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma

Translation: The desire to please one’s senses is known as ‘*kāma*’ (lust), however, the desire to please Śrī Kṛṣṇa’s senses is known as ‘*prema*’ (love).

Anubhāṣya:

“*sarvathā dhvaṁsa-rahitaṁ*
satyapi dhvaṁsa-kāraṇe,
yad-bhāva-bandhanam yūnoḥ
sa premā pari-kīrtitaḥ”

“Even when a cause for dissolution arises and still the very firm bonding of hearts of the couple is not dissolved, it is known as *prema*.” The *gopīs*, *āśraya* of love, are firmly bound – one-pointedly and wholeheartedly – to Śrī Kṛṣṇa. They are the highest epitomes in renouncing their own pleasures in the form of ‘*kāma*’. They, in order to please Śrī Kṛṣṇa, are ever devoted to His service. Thus, this indicates their abundant delight, in giving pleasure to Śrī Kṛṣṇa, at the cost of their personal pleasure, and their steadfast affectionate bonding.

VERSE 166

কামের তাৎপর্য—নিজসন্তোষ কেবল ।
কৃষ্ণসুখতাৎপর্য মাত্র প্রেম ত’ প্রবল ॥ ১৬৬ ॥

kāmera tātparya — nija-sambhoga kevala
kṛṣṇa-sukha-tātparya mātra prema ta’ prabala

Translation: ‘*Kāma*’ is only the gratification of one’s own senses. However, ‘*prema*’ means to please Śrī Kṛṣṇa alone, hence is very powerful.

Amṛtānukanikā: Both ‘*kāma*’ and ‘*prema*’ mean a desire for happiness. So, does that mean that *kāma* and *prema* both are one and the same thing? In answer to this question, the phrases ‘*viśuddha* and *nirmala* (pure and unadulterated)’ have been stated in verse 162. Even though the meaning of both *prema* and *kāma* is a desire for happiness, still for a devotee this desire is of two types – one, the desire for personal happiness, and the other is a desire for Śrī Kṛṣṇa’s happiness. Taking the *rūḍhi* (customary) meaning – the desire in pursuance to gratify oneself – is *kāma*. It is petty and selfish, and hence deplorable. Further, the desire to make Śrī Kṛṣṇa happy is known as *prema*, and it is very expansive, extremely generous, and exceedingly appreciable. This can very easily be understood. Thus, with *prema*, the desire for happiness attains its highest degree of purity, while with *kāma*, the desire for happiness becomes contaminated. Since *prema* is devoid of this contamination, hence it is known as pure.

Material *kāma* is one of the six *ripus*. *Ripu* means enemy or opponent. Regarding the rise of this *kāma*, in *Gītā* (2/62 and 3/37) Śrī Bhagavān states —

“*dhyāyato viṣayān puṁsaḥ*
saṅgas teṣūpajāyate”

saṅgāt saṅjāyate kāmah
 kāmāt krodho 'bhijāyate"
 kāma eṣa krodha eṣa
 rajo-guna-samudbhavaḥ
 mahāśano mahā-pāpmā
 viddhy enam iha vairiṇam"

“By continuously meditating on the objects of the senses, a person develops an attachment to them. Attachment gives rise to lust, which in turn leads to the awakening of anger. This lust, the desire to enjoy sense objects, which indeed transforms into wrath, is born of passion. It is all-devouring and extremely fearsome. Know it to be the primary enemy of the living entities within this world.”

Functioning under its influence, there is no unjust deed which a human being cannot perform. Delusion or lack of knowledge of our relationship with Bhagavān gives rise to all types of desires. The *jīva* is propelled by *kāma* into the cycle of birth and death, and being covered by ignorance fantasizes about various sensory objects. The sensory objects, even though not true, seem to be true due to our present stage, being ignorant of our relationship with Bhagavān.

Generally, on saying *prema*, the thought that strikes our mind is that which we like or is dear to us. Mostly, the love or attraction between a young man and a young woman is designated as *prema*. However, this is not the real meaning of *prema*. *Prema* is an eternal object. So how is its existence possible in a temporary object? If today I like someone, that same person, tomorrow, can stand in front of me as an enemy. Therefore, here in this material world, it is not eternal and hence it is appropriate to term it as '*kāma*'.

Kāma is the reason behind our material love. Whenever there arises any obstacle in its way, this love fades away. The material

love between the husband and wife can also not be called *prema*, because it's motivated with *kāma* too. The selfish motive of both the husband and wife is the root of that relationship. A person intoxicated by selfishness loves the other. There is a beautiful instruction in Upaniṣada in this respect (*Bṛhadāranyaka Upaniṣada* chapter 2, 4th *brāhmaṇa*, 5th *mantra*) –

Maharṣi Yājñavalkya is saying to Maitreyī – “O Maitreyī! A husband is not dear to a wife for satisfying the husband's desire. In fact, a wife in order to satisfy her own personal desires considers him dear. Similarly, to a husband, the wife is never dear when it comes to working to provide her with comforts. However, she is certainly dear when it comes to the fulfillment of his own desires. A son is not dear to his father when it comes to the fulfillment of his son's desires, rather he is dear only when the father wants to fulfill his desires through his son. Likewise, wealth is not dear to people for the happiness of the wealth, but to gratify their own senses through that wealth. The *brāhmaṇas* are not dear to people because they want to please *brāhmaṇas*, but because they can attain their desires through *brāhmaṇas*. A King is not dear to his subjects for the happiness of the king, but because they can achieve their own selfish motive through him. The heavenly planets are not loved for their happiness, but because they are utilized for the purpose of one's sense-gratification. The demigods are not dear to people for their (demigods) happiness but for the happiness people attain on the fulfillment of their desires through the demigods. Beings of this material world are not dear to one because of their happiness, but for the happiness one would attain by sense-gratification through these beings. O Maitreyī! What more do I say? No one

is ever dear for the happiness of others, rather it is for one's own happiness, through the fulfillment of the desires, that all others are dear."

It is stated in the scriptures that it is the duty of a chaste wife to serve her husband. But if any personal motive isn't hidden deep inside her heart, then the intent to serve the husband would not be possible. If any personal motive does not exist in the wife's heart then why does she lose her intent to serve the husband if the husband suffers from leprosy? Further, in certain examples, even if one sees the wife serving the leprotic husband, it is driven by the motive of attaining heavenly planets. And thus, here too, the selfless duty of a chaste wife does not get indicated. The result of love out of selfish motive is very scary and the conditioned soul is not able to understand this.

In *Śrīmad Bhāgavatam* (11/17/57-58), it is said —

*"aho me pitarau vṛddhau bhāryā bālātma-jātma-jā
anāthā mām ṛte dīnāḥ katham jīvanti duḥkhitāḥ
evam grhāśayākṣipta-kṛpaṇo mūdha-dhīr ayam
atṛptaś tām anudhyāyan mrto 'ndham viśate tamaḥ"*

"Those *jīvas* who are averse to Bhagavān, have such strong attachment in their wife-son, etc., that the moment one would tell them to serve Bhagavān, their instant reply would be – 'I have old parents, wife, helpless children. If I do not take care of them, how will they survive?' Thus, these foolish people who are overwhelmed with an attachment to the household, after their deaths enter into the darkest of the hellish planets as a result of their attachment to the material world."

These days many people while serving the poor and needy, designate them as '*daridra-nārāyaṇa*' (poor Bhagavāna Nārāyaṇa).

This way they do not even hesitate to call Lord Nārāyaṇa, the master of Lakṣmī, as poor – this is a very hilarious subject. It is the opinion of most social workers – "Removing the physical and mental deficiencies and inconveniences of every being, alone, is the 'love for the living being' and all these beings are various forms of Īśvara. Serving them is serving Īśvara." However, according to the scriptures, this is a very distorted meaning of the word *prema*. *Jīva* can never be called Īśvara. *Jīva* is the infinitesimal separated transcendental expansion of the all-pervading transcendental Bhagavān. Īśvara is the controller of *māyā* and *jīva* is capable of being controlled by *māyā*.

On knowing the meaning of the definition of the word '*kāma*', one may hope to overcome the illusion. On an impartial contemplation of "*ātmendriya-prīti-vāñchā*", one may understand that even though *kāma* is a kind of desire, desire itself is not '*kāma*'. '*Bhuktikāmi*', those desirous of gratifying themselves through their knowledge-acquiring and working senses; '*muktikāmi*', those desirous of satisfying their minds by transcending the three types of miseries of material nature, and keeping the *bhāva* of '*aham brahmāsmi*' (I am *brahma*) in their hearts; '*siddhikāmi*', those desirous of satisfying their minds by establishing control over people through mystic powers like *aṇimā-laghimā* through the eightfold mystic yoga path – all should be considered as *kāmi*. It is because all of them work for the satisfaction of their senses. *Kāma* cheats people in many ways. Sometimes, it comes in the very lowly gross *bhāva* of attraction between the material bodies or in the form of lust between a man and a woman; sometimes in the form of renunciation, the tendency to work for the material upliftment of others, *ātmadāna*

(donating oneself to another), motherly love, brotherly affection, and under the decorated garb of patriotism. The words selflessness and renunciation are as useless as flowers in the sky. A man with a material mind, intelligence, and false ego, moved by the material distress of another man, is busy trying to remove his distress. What can this be called except *kāma*?

When a *jīva* who has taken shelter of Śrī Kṛṣṇa, on seeing another *jīva* who is averse to serving Śrī Kṛṣṇa, becomes sad and through the narration of *hari-katha* and instructions of *sādhū-sāstra* endeavors to make him turn towards Śrī Kṛṣṇa, then this *vṛtti* of his can be called as an initial stage of *prema*. Therefore, the natural, continuous, and causeless attraction of a spiritual spark *jīva* towards the supreme all-pervading consciousness, Paramātmā, is the service. The matured stage of this service is known as *prema*.

Prema is a transcendental *vastu*. There exists *prema* between pure conscious beings. *Prema* cannot exist between insentient and insentient or for that matter between sentient and insentient; which is just *kāma*. Soul's constitutional position is to serve Śrī Kṛṣṇa, and there is no other natural disposition of pure *jīva* except to serve Śrī Kṛṣṇa, therefore, the soul liberated from the control of body and mind just desires Śrī Kṛṣṇa's service. This is his nature, and this is not sense gratification. Therefore, the devotee of Śrī Kṛṣṇa is devoid of any desire for self-happiness. Complete absorption and one-pointed *rati* to satisfy Bhagavān is to be understood as *prema*.

Due to a lack of *tattva-jñāna*, the persons who follow *phalgu* (worthless) or *śuṣka* (dry) *vairāgya* (renunciation) think that the *rāga* which is for the temporary things and is only in the form of *kāma*, is destroyed from the root in the absence of *kāma*. These

dry renunciates do not know that from *rāga*, on the dissolution of *kāma*, its *prema* form automatically manifests. Since they are not introduced to *prema*, they consider the objects used in the service of Śrī Hari or the actions of service as material. Also, they consider them very lowly and do not have faith in them. Any and every kind of *kāma*, until it gets entrusted in the original Kāmadeva Śrī Kṛṣṇa, cannot be done away with. *Kāma* is a stage of complete darkness and the desire for gratification of one's senses is its instigator. Like In (*Bhakti-rasāmṛta-sindhu* 1/2/256) —

“prāpañcakatayā buddhyā
hari-sambandhi vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate”

“Those who consider the service to Śrī Bhagavān as the ultimate aim of life, gradually advance on the path of *bhakti*. They shall then slowly give up the lowly form of *rāga* or a pile of dirt in the form of *kāma* (material desires).”

Kāma disappears when the sun-like *prema* for Śrī Kṛṣṇa's pleasure rises. Bhagavān is served through *bhakti* or the natural tendency of the soul. By just serving *acyuta* Bhagavān, all are served automatically. *Śrīmad Bhāgavatam* (4/31/14) —

“yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyānām
tathaiva sarvārhaṇam acyutejyā”

“Just as by amply watering the roots of the tree, the bark, branches, twigs, leaves-flowers all get nourished, likewise, by satisfying the *prāṇas* with food, all the senses also get satisfied. Similarly, just by serving the one and only Śrī Bhagavān, all the *jīvas*, demigods, movable and

immovable beings are served automatically. (However, one who does not follow this and feeds separately the eyes, ears, nose, etc.; that person will die due to pain and out of hunger).” It’s because Bhagavān in the form of Supersoul is present inside every living being. On serving and satisfying Bhagavān, all His eternal servitors will also become satisfied (“*tasmin tuṣṭe jagat tuṣṭam*”).

In *Bhakti-rasāmṛta-sindhu* (1/4/1) – the definition of ‘*prema*’ is as follows –

“*samyam masṛṇita-svānto
mamātva-ātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate*”

“On the complete softening of the heart, when the extreme possessive *bhāva* becomes condensed, then such *bhāva* is called *prema* by the learned.”

Before the manifestation of the extremely munificent incarnation Śrī Caitanya Mahāprabhu, people did not know this difference between the *kāma* and *prema*, thus they used to get deluded by calling *kāma* as *prema*. It is Mahāprabhu alone who pointed out what *prema* actually is. Śrīla Prabodhānanda Sarasvatīpāda in this regard states —

“*premā nāmādbhutārthaḥ śravaṇa-patha-
gataḥ kasya nāmnām mahimnaḥ
ko vettā kasya vṛndāvana-vipina-mahā-
mādhurīṣu praveśaḥ
ko vā jānāti rādhām parama-rasa-
camatkāra-mādhurya-sīmā-
mekāś-caitanya-candraḥ parama-
karuṇayā sarva-māviścakāra*”

“Who could receive through his ears the highest of all pursuits namely *prema*? Who knew the glory of Śrī Nāma (holy name)?

Who could enter the multitude of the condensed sweetness of Vṛndāvana? Who knew the epitome of the most miraculous *adhiruḍha-mahābhāva-mādhurya*, Śrī Vārṣabhānavī (the daughter of Śrī Vṛṣabhānu Mahārāja) as the worshipable Deity? The one and only Śrī Caitanyacandra through the manifestation of his most munificent pastimes has presented all these.”

In one of the books, namely ‘*Rāma kṛṣṇa-kathāmṛta*’ it is written that – “When one just wants to take *darśana* of the Īśvara and does not desire any wealth, fame, bodily comforts, then it is called pure *bhakti*.” However, Śrī Caitanyadeva said – “Just not desiring wealth, fame, and bodily comforts is not a standard for ascertaining pure *bhakti*, in fact, desire to take *darśana* of Śrī Bhagavān is also greed to satisfy oneself. On attaining Śrī Bhagavān’s *darśana* one will feel happy but Bhagavān may not attain any happiness. Only the endeavor to explore the means to make Śrī Bhagavān happy is pure *bhakti* or *prema*.” The pure *bhakti* or *prema* propagated by Śrī Caitanyadeva is not based on meeting (*sambhoga-vāda*) but on separation (*vipralambhamaya*). All endeavors with favorable *bhāva*, by engaging all senses, for the satisfaction of Śrī Kṛṣṇa’s senses, relinquishing any other desire, worship of any *vastu* other than Śrī Kṛṣṇa, the knowledge of being one with the Lord, all the *nitya* and *naimittika* *karmas*, *haṭhayoga*, *rājayogā*, etc., and superficial detachment-austerity, is known as pure *bhakti*. *Pañcarātra* and *Śrīmad Bhāgavatam* also approve of this as pure *bhakti*. For getting instructions on pure *bhakti* and *prema* one should approach *Śrīmad Bhāgavatam* and Śrī Caitanyadeva, and not approach a non-devotee; for the Kohīnūra diamond is not available at a potter’s shop.

THE INTRODUCTION TO KṚṢṆA-PREMA AND ITS SYMPTOMS —

VERSES 167-170

লোকধৰ্ম, বেদধৰ্ম, দেহধৰ্ম, কৰ্ম ।
 লজ্জা, ধৈৰ্য্য, দেহসুখ, আত্মসুখ-মৰ্ম ॥ ১৬৭ ॥
 দুস্ত্যজ্য আৰ্য্যপথ, নিজ পৰিজন ।
 স্বজনে কৰয়ে যত তাড়ন-ভৰ্ষন ॥ ১৬৮ ॥
 সৰ্বত্যাগ কৰি' কৰে কৃষ্ণেৰ ভজন ।
 কৃষ্ণসুখহেতু কৰে প্রেম-সেবন ॥ ১৬৯ ॥
 ইহাকে কহিয়ে কৃষ্ণে দৃঢ় অনুরাগ ।
 স্বচ্ছ যৌববস্ত্রে যৈছে নাহি কোন দাগ ॥ ১৭০ ॥

*loka-dharma, veda-dharma,
 deha-dharma, karma
 lajjā, dhairya, deha-sukha,
 ātma-sukha-marma*

*dustyaja ārya-patha,
 nija parijana
 sva-jane karaye yata
 tāḍana-bhartsana*

*sarva-tyāga kari' kare
 kṛṣṇera bhajana
 kṛṣṇa-sukha-hetu kare
 prema-sevana*

*ihāke kahiye kṛṣṇe
 dṛḍha anurāga
 svaccha dhautā-vastre
 yaiche nāhi kona dāga*

Translation: The *gopīs* left all that is extremely difficult to leave – *loka-dharma* (social customs), *veda-dharma* (scriptural injunctions), *deha-dharma* (protection-nourishment of the body), [fruitive] *karma*, *lajjā* (shyness), *dhairya* (patience), *deha-sukha* (bodily pleasures), etc., which are forms of personal happiness, as well as *ārya-patha* (following the path of great personalities), and love for relatives. In order to serve Śrī Kṛṣṇa, they did not even care about the scolding, shouting, and

punishment of their family and relatives. They, in order to satisfy Śrī Kṛṣṇa, served Him through their loving devotional service. This alone is known as a firm attachment to Śrī Kṛṣṇa. There is no stain of the desire, like a clean-washed cloth, for their own happiness in the *gopīs* attachment to Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: The desire with the motive to satisfy one's senses is known as '*kāma*'. The desires for relatives, son, wealth, etc., which have been stated in scriptures such as *loka-dharma*, *veda-dharma*, *deha-dharma*, *karma*, *lajjā*, *dhairya*, *deha-sukha*, *mukti* are the forms of *ātma-sukha* (personal happiness), *ārya-patha* (following the path of great personalities), love for relatives and fear of the relatives' criticism and punishment – all these are desires to satisfy one's senses known as *kāma*. The initiator behind all these actions is the sensual pleasure of the self. 'I am the servitor of Śrī Kṛṣṇa' – all desires emanating with this kind of intelligence, are for the happiness of Śrī Kṛṣṇa's senses. 'I am the enjoyer of the fruits' – the desires emanating from this kind of intelligence, are all with the motive of satisfying one's own senses. To do away with these does not suggest renunciation of actions of the body and mind. 'I am a servitor of Śrī Kṛṣṇa' – If such intelligence motivates one in all the actions of the body and mind, then it would not be known as *kāma*.

Amṛtānukanikā: '*Loka-dharma*' – The behavior followed by people to maintain and protect the cordiality and dignity of the society is termed as social customs. If someone helps me at the time of need then it is my duty too, to help him out when he is in need. All the social relations are like this. Following this *loka-dharma* provides personal convenience, and not following

the same is inconvenient and thus *loka-dharma* would come under *kāma*.

‘*Veda-dharma*’ – means the scriptural injunctions, performance of fire sacrifices, etc. Following the scriptural injunctions makes possible the attainment of the wealth-assets in the present life and the attainment of the pleasures of the higher planetary systems (*Svarga*) in the afterlife. Since *veda-dharma* also is directed towards the satisfaction of one’s own senses, hence it comes under *kāma*.

‘*Deha-dharma*’ – Actions performed in order to take care of hunger-thirst, heat-cold, etc., are known as the satisfaction of bodily needs (*deha-dharma*). All these actions are performed for the pleasure of the body, hence *deha-dharma* comes under the category of *kāma*.

‘*Karma*’ – Fruitive actions which are according to the scriptures and are performed for seeking pleasure for oneself, also come under *kāma*.

‘*Lajja*’ and ‘*dhairya*’ – If shyness and patience are not protected, one would be defamed in society and will become unhappy, thus by the protection of shyness and patience one’s own pleasure is nourished and this also comes under the *kāma*.

‘*Deha-sukha*’ – Actions performed for the pleasure of one’s body, like massaging the feet, taking breeze from the fan during summer, and heat from a bonfire to warm oneself during winter; all of them being performed for bringing happiness and satisfaction to one’s senses, also come under *kāma*.

‘*Ātma-sukha-marm*’ – All those mentioned above, that is, *loka-dharma*, *veda-dharma*, *deha-dharma*, *karma*, *lajja*, *dhairya*, and *deha-sukha* – the essence of all is the gratification of one’s senses, hence all of them are *kāma*.

‘*Ārya patha*’ – Who is an Ārya?

“*karttavyam-ācaran kāmama-
karttavyam-anācaran
tiṣṭhati prakṛt-ācāro yaḥ
sa ārya iti smṛtaḥ*”

“One who actually follows the right conduct, while performing the prescribed actions and saving himself from the performance of actions not prescribed, is known as *ārya*.”

The path which has been directed by *āryas*, as the ethical path – for they themselves are ardent followers of ethical conduct – is the *ārya-patha*. For example, the *ārya-patha* for the married woman is being loyal, etc., to her husband. To give up that path while living in society is extremely difficult, for her character shall become tainted and she will be defamed. However, those who are on the *ārya-patha*, enjoy the happiness from social engagements, fame, respect, etc., thus these, also being the nourisher of the pleasure for the self, come under *kāma*.

‘*Nija-parijana*’ – If a married woman transgresses the social custom of being under her parents or in-laws, and acts independently, then her image will be tarnished, and will suffer. However, being under the control of her relatives, she attains all happiness and convenience, hence this is also *kāma*.

‘*Sva-jane karayeyatātādana-bhartsana*’ – Continuing on the *ārya-patha* out of fear of facing relatives’ anger and punishment is also a nourisher of self-pleasure, hence comes under *kāma*.

The beautiful damsels of Vraja accept the extremely painful scolding of their relatives and give up their relatives, the path of ethical conduct, shyness, patience, etc., which is more painful than death, and render loving service to Śrī Kṛṣṇa. They

don't get disturbed even a bit by the scolding of their relatives, in fact, on seeing Śrī Kṛṣṇa happy with their service, are contented and consider themselves fortunate. Sometimes, in this world it is seen that some unchaste woman out of a selfish motive of seeking pleasure for herself, abandons social customs, scriptural injunctions, etc., however, it being with a motive of personal pleasure is *kāma* and not *prema*. The conduct of *gopīs* of Vraja is aimed towards satisfying the senses of Śrī Kṛṣṇa for His pleasure, and is *prema*, and not aimed at giving pleasure to one's senses which is *kāma*.

DIFFERENCE BETWEEN KĀMA AND PREMA —

VERSE 171

অতএব কাম-প্রেমে বহুত অন্তর ।
কাম—অন্ধতমঃ, প্রেম—নির্মল ভাস্কর ॥ ১৭১ ॥

*ataeva kāma-preme
bahuta antara
kāma — andha-tamaḥ,
prema — nirmala bhāskara*

KĀMA AND GOPĪS' PREMA FOR ŚRĪ KṚṢṆA —

VERSE 172

অতএব গোপীগণের নাহি কামগন্ধ ।
কৃষ্ণসুখ লাগি মাত্র, কৃষ্ণ সে সম্বন্ধ ॥ ১৭২ ॥

*ataeva gopī-gaṇera
nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra,
kṛṣṇa se sambandha*

Translation: Therefore, there is a huge difference between *kāma* and *prema*. *Kāma* is like pitch darkness and *prema* is like the shining sun, and thus there is not even a trace of *kāma* in the *prema* of the *gopīs*. Their connection with Śrī Kṛṣṇa is just for the pleasure of Śrī Kṛṣṇa.

Amṛtānukāṇikā: Just as sun and darkness are two mutually contradictory things, similarly are *kāma* and *prema*. From the analogy of darkness and sun what is getting indicated is – where there is darkness, the sun is absent there, similarly, if *kāma* dwells in any heart, *prema* cannot stay in that heart. Further, wherever the sun is present, the darkness cannot stay there. Just as with the arrival of the sun the darkness is dissipated, similarly, if pure *prema* resides in one's heart the *kāma* is dissipated. Purest *prema* resides in the hearts of the *gopīs*, hence there is an extreme deficiency of *kāma* – so much so that there is not even the slightest trace of *kāma* in the *prema* of the *gopīs*.

INTRODUCTION TO THE CONDENSED PREMA OF THE GOPĪS
FOR ŚRĪ KṚṢṆA

ŚRĪMAD BHĀGAVATAM (10/31/19) —

VERSE 173

যত্তে সুজাতচরণাম্বুরুহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু ।
তেনাটবীমটসি তদ্ব্যথতে ন কিং স্থিৎ
কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ১৭৩ ॥

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhimahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

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

Amṛta-pravāha Bhāṣya: The *gopīs* said – “O beloved! we place Your soft lotus feet very gently on our hard breasts. Our life rests only in You, therefore, our minds are getting anxious and intelligence is getting deluded thinking that You may be feeling pain on Your tender feet being bruised by pebbles and sharp stones, as You roam about in the forest.”

Anubhāṣya: The song sung in separation, when Śrī Kṛṣṇa disappeared from the *rāsa-līlā* —

he priya, te (tava) yat sujāta-caraṇāmba-ruhaṁ
(sujātaṁ sukumāraṁ caraṇāmburuhaṁ pada-
kamalaṁ) karkaṣeṣu (kaṭhineṣu) staneṣu bhūtāḥ
(sparsana-duḥkha-āsaṅkitāḥ satyaḥ vayaṁ)
śanaiḥ (sāvadhānāḥ) dadhīmahi (dhārayāmaḥ)
tena (caraṇena) aṭavīm (vanasthalīm) aṭasi
(vicarasi), tadā [tvat-caraṇa-kamalaṁ]
kūrpādibhiḥ (sūkṣma-pāśāṇa-khaṇḍaiḥ) kim svit
na vyathate iti bhavad-āyusaṁ (bhavān eva āyuh
jīvanam yāsām tāsām) naḥ (asmākaṁ) dhīḥ
bhramati (cañcalatām gacchati).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE PURE KṚṢṆA-PREMA OF THE GOPĪS —

VERSES 174-175

আত্ম-সুখ-দুঃখে গোপীর নাহিক বিচার ।
কৃষ্ণসুখহেতু করে সব ব্যবহার ॥ ১৭৪ ॥
কৃষ্ণ লাগি' আর সব করি' পরিত্যাগ ।
কৃষ্ণসুখহেতু করে শুদ্ধ অনুরাগ ॥ ১৭৫ ॥

ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu kare saba vyavahāra
kṛṣṇa lāgi' āra saba kari' parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga

Translation: *Gopīs* have no consideration for their personal happiness or distress; all their endeavors and emotions are only for the happiness of Śrī Kṛṣṇa. The *gopīs* left everything for Śrī Kṛṣṇa. Their pure love for Śrī Kṛṣṇa is only for the happiness of Śrī Kṛṣṇa.

CONTROLLED BY THE PREMA OF THE GOPĪS, ŚRĪ KṚṢṆA'S
APOLOGY FOR DISAPPEARING FROM THE RĀSA DANCE
ŚRĪMAD BHĀGAVATAM (10/32/21) —

VERSE 176

এবং মদর্খোজ্জ্বিতলোকবেদ-
স্বানং হি বো ময়ানুবৃত্তয়েৎবলাঃ ।

ময়া পরোক্ষং ভজতা তিরোহিতং
মাসূয়িতুং মার্হত তৎপ্রিয়ং প্রিয়াঃ ॥ ১৭৬ ॥

evam mad-arthojjhita-loka-veda-
svānām hi vo mayy-anuvṛttaye 'balāḥ
mayā parokṣam bhajatā tirohitam
māsūyitum mārhattha tat-priyam priyāḥ

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

Amṛta-pravāha Bhāṣya: O *gopīs*! You have renounced all the social customs, scriptural injunctions, and all your relatives for Me. In order to ensure further concentration of your love for Me, I went into hiding. O dear beloveds! Since I am working towards your benefit, please do not see any fault in My love.

Anubhāṣya: Śrī Kṛṣṇa on re-appearing at the arena of *rāsa* dance and after listening to the *gopīs* said —

he priyāḥ abalāḥ, evam (anena prakāreṇa)
madarthoj-jhitaloka-veda-svānām (madartham
mat-prāpti-nimittam ujñhitāḥ tyaktāḥ lokāḥ
saṁsāra-dharmādayaḥ, vedāḥ pāralaukika-
dharmāḥ svāḥ ca nija-sambandhi-parijanāś-
ca yābhiḥ kṛṣṇaika-prānābhiḥ tāsām) vaḥ
(yuṣmākaṁ) mayi anuvṛttaye (ukta-lakṣaṇā-
nām-anyeṣām bhaktānām-ivānu-vṛtti-
vṛddhayai) parokṣam (adarśanam yathā bhavati
tathā) bhajatā (upakurvata) mayā tirohitam
(antardhānena sthitam) hi tat (tasmāt) priyam
mā (mām) asūyitum (doṣa-dṛṣṭyā draṣṭum) mā
(na) arhatha.

ŚLOKA BHĀVĀNUVĀDA:

O dear beloveds! O tender maidens! In order to attain Me, you have renounced all social customs (duties of this material world), scriptural injunctions (by which you can attain heavenly planets), and your relatives, and have come to Me. I, very similarly, for further concentration of your love, like

other devotees, was indirectly worshipping you, that is, in order to listen to your loving conversation I had disappeared. Hence, it is not proper for you to accuse Me.

GRADATION OF ŚRĪ KṚṢṆA'S ATTAINMENT ACCORDING TO THE TYPES OF PURE BHAKTI —

VERSE 177

কৃষ্ণের প্রতিজ্ঞা এক আছে পূর্বে হৈতে ।
যে যেহে ভজে, কৃষ্ণ তারে ভজে তৈছে ॥ ১৭৭ ॥

*kṛṣṇera pratijñā eka āche pūrva haite
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

Translation: Earlier Śrī Kṛṣṇa has taken a vow, that is, the way one worships Me, I reciprocate similarly.

ŚRĪMAD BHĀGAVAD-GĪTĀ (4/11) —

VERSE 178

যে যথা মাং প্রদ্যন্তে তাস্তথৈব ভজাম্যহম্ ।
মম বর্জানুবর্তন্তে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ১৭৮ ॥

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

Translation: O Pārtha! In whichever way a person renders service to Me, I reciprocate with him accordingly. Everyone follows My path in all respects.

ŚRĪ KṚṢṆA- INCAPABLE OF REPAYING THE DEBTS OF GOPĪS' LOVE —

VERSE 179

সে প্রতিজ্ঞা ভঙ্গ হৈল গোপীর ভজনে ।
তাহাতে প্রমাণ কৃষ্ণ-ক্ৰীমুখবচনে ॥ ১৭৯ ॥

*se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane*

Translation: However, this vow broke due to the *gopīs* worshipping, that is, their love for Śrī Kṛṣṇa. The evidence for the same is the statement made by Śrī Kṛṣṇa Himself.

ŚRĪMAD BHĀGAVATAM (10/32/22) —

VERSE 180

ন পারয়েহং নিরবদ্যসংযুজাং
স্বসাধুকৃত্যং বিবুধ্যয়ুষ্ণাপি বঃ ।
যা মাহভজন্ দুর্জয়গেহশৃঙ্খলাঃ
সংবৃচ্য তদ্বঃ প্রতিযাতু সাধুনা ॥ ১৮০ ॥

*na pāraye 'ham niravadya-samyujām
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
samvṛścyā tad vaḥ pratiyātu sādhunā*

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

Amṛta-pravāha Bhāṣya: O *gopīs*! Your meeting with Me is completely pure. I, in many lifetimes also, cannot repay through my good deeds your spotless service. It is because in order to attain Me, you have completely severed the arduous shackles of household life, and searched for Me. I am incapable of repaying this debt of yours. Therefore, let your own glorious deeds be your compensation.

Anubhāṣya: When Śrī Kṛṣṇa disappeared from the *rāsa* dance and the *gopīs* started lamenting in His separation, Śrī Kṛṣṇa manifested Himself again and started consoling them by saying —

*niravadya-samyujām (niravadyā niṣkapaṭā
samyuk samyak milanam yāsām tāsām)
vaḥ (yuṣmākaṁ) sva-sādhu-kṛtyaṁ (svīyam
asādhāraṇam yat sādhu-kṛtyaṁ sādhu-karma
tat) aham vibudh-āyusāpi (vibudhānām
devānām āyus-tatkālamiten-āpi) na pāraye*

(śaknomi prati-dātum-ityarthah), yāḥ
(bhavatyāḥ) durjara-geha-śṛṅkhalāḥ (durjarāḥ
anabhibhavyāḥ yāḥ geharūpāḥ śṛṅkhalāstāḥ)
saṁvṛścaya (niḥśeṣaṁ chitvā) mā (mām)
abhajan, tāsāṁ vaḥ (yuṣmākaṁ) eva sādhuṇā
(sādhu-kṛtyena) tat (yuṣmat-sādhu-kṛtām)
pratiyātu (pratikṛtām bhavatu).

ŚLOKA BHĀVĀNUVĀDA:

Your meeting with Me is completely unblamable. Therefore, I am not able to repay the debt of your glorious deeds, even in the lifetime of the demigods. [What type of glorious deeds are these?] – You have completely severed the arduous shackles of household life to serve Me. I cannot reciprocate such one-pointed service of yours, therefore may your noble deeds compensate for your sacrifice and service.

Amṛtānukaṇikā: The conditioned *jīvas* are so attached to their bodies, worldly possessions, family, etc., that they never think of renouncing these. Very few fortunate *jīvas*, who get the association of *sādhus* and *śāstras*, develop renunciation from the material relations and possessions. On becoming unattached, these can be renounced to an extent; however, it is very difficult to sacrifice them in their entirety. For instance, sage Viśvāmitra performed severe penance for thousands of years, however, his penance was broken by the mere sound of the anklet of a celestial nymph. Devotees like Nārada also, even on being Paramahansa, through their conduct, show that they too cannot escape from the clutches of this *māyā*. It is very difficult for even Brahmā and Śankara to escape from *māyā*, then what to speak of the ordinary people? This is possible only by the causeless mercy of Śrī Bhagavān or the Bhāgavatas. Thus, without the mercy of Śrī Bhagavān

and his devotees, this is not possible for ordinary people.

King Janaka performed devotional service at home and was still detached from the household; and he did not leave home. The five Pāṇḍavas like Arjuna even on being householders were attached to Śrī Kṛṣṇa and not their household. However, they did not offer themselves completely, as did the *gopīs*. The *gopīs* completely renounced – the shackles of house, the vow of a chaste wife, patience, honor, worldly duties, spiritual duties, etc., – all in a moment. These are formidable chains. But the *gopīs* completely renounced everything, severed all strings of attachments, absolutely. The manner in which the *gopīs* have worshiped Śrī Kṛṣṇa, it is not possible for the others to do so. There is no other ideal like them. It is not possible to break the formidable chain of attachment to the household by one's own endeavors, this is expressed by the adjective 'durjara' and the metaphor 'śṛṅkhalāḥ' in this śloka.

Here Śrī Kṛṣṇa Himself is saying to the *gopīs* – 'The union between you and me is impeccable. It is completely pure, devoid of any defects from the point of view of this world, and is transcendental. I cannot become free from your debt by reciprocating your love and your *sva-sādhukṛtyam* (saintly acts).'

The saintly acts of the *gopīs* here mean that they have completely cut off their love for their husband, father, brother, household, etc., and offered them at the feet of Śrī Kṛṣṇa. He alone is the object of love of the *gopīs*, and no one else. All their attachments, affection, etc., are towards Śrī Kṛṣṇa alone. The *gopīs* have renounced everything for Śrī Kṛṣṇa; but then, He has millions of devotees.

The general meaning of the *śloka* is understood in the following manner –

There is a special vow of Śrī Kṛṣṇa in *Gītā* (4/11) – “*ye yathā mām prapadyante tām̐s tathaiva bhajāmy aham*”

Meaning – ‘In whichever way a person renders service to Me, I reciprocate with him accordingly.’ The *gopīs* severed all their ties for Kṛṣṇa, but Kṛṣṇa cannot do so. If He does so, He will become indebted to millions. Even if Kṛṣṇa leaves all the *gopīs* and devotees, and devotes Himself exclusively to Śrīmatī Rādhikā, He will still be indebted to others. Therefore, Kṛṣṇa’s own vow broke in front of the love of the *gopīs*. This is the reason why He is admitting that He can never repay the debt of the *gopīs*, especially of Śrīmatī Rādhikā.

The following is the confidential meaning of this *śloka* given by Śrī Sanātana Gosvāmī –

Sva-sādhū has two meanings –

(1) *Su+sādhū* – Very saintly - It means that the *gopīs* have some duties towards Kṛṣṇa, hence where is the question of debt here? There cannot be any debt.

(2) *Su+asādhū* – What can be understood from the *asādhū* (wicked or bad) behavior of *gopīs* towards Sri Kṛṣṇa? Many times, the *gopīs* have used harsh words for Sri Kṛṣṇa like sly, dissolute, deceitful, black on the outside but blacker inside, womanizer, swindler, etc.

For instance, in the *bhramara-gīta*, Śrīmatī Rādhikā expresses Her feelings towards Kṛṣṇa, considering *bhramara* (bumblebee) as Kṛṣṇa’s messenger – “There is no swindler like you in the whole world. The way the deadly fowler hunts deer and doe with the sound of his melodious flute; enchants them with the sweet tune, and ties them in bondage; You also played the flute in a similar deceitful manner and we out of devotion came to you; but you pierced us with the sharp arrows of your

words. Our house-family, etc., everything is destroyed. You are a big sly and Your words and intentions are not the same.

At first, you said – ‘*svāgatam vo mahā-bhāgāḥ* – You are welcome. It seems you have come to admire the forest’s splendor. But look! It’s a *ghora* (dark) night and this place is home to *ghora* (ferocious) animals. The presence of women here is inappropriate. Therefore, please return to your homes.’

Later, You changed Your statement and said – ‘I never said it is a dark night. I used the words ‘*aghora-rātri*’ (full-moon night). I never said that animals are fierce, [I had said] they are *aghora*, that is, they are calm and stable. I had stated that it is not proper for you to leave the forest.’

So, what should one comprehend about your state of mind? What do you truly mean when you say something? Nothing is fixed. Your words and intentions do not match. How are your statements? Even though they sound sweet, they have an evil intent of killing women. Your charming flute’s melody is just as lethal as the sweet tone of the hunter’s flute. How can we women, who are so soft-hearted, maintain our religious stability when even animals and birds couldn’t do it? If there exists a fault of unrighteousness in our dharma, then that too is your fault. How? Why did you play such a beautiful and melodious flute?’

Śrīmad Bhāgavatam (10/29/40) –

‘kā sṛy aṅga te kala-padāyata-veṇu-gīta-sammohitārya-caritān na calet tri-lokyām trailokya-saubhagam idam ca nirikṣya rūpam yad go-dvija-druma-mṛgāḥ pulakāny abibhran’

‘O Kṛṣṇa! Is there any beautiful maiden in all the three worlds who would not digress from moral conduct, having been

enchanted by Your mellifluous flute-song, which is ornamented with ascending and descending trills, and after gazing upon Your beautiful three-fold bending form, which is the source of auspiciousness for the three worlds? Your beauty that attracts the three worlds and the sound of Your flute are so irresistible that what to speak of women, even the cows, birds, trees, and deer tingle with excitement, being immersed in supreme bliss.’

How much more should I praise you? You killed a woman no sooner You took birth. You are so harsh and ruthless. She (Pūtānā) tendered affection to You, considering You as a son, but you sucked her life air while breastfeeding. This is the vow of your life! You are the crown jewel among the thieves! Since childhood, You used to steal from everyone’s house. When You grew up a little, You became a bigger thief. You climbed the Kadamba tree, carrying all the clothes of the gopīs. You have such a saintly personality!”

On hearing such words of Śrīmatī Rādhikā, if Śrī Kṛṣṇa were to say – ‘How should I reciprocate your love or how do I owe you? Even if I were indebted, how will I repay your debt by performing such unscrupulous actions as using harsh and cruel sentences as you do? This is not possible for me.’

Śrī Kṛṣṇa further says – ‘Even though these words seem harsh externally, they thrill my heart like the train of waves of the ocean of supreme mellows. I am not pleased by the millions of prayers sung by Brahmā and others. However, the longing to hear all these [admonishing statements of the gopīs] does exist in me. How can I repay all these debts?’

However, the gopīs, out of their saintliness, do not consider it as a debt; they do

not want anything in return. Śrī Kṛṣṇa said to the gopīs – ‘Rādhikā is engaged in serving Me, day and night. I can never become free from Her debt even if I attain a life as long as that of the demigods, that is one manvantara. However, My devotees like Rūpa Mañjarī, who serve Rādhikā even more than She serves Me and do not expect anything in return from Her, are capable of repaying some of my debt. However, I am not capable of doing it.’

– (Śrī Bhaktivedānta Nārāyaṇa Gosvāmī)

THE PRIMARY REASON BEHIND THE GOPĪS ADORNING THEIR BODIES IS THE HAPPINESS OF ŚRĪ KṚṢṆA –

VERSES 181-183

তবে যে দেখিয়ে গোপীর নিজদেহে প্রীত ।
সেহো ত’ কৃষ্ণের লাগি, জানিহ নিশ্চিত ॥ ১৮১ ॥

‘এই দেহ কৈলু আমি কৃষ্ণে সমর্পণ ।
তঁর ধন, তঁর ইহা সম্ভোগ-সাধন ॥ ১৮২ ॥

এ দেহ-দর্শন-স্পর্শে কৃষ্ণ-সন্তোষণ ।
এই লাগি’ করে অঙ্গের মার্জনা-ভূষণ ॥ ১৮৩ ॥

*tabe ye dekhiye gopīra nija-dehe prīta
seho ta’ kṛṣṇera lāgi, jāniha niścita*

*‘ei deha kainlu āmi kṛṣṇe samarpaṇa
tānra dhana, tānra ei sambhoga-kāraṇa*

*e deha-darśana-sparśe kṛṣṇa-santoṣaṇa’
ei lāgi’ kare aṅgera mārjana-bhūṣaṇa*

Translation: Then, the affection shown by the gopīs for their bodies, know it for sure, it is only for Śrī Kṛṣṇa’s happiness. The gopīs think – ‘I have offered this body to Śrī Kṛṣṇa, this, now, is His property and an item for His enjoyment.’ Śrī Kṛṣṇa would be pleased on seeing and touching their body, therefore, the gopīs cleanse and adorn their bodies with ornaments, etc.

VERSE (40) IN UTTARA-KHAṆḌA OF LAGHU BHĀGAVATĀMṚTA
QUOTED FROM ĀDI PURĀṆA —

VERSE 184

নিজাঙ্গমপি যা গোপ্যো মমেতি সমুপাসতে ।
তাত্যঃ পরং ন মে পার্থ নিগূঢ়প্রেমভাজনম্ ॥ ১৮৪ ॥

*nijāṅgam api yā gopyo
mameti samupāsate
tābhyah param na me pārtha
nigūḍha-prema-bhājanam*

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said to Arjuna – “The *gopīs* make endeavors (cleansing-decorating) for their bodies because they consider their bodies to be for My enjoyment. O Pārtha! No one is the greater receiver of My love than the *gopīs*.”

Anubhāṣya:

*he pārtha, yā gopyah nijāṅga api mama iti
(kānt-ārpitam-idam śarīram bhagavataḥ
iti) samupāsate (bhūṣanādi-bhir-alankaroti)
tābhyah (gopibhyah) parama anyat me (mama)
nigūḍha-prema-bhājanam (nigūḍha-prema-
pātram) nāsti.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE HAPPINESS ATTAINED BY *GOPĪS* ON SERVING ŚRĪ KṚṢṆA
IS MILLIONS OF TIMES GREATER THAN THE HAPPINESS OF
ŚRĪ KṚṢṆA ON BEING SERVED —

VERSES 185-187

আর এক অদ্ভুত গোপীভাবের স্বভাব ।
বুদ্ধির গোচর নহে যাহার প্রভাব ॥ ১৮৫ ॥

গোপীগণ করে যবে কৃষ্ণ দরশন ।
সুখবাজ্ঞা নাহি, সুখ হয় কোটিগুণ ॥ ১৮৬ ॥

গোপিকা-দর্শনে কৃষ্ণের যে আনন্দ হয় ।
তাহা হৈতে কোটিগুণ গোপী আশ্বাদয় ॥ ১৮৭ ॥

*āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva*

*gopī-gaṇa kare yabe kṛṣṇa darasana
sukha-vāñchā nāhi, sukha haya koṭi-guṇa*

*gopikā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya*

Translation: There is another very miraculous feature of the *gopī-bhāva*, the might of which is beyond comprehension. When the *gopīs* take *darśana* of Śrī Kṛṣṇa, they feel millions of times happier than Śrī Kṛṣṇa, even though they do not have any desire for their own pleasure. The *gopīs* relish millions of times more pleasure on taking *darśana* of Śrī Kṛṣṇa, than the happiness derived by Śrī Kṛṣṇa on seeing *gopīs*.

Amṛta-pravāha Bhāṣya: There is no desire for self-enjoyment in the *gopīs*, still the amount of pleasure they experience on taking Śrī Kṛṣṇa's *darśana* is millions of times more when compared to the enjoyment attained by Śrī Kṛṣṇa on seeing the *gopīs*.

VERSES 188-189

তাঁ সবার নাহি নিজসুখ-অনুরোধ ।
তথাপি বাড়িয়ে সুখ, পড়িল বিরোধ ॥ ১৮৮ ॥

এ বিরোধের একমাত্র দেখি সমাধান ।
গোপিকার সুখে কৃষ্ণসুখ পর্য্যবসান ॥ ১৮৯ ॥

*tān sabāra nāhi nija-sukha-anurodha
tathāpi bāḍhaye sukha, paḍila virodha*

*e virodhera eka-mātra dekhi samādhāna
gopikāra sukhe kṛṣṇa-sukha paryavasāna*

Translation: Even though the *gopīs* have no desire for self-enjoyment, still, their joy augments. This, without a doubt, is a contradiction [because how can one relish happiness without having a desire for it?].

The only solution which can be witnessed for this contradiction, is that the joy of the *gopīs* is vested in the joy of Śrī Kṛṣṇa.

VERSES 190-191

গোপিকা-দর্শনে কৃষ্ণের বাড়ে প্রফুল্লতা ।
সে মাধুর্য্য বাড়ে যার নাহিক সমতা ॥ ১৯০ ॥

আমার দর্শনে কৃষ্ণ পাইল এত সুখ ।
এই সুখে গোপীর প্রফুল্ল অঙ্গমুখ ॥ ১৯১ ॥

*gopikā-darśane kṛṣṇera bādhe praphullatā
se mādhyurya bādhe yāra nāhika samatā*

*āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha*

Translation: The joy that is felt by Śrī Kṛṣṇa in His heart, on seeing the *gopīs*, increases His unparalleled sweetness too. “Oh! our beloved Kṛṣṇa experienced so much joy on seeing us” – It is the happiness from this thought itself that makes their faces and bodies jubilant, that is, they become all the more graceful.

VERSES 192-193

গোপী-শোভা দেখি’ কৃষ্ণের শোভা বাড়ে যত ।
কৃষ্ণ-শোভা দেখি’ গোপীর শোভা বাড়ে তত ॥ ১৯২ ॥

এইমত পরস্পর পড়ে হুড়াহুড়ি ।
পরস্পর বাড়ে, কেহ মুখ নাহি মুড়ি ॥ ১৯৩ ॥

*gopī-śobhā dekhi’ kṛṣṇera śobhā bādhe yata
kṛṣṇa-śobhā dekhi’ gopīra śobhā bādhe tata*

*ei-mata paraspara pade huḍāhuḍi
paraspara bādhe, keha mukha nāhi muḍi*

Translation: On seeing the beauty of the *gopīs*, the beauty of Śrī Kṛṣṇa increases; in turn on seeing the (increased) beauty of Śrī Kṛṣṇa, the beauty of the *gopīs* increases in the same proportion. Thus, there is a kind of competition between the beauty

of Śrī Kṛṣṇa and the beauty of the *gopīs*, and both of them continue to increase. Neither side acknowledges the defeat in the competition.

THE JOY OF GOPĪS LIE IN THE JOY OF ŚRĪ KṚṢṆA —

VERSE 194

কিন্তু কৃষ্ণের সুখ হয় গোপী-রূপ-গুণে ।
তাঁর সুখে সুখবৃদ্ধি হয়ে গোপীগুণে ॥ ১৯৪ ॥

*kintu kṛṣṇera sukha haya gopī-rūpa-guṇe
tānra sukhe sukha-vṛddhi haye gopī-gaṇe*

THERE IS THE ABSENCE OF ‘KĀMA’ IN THE PREMA OF THE GOPĪS FOR IT INCREASES ŚRĪ KṚṢṆA’S JOY —

VERSE 195

অতএব সেই সুখ কৃষ্ণ-সুখ পোষে ।
এই হেতু গোপী-প্রেমে নাহি কাম-দোষে ॥ ১৯৫ ॥

*ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe*

Translation: However, Śrī Kṛṣṇa enjoys seeing *gopīs*’ beautiful form and qualities, and on seeing the joy of Śrī Kṛṣṇa the joy of the *gopīs* increases. This same joy of the *gopīs* nourishes the joy of Śrī Kṛṣṇa further, hence there is no defect of ‘*kāma*’ in the *prema* of the *gopīs*.

Amṛta-pravāha Bhāṣya: Although the happiness *gopīs* experience by taking Śrī Kṛṣṇa’s *darśana* may be accusingly called by someone as *kāma*, still, the *bhāva* of the *gopīs*’ heart is like this – ‘we have become happy by taking Śrī Kṛṣṇa’s *darśana* – on accepting this *bhāva* the happiness of Śrī Kṛṣṇa will be nourished’, thus, satisfying the senses of Śrī Kṛṣṇa is the only reason behind the happiness of the *gopīs*. Hence, in the happiness experienced by the *gopīs* there is no defect in the form of *kāma*, that is, the desire for satisfaction of their own senses.

(VERSE 8) OF KEŚAVĀṢṬAKA IN STAVAMĀLĀ —

VERSE 196

উপেত্য পথি সুন্দরীততিভিরাভিৰভ্যর্চিতং
 স্মিতাকুরকরস্বিতৈনতিদপাঙ্গভঙ্গীশতৈঃ ।
 স্তন-স্তবকসঞ্চরনয়নচঞ্চরীকাঞ্চলং ব্রজে
 বিজয়িনং ভজে বিপিনদেশতঃ কেশবম্ ॥ ১৯৬ ॥

upetya pathi sundarī-tatibhir
 ābhir abhyarcitaṁ
 smitāṅkura-karambitair naṭad-
 apāṅga-bhaṅgī-śataih
 stana-stabaka-saṅcaran-
 nayana-cañcarikāñcalam
 vraje vijayinaṁ bhaje
 vipina-deśataḥ keśavam

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

Amṛta-pravāha Bhāṣya: I worship Keśava who is coming to Vraja from the forest. He is being worshipped on His way, through the millions of expressions of dancing glances, cast by beautiful damsels of Vraja wearing sweet smiles. His side glance, like a bumblebee, is wandering around the breasts of the *gopīs* (as if the breasts of the *gopīs* are a bunch of flowers).

Anubhāṣya:

ābhiḥ sundarītatibhiḥ (vraja-vilāsinī-śreṇibhiḥ)
 upetya (aṭṭalikāmārūhya) pathi (mārge)
 smitāṅkarakarambitaiḥ (mandahāsyāṅkaram
 tena karambitāḥ yuktāstaiḥ)
 naṭadapāṅgabhaṅgīśataih (naṭat apāṅgam
 nayanakāṭākṣaṁ yasya tasya bhaṅgīśatāni
 taiḥ) abhyarcitaṁ (sarvatobhāvena pūjitaṁ)
 stanastabakasaṅcaranayanacañcarikāñcalam
 (stanastabakāḥ gucchāḥ iva teṣu sañcarat
 nayanayoḥ cañcarikayoḥ bhṅgayoḥ iva añcalam
 prāntabhāgaḥ yasya saḥ taṁ) vipinadeśataḥ
 (aparāṇhe gocāraṇāt) braje (nandīśvare) vijayinaṁ
 keśavam (kṛṣṇam) bhaje.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE NATURAL SYMPTOMS OF GOPĪS' PREMA —

VERSES 197-198

আর এক গোপীপ্রেমের স্বাভাবিক চিহ্ন ।
 যে-প্রকারে হয় প্রেম কাম-গন্ধ-হীন ॥ ১৯৭ ॥

গোপীপ্রেমে করে কৃষ্ণমাধুর্যের পুষ্টি ।
 মাধুর্য বাড়ায় প্রেম হঞা মহাতুষ্টি ॥ ১৯৮ ॥
 āra eka gopī-premera svābhāvika cihna
 ye-prakāre haya prema kāma-gandha-hīna
 gopī-preme kare kṛṣṇa-mādhuryera puṣṭi
 mādhurya bādhāya prema hañā mahā-tuṣṭi

PURE HAPPINESS OF THE SERVITOR 'ĀŚRAYA' LIES IN THE PLEASURE OF THE WORSHIPABLE 'VIŚAYA' —

VERSES 199-200

প্রীতিবিষয়ানন্দে তদাশ্রয়ানন্দ ।
 তাঁহা নাহি নিজসুখবাঞ্ছার সম্বন্ধ ॥ ১৯৯ ॥

নিরুপাধি প্রেম যাঁহা, তাঁহা এই রীতি ।
 প্রীতিবিষয়সুখে আশ্রয়ের প্রীতি ॥ ২০০ ॥

prīti-viṣayānande tad-āśrayānanda
 tāñhā nāhi nija-sukha-vāñchāra sambandha
 nirupādhi prema yāñhā, tāñhā ei rīti
 prīti-viṣaya-sukhe āśrayera prīti

Translation: There is another natural symptom evidencing that there does not exist even a trace of lust in *gopī-prema*. The *prema* of the *gopīs* nourishes the sweetness of Śrī Kṛṣṇa, and the same increased sweetness increases their *prema*; thus they become most satisfied. The happiness of the *āśraya* of *prema* lies in the happiness of the one who is the *viṣaya* of *prema*. Thus there exists no connection with the desire for personal satisfaction. This custom prevails wherever there is absolute *prema*. The *āśraya* of love attains happiness in the happiness of the *viṣaya* of love.

RESTRAINING FROM FAR THE DESIRE OF SATISFYING OWN
SENSES AND HATRED TOWARDS IT —

VERSE 201

নিজ-প্রেমানন্দে কৃষ্ণ-সেবানন্দ বাধে ।
সে আনন্দের প্রতি ভক্তের হয় মহাক্রোধে ॥ ২০১ ॥

*nija-premānande kṛṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe*

Translation: When the personal pleasure of love obstructs the joy attained from Śrī Kṛṣṇa's service, the devotee becomes extremely angry towards that (personal) pleasure.

Amṛta-pravāha Bhāṣya: The *āśraya* of *prema*, the *gopīs*, attain joy from the happiness of the *viṣaya* of *prema*, Śrī Kṛṣṇa. This enriched happiness has no connection with the *gopīs*' personal desire for making themselves happy. Wherever there is unselfish love, this custom can be witnessed. That is, the bliss of the *āśraya* of *prema* lies in the bliss of the *viṣaya* of *prema*. Still, there is one thing that can be stated, that is, wherever there is joy for oneself, there will surely be an obstruction in the joy which is attained from serving Śrī Kṛṣṇa. Thus, whenever there arises joy that impedes the joy attained on serving Śrī Kṛṣṇa, there manifests anger in the *bhakta's* heart.

BHAKTI-RASĀMṚTA-SINDHU (3/2/62) —

VERSE 202

অগস্তম্ভারম্ভমুভুগয়ন্তং প্রেমা-
নন্দং দারুকো নাভ্যনন্দং ।
কংসারাতৌৰ্জনে যেন সাক্ষাদ-
ক্ষৌদ্রীয়ানন্তরায়ো ব্যধায়ি ॥ ২০২ ॥

*aṅga-stambhārambham uttūṅgayantam
premānandam dāruko nābhyanandat*

*kāmsārāter bijane yena sākṣād
akṣodiyān antarāyo vyadhāyi*

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

Amṛta-pravāha Bhāṣya: Dārūka's limbs, while fanning Śrī Kṛṣṇa, stunned and froze due to the ecstatic feelings resulting from *prema*, and thus he considered these ecstatic feelings as an impediment in Śrī Kṛṣṇa's service and did not welcome it.

Anubhāṣya:

*yena (premānandena) kāmsā-rāteḥ (kṛṣṇasya)
bijane (cāmara-sevane) sākṣāt akṣodiyān
(mahān) antarāyaḥ (bādhakāḥ) vyadhāyi,
dārukaḥ (śrīkṛṣṇasya sārathiḥ) aṅga-stambh-
ārambham (aṅgānām stambh-ārambham
jaḍībhāvam) uttūṅgayantam (prāpayantam)
tam premānandam (nijānubhav-ārhanandam)
nābhyanandat (ānukūlyakaratve naiva
abhilaṣitavān).*

ŚLOKA BHĀVĀNUVĀDA:

When Śrī Kṛṣṇa's charioteer Dārūka was fanning Śrī Kṛṣṇa, all his limbs froze due to the ecstasy of love, however, Dārūka considered this ecstasy as an obstruction in the service of Śrī Kṛṣṇa and did not welcome it, that is, he did not desire it.

BHAKTI-RASĀMṚTA-SINDHU (2/3/54) —

VERSE 203

গোবিন্দপ্রেক্ষণাক্ষেপি-বাস্পপূরাভিবর্ষণম্ ।
উচ্চৈরনিন্দদানন্দমরবিন্দবিলোচনা ॥ ২০৩ ॥

*govinda-prekṣanākṣepi-
vāṣpa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā*

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

Amṛta-pravāha Bhāṣya: The lotus-eyed Śrīmatī Rādhikā, highly condemned the ecstasy, which caused the flow of tears from her eyes, for it obstructed her from taking *darśana* of Śrī Kṛṣṇa.

Anubhāṣya:

*aravinda-vilocanā (kamala-netrā rādhikā)
govinda-prekṣaṇ-ākṣepi-vāṣpa-pūrābhi-
varṣiṇam (govindasya prekṣaṇam tasya ākṣepi
bādhako yo vāṣpa-pūrāśru-vṛndam tam abhi-
varṣitum svabhāvo yasya tam) ānandam uccaiḥ
(atiśayena) anindat (nininda).*

ŚLOKA BHĀVĀNUVĀDA:

The lotus-eyed Śrīmatī Rādhikā condemned that ecstasy, whose nature is to make tears flow from the eyes, as it impeded her sight of Śrī Govinda.

HATRED OF A PURE DEVOTEE TOWARDS LIBERATION
WITHOUT ŚRĪ KṚṢṆA'S BHAKTI —

VERSE 204

আর শুদ্ধভক্ত কৃষ্ণ-প্রেম-সেবা-বিনে ।
স্বসুখার্থ সালোক্যাদি না করে গ্রহণে ॥ ২০৪ ॥

*āra śuddha-bhakta kṛṣṇa-prema-sevā-bine
sva-sukhārtha sālokyādi nā kare grahaṇe*

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

Amṛta-pravāha Bhāṣya: Furthermore, the pure devotees, without Śrī Kṛṣṇa's loving service, never for their own pleasure accept liberation such as *sālokyā*.

THE CONTINUOUS AND CAUSELESS BHAKTI OF ŚRĪ KṚṢṆA
IS NIRGUṆA

ŚRĪMAD BHĀGAVATAM (3/29/11-12) —

VERSES 205-206

মদগুণশ্রুতিমাত্রণে ময়ি সর্বগুণহাশয়ে ।
মনোগতিরবিচ্ছিন্না যথা গঙ্গাস্রোতস্বিনী ॥ ২০৫ ॥

লক্ষণং ভক্তিযোগস্য নির্গুণস্য হ্রাদাহতম্ ।
অহৈতুক্যাব্যবহিতা যা ভক্তিঃ পুরুষোত্তমে ॥ ২০৬ ॥

*mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau*

*lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame*

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

Amṛta-pravāha Bhāṣya: Just as the flow of Ganges is constantly towards the sea, similarly on mere listening to My qualities, a stage arises wherein one's mind is constantly absorbed in Me, the omniscient. This very stage of absorption is the characteristic of *nirguṇa bhakti-yoga*. That *bhakti* towards Me, the Supreme Personality, is causeless, without reason, or self-proven, and without obstruction, that is, without any desire for the fruit.

Anubhāṣya: Śrī Kapiladeva stated to His mother Devahūti —

*mad-guṇa-śruti-mātreṇa (mama guṇa-
śravaṇa-mātreṇa) sarva-guhāśaye (sarvāntaḥ-
karaṇa-varttini) mayi, ambudhau (samudre)
gaṅgāmbhasaḥ yathā, [tathā] avicchinnā
(apratiruddhā, viśayāntareṇa chettum-aśakyā
yā) manogatiḥ, puruṣottame yā ahaitukī (phal-
ānusandhāna-rahitā) avyavahitā (deha-draviṇa-
janatā-lobha-pāṣaṇḍatvādi-vyavadhāna-
vivarjitā) bhaktiḥ, sā nirguṇasya (triguṇātītasya
bhagavataḥ) bhaktiyogasya lakṣaṇam udāhṛtam
(kathitam) hi.*

ŚLOKA BHĀVĀNUVĀDA:

On just listening to My qualities, the minds of all become absorbed and constantly flow

towards Me, the omniscient, just as the river Ganges flows towards the sea, without any barrier (not capable of diverting attention towards any other subject) or desire for any fruits or obstruction (heresy and greed for the body, wealth, followers, etc.). Such absorption of the mind is the characteristic of *bhagavad-bhakti-yoga*, which is beyond three material modes.

ŚRĪMAD BHĀGAVATAM (3/29/13) —

VERSE 207

সালোক্য-সার্ষ্টি-সারূপ্য-সামীপ্যৈকত্বমপ্যুত ।
দীয়মানং ন গৃহ্ণন্তি বিনা মৎসেবনং জনাঃ ॥ ২০৭ ॥

*sālokyā-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
binā mat-sevanam janāḥ*

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

Amṛta-pravāha Bhāṣya: Even on being offered (by Me), My devotees do not accept *sālokyā* (residence in Vaikuṇṭha), *sārṣṭi* (opulence and wealth), *sārūpya* (the four-handed form), *sāmīpya* (to be able to reside near Bhagavān), and *ekatva* (*sāyujya* or oneness with the object of worship), because they have no desire, apart from My transcendental service.

Anubhāṣya:

*janāḥ (harijanāḥ) matsevanam binā
(madbhajanam tyaktvā) dīyamānaṁ sālokyam
(mayā saha ekasmin loke vāsam) sārṣṭi (samānam-
aiśvaryaṁ) sāmīpyam (nikṣa-vartitvam)
sārūpyam (samāna-rūpatām) ekatvam uta
(sāyujyam-api) na gṛhṇanti (nābhinandanti).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

BHAKTAS DO NOT DESIRE EVEN LIBERATION, WHAT TO SPEAK OF MATERIAL ENJOYMENTS —

ŚRĪMAD BHĀGAVATAM (9/4/67) —

VERSE 208

মৎসেবয়া প্রতীতং তে সালোক্যাদি-চতুষ্টয়ম্ ।
নেচ্ছন্তি সেবয়া পূর্ণং কুতোহন্যং কালবিপ্লুতম্ ॥ ২০৮ ॥

*mat-sevayā pratītaṁ te
sālokyādi-catustayam
necchanti sevayā pūrṇaḥ
kuto 'nyat kāla-viplutam*

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

Amṛta-pravāha Bhāṣya: The pure devotees, whose hearts are completely filled with the desire for My service, do not accept the four types of liberations like *sālokyā*, even if they come to them on their own, so then why will they desire for the material pleasures (in *svarga*, etc.) or *sāyujya* liberation, which will be destroyed very soon with time? The existence of the *jīva* becomes the morsel of time through *sāyujya* liberation, hence material pleasures and *sāyujya* liberation both are temporary.

Anubhāṣya: Śrī Bhagavān, while describing the qualities of devotees like Ambarīṣa, said to sage Durvāsā —

*sevayā pūrṇaḥ te (bhaktāḥ) matsevayā
pratītaṁ (prāptam api) sālokyādi-catustayam
na icchanti (nābhilaṣanti), anyat (svargādika)
kāla-viplutam (kāle nāśayogyaṁ) kutaḥ.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF GOPIŚ' LOVE —

VERSE 209

কামগন্ধহীন স্বাভাবিক গোপী-প্রেম ।
নির্মল, উজ্জ্বল, শুদ্ধ যেন দক্ষ হেম ॥ ২০৯ ॥

*kāma-gandha-hīna svābhāvika gopī-prema
nirmala, ujjala, śuddha yena dagdha hema*

VERSES 210-211

কৃষ্ণের সহায়, গুরু, বান্ধবী, প্রেয়সী ।
গোপিকা হয়েন প্রিয়া শিষ্যা, সখী, দাসী ॥ ২১০ ॥

গোপিকা জানেন কৃষ্ণের মনের বাঞ্ছিত ।
প্রেমসেবা পরিপাটী, ইষ্ট-সমীহিত ॥ ২১১ ॥

*kṛṣṇera sahāya, guru, bāndhavi, preyasi
gopikā hayena priyā śiṣyā, sakhi, dāsī*

*gopikā jānena kṛṣṇera manera vāñchita
prema-sevā paripāṭī, iṣṭa-samihita*

Translation: The love of the *gopīs* is natural, without even a trace of lust. That *prema* is like pure, unadulterated, and radiant gold that has been purified by fire. The *gopīs* are Śrī Kṛṣṇa's assistants, teachers, relatives, beloveds, dear disciples, friends, and maids. The *gopīs* are aware of all the desires of Śrī Kṛṣṇa, and they also know the process of loving service to fulfill them. All their endeavors are directed towards the fulfillment of all Śrī Kṛṣṇa's desires.

Amṛta-pravāha Bhāṣya: 'Iṣṭa-samihita' – endeavor towards the desired goals.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said to Arjun – “O Pārtha! The *gopīs* are everything to Me – they are my assistants, that is, My beloved, they love Me like My teachers, serve Me like disciples, they serve like maids for My enjoyment (*upabhogyā*), and they behave like loving friends and married women.”

Anubhāṣya:

*he pārtha! te (tubhyam) aham satyaṁ (sa-
śapatham niścitaṁ) vadāmi me (mama) sahāyāḥ
(rāsa-kṛīḍādau sahāyāḥ) guravaḥ (prema-
śikṣādau upadeṣṭāraḥ) śiṣyāḥ (madājñā-pālana-
parāḥ) bhujiṣyāḥ (dāśivat matsevāparāḥ)
bāndhavāḥ (bandhuvat prīty-ācaraṇa-śilāḥ) striyāḥ
(svapatnīvat bhogyāḥ) – [ataḥ] gopyo me kim na
bhavanti? [api tu mat-sarvasvā evetyarthah].*

ŚLOKA BHĀVĀNUVĀDA:

O Pārtha! I swear to you and say that the *gopīs* are assistants in My *rāsa* pastime, the teachers giving instructions on *prema*, the obedient disciples, maids serving Me, loving friends, serving as wives – what not are they? [That is, they are everything to Me].

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṇḍA (39); QUOTE FROM ĀDI PURĀṆA –

VERSE 213

ŚRĪ KṚṢṆA'S DESCRIPTION OF HIS RELATIONSHIP WITH GOPĪS

STATEMENT FROM ĀDI PURĀṆA –

VERSE 212

সহায়া গুরুবৎ শিষ্যা ভূজিষ্যা বান্ধবঃ স্ত্রিয়ঃ ।
সত্যং বদামি তে পার্থ গোপাঃ কিং মে ভবন্তি ন ॥ ২১২ ॥

*sahāyā guravaḥ śiṣyā
bhujiṣyā bāndhavāḥ striyāḥ
satyaṁ vadāmi te pārtha
gopyaḥ kim me bhavanti na*

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

মন্মাহাত্ম্যং মৎসপর্যায়ং মচ্ছুদ্ধাং মন্মনোগতম্ ।
জনন্তি গোপিকাঃ পার্থ নান্যে জানন্তি তত্ত্বতঃ ॥ ২১৩ ॥

*man-māhātmyaṁ mat-saparyāṁ
mac-chraddhām man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ*

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

Amṛta-pravāha Bhāṣya: My greatness, My service, faith in Me, and the *bhāvas* of My mind, are only known to the *gopīs*. O Pārtha! No one else knows them factually.

Anubhāṣya:

he pārtha! gopikāḥ manmāhātmyam
(mama mahimānam) matsaparyām (mama
sevām) matsraddhām (mama sprāhāṇyam)
manmanogataḥ (mama mano'bhīprāyam)
tattvataḥ (svarūpataḥ) jānanti, [anye] bhaktāḥ
na jānanti.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ RĀDHİKĀ MOST EXALTED AMONGST THE GOPĪS —

VERSE 214

সেই গোপীগণ-মধ্যে উত্তমা রাধিকা ।
রূপে, গুণে, সৌভাগ্যে, প্রেমে সর্বাধিকা ॥ ২১৪ ॥

sei gopī-gaṇa—madhye uttamā rādhikā
rūpe, guṇe, saubhāgye, preme sarvādhikā

Translation: Amongst those *gopīs*, Śrīmatī Rādhikā is the highest. She surpasses all in beauty, qualities, good fortune, and above all the *prema*.

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṇḍA (45) — QUOTE FROM PADMA PURĀṆA —

VERSE 215

যথা রাধা প্রিয়া বিশেষস্তস্যাঃ কুণ্ডং প্রিয়ং তথা ।
সর্বগোপীষু সৈবৈকা বিশেষরত্যন্তবল্লভা ॥ ২১৫ ॥

yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

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

Amṛta-pravāha Bhāṣya: Just as Śrīmatī Rādhikā is Śrī Kṛṣṇa's dearest, similarly, His favorite place is Rādhā Kuṇḍa. Amongst all the *gopīs*, Śrī Rādhā alone is dearest to Śrī Kṛṣṇa.

Anubhāṣya:

viṣṇoḥ (kṛṣṇasya) rādhā yathā priyā, tasyāḥ
(rādhāyāḥ) kuṇḍam tathā priyam, sarvagopīṣu
sā (śrīrādhikā) ekā eva viṣṇoḥ atyanta-vallabhāḥ
(parā priyatamā).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṇḍA (46) —
QUOTED FROM ĀDI PURĀṆA —

VERSE 216

ত্রৈলোক্যে পৃথিবী ধন্যা যত্র বৃন্দাবনং পুরী ।
তত্রাপি গোপিকাঃ পার্থ যত্র রাধাভিধা মম ॥ ২১৬ ॥

traī-lokye prthivī dhanyā
yatra vṛndāvanam purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

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

Amṛta-pravāha Bhāṣya: The earth became very fortunate amongst the three planetary systems, on the appearance of Vṛndāvana on the earth. Further, the *gopīs* there are especially glorious, for among them is My dearest *gopī* 'Rādhā'.

Anubhāṣya:

he pārtha! trailokye (bhūrbhuvahsvaleka-traya-
madhye) prthivī dhanyā, yatra (prthivyām)
vṛndāvanam [nāma] purī [asti], tatra
(vṛndāvane) api gopikāḥ dhanyāḥ, yatra mama
rādhābhidhā [gopīvarṭtate].

ŚLOKA BHĀVĀNUVĀDA:

The earth is especially fortunate amongst the three planetary systems, the earth, *bhuvah* (the middle planetary system), and *svarga* (higher planetary systems), wherein Vṛndāvana is present. The *gopīs* in that Vṛndāvana are even more glorious because amongst them there is My beloved *gopī* namely Rādhā.

THE MĀDHURYA-RASA PASTIME PRIMARILY WITH ŚRĪ RĀDHĀ, ALL THE OTHERS ARE JUST INSTRUMENTAL TO IT —

VERSE 217

রাধাসহ ক্রীড়া রস-বৃদ্ধির কারণ ।
আর সব গোপীগণ রসোপকরণ ॥২১৭॥

rādhā-saha krīḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa

Translation: The reason behind the increase in Śrī Kṛṣṇa's enjoyment of *rasa* is His pastime with Śrī Rādhā. All other *gopīs* are just instrumental in increasing that *rasa*, that is, they assist in the same.

Anubhāṣya: Śrī Rādhikā alone is everything to Śrī Kṛṣṇa. The other *gopīs* act as instruments for the increased mellows of the pastimes of Śrī Kṛṣṇa with Śrī Rādhā.

Ujjvala-nīlamanī (4/49, 50, 55 and 8/1) — The fair complexioned, queen of Vṛndāvana Śrīmatī Rādhikā, capable of attracting through endeavors to evoke erotic sentiments in Śrī Kṛṣṇa, has five categories of *sakhīs*, like *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī*, and *parama-preṣṭha-sakhī*. *Parama-preṣṭha-sakhīs* are eight in number. Since their *prema* is at the culmination stage, they sometimes, in order to make the *rasa* more palatable, side with Śrī Kṛṣṇa when Śrī Rādhikā manifests *māna*, and other times side with Śrī Rādhā during her separation from Śrī Kṛṣṇa, trying to exhibit their favor for one against another.

VERSE 218

কৃষ্ণের বল্লভা রাধা, কৃষ্ণ-প্রাণধন ।
তঁাহা বিনু সুখহেতু নহে গোপীগণ ॥২১৮॥

kṛṣṇera vallabhā rādhā, kṛṣṇa-prāṇa-dhana
tānhā binu sukha-hetu nahe gopī-gaṇa

Translation: Śrī Rādhā alone is Śrī Kṛṣṇa's dearest, the wealth of His life. Without Her, the other *gopīs* cannot be the reason for Śrī Kṛṣṇa's pleasure.

Amṛta-pravāha Bhāṣya: The other *gopīs* cannot be the reason for Śrī Kṛṣṇa's pleasure without Śrī Rādhikā's presence.

ŚRĪ GĪTĀ-GOVINDA (3/1) —

VERSE 219

কংসারিরপি সংসারবাসনাবদ্ধশৃঙ্খলাম্ ।
রাধামাধায় হৃদয়ে ততাজ ব্রজসুন্দরীঃ ॥২১৯॥

kāṁsārīr api saṁsāra-vāsanā-
baddha-śṛṅkhalām
rādhām ādhāya hṛdaye tatyāja
vraja-sundarīḥ

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

Amṛta-pravāha Bhāṣya: Kāṁsāri (the enemy of Kāṁsa), Śrī Kṛṣṇa, placed Śrī Rādhā, the only one who binds Śrī Kṛṣṇa with the essence of all desires — the *rāsa-līlā* — in His heart, and left all other beautiful damsels of Vraja.

Anubhāṣya: Śrī Jayadeva's statement when Śrī Kṛṣṇa left the place of *rāsa* pastime and followed the main shelter of *rāsa* pastime Śrī Rādhā —

kāṁsārīḥ (śrīkṛṣṇaḥ) api saṁsāra-vāsanā-
baddha-śṛṅkhalām (samyak sārabhūtā rāsa-
līlā-vāsanā tayā ābaddhā bandhanam dṛḍhī-
karaṇāya saṁyuktā śṛṅkhalā nigadarūpā tām
rāsa-krīḍā-paramāśrayām) rādhām hṛdaye
ādhāya (ā-samyak prakāreṇa dhṛtvā) vraja-
sundarīḥ (sarvāḥ gopā-vadhūḥ) tatyāja.

ŚLOKA BHĀVĀNUVĀDA:

Śrī Kṛṣṇa (enemy of Kaiṇsa) completely placed Śrī Rādhā, the ultimate shelter of *rāsa* dance who strengthens His binding to the desire for *rāsa-līlā*, the essence of all pastimes, in His heart and left all the other *gopīs*.

Amṛtānukaṇikā: When Śrī Rādhā left the *rāsa* gathering, other *gopīs* were still present there. Even then Śrī Kṛṣṇa left all those *gopīs* to search for Śrī Rādhā. From this, it can be understood that *rāsa* pastime cannot be performed with the presence of even a hundred million *gopīs* in the absence of Śrī Rādhā, for otherwise, Śrī Kṛṣṇa would have performed the *rāsa* pastime with those *gopīs*. This verse also evidences the fact that the *gopīs* without Śrī Rādhā, independently, cannot give pleasure to Śrī Kṛṣṇa. This proves the highest position of Śrī Rādhā amongst all the *gopīs*.

THE FULFILLMENT OF THE THREE DESIRES PRIMARILY THROUGH RĀDHĀ BHĀVA; PREACHING THE HOLY NAME IS SECONDARY —

VERSES 220-221

সেই রাখাভাব লঞা চৈতন্যাবতার ।
যুগধর্ম নাম-প্রেম কৈল পরচার ॥ ২২০ ॥
সেইভাবে নিজবাঞ্ছা করিল পূরণ ।
অবতারের এই বাঞ্ছা মূল-কারণ ॥ ২২১ ॥

*sei rādhā-bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra*

*sei-bhāve nija-vāñchā karila pūraṇa
avatārera ei vāñchā mūla-kāraṇa*

Translation: The incarnation of Śrī Caitanya carries that same mood of Śrī Rādhā. On incarnating, He also propagated the *yuga-dharma*, the *saṅkīrtana* of the holy name, and through that preached *kṛṣṇa-prema*. Śrī Kṛṣṇa fulfilled His above-mentioned

three desires by taking up Śrī Rādhā's *bhāva*. These three desires are the primary reasons for His appearance.

Anubhāṣya: The mood of the most exalted Śrīmatī Gāndharvikā (Rādhikā), the one who is everything to Śrī Kṛṣṇa and the shelter of love, that is, the one-pointed tendency of Her heart to always serve Śrī Kṛṣṇa — this is the purport of the word '*sei rādhā-bhāva*' (that Rādhā's *bhāva*).

ŚRĪ NANDANANDANA, THE EMBODIMENT OF THE RASA IN UNION, IS ŚRĪ GAURA, THE EMBODIMENT OF RASA IN SEPARATION —

VERSES 222-223

শ্রীকৃষ্ণচৈতন্য গোসাঞি ব্রজেন্দ্রকুমার ।
রসময়-মূর্তি কৃষ্ণ সাক্ষাৎ শৃঙ্গার ॥ ২২২ ॥
সেই রস আশ্বাদিতে কৈল অবতার ।
আনুষঙ্গে কৈল সব রসের প্রচার ॥ ২২৩ ॥

*śrī-kṛṣṇa-caitanya gosāṇi vrajendra-kumāra
rasa-maya-mūrti kṛṣṇa sāksāt śṛṅgāra*

*sei rasa āsvādite kaila avatāra
ānuśaṅge kaila saba rasera pracāra*

Translation: It is Śrī Kṛṣṇa Caitanya only who is the embodiment of *rasa*, Vrajendra Kumāra, Śrī Kṛṣṇa, who Himself is *śṛṅgāra-rasa* (conjugal mellows) personified. He took incarnation in order to relish this very *śṛṅgāra-rasa* and incidentally propagated the other *rasas* (mellows) also.

ŚRĪ KṚṢṆA'S ETERNAL PLAYFUL PASTIMES WITH THE DAMSELS OF VRAJA

ŚRĪ GĪTĀ-GOVINDA (1/11) —

VERSE 224

বিশ্বেশ্বামনুরঞ্জনেন জনয়ন্মানন্দমিন্দীবর-
শ্রেণীশ্যামলকোমলৈ রূপনয়ন সৈরনগোৎসবম্ ।
স্বচ্ছন্দং ব্রজসুন্দরীভিরভিতঃ প্রত্যঙ্গমালিঙ্গিতঃ
শৃঙ্গারঃ সখি মূর্ত্তিমানিব মধৌ মুগ্ধো হরিঃ ক্রীড়তি ॥ ২২৪ ॥

viśveṣām anurañjanena janayann
 ānandam indīvara-
 śreṇī-śyāmala-komalair upanayann
 aṅgair anaṅgotsavam
 svacchandam vraja-sundarībhir
 abhitaḥ praty-aṅgam ālīngitaḥ
 śṛṅgāraḥ sakhi mūrtimān iva
 madhau mugdho hariḥ kṛḍati

Translation: O sakhi (friend)! Śrī Kṛṣṇa, intoxicated by the pastimes *rasa*, playing like the embodiment of amorous love, is enjoying in this spring season. Through His bluish-black limbs, which surpass the blue lotus's attraction and softness, is celebrating the festival of Cupid. He, with intense fervor, is satisfying *gopīs*' unbridled passion, which is far beyond their desires. However, the damsels of Vraja, absorbed in the contrary *rati-rasa* [contrary to their *vāmya-bhāva*], are spontaneously embracing His every limb completely and without restraint.

Amṛta-pravāha Bhāṣya: O sakhi (friend)! The personification of amorous *rasa* Śrī Kṛṣṇa, through the beauty of His limbs, is creating bliss in this world and while arising the festival of Cupid in the hearts of the *gopīs* of Vraja, through the beautiful and soft hands and feet and other limbs like a blue lotus, He, being embraced by the beauties of Vraja without restraint, is performing playful pastimes in the spring season.

Anubhāṣya:

he sakhi! anurañjanena (prīṇanena) viśveṣām
 (sarvāsām goparāmāṇām) ānandam janayan,
 indīvaraśreṇī-śyāmalakomalaiḥ (haridvarṇa-
 vividha-sukumāra-ñīla-padma-pratimaiḥ)
 aṅgaiḥ anaṅgotsavam upanayan (prāpayan)
 svacchandam (asaṅkocam yathā syāt tathā)

abhitaḥ vraja-sundarībhiḥ pratyāṅgam ālīngitaḥ
 mugdhaḥ hariḥ madhau (vasanta-samaye)
 mūrtimān śṛṅgāraḥ iva kṛḍati.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to Amṛta-pravāha Bhāṣya.

THE RESERVOIR OF RASA ŚRĪ KṚṢṆA RELISHED THE PREMA OF THE GOPĪS BY VARIOUS MEANS IN HIS INCARNATION AS GAURA —

VERSE 225

শ্রীকৃষ্ণচৈতন্য গোসাঞি রসের সদন ।
 অশেষ-বিশেষে কৈল রস আশ্বাদন ॥ ২২৫ ॥

śrī-kṛṣṇa-caitanya gosāṇi rasera sadana
 aśeṣa-viśeṣe kaila rasa āśvādana

Translation: Śrī Kṛṣṇa Caitanya Mahāprabhu is the abode of *rasa*, He relished all types of *rasas*.

ONLY THE DEVOTEES OF ŚRĪ CAITANYA, UNDER THE SHELTER OF CIT-POTENCY, ARE THE KNOWERS OF THE SECRET BEHIND THE INCARNATION OF ŚRĪ GAURA —

VERSE 226

সেই দ্বারে প্রবর্তাইল কলিযুগ-ধর্ম ।
 চৈতন্যের দাসে জানে এই সব মর্ম ॥ ২২৬ ॥

sei dvāre pravartāila kali-yuga-dharma
 caitanyera dāse jāne ei saba marma

Translation: Thus, Mahāprabhu through relishing all the *rasas* established the *dharma* of Kali-yuga. His devotees alone know this secret.

PRAYERS TO THE ASSOCIATES AND DEVOTEES OF ŚRĪ GAURA —

VERSES 227-228

অদ্বৈত আচার্য, নিত্যানন্দ, শ্রীনিবাস ।
 গদাধর, দামোদর, মুরারি, হরিদাস ॥ ২২৭ ॥

আর যত চৈতন্য-কৃষ্ণের ভক্তগণ ।
 ভক্তিভাবে শিরে ধরি সবার চরণ ॥ ২২৮ ॥

*advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa*

*āra yata caitanya-kṛṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra caraṇa*

Translation: Śrī Advaitācāraya Prabhu, Śrī Nityānanda Prabhu, Śrīnivāsa Paṇḍita, Śrī Gadādhara Paṇḍita, Śrī Svarūpa Dāmodara, Śrī Murārigupta Prabhu, Śrīla Haridāsa Ṭhākura, and all the devotees of Mahāprabhu, with great devotion, I hold their lotus feet on my head.

TILL NOW THE PRELUDE TO THE SIXTH ŚLOKA WAS DESCRIBED, NOW THE ELABORATION OF THE SAME —

VERSE 229

যষ্ঠশ্লোকের এই কহিল আভাস ।
মূল শ্লোকের অর্থ শুন, করিয়ে প্রকাশ ॥ ২২৯ ॥

*ṣaṣṭha-ślokerā ei kahila ābhāsa
mūla ślokerā artha śuna, kariye prakāśa*

Translation: I had given the prelude to the sixth verse, and now am revealing the original meaning of the śloka.

ŚRĪ SVARŪPA DĀMODARA'S KAḌACA (DIARY) —

VERSE 230

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশৌ বানয়ৈবা-
স্বাদ্যো যেনাদ্ভুতমধুরিমা কীদৃশৌ বা মদীয়ঃ ।
সৌখ্যধগস্য মদনুভবতঃ কীদৃশং বেতি লোভা-
ভদ্রাবাতঃ সমজনি শচীগর্ভসিন্ধৌ হরীন্দুঃ ॥ ২৩০ ॥

*śrī-rādhāyāḥ praṇaya-mahimā
kīdrśo vānayaivā-
svādyo yenādbhuta-madhurimā
kīdrśo vā madīyah*

*saukhyam cāsyā mad-anubhavataḥ
kīdrśam veti lobhāt
tad-bhāvāḍhyah samajani śacī-
garbha-sindhau harīnduḥ*

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

Amṛta-pravāha Bhāṣya: What is the glory of Śrī Rādhā's love? How is the wonderful sweetness in Me, which is being relished alone by Śrī Rādhā? What kind of happiness is being realized in Śrī Rādhā's heart on relishing My sweetness? On arise of the greed towards these three subjects, moon-like Śrī Kṛṣṇa appeared from the ocean-like womb of Mother Śacī.

Anubhāṣya:

*śrī-rādhāyāḥ (vārṣabhānavyāḥ) praṇaya-
mahimā (praṇaya-māhātmyah) vā kīdrśaḥ,
anayā (rādhayā) madīyah adbhuta-
madhurimā (apūrva-mādhury-ātiśayah)
yena (praṇayena) kīdrśaḥ vā āsvādyah,
madanubhavataḥ (madanubhavāt) asyāḥ
(śrīrādhāyāḥ) saukhyam kīdrśam vā – iti
lobhāt tad-bhāvāḍhyah (tasyāḥ bhāvena
āḍhyāḥ samanvitah san) śacī-garbha-sindhau
(śacyāḥ mātuh garbhasamudre) harīnduḥ
(kṛṣṇacandraḥ) samajani (prādūrāsīt).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION EVEN THOUGH CONFIDENTIAL IS FOR THE RASIKA BHAKTAS—

VERSE 231

এ সব সিদ্ধান্ত গুঢ়,—কহিতে না যুয়ায় ।
না কহিলে, কেহ ইহার অন্ত নাহি পায় ॥ ২৩১ ॥

*e saba siddhānta gūḍha, — kahite nā yūyāya
nā kahile, keha ihāra anta nāhi pāya*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: This is the confidential conclusion of Śrī Gaura's incarnation. Even

though it is not appropriate to disclose the heartfelt desires of Śrī Kṛṣṇa in the world, or that it is beyond the eligibility of the listeners, still if the same is not disclosed, jīvas through their endeavors will never be able to understand its complete glories.

VERSE 232

অতএব কহি কিছু করিঞা নিগূঢ় ।
বুঝিবে রসিক ভক্ত, না বুঝিবে মূঢ় ॥ ২৩২ ॥

ataeva kahi kichu kariṇā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha

Translation: Hence, I shall describe the same in such a confidential manner, that the *rasika* devotees will be able to understand but the fools will not be able to.

THE DEVOTEES OF ŚRĪ GURU-GAURĀṄGA ALONE ARE ELIGIBLE FOR THE RASA-SIDDHĀNTA (CONCLUSIONS) —

VERSES 233-234

হৃদয়ে ধরয়ে যে চৈতন্য-নিতানন্দ ।
এসব সিদ্ধান্তে সেই পাইবে আনন্দ ॥ ২৩৩ ॥

এ সব সিদ্ধান্ত হয় আমের পল্লব ।
ভক্তগণ-কোকিলের সর্বদা বল্লভ ॥ ২৩৪ ॥

hrdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda

e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha

Translation: Those who have captured Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu in their hearts, alone will understand these conclusions and feel bliss in their hearts. All these conclusions are soft like the newly grown twigs of the mango tree, which are dear to the cuckoo-like devotees.

THE AUTHOR IS SCARED OF THE EVIL-MINDEDNESS OF THE NON-DEVOTEES BUT HAPPY WITH THEIR IGNORANCE —

VERSE 235

অভক্ত-উষ্ট্রের ইথে না হয় প্রবেশ ।
তবে চিন্তে হয় মোর আনন্দ-বিশেষ ॥ ২৩৫ ॥

abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa

Translation: My heart will be very delighted if the camel-like non-devotees do not enter into these topics. [A Camel's tongue, on eating the thorny bushes becomes mangled and oozes out blood. The camel actually relishes its own blood thinking it to be the taste of the thorny bushes. Thus, its interest is in the thorns and not the delicate twigs of a mango tree.]

Anubhāṣya: All these pastimes make only the devotees of Śrī Gaura-Nityānanda happy. The devotees of Śrī Gaura are like the cuckoo bird, and the conclusions (*siddhāntas*) are like the twigs of a mango tree. Just as a cuckoo bird has a special attachment to the twigs of the mango tree, similarly the devotees delight in these conclusions. Alternatively, just as the camel does not desire to eat the twigs of the mango tree and continues to mangle his tongue with thorns, similarly the non-devotee scholars or people who work for material enjoyment or pseudo devotees who have desires other than *bhakti*, like a camel, give fallacious arguments against all these conclusions.

Amṛtānukanikā: ŚrīmanMahāprabhusaid—
“The transcendental *vastu* is beyond the material senses.” But, the nature of those, who consider Kṛṣṇa as an object of enjoyment for themselves, try to measure or enjoy the transcendental *vastu* through

their material senses. The pure devotees call the endeavor to attain the transcendental *vastu* by the material senses as ‘considering Kṛṣṇa as an object of self-enjoyment’. The transcendental *vastu* is beyond the reach of material senses – this cannot be understood by materially conditioned people at all. They think that they, through their eyes, ears, tongue, skin, and mind can know everything, so how can there be an existence of anything like transcendental *vastu*? However, those who relish the transcendental mellows opine that – the *abhaktas* (non-devotees), *jñanīs* (seekers of impersonal knowledge), *karmīs* (desirous of the material fruits), *anyābhilāṣīs* (having material sense enjoyment as the sole aim of life) or *mithyā-bhaktas* (pseudo devotees) are not eligible to enter in the transcendental *tattva* (ontology) or *siddhāntas* (conclusions). Śrī Rūpa Gosvāmī in Śrī *Bhakti-rasāmṛta-sindhu* has very lucidly written – the sweet pastimes of Śrī Bhagavān, the transcendental Cupid who churns the mind of Kāmadeva (material cupid), in today’s times have just become a sport, and have transformed into amusement for people. Great *ācārya* Śrī Sanātana Gosvāmī, at the very beginning of his commentary on *Rāsapañcādhyāya*, has written – “*tatastādṛṣa-bhaktairevaitacchrotavyamiti vyajitam, śrīśuka uvāceti pāṭhe tu tatastādṛṣa-citta-tayaiva śrotavyamidamiti vyañjitam.*” This means “Śrī Śukadeva Gosvāmī alone is the only rightful speaker of the *rāsa-līlā* pastime, full of the glorious *ujjvala-rasa*. Thus, it would be appropriate for the listener to be absorbed in the *ujjvala-rasa*, like the speaker. This only is indicated by the usage of the word ‘Śuka’.” It is stated in *Śrīmad Bhāgavatam* (10/33/30) also –

“*naitat samācarej jātu
manasāpi hy anīśvarah
vinaśyaty ācaran maudhyād
yathārudro ’bdhi-jam viṣam*”

“Those who are incompetent should not even think of imitating the activities of powerful controllers. If some foolish person does so, he brings destruction upon himself. Rudra drank the *halāhala* poison emanated from the ocean but if anyone else tries to do this, he will be burnt to ashes.”

In present times, it is very difficult to explain the extent to which the stink of atheism and adulterous acts in this world has expanded, by transforming the transcendental pastimes of Śrī Rādhā-Govinda into various acts of amusement, by transgressing the instructions of *Śrīmad Bhāgavatam*, the conduct of Śrī Mahāprabhu, the instructions of *ācārya* Gosvāmīs, and the statements of the *mahājanas* (great personalities). The sweet, soft, attractive phraseology and variegatedness of transcendental pastimes, narrated by eminent writers, like Caṇḍīdāsa, Vidyāpati, and Jayadeva Gosvāmī, had been relished by Śrī Mahāprabhu along with His pure-hearted intimate associates, the same pastimes have now been transformed by the lusty people into items of amusement. At present, the material literary writers, who illegitimately consider transcendental literature as material for their enjoyment, are not only themselves deprived of the spiritual path from time immemorial but are also making the world follow suit. The material is transformed into transcendental, this is their opinion. This kind of opinion is nothing but atheism or Buddhism. The material world is but a trivial reflection of the transcendental world. The material

world has some sort of similarity with the transcendental world, it being a reflection, still, is not a transcendental world. The material world has traits like triviality, unreality, deceitfulness, and deficiency. Thus, considering the reflection of a *vastu* to be real or following it does not make one achieve the real *vastu*.

VERSE 236

যে লাগি কহিতে ভয়, সে যদি না জানে ।
ইহা বই কিবা সুখ আছে ত্রিভুবনে ॥২৩৬॥

ye lāgi kahite bhaya, se yadi nā jāne
iḥa va-i kibā sukha āche tribhuvane

Translation: Due to the non-devotees, I (the author) am scared to state these conclusions, but on the other hand what more happiness in the three worlds can exist for me than if they do not understand these?

Amṛta-pravāha Bhāṣya: Thus, my heart is jubilant from the fact that there is no possibility of the non-devotees, of whom I am scared, entering into this book. Hence, these people will not read this book (or will not understand on reading). What more happiness can I attain than this?

Amṛtānukāṇikā: The non-devotees will not understand the real meaning of these abstruse *siddhāntas*, in fact, will commit an offense by understanding the opposite meaning. Thus, revealing these *siddhāntas* to them would not be appropriate. Due to my hidden explanation, they will not be able to understand these *siddhāntas*, hence, they will be protected from committing offenses. It is not appropriate to disclose the highest abstruse secret to the non-devotees – this Śrī Kṛṣṇa said to Arjuna after He disclosed most confidential knowledge of devotion in *Gītā* (18/67)—

“*idaṁ te nātapaskāya*
nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ
na ca mām yo 'bhyasūyati”

“You should never explain this scripture of *Bhagavad-gītā* to one whose senses are uncontrolled, to a non-devotee, to one devoid of a serving mood, or to one who is envious of Me.”

VERSE 237

অতএব ভক্তগণে করি নমস্কার ।
নিঃশঙ্কে কহিয়ে, তার হউক্ চমৎকার ॥২৩৭॥

ataeva bhakta-gaṇe kari namaskāra
niḥśaṅke kahiye, tāra hauk camatkāra

Translation: Thus, after paying obeisances to the devotees, I, without hesitation, am stating all these *siddhāntas*, with which the hearts of devotees will be filled with astonishment, that is, they will feel jubilant.

ŚRĪ KṚṢṆA'S THOUGHT ABOUT GAURA'S INCARNATION,
GLORIES OF HLĀDINĪ POTENCY —

VERSE 238

কৃষ্ণের বিচার এক আছয়ে অন্তরে ।
‘পূর্ণানন্দ-রসস্বরূপ সবে কহে মোরে ॥২৩৮॥

kṛṣṇera vicara eka āchaye antare
‘pūrṇānanda-rasa-svarūpa sabe kahe more

THE INFERIORITY AND DEFEAT OF THE SWEETNESS OF ŚRĪ
KṚṢṆA TO THE SWEETNESS OF HLĀDINĪ —

VERSES 239-241

আমা হৈতে আনন্দিত হয় ত্রিভুবন ।
আমাকে আনন্দ দিবে—এঁছে কোন্ জন ॥ ২৩৯ ॥

আমা হৈতে যার হয় শত শত গুণ ।
সেইজন আত্মাদিতে পারে মোর মন ॥ ২৪০ ॥

আমা হৈতে গুণী বড় জগতে অসম্ভব ।
একলি রাখাতে তাহা করি’ অনুভব ॥২৪১॥

*āmā haite ānandita haya tribhuvana
āmāke ānanda dibe — aiche kon jana*

*āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana*

*āmā haite guṇī baḍa jagate asambhava
ekali rādhāte tāhā kari’ anubhava*

Translation: Śrī Kṛṣṇa started considering in His heart – “All the knowers of *tattva* call Me the absolute bliss and embodiment of mellows. All the three worlds derive pleasure from Me, however, who would provide pleasure to Me? Who is that person? One who has hundreds of times more qualities than Me, only that person can make My heart jubilant. A person with qualities more than Me is impossible to exist in this world, it’s only in Rādhā that I experience such qualities.

Amṛtānukanikā: All become blissful on attaining the embodiment of *rasa* and bliss, Śrī Kṛṣṇa. (*Taittirīya* 2/7) —

*“raso vai saḥ rasam hyevāyam labdhv-ānandī
bhavati ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa
ānando na syāt eṣa hyevānandayati”*

“That absolute Truth is the embodiment of *rasa* (mellows). On attaining that embodiment of *rasa*, the *jīvas* experience bliss. Had that Absolute Truth not been the embodiment of *rasa*, who would have remained alive and endeavored to protect his life? He only provides bliss to all.”

VERSES 242-243

কোটিকাম জিনি’ রূপ যদ্যপি আমার ।
অসমোদ্ধমাধুর্য—সাম্য নাহি যার ॥২৪২॥

মোর রূপে আপ্যায়িত হয় ত্রিভুবন ।
রাখার দর্শনে মোর জুড়ায় নয়ন ॥২৪৩॥

*koṭi-kāma jini’ rūpa yadyapi āmāra
asamordhva-mādhurya — sāmya nāhi yāra
mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana*

Translation: Although My beauty surpasses the beauty of millions of cupids, My matchless sweetness cannot exist in anyone. My beauty provides pleasure to the three worlds, still, My eyes attain pleasure on taking Rādhā’s *darśana*.

Anubhāṣya: Śrī Kṛṣṇa is Madana-mohana. The sweetness of Śrī Kṛṣṇa is capable of destroying the exceptional beauty of millions of cupids. No one is more beautiful than Śrī Kṛṣṇa, and no one has more sweetness than Him. The beauty of any other beautiful person can never be compared with the beauty of Śrī Kṛṣṇa.

VERSES 244-247

মোর বংশী-গীত আকর্ষয়ে ত্রিভুবন ।
রাখার বচনে হরে আমার শ্রবণ ॥২৪৪॥

যদ্যপি আমার গন্ধে জগৎ সুগন্ধ ।
মোর চিত্ত-প্রাণ হরে রাখা-অঙ্গ-গন্ধ ॥২৪৫॥

যদ্যপি আমার রসে জগৎ সরস ।
রাখার অধর-রস আমা করে বশ ॥২৪৬॥

যদ্যপি আমার স্পর্শ কোটীন্দু-শীতল ।
রাখিকার স্পর্শে আমা করে সুশীতল ॥২৪৭॥

*mora vaṁśī-gīta ākarṣaye tri-bhuvana
rādhāra vacane hare āmāra śravaṇa
yadyapi āmāra gandhe jagat sugandha
mora citta-ghrāṇa hare rādhā-aṅga-gandha*

*yadyapi āmāra rase jagat sarasa
rādhāra adhara-rase āmā kare vaśa*

*yadyapi āmāra sparśa koṭīndu-śītala
rādhikāra sparśe āmā kare suśītala*

Translation: The sweet tune of My flute attracts the three worlds, but Rādhā's sweet words enchant My ears. Though the world is fragranced by the fragrance of My body, My heart and nose are captivated by the fragrance of Rādhā's body. Although the entire creation is full of various *rasas* because of Me, still I am enchanted by the nectarean *rasa* of Rādhā's lips. Although My touch is cooler than millions of moons, still Rādhā's touch refreshes Me.

THE BEAUTY AND ATTRIBUTES OF RĀDHİKĀ ARE ŚRĪ KṚṢṆA'S LIFE AND SOUL —

VERSE 248

এই মত জগতের সুখে আমি হেতু ।
রাধিকার রূপ-গুণ আমার জীবাত্ম ॥ ২৪৮ ॥
ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu

Translation: Thus, I am the reason behind the happiness of the world. But the beauty and attributes of Rādhikā are the basis of My life.

A CONSIDERATION THAT THE LOVE OF ŚRĪ RĀDHİKĀ FOR ŚRĪ KṚṢṆA IS MORE THAN THE LOVE OF ŚRĪ KṚṢṆA FOR ŚRĪ RĀDHĀ —

VERSE 249

এইমত অনুভব আমার প্রতীত ।
বিচারি' দেখিয়ে যদি, সব বিপরীত ॥ ২৪৯ ॥
ei-mata anubhava āmāra pratīta
vicāri' dekhiye yadi, saba viparīta

Translation: This is the way I experience, however on contemplating impartially, I find everything contradictory.

Amṛta-pravāha Bhāṣya: I feel that My love for Rādhikā is extremely strong, however on analyzing I find it contradictory, that is, Rādhikā's love for Me seems to be more than My love for Rādhikā.

VERSE 250

রাধার দর্শনে মোর জুড়ায় নয়ন ।
আমার দর্শনে রাখা সুখে অগেয়ান ॥ ২৫০ ॥
rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna

Translation: My eyes become satisfied on seeing Rādhikā, but on seeing Me Rādhikā experiences so much pleasure that She forgets everything else.

VERSE 251

পরস্পর বেণুগীতে হরয়ে চেতন ।
মোর ভ্রমে তমালের করে আলিঙ্গন ॥ ২৫১ ॥
paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana

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

Amṛta-pravāha Bhāṣya: The sound of My flute steals Rādhikā's *citta* (heart) and Her soft (melodious) songs steal My heart. When Rādhikā's heart is stolen, She embraces the Tamāla tree mistaking it to be Me, and experiences great joy. Or another meaning of this is that the friction between bamboos produces a sound similar to the sound of the flute, and on hearing that Rādhikā's heart is stolen and She embraces the Tamāla tree mistaking it to be Me.

THE COMPLETE ABSORPTION OF ŚRĪ RĀDHİKĀ IN ŚRĪ KṚṢṆA — SHE BECOMES OVERWHELMED WITH JOY ON SEEING ŚRĪ KṚṢṆA EVERYWHERE —

VERSES 252-253

কৃষ্ণ-আলিঙ্গন পাইনু, জনম সফলে ।
এই সুখে মগ্ন রহে বৃক্ষ করি' কোলে ॥ ২৫২ ॥
অনুকূলবাতে যদি পায় মোর গন্ধ ।
উড়িয়া পড়িতে চাহে, প্রেমে হয় অন্ধ ॥ ২৫৩ ॥

*kṛṣṇa-āliṅgana pāinu, janama saphale
ei sukhe magna rahe vṛkṣa kari' kole*

*anukūla-vāte yadi pāya mora gandha
uḍiyā paḍite cāhe, preme haya andha*

Translation: I have embraced Kṛṣṇa, My life has become successful – this way She experiences sheer joy by embracing the tree and becomes stunned. When a favorable breeze carries the fragrance of My body to Her, on receiving that fragrance She is blinded by love and wishes to fly in the direction from which the fragrant breeze is coming.

Amṛtānukanikā: ‘*Anukūla-vāte*’ – A wind is said to be favorable when it is blowing from the direction in which Śrī Kṛṣṇa is present to the direction in which Śrī Rādhā is present. When the breeze carrying the fragrance of Śrī Kṛṣṇa’s limbs reaches Her, She becomes so eager that She can not tolerate the delay caused by walking to meet Him, so She desires to fly. Just as a blind man does not know the whereabouts of the path with thorns, similarly, Śrī Rādhā, being frenzied by love on receiving the fragrance from Śrī Kṛṣṇa’s body, blindly runs, focussing just on the fragrance, such that She doesn’t realize whether She is moving on the path, or on thorns or a snake.

THE PLEASURE OBTAINED BY ŚRĪ RĀDHĀ BY SERVING ŚRĪ KṚṢṆA IS DIFFICULT TO UNDERSTAND EVEN BY ŚRĪ KṚṢṆA HIMSELF —

VERSES 254-256

তাম্বুলচর্কিত যবে করে আশ্বাদনে ।
আনন্দসমুদ্রে ডুবে, কিছুই না জানে ॥ ২৫৪ ॥

আমার সঙ্গমে রাখা পায় যে আনন্দ ।
শতমুখে বলি, তবু না পাই তার অন্ত ॥ ২৫৫ ॥

লীলা-অন্তে সুখে ইহার অঙ্গের মাধুরী ।
তাহা দেখি’ সুখে আমি আপনা পাশরি ॥ ২৫৬ ॥

*tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne*

*āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta*

*līlā-ante sukhe inhāra aṅgera mādhuri
tāhā dekhi’ sukhe āmi āpanā pāśari*

Translation: When Rādhā relishes the betel chewed by Me, She is immersed in the ocean of joy and forgets everything else. The pleasure which Rādhā experiences, when She meets Me cannot be expressed, even if I try to describe it with hundreds of mouths. At the end of the pastime, on seeing the sweetness of Her body, resulting from the happiness obtained from the pastime, I, in happiness, forget My own identity.

THE MELLOWS OF THE MATERIAL HERO(LOVER) AND HEROINE (BELOVED) ARE AT PAR, HOWEVER, IN THE TRANSCENDENTAL WORLD, THE MELLOWS OF THE HEROINE IS MORE WHEN COMPARED TO THE MELLOWS OF THE HERO —

VERSE 257

দোঁহার যে সম-রস, ভারত-মুনি মানে ।
আমার ব্রজের রস সেহ নাহি জানে ॥ ২৫৭ ॥

*doṅhāra ye sama-rasa, bharata-muni māne
āmāra vrajera rasa se-i nāhi jāne*

Translation: Sage Bharata considers the *rasa* of both (lover and the beloved) at par. However, he does not know the *rasas* of My Vraja.

Amṛta-pravāha Bhāṣya: According to sage Bharata, the mellows of the man and woman are at par, however, even on being the sage he does not know the *tattva*

(truth) of Vraja-rasa because Rādhikā's rasa is far superior by nature.

IN RĀDHİKĀ'S ASSOCIATION, ŚRĪ KṚṢṆA EXPERIENCES THE HIGHEST BLISS

VERSE 258

অন্যের সঙ্গে আমি যত সুখ পাই ।
তাহা হৈতে রাখা-সঙ্গে শত অধিকাই ॥ ২৫৮ ॥

anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sange śata adhiḱāi

Translation: The happiness obtained by Rādhikā's association is a hundred times more than the happiness I obtain by the association of others.

LALITA-MĀDHAVA (9/9) —

VERSE 259

নির্ধৃতামৃতমাধুরীপরিমলঃ কল্যাণি বিশ্বাধরো
বজ্রং পঙ্কজসৌরভং কুহরিতল্লাঘাভিস্তে গিরিঃ ।
অঙ্গং চন্দনশীতলং তনুরিয়ং সৌন্দর্যসর্বস্বভাক্
ত্বামাস্বাদ্য মমেদমিন্দ্রিয়কুলং রাধে মুহূর্মোদতে ॥ ২৫৯ ॥

nirdhūtāmṛta-mādhurī-parimalaḥ
kalyāṇi bimbādhara
vaktraṁ paṅkaja-saurabhaṁ kuharita-
ślāghā-bhidaś te girāḥ
aṅgaṁ candana-śītalam tanur iyaṁ
saundarya-sarvasva-bhāk
tvām āśādy mamedam indriya-
kulaṁ rādhe muhur modate

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said —
“O auspicious one! Your red lips defeat the sweetness and fragrance of the nectar, Your face bears the aroma of a lotus flower, Your voice defeats the sound of the cuckoo, Your limbs are cool as the

sandalwood, and Your body is the source of all beauty. Thus, on obtaining You, having such beauty, qualities, and pastimes, My transcendental senses are experiencing the utmost pleasure again and again.

Anubhāṣya:

he kalyāṇi (ānanda-vigrahe), te (tava) bimb-
ādharāḥ (rakta-varṇ-ādharāḥ) nirdhūt-āmṛta-
mādhurī-parimalaḥ (nirdhūtau parājītau
amṛtasya mādhurī-parimalo yena tādrśaḥ),
vaktraṁ paṅkaja-saurabhaṁ (paṅkajasya
kamalasya saurabhaṁ iva saurabhaṁ
yasya tat), girāḥ (vācaḥ) kuharita-ślāghā-
bhidaḥ (kuharitānām kokila-dhvaninām
ślāghābhidaḥ tiraskāriṇyaḥ), aṅgaṁ (avayavaḥ)
candan-aśītalam (candanavat śītalam), iyaṁ
tanuḥ (mūrtiḥ) saundarya-sarvasva-bhāk
(saundaryānām sarvasvaṁ bhajate yā sā),
he rādhe tvām āśvādyā (prāpyā) mama idam
indriya-kulaṁ (indriya-gaṇaḥ) muhuḥ (punaḥ
punaḥ) modate (hlādayukto bhavati).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

STATEMENT OF ŚRĪ RŪPA GOSVĀMĪ —

VERSE 260

রূপে কংসহরস্য লুব্ধনয়নাং
স্পর্শেহতিহৃষ্যত্বচং বাণ্যামুৎকলিতশ্রুতিং
পরিমলে সংহৃষ্টনাসাপুটাম্ ।
আরজ্যদ্রসনাং কিলোধরপুটে
ন্যঞ্চলুখাস্তোরুহাং দম্বোদগীর্ণমহাধুতিং
বহিরপি প্রোদ্যদ্বিকারাকুলাম্ ॥ ২৬০ ॥

rūpe kaṁsa-harasya lubdha-nayanām
sparśe 'tiḥṣyat-tvacam
vāṇyām utkalita-śrutim parimale
samhṛṣṭa-nāsā-putām
āraḱyad-rasanām kilādhara-ṣṭe
nyañcan-mukhāmbho-ruhām

*dambhodgīrṇa-mahā-dhṛtīm bahir
api prodyad-vikārākulām*

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

Amṛta-pravāha Bhāṣya: Śrī Rādhā's eyes are always full of greed for tasting the beauty of Śrī Kṛṣṇa, the enemy of Kāmsa. Her skin is thrilled at the touch of Śrī Kṛṣṇa, Her ears are always eager to hear Śrī Kṛṣṇa's voice, Her nose is full of delight on experiencing the fragrance of Śrī Kṛṣṇa's body, and Her tongue is enchanted by the nectar of Śrī Kṛṣṇa's soft lips. She hangs down Her always cheerful, lotus-like face, endeavoring to exercise self-control, however, the [sāttavika] transformations like horripilation (*romāñca*) overpower Her self-control endeavor and manifest externally in Her body.

Anubhāṣya:

*kāmsa-harasya (kāms-āntakasya śrī-kṛṣṇasya)
rūpe (rūpa-darśane) lubdha-nayanām (lubdhe
kṣobha-yukte nayane yasyāḥ tām kṛṣṇa-
rūp-ākṛṣṭa-netrām), sparśe (aṅga-saṅge)
ati-hṛṣya-ttvacām (ati-hṛṣyanti pulakitā tvak
yasyāḥ tām, kṛṣṇa-sparśāty-ānandita-gātrām),
vānyām (vāci) utkalita-śrutīm (utkalite utsuke
śrutī karṇau yasyāḥ tām, kṛṣṇa-śabda-
śravaṇot-karṇām), parimale (aṅga-saurabhe)
saṁhrṣṭa-nāsā-putām (saṁhrṣṭe nāsāpute
yasyāḥ tām, kṛṣṇa-sugandha-ghrāṇ-ādbhuta-
modām), adhara-pute (adhar-āmṛta-pāne)
ārajyad-rasanām (ārajyanti anurāga-bharā
rasanā jihvā yasyāḥ tām, kṛṣṇādhara-ānurakta-
rasanām), nyaś-ca-nmukhāmbh-oruhām
(nyaścat pūjitaṁ mukhaṁ eva ambho-ruhaṁ
yasyāḥ tām, avanata-vadana-kamalām)
bahih api kila dambhod-gīrṇa-mahādhṛtīm
(dambhena kapaṭena udagīrṇā prakāśitā
mahatī dhṛtiḥ dhairyam yasyāḥ tām bahir-*

*vāmya-ceṣṭā-vatīm) api prodyad-vikār-ākulām
(prodyatā prakarṣeṇa udbhūtena vikāreṇa
ākulām antah-kṛḍautsukya-parām) [rādhām-
aham smarāmi].*

SLOKA BHĀVĀNUVĀDA:

I meditate on that Śrī Rādhā, whose eyes are enchanted with the beauty of Śrī Kṛṣṇa (the killer of Kāmsa), whose body becomes ecstatic with a touch of Śrī Kṛṣṇa, whose ears are ever eager to hear the voice of Śrī Kṛṣṇa, whose nostrils experience wonderful delight on receiving Śrī Kṛṣṇa's bodily fragrance, whose tongue is ever captivated relishing the nectar of Śrī Kṛṣṇa's lips, and who is hanging Her head down and outwardly exhibiting *vāmya-bhāva* by feigning patience, however, due to the intense desire to indulge in playful activities with Śrī Kṛṣṇa, the [sāttavika] transformations like horripilation (*romāñca*) manifest in Her body.

ŚRĪ KṚṢṆA CONTEMPLATING THE POWER OF HIS SWEETNESS —

VERSE 261

তাত্তে জানি, মোতে আছে কোন এক রস ।
আমার মোহিনী রাখা, তারে করে বশ ॥২৬১॥

*tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa*

ŚRĪ KṚṢṆA'S YEARNING FOR TASTING RĀDHĀ'S FEELINGS OF HAPPINESS —

VERSES 262-263

আমা হৈতে রাখা পায় যে জাতীয় সুখ ।
তাহা আশ্বাদিতে আমি সদাই উন্মুখ ॥ ২৬২ ॥

নানা যত্ন করি আমি, নারি আশ্বাদিতে ।
সেই সুখমাধুর্য-স্রাণে লোভ বাড়ে চিত্তে ॥ ২৬৩ ॥

*āmā haite rādhā pāya ye jātiya sukha
tāhā āśvādite āmi sadāi unmunukha*

*nānā yatna kari āmi, nāri āsvādīte
sei sukha-mādhurya-ghrāṇe lobha bādhe citte*

Translation: From this, I understand that in Me is present an exclusive *rasa*, which completely captivates Rādhā, who enchants even Me. I am always longing to relish the happiness, derived from Me by Rādhā, as the *āśraya* of love. Even after putting in various endeavors, I am unable to relish that *rasa*. The very scent of that sweet joy increases My greed for it.

Amṛtānukanikā: Śrī Kṛṣṇa after due contemplation has reached this conclusion – “It was My firm belief that since all My five senses were completely satisfied with the sweetness of Rādhikā’s beauty etc., which would definitely be more than Mine, however, now on analyzing Rādhikā’s condition resulting from experiencing My sweetness, I realized that the happiness derived by Me from Rādhikā’s sweetness is lesser than the happiness Rādhikā derives from My sweetness. From this, I believe that there is present, in Me, an indescribable *rasa*, which apart from others, enchants Me too. Even Rādhikā is smitten with the same and becomes captivated by it.”

THE INCARNATION OF ŚRĪ GAURA IN ORDER TO RELISH RĀDHĀ’S PREMA-RASA IN DIFFERENT BHĀVAS —

VERSE 264

রস আশ্বাদিতে আমি কৈল অবতার ।
প্রেমরস আশ্বাদিব বিবিধ প্রকার ॥২৬৪॥

*rasa āsvādīte āmi kaila avatāra
prema-rasa āsvādība vividha prakāra*

CONDUCT AND PROPAGATION OF THE PROCESS OF RĀGA-BHAJANA —

VERSE 265

রাগমার্গে ভক্ত ভক্তি করে যে-প্রকারে ।
তাহা শিখাইব লীলা-আচরণদ্বারে ॥২৬৫॥

*rāga-mārga bhakta bhakti kare ye-prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre*

Translation: I will descend into the world to relish the *rasas*. I will relish the mellows of *prema* in various ways. How a devotee should practice *rāga-mārga bhakti*, I will instruct through My own conduct.

EXPERIENCING HAPPINESS OF SERVICE WITH THE MOOD OF VIŚAYA WITHOUT THE MOOD OF ĀŚRAYA IS NOT POSSIBLE —

VERSES 266-268

এই তিন তৃষ্ণা মোর নহিল পূরণ ।
বিজাতীয়-ভাবে নহে তাহা আশ্বাদন ॥২৬৬॥

রাধিকার ভাবকান্তি-অঙ্গীকার বিনে ।
সেই তিন সুখ কভু নহে আশ্বাদনে ॥২৬৭॥

রাধাভাব অঙ্গীকারি’ ধরি’ তার বর্ণ ।
তিনসুখ আশ্বাদিতে হব অবতীর্ণ ॥২৬৮॥

*ei tina tṛṣṇā mora nahila pūraṇa
vijātiya-bhāve nahe tāhā āsvādana*

*rādhikāra bhāva-kānti-aṅgikāra bine
sei tina sukha kabhu nahe āsvādane*

*rādhā-bhāva aṅgikari’ dhari’ tāra varṇa
tina-sukha āsvādīte haba avatīrṇa*

Translation: [What is the glory of Śrī Rādhā’s *prema*? How amazing is that sweetness of Mine? And what happiness does Rādhikā feel on experiencing that

sweetness of Mine?] Presently, these three desires of Mine could not be fulfilled, because of *bhāva* belonging to a different category, as *viṣaya* cannot experience the happiness felt by the *āśraya*. Without accepting the *bhāva* and bodily luster of Rādhikā, I cannot experience happiness from the fulfillment of these three desires. I, in order to experience the happiness from the fulfillment of these three desires, shall descend Myself by accepting the *bhāva* and bodily luster of Rādhikā.

Amṛta-pravāha Bhāṣya: ‘*Vijātiya*’- belonging to the category of *viṣaya*.

THE TIME OF INCARNATION AS ŚRĪ GAURA COINCIDED WITH THE TIME OF YUGĀVATĀRA, ALSO, ŚRĪ ADVAITA ATTRACTED HIM AT THE SAME TIME —

VERSES 269-270

সর্বভাবে করিল কৃষ্ণ, এই ত’ নিশ্চয় ।
হেনকালে আইল যুগাবতার-সময় ॥ ২৬৯ ॥

সেইকালে শ্রীঅদ্বৈত করেন আরাধন ।
তাহার হৃৎকরে কৈল কৃষ্ণে আকর্ষণ ॥ ২৭০ ॥

sarva-bhāve karila kṛṣṇa, ei ta’ niścaya
hena-kāle āila yugāvatāra-samaya

sei-kāle śrī-advaita karena ārādhana
tānhāra hṛṅkāre kaila kṛṣṇe ākarṣaṇa

Translation: After deep contemplation, Śrī Kṛṣṇa decided this [to descend]. The time of *yugāvatāra* coincided with that time. Further, during that very time, Śrī Advaita Prabhu worshiped Him and attracted Him with his loud calls.

THE INCARNATION OF ELDERS FIRST, FOLLOWED BY SVYAM-RŪPA ŚRĪ GAURA —

VERSES 271-272

পিতামাতা, গুরুগণ আগে অবতারি’ ।
রাখিকার ভাব-বর্ণ অঙ্গীকার করি’ ॥ ২৭১ ॥

নবদ্বীপে শচীগর্ভ—শুদ্ধদুগ্ধসিন্ধু ।
তাহাতে প্রকট হৈলা কৃষ্ণ পূর্ণ ইন্দু ॥ ২৭২ ॥

pitā-mātā, guru-gaṇa āge avatari’
rādhikāra bhāva-varṇa aṅgikāra kari’

navadvīpe śacī-garbha—
śuddha-dugdha-sindhu
tāhāte prakāṭa hailā kṛṣṇa
pūrṇa indu

Translation: Making His parents and elders appear first, then accepting Rādhā’s *bhāvas* and complexion, Śrī Kṛṣṇacandra appeared in Navadvīpa like the full moon, from the pure ocean of milk-like womb of mother Śacī.

Anubhāṣya: ‘*Avatāri*’ – On making them appear.

VERSES 273-274

এই ত’ ষষ্ঠশ্লোকের করিলুঁ ব্যাখ্যান ।
শ্রীরূপ-গোস্বামির পাদপদ্ম করি’ ধ্যান ॥ ২৭৩ ॥

এই দুই শ্লোকের আমি যে করিল অর্থ ।
শ্রীরূপ-গোস্বামির শ্লোক প্রমাণ-সমর্থ ॥ ২৭৪ ॥

ei ta’ ṣaṣṭha ślokerā kariluṅ vyākhyāna
śrī-rūpa-gosānira pāda-padma kari’ dhyāna

ei dui ślokerā āmi ye karila artha
śrī-rūpa-gosānira śloka pramāṇa-samartha

Translation: I, after meditating on the lotus feet of Śrīla Rūpa Gosvāmī, have

described the sixth śloka. The meaning of the fifth and sixth verses as explained by me is based on the following verse of Śrīla Rūpa Gosvāmī.

Amṛta-pravāha Bhāṣya: To fulfill the above-mentioned three desires, and to instruct the devotees, through His own conduct, about the *rāga-mārga bhakti*, with these intentions in mind, when Śrī Kṛṣṇa decided to appear, that same time coincided with the appearance of the *yugāvatāra* and during that very time Śrī Advaitācārya worshipped Śrī Kṛṣṇa. For these very reasons Śrī Kṛṣṇacandra, accepted Rādhikā's *bhāva* and complexion and appeared from the womb of Mother Śacī in Navadvīpa as Śrī Gaurāṅga. The *tattva* which was defined with the help of two verses of Śrī Svarūpa Gosvāmī by me is supported by the following verse of Śrīla Rūpa Gosvāmī.

VERSE (3) OF SECOND CAITANYAŚTAKA FROM STAVAMĀLĀ —

VERSE 275

অপারং কস্যাপি প্রণয়িজনবৃন্দস্য কুতুকী
রসস্তোমং হৃদ্বা মধুরমুপভোক্তুং কমপি যঃ ।
রুচং স্বামাবব্রে দুতিমিহ তদীয়াং প্রকটয়ন্
স দেবশ্চৈতন্যাকৃতিরতিতরাং নঃ কৃপয়তু ॥ ২৭৫ ॥

*apāraṁ kasyāpi praṇayi-jana-
vṛndasya kutukī
rasa-stomaṁ hṛtvā madhuram
upabhoktum kam api yaḥ
rucim svām āvavre dyutim
iha tadīyāṁ prakaṭayan
sa devaś caitanya-kṛtir atitarāṁ
naḥ kṛpayatu*

Translation: May that curious Śrī Kṛṣṇa who, along with relishing the mellows of love of the multitude of His devotees,

aims to limitlessly relish one special type of *madhura-rasa*, hides His complexion by accepting Śrī Rādhā's luster, and appears in His Caitanya form, confer His special grace upon me.

Anubhāṣya: Please refer to *Ādi-līlā* 4/52.

VERSE 276

মঙ্গলাচরণং কৃষ্ণচৈতন্য-তত্ত্বলক্ষণম্ ।
প্রয়োজনধৰাতারে শ্লোকষট্কে নীৰূপিতম্ ॥ ২৭৬ ॥

*maṅgalācaraṇaṁ kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanañ-cāvatāre
śloka-ṣaṭkair-nirūpitam*

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

Amṛta-pravāha Bhāṣya: The following three subjects, the auspicious invocation, the *tattva* of Śrī Kṛṣṇa Caitanya, and the reasons behind the appearance as Śrī Caitanya, have been set forth by the first six ślokas.

THUS COMPLETES THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FOURTH CHAPTER.

Anubhāṣya:

*kṛṣṇa-caitanya-tattva-lakṣaṇam (gaura-
tattva-nirūpaṇ-ātmakam) maṅgalācaraṇam,
avatāre (gaur-āvatāra-viṣaye) prayojanaṁ
ca śloka-ṣaṭkaiḥ ('vande gurun' ityārabhya
'garbhasindhau harīnduḥ' ityantaiḥ ślokaḥ
ṣaṭa-saṁkhyakaiḥ) nirūpitam.*

ŚLOKA BHĀVĀNUVĀDA:

The essential truth regarding Śrī Gaura, elaborated by the auspicious invocation, and reasons behind the appearance of

Śrī Gaura, have been done in the first six ślokas starting from ‘Vande gurun’ and ending with ‘garbhasindhau harindu’.

THUS COMPLETES THE ANUBHĀṢYA
OF THE FOURTH CHAPTER.

VERSE 277

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৭৭ ॥

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 4,
DESCRIBING THE PRIMARY REASON BEHIND THE
APPEARANCE OF ŚRĪ CAITANYA.

Chapter Five

SUMMARY OF THE FIFTH CHAPTER



In this chapter, the glories of Śrī Nityānanda Prabhu have been described in five verses in the following manner. Śrī Kṛṣṇa is Svayam Bhagavān; His *vilāsa* expansion, His second form, is Śrī Balarāma. Beyond the material world there exists a transcendental sky by the name of 'Paravyoma', the uppermost section of which is 'Kṛṣṇaloka', the abode of Śrī Kṛṣṇa. Kṛṣṇaloka has three divisions – Dvārakā, Mathurā, and Gokula. There, Svayam Bhagavān expands Himself in primary *caturvyūha* (quadruple) form and resides as Śrī Kṛṣṇa, Śrī Baladeva, Pradyumna (the transcendental Cupid), and Aniruddha. There is an abode in Vṛndāvana in Kṛṣṇaloka by the name of 'Śvetadvīpa'.

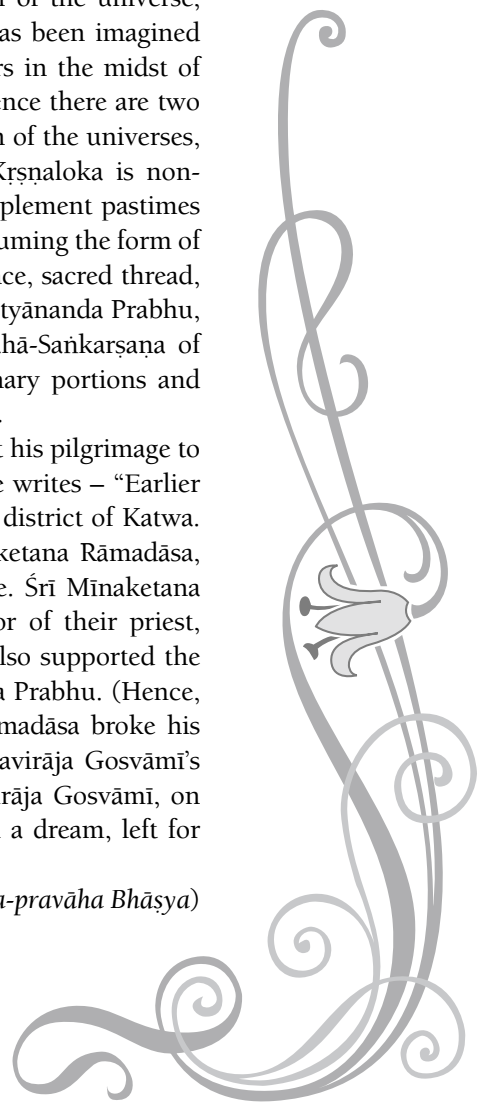
Below Kṛṣṇaloka lies 'Paravyoma', namely 'Vaikuṇṭha', wherein resides the four-handed *vilāsa* form of Śrī Kṛṣṇa, Nārāyaṇa. Śrī Balarāma of Kṛṣṇaloka is the original Saṅkarṣaṇa. His *vilāsa* expansion, Mahā-Saṅkarṣaṇa, resides in Vaikuṇṭha in the 'Paravyoma'. By the *cit-śakti* of Mahā-Saṅkarṣaṇa all the transcendental planets exist in Paravyoma as the manifestation of *śuddha-sattva*, and from His *jīva-śakti* the pure *jīvas* (eternally liberated souls) stay there. However, His (external) *māyā-śakti* does not exist there. The second quadruple expansion is present in Nārāyaṇaloka (the abode of Nārāyaṇa). Outside this 'Paravyoma', there exists an effulgent abode known as 'Brahmaloka'. Beyond that is Kāraṇa-samudra (the Causal Ocean) consisting of transcendental waters. On the other side of the Kāraṇa-samudra, without touching it, exists *māyā* (the material energy).

The portion of Mahā-Saṅkarṣaṇa, the original *puruṣa* incarnation, Mahā-Viṣṇu resides in Kāraṇa-samudra. From afar, He casts a glance on *māyā*. The reflection of His limb (that is, what seems to be a limb but is actually not a limb) unites with the *upādāna-kāraṇa* (the ingredient cause) of *māyā*. *Māyā* as *upādāna-kāraṇa* is known as '*pradhāna*' (the material element source), and as *nimitta-kāraṇa* (the efficient cause) is known as '*prakṛti*' (the manifestation of the material energy). The glance of Mahā-Viṣṇu on mundane '*prakṛti*' is, however, the primary efficient

cause, hence *prakṛti* is the secondary efficient cause. It is Kāraṇodakaśāyī Mahā-Viṣṇu alone who enters into all the universes as Garbhodakaśāyī, and in each *jīva* as Kṣīrodakaśāyī. Garbhodakaśāyī *puruṣa* manifests one Vaikuṇṭha in each universe and resides there as Viṣṇu, Paramātmā (Supersoul), Īśvara (controller), and others. He sleeps on the *śeṣa-śayyā* (body of Śeṣa used as a couch) in the water portion of the universe; He is the father of Brahmā and one portion of His has been imagined as the universal form. In each universe, there appears in the midst of *kṣīra-sāgara*, a ‘Śvetadvīpa’, wherein resides Viṣṇu. Hence there are two Śvetadvīpas — one in Kṛṣṇaloka and the other in each of the universes, in the midst of the Ocean of Milk. Śvetadvīpa in Kṛṣṇaloka is non-different from Vṛndāvana and is a place for some supplement pastimes of Śrī Kṛṣṇa. In each universe, Śeṣa serves Viṣṇu by assuming the form of His umbrella, footwear, couch, pillow, clothes, residence, sacred thread, throne, etc. Śrī Baladeva Prabhu of Kṛṣṇaloka is Śrī Nityānanda Prabhu, therefore, He is the original Saṅkarṣaṇa. Hence, Mahā-Saṅkarṣaṇa of Paravyoma and His *puruṣa* incarnations are the plenary portions and portions of plenary portions of Śrī Nityānanda Prabhu.

In this chapter, the author has written a story about his pilgrimage to Vṛndāvana and his attainment of all success there. He writes – “Earlier he resided in Jhāmaṭapura Village near Nehāṭī, in the district of Katwa. They were two brothers. They had invited Śrī Mīnaketana Rāmadāsa, an associate of Śrī Nityānanda Prabhu, to their place. Śrī Mīnaketana Rāmadāsa became very dissatisfied with the behavior of their priest, Guṇarṇava Mīśra. The brother of Kavirāja Gosvāmī also supported the priest and did not accept the glories of Śrī Nityānanda Prabhu. (Hence, Śrīla Kavirāja Gosvāmī snubbed his brother). Śrī Rāmadāsa broke his flute and left. Due to this offense, the life of Śrīla Kavirāja Gosvāmī’s brother was destroyed. On the same night Śrīla Kavirāja Gosvāmī, on attaining Śrī Nityānanda Prabhu’s mercy and order in a dream, left for Vṛndāvana.

(*Amṛta-pravāha Bhāṣya*)



THE KNOWLEDGE OF THE SVARŪPA OF NITYĀNANDA PRABHU THROUGH THE POWER OF THE MERCY OF ŚRĪ NITYĀNANDA PRABHU —

VERSE 1

বন্দেহনস্তাডুতৈশ্বর্যং শ্রীনিত্যানন্দমীশ্বরম্ ।
যস্যেচ্ছয়া তৎস্বরূপমজ্ঞেনাপি নিরূপ্যতে ॥ ১ ॥

vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate

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

Amṛta-pravāha Bhāṣya: I offer my obeisances to Īśvara Śrī Nityānanda who has unlimited and wonderful opulence. By His will, even a fool can ascertain His svarūpa.

Anubhāṣya:

yasya (nityānandasya) icchayā (anukampayā)
ajñena (śāstra-jñānābhijñānena) api [mayā]
tat-svarūpam (nityānanda-tattvam) nirūpyate
(varnyate), tam anant-ādbhut-aiśvaryaṁ
(anantam adbhutam aiśvaryaṁ yasya tam deśa-
kāla-pātr-ātīt-aiścarya-sampannam) īśvaram
(deva-devam) śrīnityānandam aham vande.

ŚLOKA BHĀVĀNUVĀDA:

Even a person (like me) who does not know the śāstras, by the mercy of Śrī Nityānanda, becomes capable of describing the tattva of Śrī Nityānanda Prabhu. I offer my obeisances to Śrī Nityānanda Prabhu, who is beyond place, time and object, has infinite wonderful opulences, and is the God of the gods.

VERSE 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াঐতৈচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita-candra Prabhu, and all the devotees of Śrīman Mahāprabhu.

ŚRĪ GAURA TATTVA IN SIX ŚLOKAS AND ŚRĪ NITYĀNANDA TATTVA IN FIVE ŚLOKAS —

VERSE 3

এই ষটশ্লোকে কহিল কৃষ্ণচৈতন্য-মহিমা ।
পঞ্চশ্লোকে কহি নিত্যানন্দতত্ত্ব-সীমা ॥ ৩ ॥

ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā
pañca-śloke kahi nityānanda-tattva-sīmā

Translation: I described the glories of Śrī Kṛṣṇa Caitanya in the first six ślokas. Now, I shall describe Śrī Nityānanda tattva and His glories in five ślokas.

ŚRĪ BALADEVA TATTVA —

VERSE 4

সর্ব-অবতারী কৃষ্ণ স্বয়ং ভগবান্ ।
তাঁহার দ্বিতীয় দেহ শ্রীবলরাম ॥ ৪ ॥

sarva-avatārī kṛṣṇa svayaṁ bhagavān
tānhāra dvitīya deha śrī-balarāma

Translation: The fountainhead of all the incarnations, Śrī Kṛṣṇa, is Svayaṁ Bhagavān. Śrī Balarāma is His (Śrī Kṛṣṇa's) second body.

Amṛta-pravāha Bhāṣya: 'Tānhāra dvitīya deha' – Śrī Kṛṣṇa's vilāsa body.

VERSE 5

একই স্বরূপ দোঁহে, ভিন্নমাত্র কায় ।
আদ্য কায়ব্যূহ, কৃষ্ণলীলার সহায় ॥ ৫ ॥

eka-i svarūpa donhe, bhinna-mātra kāya
ādyā kāya-vyūha, kṛṣṇa-līlāra sahāya

Translation: They both are non-different; the only difference is that of the body. Śrī Balarāma is ādyā-kāya-vyūha of Śrī Kṛṣṇa,

that is, He is the first expansion of Śrī Kṛṣṇa's body and He assists Śrī Kṛṣṇa in His pastimes.

Amṛtānukanikā: The *tadekātma-rūpa*, non-different in *svarūpa* from the original form, with the aim of performing a particular pastime, manifests in a different form (in different complexion, different dress, etc.); such form is known as *vilāsa*. Śrī Kṛṣṇa's complexion is dark and Śrī Balarāma's is fair, Śrī Kṛṣṇa's clothes are yellow and Śrī Balarāma's are blue. Due to the difference in the complexion and dress, Śrī Balarāma is Śrī Kṛṣṇa's *vilāsa*. When one or more expansions manifest from one body, with a special objective, then that group of expansions is known as *kāya-vyūha*.

'*Ādya-kāya-vyūha*' – means the first *kāya-vyūha*. With the objective of pastimes, Śrī Kṛṣṇa expands Himself in different forms. Among those, Śrī Balarāma is the most superior and dear when compared to the other expansions. How He helps in Śrī Kṛṣṇa's pastimes is described further in verses eight to eleven.

ŚRĪ KṚṢṆA IS ŚRĪ GAURA, ŚRĪ BALARĀMA IS ŚRĪ NITAI —

VERSE 6

সেই কৃষ্ণ—নবদ্বীপে শ্রীচৈতন্যচন্দ্র ।
সেই বলরাম—সঙ্গে শ্রীনিত্যানন্দ ॥ ৬ ॥

sei kṛṣṇa — navadvīpe śrī-caitanya-candra
sei balarāma — saṅge śrī-nityānanda

Translation: The same Śrī Kṛṣṇa has appeared in Navadvīpa in the form of Śrī Caitanyacandra and Śrī Balarāma in the form of Śrī Nityānanda Prabhu is with Him.

Amṛta-pravāha Bhāṣya: Śrī Baladeva is but the original expansion of Śrī Kṛṣṇa, His *ādya-kāya-vyūha*, and He assists Him

in His pastimes. The same Śrī Kṛṣṇa Himself has appeared in Navadvīpa as Śrī Caitanyacandra and His *ādya-kāya-vyūha*, Śrī Balarāma, is with Him as Śrī Nityānanda.

THE ELABORATION OF THE SEVENTH ŚLOKA,
FROM AMONGST THE FIRST FOURTEEN ŚLOKAS

ŚRĪ NITYĀNANDA OR ŚRĪ BALADEVA, THE SOURCE OF
SAṆKARṢAṆA, VIṢṆUS LYING IN KĀRAṆA-GARBHA-KṢĪRA
OCEANS, AND ŚEṢA

(FROM ŚRĪ SVARŪPA GOŚVĀMĪ'S DIARY) —

VERSE 7

সঙ্কর্ষণঃ কারণতোয়শায়ী
গর্ভোদশায়ী চ পয়োহন্ধিশায়ী ।
শেষশ্চ যস্য্যাংশকলাঃ স
নিত্যানন্দাখ্যরামঃ শরণং মমাস্তু ॥ ৭ ॥

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payo 'bdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇaṁ mamāstu

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

Amṛta-pravāha Bhāṣya: May that Śrī Nityānanda-Rāma be my shelter, whose plenary portions and portions of the plenary portions are Saṅkarṣaṇa, Kāraṇābhdhiśāyī, Garbhodaśāyī, Payobdhiśāyī, and Śeṣa.

Anubhāṣya:

saṅkarṣaṇaḥ (paravyoma-stho mahā-
saṅkarṣaṇaḥ), kāraṇatoyaśāyī (ādi-puruṣ-
āvatāraḥ), garbhodaśāyī (dvitīya-puruṣ-āvatāraḥ
hiranyagarbhaḥ samaṣṭi-viṣṇuḥ), payobdhiśāyī
(tṛtīya-puruṣ-āvatāraḥ kṣīraśāyī vyaṣṭi-viṣṇuḥ),
śeṣaḥ (anantadevaḥ) yasya aṁśakalāḥ, saḥ
nityānand-ākhyā-rāmaḥ (nityānanda-nāmā
baladevaḥ) mama śaraṇam astu.

ŚLOKA BHĀVĀNUVĀDA:

May that Śrī Baladeva, now known as Śrī Nityānanda, be my shelter! His plenary

portions and portions of the plenary portions are Mahā-Saṅkarṣaṇa residing in Paravyoma, Kāraṇodaśāyī (the original *puruṣa* incarnation), Garbhodaśāyī (the second *puruṣa* incarnation – Viṣṇu present as Supersoul of all in a universe), Kṣīrodaśāyī (the third *puruṣa* incarnation – Viṣṇu present as Supersoul in the hearts of individual *jīvas*), and Ananta Deva.

THE ORIGINAL SAṅKARṢAṆA ŚRĪ BALADEVA SERVING ŚRĪ KṚṢṆA BY ASSUMING FIVE FORMS —

VERSES 8-9

শ্রীবলরাম গোসাঞি মূল-সঙ্কর্ষণ ।
পঞ্চরূপ ধরি' করেন কৃষ্ণের সেবন ॥৮॥
আপনে করেন কৃষ্ণলীলার সহায় ।
সৃষ্টিলীলা-কার্য করে ধরি' চারি কায় ॥৯॥

*śrī-balarāma gosāṇi mūla-saṅkarṣaṇa
pañca-rūpa dhari' kareṇa kṛṣṇera sevana
āpane kareṇa kṛṣṇa-līlāra sahāya
sṛṣṭi-līla-kārya kare dhari' cāri kāya*

ASSUMING FOUR FORMS FOR CREATION, MAINTENANCE,
ETC. OF BOTH THE CONSCIOUS AND MATERIAL WORLD,
AND SERVING WITH TEN FORMS AS ŚEṢA —

VERSES 10-11

সৃষ্টাদিক সেবা,—তাঁর আঞ্জুর পালন ।
'শেষ' রূপে করে কৃষ্ণের বিবিধ সেবন ॥ ১০ ॥
সর্বরূপে আশ্বাদয়ে কৃষ্ণ-সেবানন্দ ।
সেই বলরাম—গৌরসঙ্গে নিত্যানন্দ ॥ ১১ ॥

*sṛṣṭy-ādika sevā, — tāṇra ājñāra pālana
'śeṣa'-rūpe kare kṛṣṇera vividha sevana
sarva-rūpe āśvādaye kṛṣṇa-sevānanda
sei balarāma — gaura-saṅge nityānanda*

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

Amṛta-pravāha Bhāṣya: The *ādyā-kāya-vyūha*, Śrī Balarāma, can be called the

original Saṅkarṣaṇa. It is because He in His second expansion manifests as Mahā-Saṅkarṣaṇa, His plenary portion, and as Kāraṇābdhiśāyī, 'Garbhodaśāyī', 'Payobdhiśāyī', and 'Śeṣa', portions of His plenary portion. Assuming these five forms He serves Śrī Kṛṣṇa. He Himself assists in the pastimes of Śrī Kṛṣṇa and manifesting in these four forms, namely, Mahā-Saṅkarṣaṇa, Kāraṇābdhiśāyī, Garbhodaśāyī, and Payobdhiśāyī – He, by Śrī Kṛṣṇa's will, performs the pastimes of creation, etc. He, as Śeṣa, assumes the form of 'Ananta' and performs various services to Śrī Kṛṣṇa. It is Śrī Balarāma alone who in all these forms relishes the bliss obtained from serving Śrī Kṛṣṇa. He (Śrī Balarāma) is Śrī Nityānanda Prabhu, the companion of Śrī Gaurasundara.

Anubhāṣya: The five forms of Śrī Balarāma – (1) Mahā-Saṅkarṣaṇa, (2) Kāraṇodaśāyī, (3) Garbhodaśāyī, (4) Kṣīrodaśāyī, and (5) Śeṣa.

Amṛtānukanikā: Kaiṁsa killed six sons of Devakī as soon as they took birth. Then Śrī Balarāma came as the seventh child in Devakī's womb. At the same time, Vasudeva noticed Rohiṇī's pregnancy and he immediately, through some person, secretly sent her to the house of Nanda Mahārāja. Then Śrī Kṛṣṇa, expecting Kaiṁsa's atrocities, ordered *yogamāyā* to go to Gokula (*Śrīmad Bhāgavatam* 10/2/8, 13) —

*devakyā jaṭhare garbham
śeṣākhyam dhāma māmakam
tat sannikṛṣya rohinyā
udare sanniveśaya*

*garbha-saṅkarṣaṇāt tam vai
prāhuḥ saṅkarṣaṇam bhuvi
rāmeti loka-ramaṇād
balabhadram balocchrayāt*

“You go there [Gokula] and painlessly attract my second *svārūpa* or the *āśraya-svārūpa*, *saṅkarṣaṇa*, also known as *Śeṣa*, from the womb of *Devakī* and secretly place Him in the womb of *Rohiṇī*. Being attracted from the womb of *Devakī*, the son of *Rohiṇī* will be well known in this world as ‘*saṅkarṣaṇa*’. He will be glorified as ‘*Rāma*’ for increasing the happiness of the residents of Gokula, and as ‘*Balabhadra*’ because of having abundant power, that is, being the embodiment of *sandhinī-śakti*.” Here, the abundance of power does not just refer to physical strength, rather, what is being implied here is the power of love for *Śrī Kṛṣṇa* or the immense *prema* for *Śrī Kṛṣṇa*.

‘*Sṛṣṭi-līlā-kārya*’ – The work of creation has been referred to as a pastime. (*Madhya-līlā*, 20/255-257) —

“*kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛtāprākṛta-sṛṣṭi kareṇa nirmāṇa*

*ahankārera adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikunṭha sṛje cic-chakti-dvārāya*

*yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa*”

“The dominance of *kriyā-śakti* (creative energy) is in *Śrī Saṅkarṣaṇa*. Through this energy of His, He creates the material and spiritual worlds. By the desire of *Śrī Kṛṣṇa*, *Śrī Balarāma*, in the form of *Mahā-Saṅkarṣaṇa*, manifests the *Vaikunṭha* and other transcendental abodes through a special feature of *cit-śakti*, *śuddha-sattva* dominated by *sandhinī*. Although the abodes of *Bhagavān* are eternal and thus their creation is not possible, they still manifest only by *Śrī Saṅkarṣaṇa*’s will.”

THE DESCRIPTION OF THE SEVENTH ŚLOKA OF AUSPICIOUS INVOCATION IN FOUR VERSES DESCRIBING *NITYĀNANDA TATTVA* —

VERSE 12

সপ্তম শ্লোকের অর্থ করি চারিশ্লোকে ।
যাতে নিত্যানন্দতত্ত্ব জানে সর্বলোকে ॥ ১২ ॥

*saptama śloka artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke*

Translation: I am explaining the meaning of the seventh *śloka* through the following four *ślokas*. Through this explanation, people will be able to understand the *tattva* of *Śrī Nityānanda Prabhu*.

Amṛta-pravāha Bhāṣya: ‘*Saptama śloka artha*’ – The essence of the seventh *śloka* has been described in four *ślokas* (eighth to eleventh) of this chapter.

FROM THE DIARY OF ŚRĪ SVARŪPA GOŚVĀMĪ —

VERSE 13

মায়াতীতে ব্যাপিবৈকুণ্ঠলোকে
পূর্ণৈশ্বর্যে শ্রীচতুর্ভূহমধ্যে ।
রূপং যস্যোদ্ভাতি সঙ্কর্ষণাখ্যং
তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১৩ ॥

*māyātīte vyāpi-vaikunṭha-loke
pūrṇaiśvare śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye*

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

Amṛta-pravāha Bhāṣya: I take shelter of *Śrī Nityānanda-Rāma*, who is known as *saṅkarṣaṇa* amongst the all-opulent quadruple expansions – *Vāsudeva*, *saṅkarṣaṇa*, *Pradyumna*, and *Aniruddha*, and resides in the all-pervading, *Vaikunṭhaloka*, which is beyond *māyā*.

Anubhāṣya:

māyātīte (guṇamaya-deśa-bahir-bhāge)
vyāpi-vaikuṇṭha-loke (māyā-rahitā-saṅkucit-
ākhaṇḍādhāre) pūrṇaiśvare (pari-pūrṇa-
śakti-samanvite) śrī-caturvyūha-madhye
(vāsudeva-saṅkarṣaṇa-pradyumnāniruddha-
viṣṇu catuṣṭayasya madhye) yasya (nityānanda-
rāma-sya) saṅkarṣaṇ-ākhyam rūpam udbhāti
(virājate), tam nityānanda-rāmam aham
prapadye.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to Amṛta-pravāha Bhāṣya.

‘PARAVYOMA’ — TRANSCENDENTAL AND POSSESSING SIX
OPULENCES —

VERSE 14

প্রকৃতির পার ‘পরব্যোম’—নামে ধাম ।
কৃষ্ণবিগ্রহ যৈছে বিভূত্যাঙ্গ-গুণবান্ ॥ ১৪ ॥

prakṛtira pāra ‘paravyoma’— nāme dhāma
kṛṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

BRAHMA AND THE LOKAS ABOVE; ABODES OF ŚRĪ KṚṢṆA
AND HIS INCARNATIONS —

VERSE 15

সর্বগ, অনন্ত, বিভূ—বৈকুণ্ঠাদি ধাম ।
কৃষ্ণ, কৃষ্ণ-অবতারের তাহাঙ্গিঃ বিশ্রাম ॥ ১৫ ॥

sarvaga, ananta, brahma —vaikuṇṭhādi dhāma
kṛṣṇa, kṛṣṇa-avatārera tāhāṅi viśrāma

THE THREE TYPES OF KṚṢṆALOKAS AMONGST THE PLANETS
LOCATED IN THE HIGHEST REGION OF PARAVYOMA —

VERSE 16

তাহার উপরিভাগে ‘কৃষ্ণলোক’ খ্যাতি ।
দ্বারকা-মথুরা-গোকুল—ত্রিবিধত্বে স্থিতি ॥ ১৬ ॥

tāhāra upari-bhāge ‘kṛṣṇa-loka’ khyāti
dvārakā-mathurā-gokula — tri-vidhatve sthiti

Translation: Please refer to Amṛta-pravāha
Bhāṣya.

Amṛta-pravāha Bhāṣya: Beyond the material cosmos, composed of twenty-four elements, there exists a transcendental abode known as Paravyoma. This transcendental abode has all attributes and opulences like Śrī Kṛṣṇa. All-pervading innumerable Brahmaloкас and Vaikuṇṭha planets are located in that Paravyoma. Śrī Kṛṣṇa and all His incarnations reside in those Vaikuṇṭha planets. In the upper one-third section of that Paravyoma, there exists the supreme transcendental abode known as ‘Kṛṣṇaloka’. There are three divisions within that Kṛṣṇaloka — Dvārakā, Mathurā, and Gokula.

Amṛtānukanikā: ‘Vibhūty-ādi-guṇavān’ — Which is all-pervading, infinite, and the greatest. All the *bhagavat-svarūpas* have different abodes in Paravyoma. Each abode is *sac-cid-ānanda-maya* (eternal, conscious, and full of bliss), all-pervading, infinite, and limitless. There are infinite *bhagavat-svarūpas* in Paravyoma. The abodes of Śrī Kṛṣṇa also have inconceivable potency like Śrī Kṛṣṇa. It is due to this inconceivable potency that the inclusion of innumerable limitless abodes was possible in only one Paravyoma. Just as Svayam Bhagavān Śrī Kṛṣṇa, though being one, for the sake of pastimes manifests in many *bhagavat-svarūpas*, and hence all His expansions are known as His portions, similarly the abode of Svayam Bhagavān Śrī Kṛṣṇa, Vṛndāvana, also, even though one, expands itself in various abodes for various expansions of Śrī Bhagavān. Thus, all the abodes like Vaikuṇṭha are considered as the portion of Vṛndāvana. This is stated in *Padma Purāṇa* (38/9, *Pātāla-khaṇḍa*) — “*vaikuṇṭhādi tadamśāṁśam svayam vṛndāvana bhuvi*”.

IN THE TOPMOST SECTION – VRAJA, GOLOKA, AND
ŚVĒTADVĪPA ARE LOCATED —

VERSE 17

সর্বোপরি শ্রীগোকুল—ব্রজলোক-খাম ।
শ্রীগোলোক, শ্বেতদ্বীপ, বৃন্দাবন-নাম ॥ ১৭ ॥

sarvopari śrī-gokula — vrajaloka-dhāma
śrī-goloka, śvetadvīpa, vṛndāvana-nāma

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

Amṛta-pravāha Bhāṣya: Śrī Gokula or
Vrajaloka; Śrī Goloka – the abode of
Śrī Kṛṣṇa with the mood of *svakīyā*,
Śvetadvīpa, and Vṛndāvana are located in
the topmost section of Paravyoma.

Amṛtānukanikā: (Herein, now the eternal
personal residence of Śrī Kṛṣṇa is being
described.) Gokula, the abode of Śrī
Kṛṣṇa, is adorned in the form of a lotus
with a thousand petals. Its specialties – it
is made from *cintāmaṇi*, a transcendental
gemstone, and just like Śrī Kṛṣṇa, it is
also *sac-cid-ānanda-maya*, all-pervading,
omnipotent, and omni-luminous. That
loka is considered to be supreme.

That *loka*, the one that has been men-
tioned herein as the highest, does not mean
it is the highest from the point of view
of geographical location. All-pervading,
infinite and omnipresent abodes of various
expansions of Śrī Bhagavān cannot be
located up and down in a geographical
manner. The placement of a planet at a
high or low position is from the point of
view of the planet's glories. Śrīla Sanātana
Gosvāmī in *Śrī Brhad-bhāgavatāmṛtam*
(2/5/87-88) writes —

“sukha-kṛīḍā-viśeṣo'sau
tatraty-ānāñca tasya ca
mādhuryā-ntyāvadhīm prāptaḥ
sidhyet-tatrocit-āspade

aho kila tadevāham manye
bhagavato hareḥ
sugopya-bhagavattāyāḥ
sarvasāra-prakāśanam”

“Love for Śrī Kṛṣṇa, like a worldly friend
and relative, exists only in Goloka. There,
the bliss experienced by Śrī Kṛṣṇa and all
His associates in their pastimes reaches
the pinnacle of sweetness. Oh! What more
can I say? I have concluded that Bhagavān
Śrī Hari has manifested the entire essence
of His most confidential *bhagavattā*
(Godliness) in Goloka.”

In the commentary on this *śloka*, Śrīla
Sanātana Gosvāmī has used the word ‘*aho*’
for exclamation, and ‘*kil*’ means concluded.
I am conclusively stating that Śrī Hari’s
beauty, attributes, and sweet pastimes that
are not, in particular, manifested anywhere
else, are manifested to their zenith in
Goloka alone. Śrī Bhagavān has manifested
His most confidential *bhagavattā*, which
is the most exalted essence of greatest
opulence, in Goloka alone; else the
position of Goloka at the top would have
been inconsistent.

Some also call it the Mahā-
Vaikuṇṭhaloka. In order to avoid any
kind of confusion on this subject, it is
said - That abode, where the *gopas* and
gopīs reside, is called Gokula. In the same
context, in the Tenth Canto of *Śrīmad*
Bhāgavatam “*bhagavān gokuleśvaraḥ*” is
mentioned, that is, Bhagavān Śrī Kṛṣṇa
is the Īśvara or Lord of Gokula. The
innermost exalted residence (*antahpura*)
of Bhagavān Śrī Kṛṣṇa, where He eternally
resides with His father Nanda Mahārāja,
Mother Yaśodā, and the other Vrajavāsīs,
is known as Gokula. The whorl of that
eternal realm Gokula is the hexagonal
abode of Śrī Kṛṣṇa. It is there that the

original cause, the generating seed-giving father of the entire *jīva* world, one without a second, Śrī Śrī Rādhā-Kṛṣṇa, absorbed in the mellows of the bliss of *prema* and great transcendental jubilations, reside. They feel elated when They are served in a thousand ways, by millions and millions of Their portions, incarnated in the form of the *sakhīs* and *sakhās*. The *gopas*, exalted loving devotees who are but the portions of Śrī Kṛṣṇa, with the same mood, have their residences surrounding that lotus whorl, like saffron and small petals of the lotus, and shine brightly like ramparts on all four sides. Those *gopas* and *gopīs* along with hundreds of thousands of *kāmadhenus* (wish-fulfilling cows) and their calves, always ready to serve Śrī Kṛṣṇa, reside blissfully at their places. The extended petals of that lotus, resembling a grove, are the residing places of the beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, and other damsels of Vṛndāvana.

Kṛṣṇaloka that manifested from the *cit* potency, with its various blissful variegatedness, is adorned with various trees, creepers, petals, flowers, forests, ponds, rivers, mountains, animals, birds, and insects, satisfies Śrī Kṛṣṇa. However, it is not temporary, like the temporary beauty and the grace of the material world, as perceived by our senses. In fact, it is unchanging, eternal, and a giver of happiness by being forever new. Everything there is transcendental; transcendence being their inherent nature. Further, all of them are engaged in serving their Lord, Śrī Kṛṣṇa, for His happiness, in every possible way. Śrī Kṛṣṇa's non-different *svayam-prakāśa*, Śrī Baladeva, by one portion of His, serves Śrī Kṛṣṇa in the form of the *dhāma* (abode). There is no effect of *kāla* (time) in that abode. An auspicious and blissful moment,

without a beginning and end, is eternally present there, absorbed in the service of Śrī Kṛṣṇa. There, time is not divided into past, present, and future. However, the usefulness of the past, present, and future to provide bliss, is always made available by Śrī Kṛṣṇa's inconceivable potency, who in order to satisfy Him, always serves as His facilitator and servitor. There, flowers are present but without insects. The sun and the moon do not illuminate that abode as it is transcendental and self-luminous.

BRAHMA SAMHITĀ (5/56) —

“śriyaḥ kāntāḥ kāntaḥ parama-
puruṣaḥ kalpa-taravo
drumā bhūmīś cintāmaṇi-gaṇa-
mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam
api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api
tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati
surabhibhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na
hi yatrāpi samayah
bhaje śvetadvīpaṁ tam aham
iha golokaṁ iti yaṁ
vidantas te santaḥ kṣiti-
vīrala-cārāḥ katipaye”

“I worship that supreme transcendental seat, known as Śvetadvīpa, where the transcendental Lakṣmīs are the beloveds, however, there is only one lover, Śrī Kṛṣṇa. Every tree is a transcendental desire tree, the land is made of wish-fulfilling touchstone gems, all water is nectar, speaking is a melodious song, every step is a dance, the flute is the favorite companion, the effulgence is transcendental bliss, the supreme transcendental entities are relishable and enjoyable, where the vast transcendental

ocean of milk flows with the milk of millions and millions of *surabhī* cows. There is no division of time between the past and future — there exists eternally an indivisible present time. Therefore, the time equivalent to even half the blinking of the eye does not pass there. A very few, rare *sādhus* know it as Goloka.”

Outside that hexagonal Gokula, on all four sides, there is a wonderful quadrangular-shaped place called Śvetadvīpa surrounding Gokula’s outskirts. This Śvetadvīpa is divided into four sections in four directions. Each of the divisions has a separate abode of the presiding deities Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. These four abodes are enveloped by the four-fold objects of human pursuit—religiosity, wealth, passion, and liberation, and, also by the four Vedas — Ṛk, Yaju, Sāma, and Atharva — which deal with the *mantras* and form the basis of achievements of the four-fold material pursuits. Ten lances are fixed in ten directions, including the zenith and nadir. The eight directions are ornamented with eight jewels, namely Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten guardians (*dikpālas*) of ten directions in the form of *mantras*. The associates of Bhagavān with hues of blue, yellow, red, and white and with a host of wondrous potencies, such as Vimalā, shine brightly on all sides.

Even though the boundaries of Gokula and Śvetadvīpa have been indicated differently, Gokula which is Vrajaloka is also known as Goloka, Śrī Kṛṣṇa’s abode with a mood of *svakīyā*, Śvetadvīpa, and Vṛndāvana. (Śrī *Laghu-bhāgavatāmṛta Pūrva-khaṇḍa* 498) — “*yattu golokanāma syāt tacca gokula-vaiḥbhavam*”, that is, Gokula is more exalted than Goloka, therefore Goloka is known as the opulence of Gokula.

GOLOKA-VṚNDĀVANA ABODE IS COMPLETELY NON-DIFFERENT FROM ŚRĪ KṚṢṆA —

VERSE 18

সর্বগ, অনন্ত, বিভু, কৃষ্ণতনুসমা ।
উপর্যধো ব্যাপিয়াছে, নাহিক সীমা ॥ ১৮ ॥

sarvaga, ananta, vibhu, kṛṣṇa-tanu-samā
upary-adho vyāpiyāche, nāhika simā

Translation: This abode is all-pervading, infinite, and supreme like the transcendental body of Śrī Kṛṣṇa. It expands both upwards and downwards without any restrictions.

Anubhāṣya: Verse 106 of *Śrī Kṛṣṇa-sandarbha* by Śrī Jīva Gosvāmī — In what kind of abode does Bhagavān roam about? This is being described here. ‘Just as the abodes (Dvārakā, Mathurā, and Gokula), which are dear to Bhagavān, are present in the material world, similarly His three very dear abodes, with the intention of facilitating respective pastimes, are also present in Vaikuṇṭha.’ According to this statement from *Skanda Purāṇa*, all the places present in Vaikuṇṭha can also be found in the material world; it will have to be interpreted in this way. All the Vaikuṇṭha planets are present above the material creation. According to *Svāyambhuva-tantra* — Vaikuṇṭha is independently situated, far above all. In this book, in a discussion between Devī and Maheśvara regarding meditating on the fourteen-syllable *mantra*, it is said — ‘The practitioner while chanting the *mantra*, shall meditate on Vaikuṇṭha, which is full of various desire trees and creepers, is very extensive and indivisible. Below that Vaikuṇṭha lies the *prakṛti*, the cause of the material world, endowed with the modes of goodness, passion, and ignorance in an equilibrium state.’

Hence, ‘just as the various abodes of Hari are present on the Earth, similarly they are

present there'. According to this logic also, we understand that Kṛṣṇaloka — divided into Dvārakā, Mathurā, and Gokula — exists independently and it is the abode of the pastimes of Svayam Bhagavān; thus, it is proved that it is located at the top. Thus Vṛndāvana-Gokula is present at the highest position and is famous as 'Goloka'.

Even in *Brahma-Saṁhita* it is said — 'Gokula Kṛṣṇaloka is like a thousand petal lotus flower. Surrounding its outskirts on all four sides is a quadrangular-shaped magnificent abode known as Śvetadvīpa'. In the innermost portion of that abode of Śrī Kṛṣṇa, there is an elaborate arrangement for His residence; along with His eternal associates such as Nanda and Yaśodā.

The *svarūpa* of Gokula is as follows — 'Gokula has manifested from Ananta, the portion of Śrīla Baladeva Prabhu, and it is the eternal abode'. The same is understood from the *tantra-śāstras* also. The place where Śrī Baladeva Prabhu, whose portion is Śrī Anantadeva, takes birth and resides, is known as *Bhagavad-dhāma*.

The description of various coverings of Gokula is as follows — Beyond the boundary of Gokula, in all four directions, there exists a quadrangular-shaped place known as 'Śvetadvīpa'. This portion, Śvetadvīpa, is not known as Gokula. However, the innermost abode of this quadrangular place is known as 'Vṛndāvana' and the portion outside the same is known as Śvetadvīpa, whose other name is 'Goloka'. The word 'Brahmaloka' must be understood as 'Vaikuṇṭha'. In the '*Nārada-pañcarātra*' in the context of *Vijayākhyāna*, it is said — 'In the topmost section of Vaikuṇṭha, in Goloka, Śrī Gopīnātha, the Lord of Gokula, Śrī Govindadeva Himself, eternally, blissfully performs His pastimes.' Hence, the topmost position of Śrī Kṛṣṇaloka is confirmed. The conclusion is — in that very

Kṛṣṇaloka, there are three eminent divisions, namely Dvārakā, Mathurā, and Gokula; based on the variegatedness of the pastimes, associates, and expansions. Elsewhere, it has been said — it is heard that there are places by the same name in this material world, which are identical with them, for they also, like Vaikuṇṭha, are beyond this material world, eternal, miraculously beautiful, and said to be eternally dear to Bhagavān. Hence, these should be considered as non-different from Kṛṣṇaloka in Vaikuṇṭha.

THAT GOLOKA IS SELF-ILLUMINATED AND HAS APPEARED IN THIS MATERIAL WORLD BY ŚRĪ KṚṢṆA'S DESIRE —

VERSE 19

ব্রহ্মাণ্ডে প্রকাশ তাঁর কৃষ্ণের ইচ্ছায় ।
একই স্বরূপ তাঁর, নাহি দুই কায় ॥ ১৯ ॥

brahmāṇḍe prakāśa tāṅra kṛṣṇera icchāya
eka-i svarūpa tāṅra, nāhi dui kāya

THOUGH THROUGH A SENSE-ENJOYER'S EYES, IT LOOKS LIKE A MUNDANE PLACE, YET THROUGH THE EYES OF A DEVOTEE ŚRĪ KṚṢṆA'S PASTIMES PLACE IS TRANSCENDENTAL AND IS MADE OF DESIRE-FULFILLING GEMS —

VERSE 20

চিন্তামণি-ভূমি, কল্পবৃক্ষময় বন ।
চর্মচক্ষে দেখে তাঁরে প্রপঞ্চের সম ॥ ২০ ॥

cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-cakṣe dekhe tāṅre prapañcera sama

VERSE 21

প্রেমনেত্রে দেখে তাঁর স্বরূপ প্রকাশ ।
গোপ-গোপীসঙ্গে যাঁহা কৃষ্ণের বিলাস ॥ ২১ ॥

prema-netre dekhe tāṅra svarūpa prakāśa
gopa-gopī-saṅge yāṅhā kṛṣṇera vilāsa

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

Amṛta-pravāha Bhāṣya: Even though the transcendental Vraja-dhāma manifests in the material world, by Śrī Kṛṣṇa's desire, it remains the same. Some people believe that the Goloka and other abodes in Paravyoma are different from Vraja-dhāma manifested in the material world; but this is not true. They are non-different and are simultaneously present both in Paravyoma and the material world. The Vraja manifested in the material world also has terrain made of touchstone, and the trees in the forest are desire trees; this can only be witnessed with eyes full of *prema*. However, when seen with ordinary material eyes, it seems to be an ordinary material place. Śrī Kṛṣṇa eternally performs pastimes with the *gopas* and *gopīs* here.

Amṛtanukāṇikā: A question may arise — The material world has limited boundaries and is small, and Vrajaloka has manifested in a small portion of it, which would mean that the same would also be small and limited by boundaries; but it is not true. Just as Śrī Kṛṣṇa in His childhood pastimes appears in the form of a small boy, however, He actually is all-pervading (as He showed all the *lokas* in His mouth to Mother Yaśodā while she was breastfeeding Him). Similarly, the abode Vrajaloka, even though manifested in a small part of the material world, seems to be limited by boundaries, is actually all-pervading; this becomes possible due to the inconceivable potency of Śrī Gokula.

GOVINDA IN GOLOKA

BRAHMA-SAMHITĀ (5/29) —

VERSE 22

চিন্তামণিপ্রকরসদমসু কল্পবৃক্ষ-
লক্ষাবৃতেষু সুরভীরভিপালয়ন্তুম্ ।
লক্ষ্মীসহস্রশতসম্ভ্রমসেব্যমানং
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ২২ ॥

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr-abhipālayantam lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

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

Amṛta-pravāha Bhāṣya: I worship Śrī Govinda, the primeval Lord, who is tending cows, fulfilling all desires, in abodes built with *cintāmaṇi* (wish-fulfilling jewels), surrounded by millions of wish-fulfilling trees, always served by hundreds of thousands of Lakṣmīs in a mood of great reverence and affection (*sambhrama*).

Anubhāṣya:

kalpa-vṛkṣa-lakṣāvṛteṣu (kalpa-vṛkṣāṇāṁ prārthan-ocit-abhīṣṭa-phala-prada-vṛkṣāṇāṁ lakṣaiḥ asaṁkhyaiḥ āvrteṣu maṇḍiteṣu) cintāmaṇi-prakara-sadmasu (cintāmaṇīnām abhīṣṭa-phala-dāna-samartha-ratnānām prakareṇa samūhena racitāni sadmāni hrmyāṇi teṣu) surabhīḥ (kāmadhenuḥ) abhipālayantam (abhi sarvato-bhāvena gopocita-go-paricaryā-prakāreṇa pālayantam) lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ (lakṣmayah goparāmāḥ tāsāṁ sahasrāṇāṁ śataiḥ sambhrameṇa sevyamānaṁ) tam ādi-puruṣa govindam ahaṁ bhajāmi.

ŚLOKA BHĀVĀNUVĀDA:

I worship Śrī Govinda, the primeval Lord, who resides in a place adorned with innumerable desire-fulfilling trees that bestow items according to one's desires, and abodes made of wish-fulfilling jewels (*cintāmaṇi*), renders care to the cows, that is, performing duties of a cowherd boy, and is served by hundreds of thousands of Lakṣmīs (*gopīs*) with a mood of great reverence and affection.

THE ORIGINAL QUADRUPLE —

VERSE 23

মথুরা-দ্বারকায় নিজরূপ প্রকাশিয়া ।
নানারূপে বিলসয়ে চতুর্ভূহ হৈঞ ॥ ২৩ ॥

*mathurā-dvārakāya nija-rūpa prakāśiyā
nānā-rūpe vilasaye catur-vyūha haiṇā*

THE SOURCE OF ALL QUADRUPLES —

VERSE 24

বাসুদেব-সঙ্কর্ষণ-প্রদ্যুম্নানিরুদ্ধ ।
সর্বচতুর্ভূহ-অংশী, তুরীয়, বিশুদ্ধ ॥ ২৪ ॥

*vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
sarva-catur-vyūha-aṁśī, turīya, viśuddha*

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

Amṛta-pravāha Bhāṣya: In the Mathurā and Dvārakā divisions of Kṛṣṇaloka, Śrī Kṛṣṇa performs various pastimes in many ways by manifesting the original quadruple expansion, Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha. The quadruple expansion of Dvārakā, the primary quadruple, is the source of all other quadruple expansions and is purely transcendental.

Amṛtānukanikā: ‘Vāsudeva’ – The son of Devakī and Vasudeva; He is the first expansion of the Dvārakā-quadruple and is the *prakāśa* of Vrajendra-nandana Śrī Kṛṣṇa. Vrajendra-nandana has a two-handed form, dresses like a cowherd boy, and has the mood of a cowherd boy. Vāsudeva sometimes has a two-handed and other time a four-handed form. He dresses like a *kṣatriya* (warrior) and has the mood of a *kṣatriya*.

‘Saṅkarṣaṇa’ — The form in which Śrī Balarāma performs His pastimes in Dvārakā and Mathurā is known as Saṅkarṣaṇa.

Being attracted from the womb of Devakī and subsequently placed in the womb of Rohiṇī, He is known as Saṅkarṣaṇa. He is the second expansion of the Dvārakā-quadruple. Śrī Balarāma, who in His original form helps *svayam-rūpa* Śrī Kṛṣṇa in His pastimes, the same Śrī Balarāma, in the form of Saṅkarṣaṇa serves Vāsudeva in His pastimes in Dvārakā and Mathurā. Just as Vāsudeva is known as Śrī Kṛṣṇa, similarly Saṅkarṣaṇa is also known as Balarāma. There is no difference between Balarāma, the performer of pastimes in Vraja, and Saṅkarṣaṇa, the performer of pastimes in Dvārakā and Mathurā; with respect to the complexion and bodily features, both are fair complexioned and have a two-handed form. The only difference is in their moods: in Vraja, His mood is that of a *gopa*, and in Dvārakā and Mathurā His mood is that of a *kṣatriya*. In the unmanifested pastimes, there is an eternal presence of three different forms of Śrī Kṛṣṇa and Śrī Balarāma in three abodes – Gokula, Dvārakā, and Mathurā. However, in the manifested pastimes, while performing pastimes in one abode, Their forms in the other abodes remain unmanifested.

‘Pradyumna’ – He is the son of Śrī Kṛṣṇa from the womb of Śrī Rukmiṇī-devi. It is Śrī Kṛṣṇa only who in order to enjoy *vātsalya-rāsa*, as *āśraya*, appears as a son with the name Pradyumna, and performs the eternal Dvārakā pastime with the mood of being a son. Therefore, Śrī Pradyumna is the special manifestation of Śrī Kṛṣṇa. He is the third expansion of the Dvārakā-quadruple.

‘Aniruddha’ – He is the grandson of Śrī Kṛṣṇa. He is the son of Śrī Pradyumna from the womb of Rukmavati, the daughter of Rukmī. He, like Pradyumna, is but a special manifestation of Śrī Kṛṣṇa and is the fourth expansion of the Dvārakā-quadruple.

THE PASTIMES IN A TWO-HANDED FORM IN GOKULA-
MATHURĀ-DVĀRAKĀ –

VERSE 25

এই তিন লোকে কৃষ্ণ কেবল লীলাময় ।
নিজগণ লঞা খেলে অনন্ত সময় ॥ ২৫ ॥

*ei tina loke kṛṣṇa kevala līlā-maya
nija-gaṇa lañā khele ananta samaya*

Translation: In these three places, Śrī Kṛṣṇa, along with his eternal associates, since time immemorial, has been absorbed in performing pastimes, that is, He does not do any work related to the creation, maintenance, and destruction of the material world.

Anubhāṣya: ‘*Tina loke*’ – In Gokula, Mathurā and Dvārakā.

THE SOVEREIGNTY IN THE FORM OF FOUR-HANDED
NĀRĀYAṆA IN PARAVYOMA-VAIKUNṬHA –

VERSE 26

পরব্যোম-মধ্যে করি’ স্বরূপ-প্রকাশ ।
নারায়ণরূপে করেন বিবিধ বিলাস ॥ ২৬ ॥

*paravyoma-madhye kari’ svarūpa-prakāśa
nārāyaṇa-rūpe kareṇa vividha vilāsa*

Translation: Śrī Kṛṣṇa manifests Himself as Nārāyaṇa in the Paravyoma and performs various pastimes.

SVAYAM-RŪPA ŚRĪ KṚṢṆA HAS A TWO-HANDED FORM;
AIŚVARYA-VILĀSA NĀRĀYAṆA HAS A FOUR-HANDED FORM –

VERSES 27-28

স্বরূপবিগ্রহ কৃষ্ণের কেবল দ্বিভুজ ।
নারায়ণরূপে সেই তনু চতুভুজ ॥ ২৭ ॥

শঙ্খ-চক্র-গদা-পদ্ম, মহৈশ্বর্যময় ।
শ্রী-ভূ-নীলা-শক্তি যাঁর চরণ সেবয় ॥ ২৮ ॥

*svarūpa-vigraha kṛṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja*

*śaṅkha-cakra-gadā-padma,
mahaiśvarya-maya
śrī-bhū-nīlā-śakti yānra
caraṇa sevaya*

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

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa’s original form is always two-handed. In Paravyoma He manifests as Nārāyaṇa, the four-handed form, and is eternally served by three potencies, namely *śrī*, *bhū*, and *nīlā*. (There is a detailed description of these three potencies in the books authored by the Vaiṣṇavas of the *Śrī-sampradāya*.)

Anubhāṣya: ‘*Śrī, bhū, nīlā*’ – In Bengal, the *nīlā* potency is called *līlā* potency by some. All three potencies are present in the service of Nārāyaṇa in Vaidika.

One night in Gehalī village, when the three Ālvāras (great personalities who have attained perfection) – Bhūtayogī, Sarayogī, and Bhrāntayogī – took shelter in the house of a *brāhmaṇa*, Nārāyaṇa gave them His *darśana* in person. They, in verses 77/61-62 of *Prapannāmṛta* described His appearance —

“*tārksyādhirūdham taḍid-ambudābham
lakṣmī-dharam vakṣasi paṅkajākṣam
hasta-dvaye śobhita-śaṅkha-cakram
viṣṇum dadṛṣur bhagavantam ādyam
ā-jānu-bāhum kamanīya-gātram
pārśva-dvaye śobhita-bhūmi-nīlam
pitāmbaram bhūṣaṇa-bhūṣitāṅgam
catur-bhujaṁ candana-ruṣitāṅgam*”

“Seated on the back of Garuḍa, the complexion of the original *puruṣa*, four-handed Bhagavān Viṣṇu, resembles the color of dark blue rain clouds with flashing lightning and has a delicate body. He is lotus-eyed, His arms stretch down to the knees, and

His two hands are adorned with the conch shell and disc. He wears a yellow garment and his limbs, smeared with sandalwood, are decorated with various ornaments. Lakṣmī (śrī) resides on His chest, and *bhū* and *nīlā* are situated on either side.”

SĪTOPANIṢAD —

“mahā-lakṣmīr deveśasya bhinnābhinnā-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śakti-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sāksāc-chaktir iti. icchā-śaktis tri-vidhā bhavati, śrī-bhūminilātmikā.”

“Parmeśvara’s own potency Mahā-Lakṣmī is simultaneously experienced differently. She is divided into spiritual and material potencies, and in both features, she acts as the willing energy (*icchā-śakti*), creative energy (*kriyā-śakti*), and the internal energy (*sākṣāt-śakti*). The willing energy is further divided into *śrī*, *bhū*, and *nīlā*.”

ŚRĪ MADHVACHARYA’S COMMENTARY

ON VERSE (4/6) OF GĪTĀ —

“mahādādestu mātā yā śrī-bhū-nīleti kalpitā vimohikā ca durgākhyā tābhirviṣṇurajo’pi hi jātavat prathate hyātmacidalānāmūha-cetasām”

“The mother of *mahat-tattva*, etc., who has been ascertained as *śrī*, *bhū*, and *nīlā* potency, is also known as ‘Durgā’, who causes bewilderment. Further, to the foolish, being weak in *cit-bala* (spiritual strength), the unborn Śrī Viṣṇu appears as taking birth.”

IN VYĀSA-YOGA (7/14) —

“śrībhūdurgeti yā bhinnā mahāmāyā tu vaiṣṇavī tacchaktyanantānāhīnāthāpi tasyāśrayāt prabhoh anantabrahmarudrāde syāḥ śaktikalāpi hi teṣāṃ duratyayāpyeṣā binā-viṣṇuprasādataḥ”

“Mahāmāyā, Vaiṣṇavī (the portion of Viṣṇu), is different from her three expansions, namely *śrī*, *bhū*, and Durgā. Mahāmāyā is

not infinite, but being under the shelter of Viṣṇu, even innumerable Brahmā-Rudra and others do not possess potency equal to the plenary portion of her potency. Without the mercy of Viṣṇu, it is very difficult for even Brahmā and Rudra to surpass that *māyā*.”

THE COMMENTARY OF ŚRĪ MADHAVA

ON GĪTĀ VERSE (14/3) —

“mahadbrahma prakṛtiḥ sā ca śrī-bhū-durgeti bhinnā umā-sarasvatyādyastu tadamśayutā anyajivāḥ”

“Mahad-brahma is also known as *prakṛti* (material nature). The same *prakṛti* manifests in three different forms, namely, *śrī*, *bhū*, and Durgā. Sarasvatī, Umā, and others are just the *jīvas* invested with a portion of this *śakti*.

KĀRṢYĀYAṆA-ŚRUTI —

“śrī bhū-durgā mahatī tu māyā,
sā lokasūtirjagato bandhikā ca
umā vāgādyā anya-jīvās-tadamśās-
tadātmanā sarva-vedeṣu gītāḥ” iti.

“Mahāmāyā in the form of *śrī*, *bhū*, and Durgā gives birth to (manifests) universes and is the cause of creating bondage with the material world. Umā, Sarasvatī, and others are the *jīvas* invested with her portions. It is because of *mahāmāyā* that their glories are sung in the scriptures.”

VERSES 80 AND 22, BHAGAVAT SANDARBHA AUTHORED

BY ŚRĪ JĪVA GOSVĀMĪ STATE —

“That form of Īśvara which resides in the supreme abode is eternal, auspicious, and is present along with potencies, namely *śrī*, *bhū*, and *nīlā*. In *Mahasanhitā*, the name and *svarūpa* of three potencies have been described. For instance, Śrī Bhagavān’s (1) *jīvamāyā* is different from these three forms, *śrī*, *bhū*, and Durgā; (2) *ātmamāyā* (Internal potency) is His desire; and (3) *guṇamāyā* is material.”

His potency, 'śrī', is the one that maintains the world, 'bhū' is His creation potency, and 'Durgā' is His potency of destruction. These three potencies act in relation to the *jīvas*, and thus they are together called 'jīvamāyā'. According to the conversation between Satyabhāmā and Śrī Kṛṣṇa, found in *Padma Purāṇa* – 'I only manifest in three forms and exist along with three modes.' After this statement, it is mentioned – 'Then all the demigods, after hearing and being influenced by her statement, paid obeisances to Gaurī (Durgā), Lakṣmī (śrī) and Pṛthvī (bhū) with devotion'.

ŚRĪ KṚṢṆA IS CAUSELESSLY MERCIFUL TOWARDS THE JĪVAS, EVEN ON BEING ABSORBED IN HIS PASTIMES —

VERSE 29

যদ্যপি কেবল তাঁর ক্রীড়ামাত্র ধর্ম ।
তথাপি জীবেরে কৃপায় করে এক কর্ম ॥ ২৯ ॥

*yadyapi kevala tānra kṛīḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma*

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

Amṛta-pravāha Bhāṣya: Even though performing pastimes is His only *dharma*, out of His causeless mercy for the *jīvas*, Śrī Kṛṣṇa performs one pastime for the *jīvas*, that is, their deliverance.

DELIVERANCE OF THE JĪVAS THROUGH FOUR TYPES OF LIBERATION OR BRINGING THEM IN VAIKUṆṬHA —

VERSE 30

সালোক্য-সামীপ্য-সান্তি-সারূপ্য-প্রকার ।
চারি মুক্তি দিয়া করে জীবের নিস্তার ॥ ৩০ ॥

*sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra*

Translation: Śrī Kṛṣṇa delivers the fallen *jīvas* by offering them these four types of

liberation – *sālokya*, *sāmīpya*, *sārṣṭi*, and *sārūpya*.

THE RESIDING PLACE OF THOSE ATTAINING BRAHMA-SĀYUJYA LIBERATION IS OUTSIDE VAIKUṆṬHA —

VERSE 31

ব্রহ্মসায়ুজ্য-মুক্তের তাঁহা নাহি গতি ।
বৈকুণ্ঠ-বাহিরে হয় তা' সবার স্থিতি ॥ ৩১ ॥

*brahma-sāyujya-muktera tānhā nāhi gati
vaikuṇṭha-bāhire haya tā'-sabāra sthiti*

Translation: There is no place in Vaikuṇṭha for those who attain *brahma-sāyujya* liberation. Their residence is outside Vaikuṇṭha.

THE TRANSCENDENTAL BRAHMA-LOKA IS SITUATED OUTSIDE THE PARAVYOMA —

VERSE 32

বৈকুণ্ঠ-বাহিরে এক জ্যোতির্ময় মণ্ডল ।
কৃষ্ণের অঙ্গের প্রভা, পরম উজ্জ্বল ॥ ৩২ ॥

*vaikuṇṭha-bāhire eka jyotir-maya maṇḍala
kṛṣṇera aṅgera prabhā, parama ujjvala*

EVEN THOUGH TRANSCENDENTAL, ONLY THE FEATURE OF CONSCIOUSNESS IS PRESENT, NO VARIEGATEDNESS —

VERSE 33

‘সিদ্ধলোক’ নাম তার প্রকৃতির পার ।
চিৎস্বরূপ, তাঁহা নাহি চিচ্ছক্তি-বিকার ॥ ৩৩ ॥

*'siddha-loka' nāma tāra prakṛtira pāra
cit-svarūpa, tānhā nāhi cic-chakti vikāra*

AN ANALOGY FOR BRAHMA-DHĀMA —

VERSE 34

সূর্য্যমণ্ডল যেন বাহিরে নির্বিশেষ ।
ভিতরে সূর্য্যের রথ-আদি সবিশেষ ॥ ৩৪ ॥

*sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa*

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

Amṛta-pravāha Bhāṣya: [Vaikuṇṭha should be understood to mean the abode of Śrī Kṛṣṇa and Paravyoma, the spiritual sky]. Outside the Paravyoma, there exists a region of glaring effulgence. This effulgence emanates from Śrī Kṛṣṇa's body. This region is known as 'Siddha-loka' or 'Brahma-loka'. This alone is the place for those attaining *brahma-sāyujya* liberation. This abode is transcendental but there is no activity of *cit-śakti*, that is, it lacks variegatedness. Just as the sphere of the sun externally is just effulgence without any variegatedness, but has many varieties inside, like the chariot of the sun, similarly, the Vaikuṇṭha planets which exist inside the effulgence are full of attributes and variegatedness. The effulgence on the outside of the sun's sphere is like Brahma-loka.

ŚRĪMAD BHĀGAVATAM (7/1/29) —

VERSE 35

কামাদ্বেষাদ্ ভয়াৎ ক্লেহাৎ যথা ভক্ত্যেবৈশ্বরে মনঃ ।
আবেশ্য তদগ্ধাং হিত্বা বহবস্তদগতিং গতঃ ॥ ৩৫ ॥

*kāmād dveṣād bhayāt snehād
yathā bhaktyeṣvare manah
āveśya tad-aghaṁ hitvā
bahavas tad gatim gatāḥ*

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

Amṛta-pravāha Bhāṣya: As through devotion unto Śrī Bhagavān one can attain His abode, many, by abandoning sinful activities, and by absorbing their minds in Him through lusty desires, enmity, fear, and affection, have attained their destinations.

The following verse is found in some editions (*Śrīmad Bhāgavatam* 7/1/31) —

“gopyaḥ kāmād bhayāt kaṁso
dveṣac caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho”

[Nārada said to Yudhiṣṭhira] — “Gopīs through *kāma* (pure love), Kāṁsa and others through fear, kings like Śiṣupāla, Dantavakra through enmity, the Yadus through their affectionate family relationship, all of you (Pāṇḍavas) through affection, and we through *bhakti* have absorbed our minds in Śrī Bhagavān.”

Anubhāṣya: How did Śiṣupāla, even on being inimical to Śrī Kṛṣṇa, become eligible for *sāyujya* liberation? In answer to this question of Dharmarāja Yudhiṣṭhira, Nārada said —

*yathā [vihitayā] bhaktyā (sevanena) īṣvare
manah āveśya [tadgatim gacchanti], tathā
kāmād [yathā gopyaḥ], dveṣāt [yathā
dantavakra-śiṣupālādayaḥ], bhayāt [yathā
kaṁsādyāḥ], snehāt [yathā pāṇḍava] [etadrśaḥ]
bahavaḥ tadaghaṁ (kāmādi-nimittam pāpam)
hitvā tadgatim (mokṣa-prakāra-bheda) gatāḥ
(prāptāḥ)*

ŚLOKA BHĀVĀNUVĀDA:

Many people attained liberation (of different types) by abandoning sinful activities and absorbing their minds in *kāma* (like the *gopīs*), enmity (like Dantavakra and Śiṣupāla), fear (like Kāṁsa), and affection (like you Pāṇḍavas); just as one attains liberation by absorbing one's mind with devotion.

Please refer to the various commentaries under the *Tathya* section of *Gaudiya-bhāṣya* of verses 7/1/22-46 and 7/3/30, 32, 34 of *Śrīmad Bhāgavatam*, relating to the conversation between sage Nārada and Mahārāja Yudhiṣṭhira.

BHAKTI-RASĀMṚTA-SINDHU (1/2/278) —

VERSE 36

যদরীণাং প্রিয়াণাঞ্চ প্রাপ্যমেকমিবোদিতম্ ।
তদব্রক্ষকৃষ্ণয়োঁরৈক্যাং কিরণার্কেপমা-জুষোঃ ॥৩৬॥

*yad arīṇāṁ priyāṇāṁ ca prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt kiraṇārkopamā-juṣoḥ*

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

Amṛta-pravāha Bhāṣya: Wherever in scriptures it is stated that the enemies of Bhagavān and those dear to Him attain the same destination, it has been said by considering *brahma*, like the rays, non-different from sun-like Śrī Kṛṣṇa. [It means that dear devotees of Śrī Bhagavān attain Vaikuṇṭha, full of variegatedness while Bhagavān's enemies attain 'Siddhaloka', the place devoid of His pastimes.]

Anubhāṣya:

*yat (yasmin śāstre) arīṇāṁ (bhagavad-
vidveṣiṇāṁ) priyānāṁca (bhagavad-bhaktānāṁ)
ekam prāpyam uditam (kathitam), tat (tu)
kiraṇ-ārka-opamā-juṣoḥ brahma-kṛṣṇayoḥ aikyāt
(arthāt kiraṇa-sthānīya-nirviṣeṣa-brahmaṇaḥ,
arka sthānīya-kṛṣṇasya ca tattvato'bhedāt)
[boddhavyaṁ ityarthah].*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/2/32) —

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

“O lotus-eyed one! Apart from Your devotees, those who undergo severe austerities like *śama* (control of mind) and

dama (control over the external organs), but do not have pure intelligence due to lack of devotion, consider themselves liberated, however, being disrespectful towards Your lotus feet, which are the ultimate shelter, they fall down, that is, again they end up in a lowly state.

TRANSLATION OF THE ESSENCE OF THE VERSES (25-37) OF THE SECTION DESCRIBING THE GLORIES OF ŚRĪ KṚṢṆA IN LAGHU-BHĀGAVATĀMṚTA WRITTEN BY ŚRĪLA RŪPA GOSVĀMĪ —

(In the fourth part of *Viṣṇu Purāṇa*) Śrī Maitreya inquired from Sage Parāśara — ‘The demon who first took the form of Hiranyakaśipu and later of Rāvaṇa attained the opulence, that is beyond the reach of even the demigods, but did not, however, attain liberation. How then, did the same demon taking the form of Śiṣupāla attain *sāyujya* with Śrī Kṛṣṇa?’

Parāśara said — “On the appearance of Śrī Nṛsiṁhadeva, Hiranyakaśipu's mind did not accept Him to be Viṣṇu, instead the demon considered Him to be a powerful, pious creature. Due to the dominance of the mode of passion at the time of his death, Hiranyakaśipu could not meditate on His form. Thus, not accepting Śrī Bhagavān as the embodiment of the object of devotion, his mind could not be absorbed in Him. However, as a result of being killed by Him, Hiranyakaśipu, in his next birth as Rāvaṇa, conquered the three worlds and attained great opulence. In that body of Rāvaṇa, captivated by lust, his heart engrossed in Jānakī, he only took *darśana* of the form of Bhagavān Śrī Rāmacandra. However, at the time of his death, he did not have the conception of Śrī Rāma being Viṣṇu, instead, he in his heart considered Him to be an ordinary

human being. Again, as a result of being killed at the hands of Śrī Rāma, he took birth in the famous Cedirāja dynasty as Śiśupāla and attained great opulence. By considering Śrī Kṛṣṇa as Vāsudeva, he had this conception of Him being Viṣṇu. As a result of malice, which had compounded over many past lives, and had now become firm in his heart, he uttered Śrī Kṛṣṇa's name while showing anger and criticizing Him. Due to the influence of this deeply embedded malice, in any and every situation – walking, eating, bathing, sitting, standing, and sleeping – the beautiful form of Śrī Kṛṣṇa never left his heart, which was absorbed in Him. Constantly calling Śrī Kṛṣṇa's name in anger and keeping His beautiful form always in his heart, in the last moments of his life, his malice and offenses disappeared and he took *darśana* of the Parambrahma, Śrī Bhagavān, in the effulgence of the Sudarśana disc who had come for his destruction. As a result of remembering Śrī Bhagavān (even though with unfavorable sentiments), all his *anarthas* were destroyed and Śiśupāla, on being killed by the disc of Bhagavān, went close to Śrī Bhagavān and merged into Him. O Maitreya! This is the answer to your question. If as a result of unfavorable pursuit, those full of malice for Śrī Kṛṣṇa, inimical to Him are delivered, then as a result of favorable pursuit, the pure devotees will attain the highest position, that is, the lotus feet of Śrī Kṛṣṇa or *kṛṣṇa-prema*. What doubt can there be in this?

Parāśara Muni did not mention that both these demons, earlier, were Jaya and Vijaya, the *pārśadas* (associates) of Śrī Bhagavān. He just stated that they had taken three births. Thus, these two associates take birth as demons in every *kalpa* (one day of Brahmā), but that is not what Parāśara

Muni intends to say. Thus, in absence of such intention, the idea that these associates of Śrī Bhagavān fall down in every *kalpa* is very incompatible. (That means just as the *icchā-śakti* or willing potency, for creation is eternally present in Viṣṇu, likewise, the *icchā-śakti* to fight is also eternally present in Him. Just as a king, interested in sports, constantly tries to indulge in it with his opponents, in the absence of any opponent, he enjoys those sports activities with his associates and followers, who also in turn engage, considering the king as an opponent, and satisfy him.

Similarly, Bhagavān Viṣṇu also fulfills his intent for enjoying battle sports by playing with an opponent; who either is a *jīva*, averse to Him since time immemorial and has unfavorable sentiments towards Him; or with some personal associate of His, instilling that associate with unfavorable sentiments. Further, He also adopts unfavorable sentiments towards him. Therefore, the concept of the fall down of the associates of Śrī Bhagavān in every *kalpa* is incompatible).

When Bhagavān appeared in His transcendental Nṛsiṃha form, Hiraṇyakaśipu did not accept Him as Viṣṇu; rather, he considered Him simply a creature resulting from great piety. Due to the dominance of the mode of passion, his intelligence was deluded, and he considered Nṛsiṃhadeva as 'just a powerful creature'. At the time of death, he could not realize the form of Śrī Bhagavān. Thus, after being killed at the hands of Bhagavān Śrī Nṛsiṃha, he attained extremely rare opulences for sense-enjoyment in his next life as Rāvaṇa. In the absence of both – one's firm belief of Him being Viṣṇu and having great enmity against Viṣṇu – the absorption of one's mind in Śrī Bhagavān does not increase. Without an

increase in absorption, the enmity against Bhagavān is the cause of one's falling into hell as was the case of King Vena. Without complete absorption, the offenses resulting from criticism, etc., are not destroyed.

Due to the non-destruction of his offenses, Hiranyakaśipu could not take *darśana* of the pure *svarūpa* of Bhagavān, therefore he could not merge into Parabrahma Nṛsimhadeva, despite His personal presence. Even in the body of Rāvaṇa, his mind was captivated with lust, hence even he, like Hiranyakaśipu, considered Śrī Rāma as an ordinary human being. For this reason, that demon in the form of Śiśupāla, like his previous birth, attained great opulences for sense enjoyment. Considering Śrī Kṛṣṇa as Vāsudeva, whom Śiśupāla held responsible for his death in his past two births, with great enmity and absorption, he used to always chant all those names of His, by actually criticizing Him. Further, by taking His *darśana* in His four-handed form, considering Him Viṣṇu, he would also constantly remember His form, just like the incessant chanting of His names out of animosity. Thus, his sins resulting from enmity were burnt due to the chanting of Śrī Kṛṣṇa's names; his demoniac nature went away by the effulgence of Sudarśana disc, sent by Śrī Kṛṣṇa, and he attained completely purified divine eyes with which he took *darśana* of Bhagavān's Parabrahma human-like form. At that very moment, due to the blow of Sudarśana-disc, his demon body was destroyed, and he merged into Parabrahma. Śiśupāla attained *sāyujya* merging into Śrī Kṛṣṇa due to his deep absorption in Him out of animosity. After this discussion, this narration has been told in order to discuss elaborately the fact as to why Pūtana and others, during Śrī Kṛṣṇa's

childhood pastimes, were bestowed with liberation but people like Kālanemī who were killed either by various incarnations of Bhagavān or at the hands of Īśvara, did not receive liberation.

Here 'hi' means fame. When compared to the various other incarnations, on remembering and doing *kīrtana* of Śrī Bhagavān, the fountainhead, even with malice or unfavorable intent, the demon is delivered.

Please also refer to the commentary by Śrī Baladeva Vidyābhūṣaṇa.

THE TRANSLATION OF THE VERSES (GOLOKA GLORIFICATION-2/2/200-201) OF BRHAD-BHĀGAVATĀMṚTA, BY ŚRĪ SANĀTANA GOSVĀMĪ, PRESENTED IN THE TENTH PART OF SAJJANA TOṢAṆĪ, BY ŚRĪ BHAKTĪ VINODA ṬHĀKURA —

“How can *sāyujya* liberation attained by all demons like Kaṁsa who are criticized as the killer of cows and *brāhmaṇas* in the scriptures, be appreciated? The devotees of Bhagavān are *sādhus* and those having malice against Bhagavān are demons. Just as symptoms of *sādhus* and demons are always contrary, similarly, the presence of contradiction in their *sādhana* and the *sādhya* would be essential. The *sādhana* of the demons is to be inimical towards the *sādhus*, and killing cows and *brāhmaṇas*; their *sādhya* is liberation. As for the devotees, *bhakti* is the *sādhana* and *prema* is the *sādhya*. Hence, those who endeavor for that *sāyujya* liberation, like demons, take shelter of the wicked process wherein the efforts are only towards the attainment of knowledge.”

THE ABODE OF TRANSCENDENTAL PASTIMES, PARAVYOMA IS ABOVE THE BRAHMALOKA —

VERSE 37

তৈছে পরব্যোমে নানা চিহ্নজিবিলাস ।
নির্বিশেষ জ্যোতির্বিষ্ম বাহিরে প্রকাশ ॥ ৩৭ ॥

*taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa*

Translation: Various pastimes are performed through the *cit* potency in the Paravyoma, that is, a variety of distinctive features are present there and the impersonal reflection of light appears outside Vaikuṇṭha.

THE ONE WITH A GOAL TO MERGE WITH THE BRAHMA
ATTAINS THE TRANSCENDENTAL BRAHMA-LOKA ALONE —

VERSE 38

নির্বিশেষ-ব্রহ্ম সেই কেবল জ্যোতির্ময় ।
সায়ুজ্যের অধিকারী তাঁহা পায় লয় ॥ ৩৮ ॥

*nirviśeṣa-brahma sei kevala jyotir-maya
sāyujyera adhikārī tānhā pāya laya*

Translation: The impersonal *brahma* is just the effulgent rays emanating from Bhagavān's body, and those eligible for *sāyujya* liberation merge into that effulgence.

THE DESTINATION OF JÑĀNĪS, YOGIS, AND THOSE INIMICAL
TO BHAGAVĀN

THE QUOTATION FROM BRAHMĀNḌA PURĀṆA IN BHAKTI-
RASĀMṚTA-SINDHU (1/2/280) —

VERSE 39

সিদ্ধলোকস্তু তমসঃ পারে যত্র বসন্তি হি ।
সিদ্ধা ব্রহ্মসুখে মগ্না দৈত্যশ্চ হরিণা হতাঃ ॥ ৩৯ ॥

*siddha-lokas-tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca harinā hatāḥ*

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

Amṛta-pravāha Bhāṣya: *Tamaḥ*, that is, the material world, beyond which exists the

realm of impersonal *brahma* known as 'Siddhaloka'. Herein reside the Māyāvādīs, who are absorbed in the bliss of *brahma*, and the demons like Kamsa killed by Śrī Bhagavān. Yogīs who attain oneness [with Īśvara] following the Pātañjala yoga system also attain that *loka*.

Anubhāṣya:

*tamasaḥ pāre (triguṇātīte pradeśe) tu siddha-
lokaḥ [varttate], yatra siddhāḥ (nirbheda-
brahma-jñāna-siddhāḥ, kaivalya-yoga-siddhāś-
ca) hariṇāḥ (kṛṣṇena) hatāḥ daityāḥ ca,
brahma-sukhe (nirviśeṣa-brahmeśvara-sāyujye)
magnāḥ [santaḥ] vasanti hi.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*. Please also refer to the *Anubhāṣya* of verses 35-36 of this chapter.

THE SECOND QUADRUPLE, IN PARAVYOMA, IS THE
EXPANSION OF THE PRIMARY QUADRUPLE OF DVĀRAKĀ —

VERSE 40

সেই পরব্যোমে নারায়ণের চারি পাশে ।
দ্বারকার চতুর্বুহু দ্বিতীয় প্রকাশে ॥ ৪০ ॥
*sei para-vyome nārāyaṇera cāri pāśe
dvārakāra catur-vyūha dvitīya prakāśe*

Translation: In that Paravyoma, the Lord of Paravyoma, Śrī Nārāyaṇa, is surrounded from all four sides by the second expansion of the Dvārakā quadruple.

Anubhāṣya: Verses 83-84 in the context of the description of quadruple in *Laghu-bhāgavatāmṛta* by Śrī Rūpa Gosvāmī —

“It is stated in *Padma Purāṇa* that the quadruples of Vāsudeva, etc., reside in Paravyoma in the four directions (east, etc.) respectively. These four forms,

like Vāsudeva, also reside in *eka-pāda-vibhūti*, which is the material world, at four different places respectively. Vāsudeva resides in Vedavatīpura, which is in Vaikuṇṭha encompassed by water; Saṅkaraṣaṇa resides in Viṣṇuloka, which is located above Satyaloka; Pradyumna resides in eternal Dvārakāpura; and Aniruddha lies on *ananta-śayyā* (Ananta serving like a couch) in Airāvātīpura, in Śvetadvīpa, located in the middle of Kṣīra-Sāgara (ocean of milk), which is located on the northern shore of the pure water ocean.

THEY ALL ARE TRANSCENDENTAL AND ARE BEYOND VIRĀṬA, GARBHA, AND KĀRAṆA —

VERSE 41

বাসুদেব-সঙ্কর্যণ-প্রদ্যুম্নানিরুদ্ধ ।
‘দ্বিতীয় চতুর্ব্যূহ’ এই—তুরীয়, বিশুদ্ধ ॥ ৪১ ॥

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha
‘dvitīya catur-vyūha’ ei — tūrīya, viśuddha

Translation: Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha constitute the second quadruple and are purely transcendental.

Anubhāṣya: ‘Mahā-Saṅkarṣaṇa’ is another name of Saṅkarṣaṇa. (This has been described later in verses 42-48).

MAHĀ-SAṅKARṢAṆA OF THE SECOND QUADRUPLE IS THE PRIMARY SHELTER OF THE CIT-POTENCY —

VERSE 42

তাহাঁ যে রামের রূপ—মহাসঙ্কর্যণ ।
চিচ্ছক্তি-আশ্রয় তিহোঁ, কারণের কারণ ॥ ৪২ ॥

tānhā ye rāmera rūpa — mahā-saṅkarṣaṇa
cic-chakti-āśraya tiṅho, kāraṇera kāraṇa

CIT-POTENCY’S SANDHINĪ MANIFESTS TAD-RŪPA-VAIBHAVA —

VERSE 43

চিচ্ছক্তি-বিলাস এক—‘শুদ্ধসত্ত্ব’ নাম ।
শুদ্ধসত্ত্বময় যত বৈকুণ্ঠাদি-ধাম ॥ ৪৩ ॥

cic-chakti-vilāsa eka —
‘śuddha-sattva’ nāma
śuddha-sattva-maya yata
vaikuṇṭhādi-dhāma

THE SIX OPULENCES ETC., ALL ARE MAHĀ-SAṅKARṢAṆA’S TRANSCENDENTAL OPULENCES —

VERSE 44

ষড়্বিধৈশ্বর্য্য তাহাঁ সকল চিন্ময় ।
সঙ্কর্যণের বিভূতি সব, জানিহ নিশ্চয় ॥ ৪৪ ॥

ṣaḍ-vidhaiśvarya tānhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niścaya

Translation: There [in Paravyoma], Śrī Balarāma is in the form of Mahā-Saṅkarṣaṇa, who is the shelter of the *cit* potency, and the cause of all causes. One variety of pastimes of the *cit* potency is known as *śuddha-sattva* (pure goodness). All the abodes of Vaikuṇṭha are of *śuddha-sattva*. All the six types of opulences which exist there, are completely transcendental and are the opulences of Mahā-Saṅkarṣaṇa. One should surely understand it in this way.

MAHĀ-SAṅKARṢAṆA ALONE IS THE SHELTER OF THE JĪVA POTENCY —

VERSE 45

‘জীব’-নাম তটস্থাত্ম্য এক শক্তি হয় ।
মহাসঙ্কর্যণ—সব জীবের আশ্রয় ॥ ৪৫ ॥

‘jīva’-nāma taṭasthākhyā eka śakti haya
mahā-saṅkarṣaṇa — saba jīvera āśraya

Translation: There is a *taṭasthā* (marginal) potency by the name of *jīva* potency and

Mahā-Saṅkarṣaṇa alone is the shelter of all its *aṁśas* (portions), the *jīvas*.

Amṛta-pravāha Bhāṣya: The expansion of the quadruple of Śrī Kṛṣṇa-Baladeva and others in Dvārakā, namely the second quadruple, resides in Paravyoma. The second quadruple is also transcendental and pure. There, Śrī Balarāma takes the form of Mahā-Saṅkarṣaṇa. In the Paravyoma, the *sandhinī* manifestation of the *cit* potency is known as *śuddha-sattva*. Thus, all the abodes of Vaikuṇṭha, the manifestation of *śuddha-sattva*, and the six opulences are the opulences of Mahā-Saṅkarṣaṇa. Mahā-Saṅkarṣaṇa is the shelter of all the *jīvas*, therefore, He is the shelter of the *jīva-śakti* called *taṭasthā*. The *jīva*, the spiritual spark, even on being manifested by the *jīva-śakti* is constitutionally such that it can be captivated by *māyā-śakti*. Hence being manifested with marginal attributes, that is, ‘*māyā*’ and ‘*cit*’, it is known as ‘*taṭastha*’.

KĀRAṆODAŚĀYĪ VIṢṆU IS ALSO THE AṂŚA (PORTION) OF SAṅKARṢAṆA —

VERSES 46-48

যাঁহ হৈতে বিশ্বেৎপত্তি, যাঁহাতে প্রলয় ।
সেই পুরুষের সঙ্কর্যণ সমাশ্রয় ॥৪৬॥

সর্বাশ্রয়, সর্বাদ্ভুত, ঐশ্বর্য অপার ।
‘অনন্ত’ কহিতে নারে মহিমা যাঁহার ॥৪৭॥

তুরীয়, বিশুদ্ধসত্ত্ব, ‘সঙ্কর্যণ’ নাম ।
তিহো যাঁর অংশ, সেই নিত্যানন্দ-রাম ॥৪৮॥

yānhā haite viśvotpatti, yānhāte pralaya
sei puruṣera saṅkarṣaṇa samāśraya

sarvāśraya, sarvādbhuta, aiśvarya apāra
‘ananta’ kahite nāre mahimā yānhāra

turiya, viśuddha-sattva, ‘saṅkarṣaṇa’ nāma
tiñho yānra aṁśa, sei nityānanda-rāma

Translation: The original shelter of the *puruṣa* incarnation responsible for the creation and dissolution of the material world, Kāraṇodaśāyī Viṣṇu, is Śrī Saṅkarṣaṇa. That Saṅkarṣaṇa is the shelter of all, He is magnificent in all ways, and has unlimited opulences. ‘Ananta’ also can not describe His glories. Saṅkarṣaṇa is *viśuddha-sattva*, beyond *māyā*, and is the *aṁśa* of Śrī Nityānanda-Balarāma.

Amṛta-pravāha Bhāṣya: Mahā-Saṅkarṣaṇa is transcendental *viśuddha-sattva*. He is a portion (*prakāśa*) of Śrī Nityānanda-Rāma.

Anubhāṣya: The word ‘*aṁśa*’ used in the original verse and the word ‘*aṅga*’ in Amṛta-pravāha Bhāṣya, both have the same meaning.

Śrī Śaṅkarācārya in his commentary on the ‘*utpattya-sambhav-ādhikaraṇe*’ of the second chapter of the second part of the *Brahma-sūtra*, has presented deluding views on quadruple, which have been completely refuted by the author (Śrī Kṛṣṇadāsa Kavirāja Gosvāmī) by critically analyzing them in verses 41-47.

Śrī Śaṅkarācārya’s misconception of considering *advaya-jñāna* Viṣṇu *vastu* as a part of this material world is indicated by Śrī Nārāyaṇa in Pañcarātra. However, by the order of Śrī Nārāyaṇa, Śiva incarnated as Śrī Śaṅkarācārya and propagated this misconception, with the intention to delude the conditioned *jīvas* of demoniac nature. However, as a result of this illusion, which he took recourse to with a specific intention, those initiated in his disciplic line of succession, the followers of the path of non-dualism, have raised that illusion to its culmination. There is no possibility for the conditioned souls to have the eligibility to attain knowledge of the quadruple. In order to increase that very ignorance,

Śrī Śaṅkarācārya took recourse to this irrationality.

The quadruple is of *śuddha-sattva*, an enjoyer of the *cit* potency, and full of six opulences. To state or consider them deficient in opulences or potency would be done only by the foolish *jīvas*. Such types of *jīvas* are eligible to become enchanted by *māyā*. The reason behind the possible origination of such a type of misconception is the inability to understand the difference between *Vaikuṇṭha* and the material world. Śrī Śaṅkarācārya has put in vain efforts while trying to negate the existence of the quadruple in his commentary on the aphorism numbers 42-45 of the second part of the second chapter of the *Brahma-sūtra*. The distorted assumptions as stated in his commentary, relating to the quadruple have been quoted below.

The translation of the Śaṅkarā-bhāṣya on aphorism-42 – Bhāgavatas (Vaiṣṇavas) think that Bhagavān Vāsudeva is one, He is a pure Supreme being, His body is full of knowledge, and is the Highest Truth. He expands Himself in four forms. Following is the quadruple – First Vāsudeva *vyūha*, second Saṅkarṣaṇa *vyūha*, third Pradyumna *vyūha*, and the fourth is Aniruddha *vyūha*. These four types of *vyūhas* are His body. The other name of Vāsudeva is ‘Paramātmā’ (Supersoul), another name of Saṅkarṣaṇa is ‘*jīva*’, that of Pradyumna is ‘mind’, and another name of Aniruddha is ‘ego’. Amongst this quadruple, the Vāsudeva *vyūha* alone is *parā-prakṛti*, that is, the root cause. Saṅkarṣaṇa and others have originated from Vāsudeva *vyūha*, thus Saṅkarṣaṇa, Pradyumna, and Aniruddha are the creation of *parā-prakṛti*. The *jīva* for a long time stays in the *bhagavat-grha* (maṭha-temple), and

while engaging in *upādāna*, worship, self-study, and practicing *yoga*, frees himself from sins. Then, in his pure form, he attains the *parā-prakṛti* Bhagavān. The Bhāgavatas or Vaiṣṇavas say that Nārāyaṇa is beyond *prakṛti*, is known as Paramātmā, and is the soul of all; this statement is not against the scriptures (*śrutis*). Further He Himself exists in various *vyūha* forms; this is accepted even by us. Thus, this portion of their doctrine is not refuted by this aphorism. However, when the Bhāgavatas say that Saṅkarṣaṇa manifests from Vāsudeva, Pradyumna manifests from Saṅkarṣaṇa, and Aniruddha manifests from Pradyumna, this is not in order, and to refute this very portion of their doctrine, ācārya Vedavyāsa has formulated this aphorism.

Due to the presence of doubt about this defect of temporariness, the origination of a *jīva* named Saṅkarṣaṇa from Paramātmā, named Vāsudeva, is impossible. If the *jīva* is created, then the defect of it being temporary shall definitely arise. If the *jīva* is temporary, then it will not be possible for him to be liberated and attain Śrī Bhagavān as the destruction of work is indispensable with the destruction of the cause behind it. Ācārya Vyāsadeva has completely denied the creation of *jīvas* in this aphorism “*nātmā-śruter-nityatvācca tābhyah*” in the third part of the second chapter, and the Bhāgavatas will prove the eternity of the *jīvas* through this aphorism. Hence this concoction is inconsistent.

THE TRANSLATION OF THE ŚAṅKARĀ-BHĀṢYA ON APHORISM 43 –

This type of fabrication has been called inconsistent for a reason. For example, the production of equipment like an axe is not seen (possible) from Devadutta (a

person), the *karttā* (doer). Similarly, still, the Bhāgavatas say that the equipment, that is, mind, namely Pradyumna, is produced from doer-jīva, namely Saṅkarṣaṇa. Again, from that same Pradyumna, who took birth from that doer, Aniruddha, the ego, is produced. The Bhāgavatas are unable to explain this statement of theirs with the help of an example, hence how can it be accepted? Also, any statement from the scriptures, supporting this theory, is not heard of.

THE TRANSLATION OF THE ŚAṅKARĀ-BHĀṢYA
ON APHORISM 44 –

The Bhāgavatas can also mean that the above-mentioned Saṅkarṣaṇa and others do not belong to the *jīva* category. They all are Īśvaras, full of the opulences of knowledge, wealth, strength, valiance, and glory, all are Vāsudeva, all are pure, *niradhiṣṭhita* (not appointed by anyone), and *niravadya* (faultless). Therefore, regarding Them, there does not exist the defect of being born (*utpattayasambhava-doṣa*). On this basis it can be said – even with this interpretation, the *utpattayasambhava-doṣa* is not ruled out, as this *doṣa* still exists from another angle. Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha – all have separate identities, and they are not one, however, they all have the same nature, and are Īśvaras. If this interpretation is accepted then, one will have to accept the existence of many Īśvaras. There is no point in accepting many Īśvaras as it is just through one Īśvara that all the functions of the Īśvara are performed. Further, Bhagavān Vāsudeva is one without a second and transcendental *tattva*, and thus with the existence of this fact, the *doṣa* of being against the doctrine will also be added. Their intention is — this quadruple is that of Bhagavān alone

and They all are of the same nature. Even on being so, there exists no respite from *utpattayasambhava-doṣa*. It is because one is neither superior nor inferior to the other and hence Saṅkarṣaṇa cannot take birth from Vāsudeva, Pradyumna from Saṅkarṣaṇa, and Aniruddha from Pradyumna. There exists a specialty of cause and effect, and one shall have to accept that. Just as a clay pot (effect) is made from clay (cause), without the gradation between them one would be unable to decide what is the cause and what is the effect. It can be further seen that the followers of Pañcarātra principles do not accept the differences on the basis of gradation, say of knowledge, etc., in fact, they consider the quadruple as just one, Vāsudeva. So, are just four expansions of Bhagavān enough? Of course, it is not so. The entire material world from Brahmā to a blade of grass, all are the *vyūhas* of Bhagavān – this has been affirmed (proved) by all the scriptures, both Śrutis and Smṛtis.

THE TRANSLATION OF THE ŚAṅKARĀ-BHĀṢYA
ON APHORISM 45 –

A lot of contradictory assumptions are seen in the Pañcarātra scriptures of the Bhāgavatas, such as between the attributes and the bearer of the attributes. To be the attribute and the possessor of the attribute itself is not possible in any way. They say that the opulences of knowledge and wealth, strength, valiance, and glory are the attributes; even though Pradyumna and others are different, they are the *ātmā* (Supersoul) and Bhagavān Vāsudeva.

IN ANSWER TO ŚRĪ ŚAṅKARĀCĀRYA'S DOCTRINE, ŚRĪ RŪPA
GOSVĀMĪ IN LAGHU-BHĀGAVATĀMṚTA (CATURVYŪHA -
CONTEXT - VERSES 80-83) –

In the famous quadruple expansion by the name of '*mahāvastha*' of Nārāyaṇa, the

Lord of Mahā-Vaikuṇṭha in the spiritual sky, Vāsudeva is the ‘ādivyūha’ (first expansion) and the worshipable deity of the *citta*. Thus, He is the presiding deity of the *citta* and is situated in *viśuddha-sattva*. (Śrīmad Bhāgavatam 4/3/23) – Śrī Saṅkarṣaṇa is His direct portion, that is, His *vilāsa*. Saṅkarṣaṇa is known as the second expansion, also He is known as ‘jīva’ since He is the source of all the *jīvas*. His effulgence is more soothing and sweeter than the bright rays of the infinite number of full moons of the autumn season. He is the presiding deity of the *ahankāra-tattva* (ego). He has vested His potency of sustenance into Anantadeva. He as Supersoul in Rudra, who incinerated Kamadeva to ashes, in Adharma (the personality of irreligion), in *ahi* (snakes), in Antaka (Yamarāja, the Lord of death), and in the demons, executes the job of the destruction of the material world. The same Saṅkarṣaṇa’s *vilāsa* is the third *vyūha*, namely Pradyumna. The intelligent worship Pradyumna as the principle of intelligence. Lakṣmī, in the *Ilāvṛta-varṣa*, serves Him while singing His glories. His effulgence sometimes is like molten gold and sometimes like new clouds of rain. He is the primary cause behind the creation of this world, and He has vested His potency of creation in Cupid. He is the creator and as Supersoul of all the *Prajāpatis*, the living entities like demigods and humans attached to sense enjoyment, and Cupid, executes this work of creation. The fourth *vyūha* Aniruddha is the *vilāsa* of Pradyumna. The wise worship Aniruddha as the principle of the mind. His effulgence is like that of blue clouds. He is constantly engaged in the maintenance of the world. He as Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors

of mankind), demigods, and the kings, executes the function of maintenance. In the *Mokṣa-dharma*, Pradyumna has been affirmed as the presiding deity of the mind and Aniruddha as the presiding deity of the ego. However, the above-mentioned statement about the quadruple (that is, Pradyumna is the presiding deity of intelligence and Aniruddha the presiding deity of ego) is completely in consonance with Pañcarātra scriptures.

VERSES 44-46 IN THE CONTEXT OF THE OPULENCE OF ŚRĪ BHAGAVĀN AND HIS INCONCEIVABLE POTENCY IN LAGHU-BHĀGAVATĀMRṬA —

One may raise a doubt on hearing the following from the *Mahāvarāha Purāṇa* – ‘All the forms of Paramātmā Hari are eternal, and all the forms time and again manifest in the material world. All these forms are indestructible; hence they are never the creation of *prakṛti*. All these forms are abundantly blissful, with complete transcendental knowledge, full of all types of transcendental qualities, and devoid of any defects (vices).’ Further, *Nārada-pañcarātra* states: ‘Just as *Vaidūrya-maṇi* (a type of gemstone) displays different colors like blue or yellow at different places, similarly, Bhagavān Acyuta too keeps manifesting His different forms according to the variety of worshippers. Then, what is the reason behind the description of the gradation of all the incarnations? If one has this apprehension, then this can be said – “Due to the influence of the inconceivable potency, that one Puruṣottama alone can have simultaneous oneness and differentiation, or can be a portion and source of all portions, for Him nothing is impossible or inconsistent. It is possible for Him to manifest simultaneous oneness and difference. For instance,

Śrī Nārada states in the Tenth Canto of *Śrīmad Bhāgavatam* – ‘It is a matter of great amazement that one Śrī Kṛṣṇa alone simultaneously married sixteen thousand queens in different palaces.’ This is an example of oneness existing in different forms. For instance, *Padma Purāṇa* states – ‘That very *nirguṇa* (one devoid of any material qualities), spotless, primal cause, *Puruṣottama* Śrī Hari, even though manifesting Himself in various forms, is seen again resting in one particular form.’

That One can simultaneously be a portion and source of all portions, and be the shelter of contradictory potencies. As *Śrīmad Bhāgavatam* says – ‘You are one but manifest Yourself in various forms. Therefore, the devotees worship You by absorbing their minds in thinking about You.’ In *Kūrma Purāṇa* it is said – ‘He is not gross, but still, He appears gross; He is the greatest but still He exists in the most subtle form; He is without material color but still His complexion is bluish and the corners of His eyes reddish. All these qualities are contradictory, still, they exist eternally in Śrī Bhagavān due to the influence of His inconceivable potency. Despite this, it is not appropriate to make any kind of accusations of temporariness, etc., against *Parameśvara*, for even though there exist mutually contradictory qualities, they can easily be reconciled when it comes to Śrī Bhagavān.’

For instance, there is mention of inconceivable potency (which is contradictory) in the Sixth Canto of *Śrīmad Bhāgavatam* – ‘O Bhagavān! Your transcendental pastimes are inconceivable. One cannot see the general concept of cause and effect in You; for without taking any support or bodily endeavor, being *nirguṇa* (devoid of

any material qualities), You, without any expectation of any kind of support from us, just by Your *svarūpa*, create, maintain, and annihilate this material world, yet remain unchanged. O Lord! Do you, like a conditioned *jīva*, say Devadatta, exist within this material world in a body like demigods and demons produced by the material modes? Do You accept the reactions resulting from the good and bad actions You perform as Your own? Or, on the contrary, are You present here only as a neutral witness who is full of transcendental potency, absorbed in self-bliss, unattached? We do not know about this. You are full of six opulences and possess infinite transcendental qualities. You are the controller of all and Your glories are beyond the purview of anyone’s intelligence. Those whose intelligence has been deluded by the scriptures, which are shrouded by the net of alternatives, arguments, opinions, unauthorized evidence, and fallacious arguments, are unable to understand the truth about You. Furthermore, because of their polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are inconceivably powerful and therefore Your contradictions, like action and inaction, and happiness and distress, are not contradictory. What subject can be inconceivable for You, if You so desire? For You are beyond material knowledge, being full of transcendental knowledge. The impersonal form (beyond material qualities) and personal form (full of transcendental qualities) are not two different forms of Yours. In fact, they just appear to be different forms of the same personal form of Yours, to the people

according to their beliefs. Those whose intelligence's subject matter is a snake, to them, a piece of a rope appears to be a snake. Similarly, according to the intentions of those whose intelligence is equipoised and those with indecisive intelligence, You manifest different types of philosophies in them.' ”

THE KĀRIKĀ (CONCISE STATEMENT) OF THIS VERSE –

Your actions for creation are completely inconceivable, for they are without any bodily endeavor, without the support of the earth, etc. [as ingredients], and without the assistance of the wheel and the stick [here it is compared to the activity of a potter] because You remain unchanged. The word '*guṇa-visarga*' refers to the battle between the demigods and the demons. To take part in it, that is, to be attached to it, is termed as dependence. It is out of mercy that You appear to be dependent on the demigods, who actually are dependent on You, and thus, this does not bring any harm to Your independence. Therefore, do You accept the accumulated happiness and distress, in the form of auspicious and inauspicious results, by Your demigods? Or being *ātmārāma*, do You remain completely indifferent towards it? We do not know. However, (You being the possessor of the contradictory qualities) the presence of both of them in You is not an impossibility. The reason behind this is the usage of two adjectives like 'Bhagavati' and five adjectives like 'in Īśvara'. Here, from the word 'Bhagavat' – omniscience, from the adjectives like '*aparigaṇita*' – possessor of good qualities, and from the word '*kevala*' – being the *brahma*, can be very clearly understood. The possibility of a mood of neutrality everywhere, being *brahma*, does exist. Still due to the two attributes

like 'Bhagavati', there is a possibility of partiality towards the devotees. Someone may raise a doubt, how are two forms from the same *svarūpa* simultaneously possible? To remove this doubt, words like '*arvācīna*' (contrary) have been used; that is, for those who cannot know the *vastu*'s (Your) *svarūpa*, You are beyond the arguments of such theologians. Therefore, due to Your inconceivable potency, what subject, though contradictory, can be impossible for You? Your *svarūpa* is inconceivable for the non-devotees making false arguments, and similarly, Your potency is also inconceivable. On witnessing You as the shelter of various contradictory actions, one can only estimate that Your potency is inconceivable.

The author of *Brahma-Sūtra* has said – 'The inconceivable *sevyā-viśaya* (object of service) can only be seen through Śruti, that is, the *śabda-pramāṇa* (scriptures).

Also, *Skanda Purāṇa* states – 'There is no room for logic in the inconceivable subject areas.' Just as even in the material *maṇi-mahauṣadha* (jewel-medicines) one can witness the inconceivable effect, similarly supremacy of Parameśvara cannot be proved without the inconceivable potency. It is said that due to the power of this inconceivable potency, it is extremely difficult to understand the glories of Īśvara.

Ignorance and magical skill can be seen almost everywhere, hence through these two, one cannot prove that Parameśvara is the possessor of supreme opulences. This is because through adjectives like '*uparata*' (non-existing), one can understand that Īśvara is devoid of these two. If one accepts the existence of ignorance and magical skill in Īśvara, then the purpose of using the six types of adjectives like 'Bhagavati' is defeated. Therefore, according to the logic and the scriptures defining the inconceivable

potency, the attribute of maintaining the material world and simultaneously being neutral towards it, cannot be contradictory.

Just as out of ignorance, those whose minds are absorbed in snakes, to them the rope will appear to be a snake. Similarly, those whose intelligence is absorbed in various kinds of beliefs, and are thus devoid of real knowledge of the Absolute Truth, You create various philosophical methods according to their beliefs.

If someone says that one who is knowledge alone is 'brahma' and the one who is the shelter of various dharmas is known as 'Bhagavān', then, are these two svarūpas witnessed separately? In order to clear this doubt, it is said – 'svarūpa-advayābhāvāt'. Through this, it has been made clear that there is no duality in His svarūpa ever, and two types of dharmas alone of that one svarūpa have been concluded. And thus, this very contradictory appearance of His potency's activities is known as His inconceivable opulence. This is not His blemish but an adornment.

In the Third Canto also, this type of contradiction has been mentioned – 'You perform actions without any mundane endeavor. You are unborn but take birth, You are kāla (time, the mighty destroyer of the worlds), still, out of fear of the enemy, You take shelter in a fort and flee from Mathurā, and despite being ātmārāma You enjoy with Your sixteen thousand queens. When it comes to all these subject matters, even learned sages are deluded.' If all these activities are not real, then the intelligence of the learned sages will never be deluded. Thus, the inconceivable potency of Śrī Bhagavān is the cause of His pastimes. The inconceivable potency continues to invent various forms of pastimes in consonance with the desires expressed by Śrī Bhagavān.

Pañcarātra-śāstras are approved by all the Vedas and are an elaboration of those Vedic scriptures whose prime focus is on the method of worshipping the Lord. These are neither rājasa nor tāmasa tantras, in fact, scholarly persons call these the 'Sātvata-saṁhitās'. The narrator of these scriptures is Śrī Nārāyaṇa Himself; this is mentioned clearly in the 349/68 verse of Mokṣa-dharma of Śāntiparva in Mahābhārata. The divine scholars like Śrī Nārada, who are beyond the four defects of the conditioned soul, like Illusion and negligence, are the authors of these scriptures. Śrīmad Bhāgavatam is also known as 'Sātvata-saṁhitā'. The endeavor of Śrī Śaṅkarācārya, by being completely against the doctrine of the Pañcarātra scriptures, to refute those very statements which he himself has presented as former arguments, posing them to be in accordance with Pañcarātra doctrine, is nothing but denial of what is just and true. The following is described with the objective of refuting this endeavor of his.

(1) Śrīpad Śaṅkara in his commentary on sūtra 42 of Brahma-sūtra has addressed Saṅkarṣaṇa as 'jīva'. The pure Vaiṣṇavas have never addressed Saṅkarṣaṇa as 'jīva'. He (Saṅkarṣaṇa) Himself is Adhokṣaja, Acyuta, Viṣṇu vastu, the presiding deity of the jīvas, complete, the amśī, vibhu-caitanya (infinite spiritual consciousness), and the cause of all the material and transcendental creation. He is never the infinitesimal conscious entity, amśa jīva. 'There is no origination and death of the jīva' – this would be accepted not only by the Vaiṣṇavas, but by anyone in disciplic succession who has the true realization of the śāstras or even who listens to the śāstras.

(2) In an answer to the commentary of sūtra 43, there has been mention of the

manifestation of various Viṣṇu *tattvas*, from the original Saṅkarṣaṇa in ‘*Brahma-saṁhita*’ — ‘*dīpārcireva hi daśāntaram-abhyupetya dīpāyate vivṛta-hetu-samāna-dharmā, yastādrgeva hi ca viṣṇutayā vibhāti govindam-ādīpuruṣaṁ tam-aham bhajāmi.*’ This means ‘just as the lamps that have been lit from the original lamp glow like the original, I worship the original personality Śrī Govinda, who similarly has manifested Himself equally in the various forms of Viṣṇu.’

(3) The following is a statement in the commentary of *sūtra* 44 — ‘They are mutually different and not one’ — This former argument of Śrī Śaṅkarācārya is not accepted by the followers of *pāñcarātri*ka philosophy as their own. Śrīpād Śaṅkarācārya in his own commentary of *sūtra* 42 has accepted this — ‘(*sa ātmātmānam-aneka-dhā vyūhyāvasthita iti, tana nirākriyate*’, that is, ‘He Himself exists in His various expansions’, this is in accordance with the scriptures, and we accept the same). This statement of his is against the objection in the former argument of this *sūtra*, that is, the commentary on *sūtra* 44 and the commentary on *sūtra* 42 are contradictory to each other. He is now trying to refute what he has already accepted, by presenting in the form of a former argument. Even though the Bhāgavatas have accepted the quadruple of Śrī Nārāyaṇa, they have not accepted the existence of more than one God. They accept the *tattva-vastu* as *advaya-jñāna* Bhagavān. They are never in favor of the existence of more than one God, which is against the Vedic scriptures. They have firm faith in Śrī Nārāyaṇa’s inconceivable, powerful potency. [Please see the essence of the translation of the *Laghu-bhāgavatāmṛta*].

Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha — there is no cause and effect relationship in these four *tattvas*. ‘*Nānyat yat sadasatparam*’, ‘*deha-dehi-vibhedo’yaṁ neśvare vidyate kvacit*’ (*Kūrma Purāṇa*), all of them are the controllers of *māyā*, presiding deities of *śuddha-sattva*, and transcendental. Even in their manifestations, there is no existence of *māyā*’s prowess or transformation or resultant, or division. They are one *advaya-jñāna*, Adhokṣaja, and complete *vastu*. Evidence from *śruti* scriptures (*Bṛhadāranyaka-5/1*) — “*om pūrṇam-adah pūrṇam-idaṁ pūrṇāt pūrṇam-udacyate, pūrṇasya pūrṇam-ādāya pūrṇam-evāvaśiṣyate.*”

Considering anyone or anything from Brahmā to a blade of grass, or Bhagavān Viṣṇu’s gross external portion (His universal form) to be non-different or equal to *caturvyūha*, the controller of the three potencies (internal, marginal, and external) is a futile endeavor of *cit-acit-samanvayavādīs* (those with doctrine to reconcile spiritual and material) and just atheism based on complete opposition to Bhagavān. Everyone and everything from Brahmā to a blade of grass or the complete material creation, the external opulence of Viṣṇu, is one-fourth of the total opulence of Bhagavān. Since it is related to *māyā* or *prakṛti*, it is material. Endeavor to equate them or consider them equal to the quadruple, the Īśvara of the transcendental and material worlds, is the nature of the *Māyāvādīs*.

(4) In answer to the commentary on *sūtra* 45, the essence of the statements, in the context of the transcendental attributes of Śrī Bhagavān, (made in verses 97-99) quoted in *Laghu-bhāgavatāmṛta* — “If someone says that all the qualities are

created by *prakṛti* alone and thus like a mirage they are not taken into account — what can be more astonishing than this? You can never say this, for the qualities of Bhagavān can never be mundane. All His qualities are inherent in Him and are thus surely joyous. Just as in *Brahma-tarka* — ‘Bhagavān Hari is full of inherent, personal qualities, thus the qualities of Viṣṇu and the liberated souls are never different from their own *svarūpas*.’ *Viṣṇu Purāṇa* says — ‘Parameśvara is devoid of any trace of material modes like the mode of goodness. May that supremely pure, the original *puruṣa* Hari be pleased.’ The same *Viṣṇu Purāṇa* further states — ‘All the possible knowledge, strength, potency, opulence, valiance, and power are synonymous with the word Bhagavān, who is beyond the lowly three modes of material nature.’ Even in *Padma Purāṇa* — ‘Wherever in the scriptures it is mentioned that Parameśvara has been addressed as *nirguṇa*, this only means that lowly or material qualities are absent.’ Again, in the sixteenth chapter of the First Canto — ‘O Dharma (personality of religious principles)! Whatever qualities I have described, all these listed qualities and other reservoirs of the qualities which eternally exist in Śrī Kṛṣṇa, and even the qualities prayed for by the people desirous of achieving greatness — all those qualities are never separated from Him.’ Therefore, Śrī Kṛṣṇa is the possessor of the innumerable transcendental qualities, infinitely potent, and the embodiment of complete condensed bliss.” Also, please refer to *Śrīmad Bhāgavatam* 3/26/21, 25, 27, 28.

The translation of the essence of the portion of *Śrī Bhāṣya* of Śrī Rāmānuja which refutes the arguments of Śrī Śaṅkara is as follows :

‘Śrī Nārāyaṇa is the original narrator of the *Pañcarātra-śāstras*, which serve as a guide to the most auspicious process. Śrī Śaṅkara, by considering some portions of *Pañcarātra-śāstras* to be against the *Śrutis* like the scriptures of Śrī Kapila and others, thus doubted their authenticity and abandoned them.’ *Pañcarātra-śāstra* says — ‘From the primeval cause Bhagavān Vāsudeva, a *jīva* known as ‘Sankarṣaṇa’ is created, from ‘Sankarṣaṇa’ mind, namely ‘Pradyumna’, and from mind ego, namely ‘Aniruddha’ are created.’ However, here ‘creation of the *jīva*’ cannot be stated as it is against the *śrutis*. *Kāthopaniṣada* (2/18) says — ‘The transcendental *jīvātmā* never takes birth or dies’. This statement and all the *śrutis* confirm that the *jīva* is without beginning and never created. Therefore, here Sankarṣaṇa, Pradyumna, and Aniruddha have been referred to as the presiding deities of the *jīva*, mind, and ego respectively and through the word creation, their manifestation is indicated (*sūtra* 42).

It has been said that the mind called Pradyumna emanated from Sankarṣaṇa. From a doer-*jīva*, the instrument-mind cannot be created, for the *śrutis* state — ‘It is Paramātmā alone who creates the *prāṇa* (life force), mind, and senses.’ Therefore, if it has been said that the mind emanates from *jīva* then it goes against the statement of the *śrutis* that — ‘all these emanate from Paramātmā’. Since this statement propounds a meaning which is against the *śrutis*, it cannot be accepted as evidence. (*sūtra* 43)

Sankarṣaṇa, Pradyumna, and Aniruddha indeed have the characteristics of Para-brahma (like Vāsudeva), the authenticity of the scriptures propounding this truth cannot be refuted. That is, the intention

is not to consider Saṅkarṣaṇa and other *vyūhas* as ordinary *jīvas*, who can come under *māyā*'s influence. They all are *Īśvaras*. All are full of six opulences, namely- *jñāna* (omniscience), *aiśvarya* (ability to command everyone), *śakti* (ability to control everyone), *bala* (ability to support everyone), *vīrya* (not undergoing any change), and *teja* (not needing the help of anything that is not under His control, or ability to subdue others). Hence the doctrine of Pañcarātra is not inauthentic. Those who are ignorant of Pañcarātra and *Bhāgavatam* context can make a statement against the scriptures such as – ‘(In Pañcarātra, etc.) the contrary story of the creation of the *jīvas* has been stated’. The *Bhāgavatam* context is as follows – ‘He who is known as Śrī Vāsudeva, the Parabrahma and bestower of mercy on His devotees, exists out of His own will in four forms who are dependent upon Him and at the same time identical to Him in all manners.’ For instance, *Paṇḍara-Saṁhitā* says – ‘The *śāstras* that command the *brāhmaṇas* to worship the quadruple forms of Bhagavān through Their names in proper order as their obligatory duty, are called the ‘*āgamas*’.

Even in *Sātvata-saṁhitā* it has been said that the worship of this quadruple is the worship of Parabrahma Vāsudeva. Parabrahma Vāsudeva is the embodiment of six opulences in their entirety and is differentiated into the divisions of the supremely subtle (*para*), the aggregated (*vyūha*), and the great and the mighty (*vibhava*). He is completely attained by the devotees when He is worshipped by them according to the regulative principles and their eligibility. By worshipping *vibhava*, that is, Nṛsimhadeva, Raghunātha (Rāmacandra), or Matsya-Kūrma and other

incarnations, one attains the Saṅkarṣaṇa quadruple, and by worshipping that quadruple, one attains the Parabrahma, Vāsudeva. For it has been said in *Paṇḍara-Saṁhitā* – ‘According to this process of the *śāstra*, if one worships by following the regulative principles, one can attain eternal Parabrahma, Vāsudeva.’ Thus, the position of Saṅkarṣaṇa, Pradyumna, and Aniruddha as Parabrahma also is proved, because they have taken up these forms out of Their own will. ‘They manifest or descend in various forms not taking birth like the material living entities; this is concluded by Śrutis. Out of love for Their devotees, They can willingly take any form, and this is not against the *Pañcarātra-śāstra*. According to this scripture, Saṅkarṣaṇa, Pradyumna, and Aniruddha are the presiding deities of the *jīva*, mind, and ego respectively. And thus, their description through the use of the words like ‘*jīva*’ is not against the scriptures. This is similarly seen in *brahma* sometimes being addressed through words like ‘*ākāśa*’ (ether) and ‘*prāṇa*’ (life force). (sūtra 44).

In this scripture, the creation of the *jīva* has been denied. Evidence for this is found in *Parama-saṁhitā*, which states – ‘The *prakṛiti* which is inert, meant to be used by others, and eternally susceptible to the transformation of the *triguṇas*, is the domain of the *karmīs*’ activities. It is externally related to the eternal Parabrahma and hence it is also eternal.’

In this manner, the ‘*jīva*’ has been described as eternal in all the *Saṁhitās*, and thus in the Pañcarātra doctrine, the creation of the *jīvas* is negated. For one that is created, its annihilation is also a must, — if the creation of the *jīva* is accepted, then his annihilation also will have to be accepted. Now since the *jīva* is eternal, its attribute of being eternal itself negates the

possibility of its creation. At the beginning of the *Parama-saṁhitā* it is said – ‘The nature of *prakṛti* is that ‘it is eternally susceptible to transformation’, and thus creation and annihilation should be connected to this ‘eternal transformation.’

Hence, the faults that Śrī Śaṅkarācārya exhibited by stating that Saṅkarṣaṇa and others are created as the *jīvas*, have been refuted (*sūtra* 45). Also, please refer to the commentary of Śrīdhara Svāmī on verse 3/1/34 of *Śrīmad Bhāgavatam*.

Those keen to know the refutation of ‘Śrī Śaṅkarācārya’s refutation of the quadruple’ in detail, may kindly refer to the ‘*Śrutaprakāśikā*’, the commentary of Śrīmat Sudarśanācārya on *Śrī Bhāṣya*.

VERSE 49

অষ্টম শ্লোকের কৈল সংক্ষেপ বিবরণ ।
নবম শ্লোকের অর্থ শুন দিয়া মন ॥ ৪৯ ॥

aṣṭama ślokerā kaila saṅkṣepa vivaraṇa
navama ślokerā artha śuna diyā mana

Translation: I have summarised the eighth verse, now please listen to the description of the ninth verse with rapt attention.

THE MEANING OF THE NINTH VERSE FROM AMONGST THE
FOURTEEN VERSES OF AUSPICIOUS INVOCATION

FROM THE DIARY OF ŚRĪ SVARŪPA GOŚVĀMĪ —

VERSE 50

মায়াত্তজাঙ্গুসজ্জাশয়াঙ্গঃ
শেতে সাক্ষাৎ কারণাঙ্ঘোমধ্যে ।
যস্যৈকাংশঃ শ্রীপুমানাদিদেব—
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৫০ ॥

māyā-bhartājāṇḍa-saṅghāśrayaṅgaḥ
śete sāksāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

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

Amṛta-pravāha Bhāṣya: I take shelter of Śrī Nityānanda-Rāma – whose one portion is Kāraṇābdhiśayī Viṣṇu, the controller of *māyā*, the shelter of all the universes, and the original *puruṣa* incarnation.

Anubhāṣya:

sāksāt māyā-bhartā (māyāyāḥ bharttā
adhiśvaraḥ) ajāṇḍa-saṅgh-āśrayaṅga
(ajāṇḍānām brahmāṇḍānām saṅghaḥ
samūhaḥ tasya āśrayaḥ aṅga yasya saḥ)
kāraṇāmbhodhi-madhye (kāraṇa-samudra-
jalopari) śete, asau śrīpumān ādidevaḥ (ādi-
puruṣa-vatāraḥ) yasya (śrīnityānandasya)
ekāṁśa taṁ śrīnityānanda-rāmaṁ [aham]
prapadye.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF THE WATER OF THE CAUSAL OCEAN —

VERSE 51

বৈকুণ্ঠ-বাহিরে সেই জ্যোতির্ময় ধাম ।
তাহার বাহিরে ‘কারণার্ণব’ নাম ॥ ৫১ ॥

vaikuṇṭha-bāhire sei jyotir-maya dhāma
tāhāra bāhire ‘kāraṇārṇava’ nāma

THE CAUSAL OCEAN IS LOCATED AT THE BORDER OF THE
PARAVYOMA —

VERSE 52

বৈকুণ্ঠ বেড়িয়া এক আছে জলনিধি ।
অনন্ত, অপার—তার নাহিক অবধি ॥ ৫২ ॥

vaikuṇṭha beḍiyā eka āche jala-nidhi
ananta, apāra — tāra nāhika avadhi

Translation: Outside Vaikuṇṭha is the effulgent *brahma-dhāma* and outside that effulgence lies the Kāraṇārṇava (Causal

Ocean). Surrounding Vaikuṇṭha, there is an infinite and unfathomable water body, whose expansion is unlimited.

Anubhāṣya: ‘*Jalanidhi*’ – ‘Virajā’ or ‘Kāraṇajala’ (Causal Ocean) (please refer to *Madhya-līlā* 15/175-176, *Madhya-līlā* 20/268-269, and *Madhya-līlā* 21/52).

THE MAHĀBHŪTAS, ETC., PRESENT IN THE VAIKUṆṬHA ARE BEYOND MĀYĀ —

VERSE 53

বৈকুণ্ঠের পৃথিব্যাদি সকল চিন্ময় ।
মায়িক ভূতের তথি জন্ম নাহি হয় ॥ ৫৩ ॥

*vaikuṇṭhera pṛthivy-ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya*

Translation: Earth, water, fire, air, ether, etc., of Vaikuṇṭha are completely transcendental since they emanate from the *śuddha-sattva*. There is absolutely no trace of the material elements in them.

Anubhāṣya: ‘*Māyika bhūta*’ – The five gross elements like earth.

THE TRANSCENDENCE OF THE WATER OF THE CAUSAL OCEAN —

VERSE 54

চিন্ময়-জল সেই পরম-‘কারণ’ ।
যার এক কণা গঙ্গা পতিতপাবন ॥ ৫৪ ॥

*cinmaya-jala sei parama – ‘kāraṇa’
yāra eka kaṇa gaṅgā patita-pāvana*

Translation: The Causal Ocean is the original cause of this material world, and its water is completely transcendental. The Ganges, who purifies the fallen souls, is but a drop of it.

Anubhāṣya: ‘*Kāraṇa*’ – Even though it has designation connected to *māyā*,

it is completely devoid of the mix of the material modes of passion and ignorance; it is pure *sattva*. (Please refer to *Ādi-līlā* 2/53).

ONE PORTION OF SAṆKARṢAṆA WHO RESIDES IN PARAVYOMA IS KĀRAṆODAŚĀYĪ —

VERSE 55

সেই ত’ কারণার্ণবে সেই সঙ্কর্ষণ ।
আপনার এক অংশ করেন শয়ন ॥ ৫৫ ॥

*sei ta’ kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka aṁśa kareṇa śayana*

Translation: One portion of Saṅkarṣaṇa, Kāraṇodaśāyī Viṣṇu, lies in that Causal Ocean.

HE ALONE IS THE ORIGINAL PURUṢA INCARNATION AND THE ONE CASTING A GLANCE AT MĀYĀ —

VERSE 56

মহৎস্রষ্টা পুরুষ, তিঁহো জগৎ-কারণ ।
আদ্য-অবতার করে মায়ার দরশন ॥ ৫৬ ॥

*mahat-sraṣṭā puruṣa, tiṅho jagat-kāraṇa
ādyā-avatāra kare māyāra daraṣaṇa*

THE CAUSAL OCEAN IS BEYOND MĀYĀ’S REACH —

VERSE 57

মায়াক্রান্তি রহে কারণাক্ষির বাহিরে ।
কারণ-সমুদ্র মায়ী পরশিতে নারে ॥ ৫৭ ॥

*māyā-śakti rahe kāraṇābdhira bāhire
kāraṇa-samudra māyā paraśite nāre*

Translation: The original incarnation, the creator of *mahat-tattva* (total material energy), and the cause of the material world, Kāraṇodaśāyī Viṣṇu, casts a glance at *māyā*. The *māyā* potency resides beyond the periphery of the Causal Ocean; being transcendental, *māyā* cannot touch it.

MĀYĀ'S EXISTENCE IN TWO FORMS – PRADHĀNA AND PRAKṚTI —

VERSE 58

সেই ত' মায়ার দুইবিধ অবস্থিতি ।
জগতের উপাদান 'প্রধান', প্রকৃতি ॥ ৫৮ ॥

*sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', 'prakṛti'*

Translation: The external potency, *māyā*, exists in two forms. One, in the form of the *upādāna* (ingredient aspect), is '*pradhāna*' or '*prakṛti*'.

Anubhāṣya: Please refer to 20/271 of *Madhya-līlā* for '*pradhāna*' and '*prakṛti*'.

In this context, the following is stated by Śrīlā Jīva Gosvāmī in verse 49 of his *Paramātmā-sandarbhā* —

There are two portions of *māyā*, the external potency of Bhagavān — '*guṇarūpā māyā*' as *nimittāṁśa* (the causal aspect) and '*dravyarūpa pradhāna*' as *upādānāṁśa* (the ingredient aspect). The difference between these two portions is described in four verses of *Śrīmad Bhāgavatam* (11/24/1-4). Also, in the verse 10/63/26, details of their classification on the basis of their nature can be found — “O Bhagavān! 'Time' (the one that agitates), '*karma*' (the cause), '*daiva*' (the providence), and *saṁskāra* (nature). The conditioned soul is attached to these four parts of causal aspects. The ingredient aspects of *māyā* are — the subtle material ingredients called '*dravya*', '*prakṛti* — the '*kshetra*' (field of activity), '*prāṇa*' — the vital force, *ātmā* — false ego acting as soul, and 'eleven senses, earth, fire, water, air, and ether' — these sixteen transformations collectively constitute a '*deha*' (body). *Karmas* as seeds are generated from the body and the seed of *karmas* germinates the body; thus, this endless cycle is called '*māyā*'. O Prabhu! You are far away from *māyā*, I take shelter of You.”

Although the *jīva* is primarily related to the causal portion of *māyā*, he, being connected to both portions, also follows the ingredient portion of *māyā*. The causal portion of the '*māyā*' potency has three aspects: 'knowledge', 'desire', and 'activity'. The description of the ingredient aspect '*pradhāna*' — 'where the three modes of material nature — goodness, passion, and ignorance — are in a dormant stage known as '*avyakta*'. The reason behind addressing it as '*avyakta*' (unmanifested) is this — it is without varieties, that is, since all three modes are in a dormant state, their specialty remains unmanifested. Hence, '*pradhāna*' is known as '*avyākṛta*' (undeveloped).

The reason for addressing it as '*pradhāna*' is that it is superior because it is the source of the varieties manifested through *mahat-tattva*, etc., as *māyā*'s effect.

MĀYĀ WITH MATERIAL MODES IS NEVER THE PRIME CAUSE BEHIND THE MATERIAL WORLD —

VERSE 59

জগৎকারণ নহে, প্রকৃতি জড়রূপা ।
শক্তি সঞ্চারিয়া তরে কৃষ্ণ করে কৃপা ॥ ৫৯ ॥

*jagat-kāraṇa nahe, prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā*

BHAGAVĀN'S GLANCE ON PRAKṚTI MAKES IT THE SECONDARY CAUSE OF THE MATERIAL WORLD —

VERSE 60

কৃষ্ণশক্ত্যে প্রকৃতি হয় গৌণ-কারণ ।
অগ্নিশক্ত্যে লৌহ যৈছে করয়ে জারণ ॥ ৬০ ॥

*kṛṣṇa-śaktye prakṛti haya gaūṇa-kāraṇa
agni-śaktye lauha yaiche karaye jaraṇa*

BHAGAVĀN ALONE IS THE ORIGINAL CAUSE OF THE MATERIAL WORLD —

VERSE 61

অতএব কৃষ্ণ মূল জগৎকারণ ।
প্রকৃতি—কারণ, যৈছে অজা-গলন্তন ॥ ৬১ ॥

ataeva kṛṣṇa mūla jagat-kāraṇa
prakṛti — kāraṇa, yaiche ajā-gala-stana

Translation: *Prakṛti* is not the cause of the material world, because it is inert. Śrī Kṛṣṇa alone, out of mercy, transmits His potency in it. Just as a piece of iron on attaining the burning potency from fire can burn, similarly, *prakṛti* is the secondary cause behind the creation of the material world through Śrī Kṛṣṇa's potency. Thus, Śrī Kṛṣṇa alone is the original cause behind the material world. *Prakṛti* appears to be a cause behind the creation of the material world; just like the nipples on the neck of a goat [the nipples that cannot give milk].

Anubhāṣya: Please refer to 20/259-261 of *Madhya-līlā*. The external potency *māyā*, as the ingredient portion of the material world, is well known as '*pradhāna*' and '*prakṛti*', and as the instrumental portion of the material world is known as '*māyā*'. The inert *prakṛti* is not the cause behind the creation of the material world, because Śrī Kṛṣṇa in His expansion as *Kāraṇodakaśāyī* Mahā-Viṣṇu by providing the *upādāna* or *dravya-śakti* (energy for the creation of the ingredients) in *prakṛti* makes it potent. For instance: just as in iron there is not any potency to burn or give heat, however, when it remains in the fire for some time, it attains fire's potency to burn and give heat. Similarly, the inert *prakṛti* too is not independent in manifesting as material ingredients. It is only on the transmission of the energy through the glance of [fire-like] *Kāraṇodakaśāyī* Viṣṇu that the [iron-like] *prakṛti* becomes potent like the *upādāna*. Hence, it would be a misconception to consider *prakṛti*, introduced as *upādāna*, the *upādāna* cause.

Śrī Kapiladeva in *Śrīmad Bhāgavatam* 3/28/40 has also stated –

“yatholmukād visphulingād
 dhūmād vāpi sva-sambhavāt
 apy ātmatvenābhimatād
 yathāgniḥ prthag ulmukāt”

“Even though smoke, burning firewood, and sparks seem to be one with the fire flames, all three are different from the fire. Similarly, '*pradhāna*', analogous to burning firewood; gross and subtle body, analogous to smoke; and the *jīva*, analogous to sparks, all of them reveal their separate identities by receiving the potency from the fire-like original cause of all the ingredients, Bhagavān; hence Bhagavān alone is the cause of all the ingredients.” '*Pradhāna*' is accepted as *upādāna* of the material world only because of the ingredients that are made available by Śrī Bhagavān's potency in that *pradhāna*. '*Pradhāna*' as the source of ingredients cannot be independent of Śrī Bhagavān. The statement of the Sāṅkhya followers alleging that the *prakṛti* is the source of the ingredients instead of the real cause Śrī Kṛṣṇa is but a futile exercise; like trying to obtain milk from the nipple-like lumps of flesh on the neck of a goat.

ŚRĪ NĀRĀYAṆA ALONE IS THE INSTRUMENTAL CAUSE —

VERSE 62

মায়া-অংশে কহি তারে নিমিত্ত-কারণ ।
 সেহ নহে, যাতে কর্তা-হেতু—নারায়ণ ॥ ৬২ ॥

māyā-amśe kahi tāre nimitta-kāraṇa
se-i nahe, yāte kartā-hetu — nārāyaṇa

THE ORIGINAL CONDUCTOR IS THE SUPREME CONSCIOUS
 BHAGAVĀN —

VERSE 63

ঘটের নিমিত্ত-হেতু যৈছে কুম্ভকার ।
 তৈছে জগতের কর্তা—পুরুষাবতার ॥ ৬৩ ॥

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā — puruṣāvatāra

THE CREATION OF THE MATERIAL WORLD BY ŚRĪ KṚṢṆA
THROUGH MĀYĀ —

VERSE 64

কৃষ্ণ—কর্তা, মায়া তাঁর করেন সহায় ।
ঘটের কারণ—চক্র-দণ্ডাদি উপায় ॥ ৬৪ ॥

*kṛṣṇa — kartā, māyā tānra kareṇa sahāya
ghaṭera kāraṇa — cakra-daṇḍādi upāya*

Translation: The *māyā* portion which is known as the instrumental cause, is also not correct; Śrī Nārāyaṇa is the real instrumental cause. Just as the potter is the instrumental cause behind the making of the pottery, similarly, the first *puruṣa* incarnation is the instrumental cause behind the creation of the material world. Śrī Kṛṣṇa alone is the creator of this world. *Māyā* is just a facilitator in this task, just as the accessories, the wheel, stick, etc., are used to make the pot.

Amṛta-pravāha Bhāṣya: [verses 51-64] — Outside Paravyoma, there exists an effulgent '*brahma-dhāma*', and beyond this abode lies the Causal Ocean. The transcendental world is causeless; *māyā* has a cause behind it. The place between these two [material and transcendental worlds] is known as the 'Causal Ocean', which is a transcendental water body; for in these waters lies Śrī Mahā-Viṣṇu, whose glance aimed at *māyā*, situated beyond this ocean, agitates it and as a result, creates the world. *Māyā* has no function related to the *sva-rūpas* of Śrī Kṛṣṇa and the Lord of the Paravyoma Nārāyaṇa, who are in no way directly related to the world's creation, etc.

Mahā-Viṣṇu while lying in the Causal Ocean, by one portion of a glance from a great distance, creates the *mahat-tattva*. He is the original *puruṣa* incarnation. *Māyā* resides beyond the Causal Ocean;

Bhagavān casts a glance at it. *Māyā* cannot touch the Causal Ocean. The glance of Bhagavān on entering *māyā* makes it functional. The *māyā* potency exists in two forms — '*pradhāna*' as the ingredient portion and '*māyā*' as the causal portion for the creation of the world. The fact is that *prakṛti* is inert. Just as the fire empowers the iron, with its potency to burn, when the iron is placed in it, similarly, the glance potency of Bhagavān when transmitted to *prakṛti*, makes it potent to become the 'secondary cause' of the creation of the material world. Therefore, Śrī Kṛṣṇa alone is the root cause of the material world. *Prakṛti*'s position as the ingredient cause is like the nipples on the neck of a goat. The *māyā* portion, that is, its portion of the three *guṇas*, is known as the instrumental cause. Here also, it is Śrī Nārāyaṇa who is the actual instrumental cause. In the making of a clay pot, the wheel, the stick, etc., and the potter are all instrumental causes. Nārāyaṇa, like the potter, is the primary instrumental cause, and *māyā*, like the wheel, stick, etc., is the secondary instrumental cause. Hence, just as a clay pot cannot be created without the presence of the potter, similarly, the creation of the material world is impossible without Nārāyaṇa. The instrumental cause, known as *māyā*'s portion of the three *guṇas*, which is like the wheel and stick, assists Nārāyaṇa, who is the primary instrumental cause.

KĀRAṆODAKAŚĀYĪ'S CASTING OF HIS GLANCE ON MĀYĀ
AND THE PROCESS OF THE MANIFESTATION OF THE JĪVAS —

VERSE 65

দূর হৈতে পুরুষ করে মায়াতে অবধান ।
জীবরূপ বীৰ্য্য তাতে করেন আধান ॥ ৬৫ ॥

*dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte kareṇa ādhāna*

DUE TO TOUCHING MĀYĀ THROUGH HIS BODILY REFLECTION, NĀRĀYAṆA IS THE INGREDIENT CAUSE –

VERSE 66

এক অঙ্গাভাসে করে মায়াতে মিলন ।
মায়া হৈতে জন্মে তবে ব্রহ্মাণ্ডের গণ ॥ ৬৬ ॥

*eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa*

Translation: From a distance, the *puruṣa* (*Kāraṇodakaśāyī Viṣṇu*) casts a glance at *māyā* and impregnates her with the seed of life in the form of *jīvas*. That *puruṣa*'s bodily reflection when mixed with *māyā* results in the manifestation of the infinite universes.

Anubhāsyā: According to the Vedic scriptures, when the *vastu* (Absolute Truth) exerts His specific energies, the cosmic world manifests, which is visible to the eyes of the conditioned souls. However, according to the atheistic opinion, this manifested world is the creation of *prakṛti*. The Absolute Truth exhibits His potency in three ways – *cit* (transcendental), *acit* (material), and *cit-acit-miśra* (marginal). Those who do not follow a disciplic line of succession believe that the material world is created by the inert *prakṛti*, but this opinion is not approved by the Vedic conclusions. The Absolute Truth is non-different from His transcendental potency. Only when the *cit* potency is transmitted to *acit* potency, for the time being, temporary material manifestations thus appear active. Bhagavān's mix of *cit* and *acit* marginal potency, namely *jīva-śakti*, even on eternally being under *cit* potency, has the capacity from time immemorial to wander in the manifest material world, which is the transformation of the *acit* potency.

Due to the misuse of independence of the spiritual platform, the *jīva* separates from the *cit-śakti* and falls into the conditioned state. In fact, it is only on realizing his *svarūpa* that the *jīva* realises that a service attitude towards Śrī Bhagavān is fundamental for attaining his eternal highest auspiciousness. Till the time the *jīva* is averse to this service attitude, he, even though a portion of '*tatasthā-śakti*', considers himself to be '*śaktimān*' (the possessor of the potency) and indulges in sense enjoyment. In order to become the Lord of the material world, he, through his senses, performs actions contrary to his spiritual potency. It is through Śrī Kṛṣṇa's internal potency that the energy is infused into the heterogeneous *acit-śakti*. For example – fire and its potency to burn when infused in iron, which is not fire, manifests the iron as fiery. In actuality, the *acit* potency draws its power to function from Śrī Kṛṣṇa's *cit* potency. The conditioned soul, being under the influence of the *acit* potency, considers the material world to have emanated from *prakṛti*. However, the liberated *jīva* that has realized transcendence is able to understand that it is the *cit-śakti* of *śaktimān* (Śrī Bhagavān) that transmits a portion of its energy into the *acit* potency which enables the latter to function. '*Prakṛti*,' the root cause of *acit-śakti*, in various ways invites inauspiciousness, confinement, and aversion [towards Śrī Kṛṣṇa] for the *jīva*. In the conditioned state, the *jīva*, following the path of mental speculation, even on seeing the milk-providing nipples of a she-goat, still tries to obtain the milk from the nipple-like structure present on its neck, his efforts will prove futile; similarly, to call *prakṛti*, which is essentially inert, the cause of the material world is nothing but foolishness.

Śrī Bhagavān's *acit* potency, 'māyā' as 'nimitta' and 'upādāna' appears in front of the *jīvas*, averse to Śrī Hari, and causes them to become averse to the acceptance of the real *vastu* (Absolute Truth). The *jīva*, only on realization of his *svarūpa*, is able to understand the two types of endeavors of the *acit-śakti*, the 'āvaraṇī' (one that covers his natural relationship with Śrī Kṛṣṇa) and 'vikṣepātmikā' (one that imbibes the knowledge contrary to his natural relationship with Śrī Kṛṣṇa). Just as there are two causes behind the creation of a pot, the first being the potter, who is the *nimitta* (instrumental) cause, and the second the clay (ingredient) and wheel, stick, etc., (facilitators), similarly, on contemplating the real truth, the *śaktimān-tattva* is specified as the controller of the manifest world and all its ingredients. From the point of view of the different potencies, *māyā* with three *guṇas* controls the ingredients portion, the gross elements, through the modes of material nature. And the *jīva*, a portion of the marginal potency, by becoming averse to Śrī Hari, accepts the position of being the enjoyer in this manifested world. This illusion is the result of being averse to Śrī Kṛṣṇa. Under the control of material energy, the conditioned soul is engaged in sense gratification, whereas when that *jīva* attains the mercy of the *cit* potency, he realizes his eternal relationship with Śrī Bhagavān by engaging himself in His service. Śrī Kṛṣṇa alone is the cause of the eternal transcendental world; also, He is the hidden cause of this material world, and further, He is the root cause and controller of the *jīva*, who is a portion of the marginal potency.

The conditioning of the *jīva* is the function of the external potency of Śrī Bhagavān and the realization of his true *svarūpa* is the function of the internal potency. With the

help of the *cit* potency, we can understand that the power of complete independence to act according to His will and being the original cause of everything, is established in Śrī Kṛṣṇa. He is the Absolute Whole and His small fragments are known as 'jīvas'. That *bhagavat-vastu*, even on expanding, does not manifest any deficiency; it remains perfect and complete. However, the eternally small fragments, the *jīvas*, can never be equal to the Supreme Whole, Śrī Bhagavān, that is, they remain different eternally. From the point of view of the pervading and localized, *brahma* and the *jīva* are qualitatively one, but Īśvara is the Lord of *māyā* and the *jīva* is capable of being controlled by *māyā*. When the one who is controlled by *māyā* takes shelter of the controller of *māyā*, he no longer remains in the captivity of *māyā*.

Please refer to *Madhya-līlā-20/271-273* and *Śrīmad Bhāgavatam* verses 3/5/26 and 3/26/18.

THE RESULT OF KĀRAṆODĀŚĀYĪ'S GLANCE —

VERSE 67

অগণ্য, অনন্ত যত অণু-সন্নিবেশ ।
ততরূপে পুরুষ করে সবাতো প্রবেশ ॥ ৬৭ ॥

aganya, ananta yata aṇḍa-sanniveśa
tata-rūpe puruṣa kare sabāte praveśa

Translation: Thus, that *puruṣa* expands Himself in as many forms as the innumerable and infinite universes that are created, and then enters into each universe in separate forms.

Amṛta-pravāha Bhāṣya: The Kāraṇodāśāyī *puruṣa* casts a glance at *māyā* from afar. That glance, being transcendental, acts in two ways. Firstly, it makes the innumerable *jīvas*, who are like atomic particles of the ray of His glance, enter in *māyā*, and secondly, He through His bodily

reflection unites with *māyā* and creates innumerable and infinite universes. He enters each universe through His expansions in separate forms. 'Āṅgābhāsa' means the representation or appearance of unification and not real unification.

CREATION OF THE UNIVERSES WITH HIS EXHALATION AND
ANNIHILATION WITH THE INHALATION —

VERSES 68-69

পুরুষ-নাশাতে যবে বাহিরায় শ্বাস ।
নিশ্বাস সহিতে হয় ব্রহ্মাণ্ড-প্রকাশ ॥ ৬৮ ॥
পুনরপি শ্বাস যবে প্রবেশে অন্তরে ।
শ্বাস-সহ ব্রহ্মাণ্ড পৈশে পুরুষ-শরীরে ॥ ৬৯ ॥

*puruṣa-nāsāte yabe bāhirāya śvāsa
niśvāsa sahite haya brahmāṇḍa-prakāśa
punarapi śvāsa yabe praveśe antare
śvāsa-saha brahmāṇḍa paīse puruṣa-śarīre*

Translation: When the original *puruṣa* exhales through His nose, along with the breath all the universes manifest. Again, when He inhales, along with His breath all the universes enter His body.

THE INNUMERABLE UNIVERSES IN HIS SKIN PORES —

VERSE 70

গবাক্ষের রন্ধ্রে যেন ত্রসরেণু চলে ।
পুরুষের লোমকূপে ব্রহ্মাণ্ডের জালে ॥ ৭০ ॥
*gavākṣera randhre yena trasareṇu cale
puruṣera loma-kūpe brahmāṇḍera jāle*

Translation: Just as dust particles continuously move in and out of the openings of a window, similarly the universes keep on going in and coming out of the pores of the skin of that *puruṣa*.

Amṛta-pravāha Bhāṣya: Three atoms make one *trasareṇu*.

Anubhāṣya: Please refer to 20/277-280 of *Madhya-lilā*.

BRAHMA-SAMHITĀ-5/48 —

VERSE 71

যসৈকনিশ্বাসিত-কালমথাবলম্ব্য
জীবন্তি লোমবিলজা জগদণ্ডানাথাঃ ।
বিষ্ণুর্মহান্ স ইহ যস্য কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭১ ॥

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi*

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

Amṛta-pravāha Bhāṣya: The lords of the universe, that is, Brahmā-Viṣṇu-Maheśa, take birth from the skin pores of Mahā-Viṣṇu, and their life span is equal to one exhalation of Mahā-Viṣṇu. I worship that primeval *puruṣa*, Govinda, whose portion of the portion (*kalā*) is Mahā-Viṣṇu.

Anubhāṣya:

*atha yasya loma-vila-jāḥ (loma-kūpāt jātāḥ)
jagad-aṇḍa-nāthāḥ (brahmāṇḍa-patayaḥ
samaṣṭi-viṣṇvādayaḥ) eka-niśvasita-kālam
(niśvāsaika-parimita-kālama) avalambya
(āśritya) iha jīvanti (āvirbhūtāḥ bhavanti) saḥ
mahān viṣṇuḥ yasya (govindasya) kalā-viśeṣaḥ,
tam-ādi-puruṣam govindam aham bhajāmi.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/14/11) —

VERSE 72

ক্লাহং তমো-মহদহং-খ-চরাগ্নিবাহু-
সংবেষ্টিতাণ্ডঘট-সম্ভবিত্তিকায়ঃ ।
ক্লেদুগ্নিধাহবিগণিতাণ্ডপরাণ্ডচর্যা-
বাতাধ্বরোমবিবরস্য চ তে মহিত্বম্ ॥ ৭২ ॥

kvāhaṁ tamo-mahad-aham-
kha-carāgni-vār-bhū-
samveṣṭitāṇḍa-ghaṭa-sapta-
vitasti-kāyah
kvedṛg-vidhā 'vigaṇitāṇḍa-
parānu-caryā-
vātādhva-roma-vivarasya
ca te mahitvam

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

Amṛta-pravāha Bhāṣya: What am I? I am the size of seven spans of my hand and my body is composed of *prakṛti*, *mahat-tattva*, false ego, and the five gross elements. And on the other hand, what are You? All the universes wander like atoms in Your skin pores. How exalted are Your glories? That is, my form in which I am known as the creator of the universe is nothing when compared to Your glories.

Anubhāṣya: This verse is one of the prayers of Brahmā, which he offered after stealing the cows and cowherd boys, to atone for his offense –

tamo-mahad-aham-kha-carāgni-vār-bhū-
samveṣṭit-āṇḍa-ghaṭa-sapta-vitasti kāyah
(tamaḥ avyaktaṁ, mahattattvam ahaṅkāraḥ,
kham ākāśam, carāḥ vāyuh, agnis-tejaḥ
vārjalam, bhūḥ pṛthivī, etaiḥ pradhānādi-
kṣīyantaiḥ samveṣṭitāḥ yaḥ aṇḍa-ghaṭaḥ
brahmāṇḍa-rūpaḥ ghaṭaḥ dehaḥ sa eva tasmin
nija-mānena sapta-vitasti-kāyah yasya saḥ)
aham kva, īdṛg vidhā-vigaṇitāṇḍa-parānu-
caryā-vātādhava-roma-vivarasya (īdṛg-vidhāni
yāni agaṇitāni aṇḍāni tāni eva paramāṇavaḥ
teṣāṁ caryā pari-bhramaṇaṁ tad-arthaṁ vātā-
dhavanāḥ gavākṣāḥ iva roma-vivarāṇi yasya
tasya) te (tava) mahitvam ca kva?

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE CONNECTION BETWEEN MŪLA-SĀṅKARṢAṆA, MAHĀ-SĀṅKARṢAṆA, AND THE THREE PURUṢA INCARNATIONS —

VERSES 73-75

অংশের অংশ যেই, ‘কলা’ তার নাম ।
গোবিন্দের প্রতিমূর্তি ত্রীবলরাম ॥ ৭৩ ॥
তার এক স্বরূপ—ত্ৰীমহাসঙ্কর্ষণ ।
তার অংশ ‘পুরুষ’ হয় কলাতে গণন ॥ ৭৪ ॥
যাঁহাকে ত’ কলা কহি, তিঁহো মহাবিশু ।
মহাপুরুষাবতারী তেঁহো সর্বজিষু ॥ ৭৫ ॥

*aṁśera aṁśa yei, ‘kalā’ tāra nāma
govindera pratimūrti śrī-balarāma*

*tānra eka svarūpa — śrī-mahā-saṅkarṣaṇa
tānra aṁśa ‘puruṣa’ haya kalāte gaṇana*

*yānhāke ta’ kalā kahi, tinho mahā-viṣṇu
mahā-puruṣāvatārī teṅho sarva-jīṣṇu*

Translation: The portion of the portion is known as *kalā*. Śrī Balarāma is like the second body of Śrī Kṛṣṇa and is non-different from Him. One of Śrī Balarāma’s *sva-rūpas* is Mahā-Saṅkarṣaṇa. The *puruṣa* incarnation is the portion of Mahā-Saṅkarṣaṇa and comes in the category of the *kalā*. Further, one who is addressed as *kalā* is Kāraṇābdhīśāyī Mahā-Viṣṇu; and He is the source of all the other *puruṣa* incarnations and is all-pervading.

Anubhāṣya: ‘*Pratimūrti*’ – second body (Please refer to *Ādi-līlā* 5/4-5; *Madhya-līlā* 20/174). The words ‘Mahā-Viṣṇu’ and ‘Mahā-puruṣāvatārī’ should be understood to be referring to the Kāraṇābdhīśāyī.

VERSE 76

গর্ভোদ-স্কীরোদ-শায়ী দোঁহে ‘পুরুষ’ নাম ।
সেই দুই, যাঁর অংশ,—বিষু, বিশ্বধাম ॥ ৭৬ ॥

*garbhoda-kṣīroda-śāyī donhe ‘puruṣa’ nāma
sei dui, yānra aṁśa, — viṣṇu, viśva-dhāma*

Translation: Mahā-Viṣṇu is the shelter of all the universes. The two *puruṣa* incarnations, Garbhodaśāyī and Kṣīrodakaśāyī, are His portions.

Amṛta-pravāha Bhāṣya: Śrī Balarāma, the *vilāsa* form of Śrī Kṛṣṇa, is Mūla-Saṅkarṣaṇa. His portion is Saṅkarṣaṇa residing in the Paravyoma. His portion is Kāraṇābdhiśāyī Mahā-Viṣṇu, who is the portion of the portion of Śrī Balarāma, and is therefore known as *kalā*. Garbhodaśāyī and Kṣīrodakaśāyī, both these *puruṣas* are portions of Mahā-Viṣṇu.

Anubhāṣya: Translation of *śloka* 6/8/59 of Viṣṇu Purāṇa quoted in the *Laghu-bhāgavatāmṛta* (section 2) detailing incarnations – “I offer my obeisances unto Puruṣottama Śrī Kṛṣṇa, who does not undergo six types of transformations; whose *aṁśa* (portion) Mahā-Viṣṇu engages Himself with the material modes by casting a glance at the *prakṛti* and *mahat-tattva*, etc., for cosmic creation; who expands Himself in various transcendental forms which are non-different from His *svarūpa*; who is the maintainer of all the living beings; who is pure, not in any way associated with *māyā*, however when He descends in this material world, He appears to be impure (engaged with *māyā*), although He is always transcendental.”

The *kārikā* of Śrīla Rūpa Gosvāmī on this verse—

“*paramēś-āṁśa-rūpo yaḥ pradhāna-guṇa-bhāgiva tad-īkṣādi-kṛtir-nānāvatāraḥ puruṣaḥ smṛtaḥ*”

The *aṁśa* of Parameśvara, who appears to be engaged with the *guṇas* of *pradhāna*, who casts His glance at the *prakṛti* and the *mahat-tattva*, etc., who manifests various incarnations, He has been addressed as the ‘*puruṣa*’ in the scriptures.

THE SĀTVATA-TANTRA STATEMENT IN THE PŪRVA-KHAṆḌA (2/9) OF THE LAGHU-BHĀGAVATĀMṚTA —

VERSE 77

বিষেগন্ত ত্রীণি রূপাণি পুরুষাখ্যান্যথো বিদুঃ ।
একন্ত মহতঃ স্রষ্ট্ব দ্বিতীয়ং ত্বগুসংস্থিতম্ ।
তৃতীয়ং সর্বভূতস্থং তানি জ্ঞাত্বা বিমুচ্যতে ॥ ৭৭ ॥

*viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭr
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-stham
tāni jñātvā vimucyate*

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

Amṛta-pravāha Bhāṣya: Viṣṇu has three forms in the eternal abode. The first — Kāraṇābdhiśāyī Mahā-Viṣṇu, the creator of the total material energy (*mahat-tattva*); the second — Garbhodaśāyī, who is situated in each universe; and the third — Kṣīrodakaśāyī, who resides in the hearts of all beings as the indwelling Supersoul and controller. The *jīva* on understanding the real truth about these three becomes liberated from the bondage of *māyā*.

Anubhāṣya:

*viṣṇostu puruṣākhyāni trīṇi rūpāṇi viduḥ,
atha teṣu ekam (ādyam) tu mahataḥ (mahat-
tattvasya) sraṣṭr (prakṛty-antaryāmi), dvitīyam
tu aṇḍa-saṁsthitam (brahmāṇḍ-antaryāmi),
tṛtīyam sarva-bhūtastham (jīvāntaryāmi), tāni
rūpāṇi jñātvā vimucyate (māyā-bandhanāt
vijño mukto bhavati).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

KĀRAṆĀBDHIŚĀYĪ VIṢṆU IS THE SOURCE OF ALL THE INCARNATIONS LIKE MATSYA —

VERSE 78

যদ্যপি কহিয়ে তাঁরে কৃষ্ণের ‘কলা’ করি ।
মৎস্য-কূর্মাদ্যবতারের তিহো অবতরি ॥ ৭৮ ॥

*yadyapi kahiye tāṁre kṛṣṇera ‘kalā’ kari
matsya-kūrmādy-avatāra tihō avatāri*

Translation: Although Kāraṇābdhiśāyī Viṣṇu is called as ‘kalā’ of Śrī Kṛṣṇa, He is the source of the incarnations like Matsya and Kūrma.

ŚRĪMAD BHĀGAVATAM (1/3/28) —

VERSE 79

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্ত ভগবান্ স্বয়ম্ ।
ইন্দ্রারিব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ ৭৯ ॥

*ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛdayanti yuge yuge*

Translation: Rāma-Nṛsinha and others are the *aṁśa* and *kalā* (*aṁśa* of the *aṁśa*) of the *puruṣa-avatāras*, but Śrī Kṛṣṇa is Svayam Bhagavān. The incarnations appear in every *yuga* to protect the people from the atrocities of demons.

Amṛta-pravāha Bhāṣya: Please refer to Verse 2/67 of Ādi-līlā.

THE FUNCTIONS OF THE THREE PURUṢA INCARNATIONS —

VERSE 80

সেই পুরুষ সৃষ্টি-স্থিতি-প্রলয়ের কর্তা ।
নানা অবতার করে, জগতের ভর্তা ॥ ৮০ ॥

*sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā*

Translation: These *puruṣas* are creators, maintainers, and annihilators of the

material world. They descend in various incarnations, for They are the maintainers of the world.

Amṛta-pravāha Bhāṣya: That *puruṣa* incarnation Kṣīrodaśāyī Viṣṇu is the maintainer of the material world.

Anubhāṣya: Śrīmad Bhāgavatam (1/3/5) —

*“etan nānāvatārāṇāṁ nidhānaṁ bijam avyayam
yasyāṁśaṁśena sṛjyante deva-tiryak-narādayaḥ”*

“He as Kāraṇābdhiśāyī is responsible for the creation, maintenance, and annihilation, as Garbhodaśāyī, He is the source of various incarnations, and as Kṣīrodakaśāyī, He is the maintainer of the world.”

THE INCARNATIONS ARE BUT THE PORTIONS —

VERSE 81

সৃষ্টাদি-নিমিত্তে যেই অংশের অবধান ।
সেই ত’ অংশেরে কহি ‘অবতার’ নাম ॥ ৮১ ॥

*sṛṣṭy-ādi-nimitte yei aṁśera avadhāna
sei ta’ aṁśere kahi ‘avatāra’ nāma*

Translation: The portions of Śrī Kṛṣṇa, who manifest for the creation, maintenance, and annihilation, are known as ‘*avatāras*’ (incarnations).

Anubhāṣya: Verses 2-3 of the context relating to the symptoms of the incarnations, in *Laghu-bhāgavatāmṛta* —

*“pūrvoktā viśva-kāryārtham-apūrvā iva cet svayam
dvārāntareṇa vāviḥ-syūravatārās-tadā smṛtāḥ
tacca dvārāṇi tadekātmā-rūpas-tad-bhakta eva ca
śeṣa-śāyādiko yadvad vasudevādiko’pi ca”*

“Śrī Kṛṣṇa, addressed earlier as *svayam-rūpa*, manifests Himself or through someone [here referred to as doorway] for some specific purpose of the material world. Such manifestations are termed ‘*avatāras*’ (incarnations). These ‘doorways’ are of two

types – *tadekātma-rūpa* (like Śeṣaśāyī) and the devotees (like Vasudeva)."

In its commentary by Śrīla Baladeva Vidyābhūṣaṇa —

"When Śrī Bhagavān manifests in the material world either by Himself as *advāraka* (without making someone the medium) or through someone, then they are known as '*avatāras*' (incarnations). Those who descend from Vaikuṇṭha to the material world are called '*avatāras*'. Śrī Matsya, Śrī Hamsa, and others manifested as *advāraka*. *Sadvāraka-avatāras* are those who manifest in the material world through someone; for instance – Śrī Garbhodakaśāyī manifested from Kāraṇodāśāyī, who lies on Śeṣa. This is similar to Śrī Kṛṣṇacandra manifesting from Śrī Vasudeva and Śrī Rāmacandra from Śrī Daśaratha. The incarnations descend with different objectives – like the creation of the *mahat-tattva*, etc., by agitating *prakṛti*, increasing the happiness of the demigods by the subjugation of the demons, distributing bliss to the highly enthusiastic *bhakti* practitioners by giving His *darśana* to them, and propagating pure *bhakti*."

This material world, which is divided by time, place, etc., is a partial kingdom of Bhagavān and He sometimes descends into this world to execute a specific function. Whatever actions of the *bhagavat-svarūpa* are witnessed, as the instrumental or ingredient cause, in the execution of that specific function, the cause behind that action is Mahā-Viṣṇu, the portion of Śrī Kṛṣṇa. This *aṁśa* (portion) alone is known as the *avatāra* (incarnation). Generally, from a macro perspective, through the logic of '*paṅgu-andha*' (lame and blind), the inert *prakṛti* is known as '*upādāna*' and the *jīva*, who is the enjoyer and under the influence of the three modes of material

nature, is called the '*nimitta*'. However, the *prakṛti* is neither the '*upādāna*' nor the '*nimitta*'— the Vaiṣṇavas have reached this understanding after analyzing it closely. Under the influence of the potency of His glance, *prakṛti* is famous as the '*upādāna*' (ingredient) cause of the material world and *māyā* as '*nimitta-karttī*' (instrumental creator); both these potencies have been provided by Bhagavān. The expansions of Śrī Bhagavān, who in order to create the material world or for the benevolence of the world, manifest a pastime in which *māyā* is endowed with potency. All these expansions are known as the '*aṁśa*' or '*avatāra*'. (In *Brahmā Samhitā* – on lighting many lamps from one lamp, all of them illuminate alike) – From this example, even though the expansions that have been compared to the different lamps are Viṣṇu *tattvas*, emanating from the real *vastu* because they control *māyā*, they in material terms are just known as '*aṁśa*' or '*avatāra*'. Please refer to Verses 20/263-264 of *Madhya-līlā*.

VERSE 82

আদ্যাবতার, মহাপুরুষ, ভগবান্ ।
সর্ব-অবতার-বীজ, সর্বাশ্রয়-ধাম ॥ ৮২ ॥

ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma

Translation: Kāraṇodāśāyī Viṣṇu is the first or the original incarnation of Bhagavān Śrī Kṛṣṇa. He is the origin of even Garbhodakaśāyī Viṣṇu, the seed of all incarnations. Thus, He is the shelter of all shelters.

Anubhāṣya: Please refer to verse (1/3/5) of *Śrīmad Bhāgavatam* for Garbhodāśāyī Viṣṇu who is the seed of all the incarnations.

KĀRAṆODAŚĀYĪ MAHĀ-VIṢṆU

ŚRĪMAD BHĀGAVATAM (2/6/42) —

VERSE 83

আদ্যোবতারঃ পুরুষঃ পরস্য
কালঃ স্বভাবঃ সদসন্মনশ্চ ।
দ্রব্যং বিকারো গুণ ইন্দ্রিয়াণি
বিরাট্ স্ৱরাট্ স্থানু চরিশু ভূমঃ ॥ ৮৩ ॥

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asaṁ manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu carīṣṇu bhūmnaḥ

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

Amṛta-pravāha Bhāṣya: Kāraṇabdhīśāyī *puruṣa* alone is the primary incarnation of Bhagavān. Time, nature, *prakṛti* as cause and effect, *mahat-tattva*, material elements, false ego, *guṇas* like *sattva*, all the senses, the universal form of the Lord, Hiranyagarbha, and moving and non-moving beings – all are His opulences.

The following verses are also seen in some editions:

ŚRĪMAD BHĀGAVATAM (2/6/43-45) —

“aḥaṁ bhavo yajña ime prajeśā
dakṣādayo ye bhavadādayaśca
svaloka-pālāḥ khaga-loka-pālā
nṛ-loka-pālās-tala-loka-pālāḥ

gandharva-vidyādhara-cāraṇeśa ye
yakṣarakṣoraga-nāgaṇāthāḥ
ye vā rṣiṇām-rṣabhāḥ pitṛṇām
daityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāc-bhūta-
kuṣmāṇḍa-yādo-mṛga-pakṣyadhīśāḥ

yat kiñca loke bhagavan-mahasvadojaḥ
sahasva-dvalavat kṣamāvat
śrīhī-vibhūty-ātmavad-adbhutārṇam
tattvaṁ param rūpavadasvarūpam”.

Anubhāṣya: Brahmā is describing the opulences of Bhagavān Śrī Kāraṇārṇavaśāyī, to Nārada —

parasya bhūmnaḥ (bhagavataḥ) puruṣaḥ
(kāraṇārṇava-śāyī) ādyah avatāraḥ, kālaḥ
(guṇa-kṣobhakah), svabhāvaḥ (tat-saṁskāraḥ),
sad-asat (kārya-kāraṇātmikā prakṛtiḥ) manah
(mahat-tattva), dravyaṁ (bhūta-sūkṣmāṇi
pañca-mahābhūtāni), vikāraḥ (ahaṁkāraḥ),
guṇaḥ (sattvādīḥ), indriyāṇi (ekādaśa), virāṭ
(samaṣṭi-śarīraṁ), svarāṭ (vairāja), sthāsnu
(sthāvaram), carīṣṇu (jaṅgamaṁ vyaṣṭi-śarīraṁ)
ca [sarvaṁ tad-vibhūti-rūpam].

Śloka Bhāvānuvāda: Please refer to *Amṛta-pravāha Bhāṣya*.

THE ORIGINAL PURUṢA INCARNATION, THE CREATOR OF THE MAHAT-TATTVA

ŚRĪMAD BHĀGAVATAM (1/3/1) —

VERSE 84

জগৃহে পৌরুষং রূপং ভগবান্মহাদিভিঃ ।
সমুতং ষোড়শকলমাদৌ লোকসিসৃক্ষয়া ॥ ৮৪ ॥

jagrhe pauruṣaṁ rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

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

Amṛta-pravāha Bhāṣya: Bhagavān, with the intention of creating the material world, took the form of ‘*puruṣa*’ with sixteen *kalās* (principal energies) accompanied by the *mahat-tattva*.

Anubhāṣya: Sūta Gosvāmī, in answer to the fifth question of Sage Śaunaka and others, is narrating the pastime of Bhagavān’s incarnation —

ādau (sarg-ārambhe) bhagavān (mahā-saṅkarṣaṇaḥ) loka-sisṛkṣayā (lokānām bhuvanānām sraṣṭum-icchayā) mahad-ādibhiḥ (mahad-ahāṅkāra-pañca-mahābhūt-aikādaśendriya-pañca-tanmātraiḥ) sambhūtaṁ (militaṁ) ṣoḍaśa-kalaṁ (tat-sṛṣṭy-upayogi-pūrṇa-śaktimat) pauruṣa rūpaṁ jagrhe (prakaṭayāmāsa).

ŚLOKA BHĀVĀNUVĀDA:

“Bhagavān Mahā-Saṅkarṣaṇa, with the intention of creating the material universes at the beginning of the creation, manifested a form with sixteen principal energies (omnipotent form capable of the creation), known as ‘puruṣa’, accompanied by the *mahat-tattva*, ego, five gross elements, eleven senses, and five objects of sense perception.”

THE DESCRIPTION OF THESE SIXTEEN PRINCIPAL ENERGIES IN THE CONTEXT OF THE ELABORATION OF ‘PURUṢA’ (VERSE 68) IN LAGHU-BHĀGAVATĀMṚTA —

“śrī-bhūḥ-kīrttir-ilā līlā kāntir-vidyeti saptakam vimalādyā navetyatā mukhyāḥ ṣoḍaśa śaktayah”

(1) śrī, (2) bhu, (3) līlā, (4) kānti, (5) kīrti, (6) tuṣṭi, (7) gīḥ, (8) puṣṭi, (9) satyā, (10) jñānājñānā, (11) jayā utkarṣiṇī, (12) vimalā, (13) yogamāyā, (14) prahavī, (15) īśānā, and (16) anugrahā — These sixteen energies are present in Vaikuṇṭha.

FROM ŚRĪ BALADEVA VIDYĀBHŪṢAṆA’S COMMENTARY ON THIS VERSE —

“vimalotkarṣiṇī jñānā kriyā yogā tathaiva ca prahavī satyā tathośanānugraheti nava smṛtāḥ”

(1) vimalā, (2) utkarṣiṇī, (3) jñānā, (4) kriyā, (5) yogā, (6) prahavī, (7) satyā, (8) īśānā, and (9) anugrahā — These nine energies have been mentioned in the scriptures.

BHAGAVAT SANDHARBHA (117) —

Śrī, puṣṭi, gīḥ, kānti, kīrti, tuṣṭi, ilā, ūrjā, vidyāvidyā, śakti, and māyā serve Bhagavān.

(From the word ‘ca’) one must understand the mention of the following energies — sandhinī, samvit, hlādinī, bhakti, mūrti, vimalā, jayā, yogā, prahavī, īśānā, anugrahā, and others. From the above-mentioned sixteen energies like ‘śrī’, one has to understand that all these are the functions of both the internal and external potencies. When ‘śrī’ is the function of the internal potency, it is the opulence in Vaikuṇṭha, and being a function of the external potency, it is the material opulence. *Ilā* is the *bhu* potency, its extension is the *līlā* potency also. Here, *sandhinī* alone is *satyā*, *jayā* is *utkarṣiṇī*, *yoga* is *yogamāyā*, and *samvit* alone is the *jñānājñānā* potency and *śuddha-sattva*. *Prahavī* is responsible for astonishing and infinite capability. *Īśānā* is the cause behind the potency of supremacy.

Please also refer to *tathya* and the purport authored by Śrī Madhvācārya under the Gaudīya-bhāṣya (commentary) on *Śrīmad Bhāgavatam*.

THE SHELTER AND SUPERSOUL OF ALL —

VERSE 85

যদ্যপি সৰ্ব্বাশ্রয় তিঁহো, তাঁহাতে সংসার ।
অন্তরাত্মা-রূপে তিঁহো জগৎ-আধার ॥ ৮৫ ॥

yadyapi sarvāśraya tiñho, tāñhāte saṁsāra antarātmā-rūpe tiñho jagat-ādhāra

VIṢṆU, DESPITE CONNECTING WITH MĀYĀ THROUGH HIS GLANCE, IS BEYOND MĀYĀ —

VERSE 86

প্রকৃতি-সহিতে তাঁর উভয় সম্বন্ধ ।
তথাপি প্রকৃতি-সহ নাহি স্পর্শগন্ধ ॥ ৮৬ ॥

prakṛti-sahite tāñra ubhaya sambandha tathāpi prakṛti-saha nāhi sparśa-gandha

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

Amṛta-pravāha Bhāṣya: Although He is the shelter of all, and all the universes rest in Him in the form of Supersoul, He is also the support of this material world. Despite having these two types of relationships with the *prakṛti*, He is beyond any kind of contact with it.

Anubhāṣya: Please refer to *Madhya-līlā* 20/282. Śrīla Rūpa Gosvāmī's *kārikā* in *Laghu-bhāgavatāmṛta* in the context of Śrī Viṣṇu being devoid of any material qualities —

“yogo niyāmakatayā guṇaiḥ sambandha ucyate
ataḥ sa tairna yujyate tatra svāmśa parasya yaḥ”

“The relationship of Śrī Viṣṇu, as a controller, with the modes of material nature, is known as ‘yoga’. Thus, that *puruṣa* never comes under the influence of the material *guṇas*. Specially, all the forms of Viṣṇu who are the direct expansions of the Supreme Personality of Godhead and ontologically non-different from Him, never, in any manner become connected with the material *guṇas*.”

IN THE COMMENTARY OF ŚRĪLA BALADEVA
VIDYĀBHÜṢAṆA —

One may argue that the contact of Mahā-Viṣṇu with the material modes cannot be established. For, if it is so, then it is contradictory to this statement of *Śrīmad Bhāgavatam* — ‘*Māyā* feeling ashamed turns her face away from Bhagavān and distances herself.’ In an answer to this question, it is stated — ‘*guṇa*’ means the *niyama* (regulation); Viṣṇu, Brahmā, and Śiva — on manifesting in these three forms, the connection of the *puruṣa* with this *prakṛti*, is that of its controller. This connection is known as ‘yoga’ in the world; it is never known as ‘*bandhana*’ (captivated) by the three modes of material nature. Viṣṇu never gets connected with the modes of *māyā*,

because no mention of the connection of Viṣṇu with the material modes is seen in the statement of Drumila, one of the Nava Yogendras (Nine Sages).

Though Śrī Bhagavān has a connection with the two causes of the creation of the material world, namely *upādāna* and *nimitta*, through His glance, He remains unaffected by *māyā*. This material world undergoes many transformations as a result of Śrī Bhagavān’s will, however, there stands no possibility of any material transformation in Him. Please refer to verses *Ādi-līlā* 2/52, 54.

ŚRĪMAD BHĀGAVATAM (1/11/38) —

VERSE 87

এতদীশনমীশস্য প্রকৃতিস্ত্রৈহপি তদগুণৈঃ ।
ন যুজ্যতে সদাঅস্ত্রৈহর্থথা বুদ্ধিস্তদাশ্রয়া ॥ ৮৭ ॥

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

Translation: To be situated in *prakṛti* and remain uninfluenced by its modes is Śrī Bhagavān’s opulence. When the intelligence of the conditioned *jīvas* is fixed upon Śrī Bhagavān, then they do not come under the influence of the modes of nature, despite their proximity to *māyā*.

Amṛta-pravāha Bhāṣya: Please refer to verse *Ādi-līlā* 2/55.

THE SIMULTANEOUS ONENESS AND DIFFERENCE OF THE
MATERIAL WORLD WITH ĪŚVARA, THE POSSESSOR OF
INCONCEIVABLE POTENCY —

VERSE 88

এই মত গীতাতেহ পুনঃ পুনঃ কয় ।
সর্বদা ঈশ্বর-তত্ত্ব অচিন্ত্যশক্তি হয় ॥ ৮৮ ॥

ei mata gītāteha punaḥ punaḥ kaya
sarvadā īśvara-tattva acintya-śakti haya

Translation: In this manner, even in *Śrīmad Bhagavad-gītā*, it has been repeatedly mentioned that *īśvara-tattva* is the possessor of inconceivable potency.

VERSE 89

আমি ত' জগতে বসি, জগৎ আমাতে ।
না আমি জগতে বসি, না আমা জগতে ॥ ৮৯ ॥

āmi ta' jagate basi, jagat āmāte
nā āmi jagate basi, nā āmā jagate

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

Amṛta-pravāha Bhāṣya: (Śrī Kṛṣṇa said) – I am situated in the material world and the material world rests in Me. Still, I am not in the material world and the material world does not rest in Me — this is known as ‘*acintya*’ (inconceivable) opulence.

Anubhāṣya: There is no possibility of the existence of anything in this material world without the existence of Śrī Bhagavān. By saying that the world rests in Śrī Bhagavān, one should not consider the material manifestation is non-different from Him. It is not in the nature of Śrī Bhagavān to enjoy the external potency, *māyā* or any of its creation. Anything averse to Śrī Bhagavān cannot exist in the *bhagavat-vastu* in any manner. Even when Adhokṣaja Bhagavān descends into this material world, He does not come under the influence of the material qualities; that is an impossibility. He is the controller of *māyā* and beyond *māyā* in both His manifested and unmanifested pastimes. That is to say, the pure transcendental nature eternally exists in Him. He descends into this world for manifesting His various pastimes; He is the original presiding deity of all the material manifestations.

Even the material world cannot alienate itself and exist separately as an independent

identity. Śrī Viṣṇu Himself never directly comes in conjunction with the material world or *māyā*. Even His *svarūpa* (original form) and *tad-rūpa-vaibhava* (His expansions and abode) are neither a part of this limited world, which is the place of sense-enjoyment, nor subordinate in any manner to the material nature. This is the specific feature of Bhagavān's independent and inconceivable potency; He can act according to His own will.

Please refer to the ‘*Gaudīya Bhāṣya*’, which consists of various commentaries on the “*yathā mahānti*” verse (2/9/34) of *catuḥ-śloki Śrīmad Bhāgavatam*, and verse (11/15/36) of *Śrīmad Bhāgavatam*.

VERSE 90

অচিন্ত্য ঐশ্বর্য্য এই জানিহ আমার ।
এই ত' গীতার অর্থ কৈল পরচার ॥ ৯০ ॥

acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra

Translation: O Arjuna! Please know this to be My inconceivable opulence – Śrī Kṛṣṇa has propagated this meaning in *Gītā*.

Anubhāṣya: *Gītā* (9/4-5)—

*“mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanah”*

“This whole universe is pervaded by My form, which is beyond material sense perception. All living beings are situated in Me, but I am not situated in them. All that is created also does not actually exist in Me.

Behold My supernatural mystic opulence!
Although I support and maintain the entire
cosmic creation, I Myself am not situated
within it.”

VERSE 91

সেই ত’ পুরুষ যাঁর ‘অংশ’ ধরে নাম ।
চৈতন্যের সঙ্গে সেই নিত্যানন্দ-রাম ॥ ৯১ ॥

*sei ta’ puruṣa yānra ‘amśa’ dhare nāma
caitanyaera saṅge sei nityānanda-rāma*

Translation: That *puruṣa* [Mahā-Viṣṇu]
is called the plenary portion of Śrī
Nityānanda-Rāma, who has descended
along with Śrī Caitanya Mahāprabhu.

VERSE 92

এই ত’ নবম শ্লোকের অর্থ বিবরণ ।
দশম শ্লোকের অর্থ শুন দিয়া মন ॥ ৯২ ॥

*ei ta’ navama ślokaera artha vivaraṇa
daśama ślokaera artha śuna diyā mana*

Translation: This is the meaning of the
ninth verse. Now, listen to the meaning of
the tenth verse with rapt attention.

THE MEANING OF THE TENTH VERSE FROM AMONGST THE
FOURTEEN VERSES OF AUSPICIOUS INVOCATION

FROM THE DIARY OF ŚRĪLA SVARŪPA GOŚVĀMĪ —

VERSE 93

যস্যামংশঃ শ্রীল গর্ভোদশায়ী
যন্নাভ্যজং লোকসংঘাতনালম্ ।
লোকস্রষ্টুঃ সূতিকাদাম ধাতু-
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৯৩ ॥

*yasyāmśaṣaḥ śrīla garbhoda-śāyī
yan-nābhy-abjam loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmam prapadye*

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

Amṛta-pravāha Bhāṣya: I offer my obeisances unto Śrī Nityānanda-Rāma, a partial portion of whom is Garbhodaśāyī Viṣṇu, from whose navel sprouts the lotus that is the birthplace of Brahmā, the subordinate creator, and the stem of that lotus is the resting place of all the [fourteen] planetary systems.

Anubhāṣya:

*yan-nābhy-abdham (yasya nābhi-kamalam)
loka-saṅghāta-nālam (loka-samūhaḥ
caturdaśa-loka, nālam ādhāro, yasya
tat) dhātuḥ loka-sraṣṭuḥ (brahmaṇaḥ)
sūtikā-dhāma (janma-grha-svarūpa) śrīla-
garbhodaśāyī (dvītiya-puruṣ-āvatāraḥ) yasya
nityānanda-rāmasya amśa-āmśaḥ (kalā), taṁ
(śrīnityānanda-rāmam) [aham] prapadye.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF GARBHODAŚĀYĪ VIṢṆU —

VERSES 94-95

সেই ত’ পুরুষ অনন্তব্রহ্মাণ্ড সৃজিয়া ।
সব অণ্ডে প্রবেশিলা বহু-মূর্ত্তি হঞা ॥ ৯৪ ॥
ভিতরে প্রবেশি’ দেখে সব অন্ধকার ।
রহিতে নাহিক স্থান করিল বিচার ॥ ৯৫ ॥

*sei ta’ puruṣa ananta-brahmāṇḍa sṛjyā
saba aṇḍe praveśilā bahu-mūrti hañā*

*bhitare praveśi’ dekhe saba andhakāra
rahite nāhika sthāna karila vicāra*

Translation: The original *puruṣa*,
Kāraṇābdhiśāyī Viṣṇu, created infinite uni-
verses; and He then entered each universe
in a separate form as Garbhodakaśāyī
Viṣṇu. On entering, Garbhodakaśāyī Viṣṇu
saw darkness everywhere and realized that
there was no place to reside and started
thinking.

Anubhāṣya: *Brahma-saṁhitā* (5/14) —

“praty-aṇḍam evam ekāṁśād
ekāṁśād viśati svayam”

“That Mahā-Viṣṇu entered into each universe as His own separate portions.”

Please refer to verses *Madhya-līlā* 20/283-293.

VERSE 96

নিজাঙ্গ-স্বেদজল করিল সৃজন ।
সেই জলে কৈল অর্ধ-ব্রহ্মাণ্ড ভরণ ॥ ৯৬ ॥

nijāṅga-sveda-jala karila sṛjana
sei jale kaila ardha-brahmaṇḍa bharaṇa

Translation: Then, that second *puruṣa* created the water from the perspiration of His own body and filled half the universe with that water.

Anubhāṣya: Please refer to verse 2/10/10 of *Śrīmad Bhāgavatam*.

VERSE 97

ব্রহ্মাণ্ড-প্রমাণ পঞ্চাশৎকোটি-যোজন ।
আয়াম, বিস্তার, দুই হয় এক সম ॥ ৯৭ ॥

brahmaṇḍa-pramāṇa pañcāśat-koṭi-yojana
āyāma, vistāra, dui haya eka sama

Translation: The length and breadth of the universe are the same and its measure is equal to five hundred million *yojanas*.

THE CREATION OF THE FOURTEEN PLANETARY SYSTEMS —

VERSE 98

জলে ভরি' অর্দ্ধ তাহা কৈল নিজ-বাস ।
আর অর্দ্ধে কৈল চৌদ্দভুবন-প্রকাশ ॥ ৯৮ ॥

jale bhari' ardha tāhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana-prakāśa

THE GARBHODAKA OCEAN IS A MANIFESTATION OF
VĀIKUṆṬHA —

VERSE 99

তাহাই প্রকট কৈল বৈকুণ্ঠ নিজ-ধাম ।
শেষ-শয়ন-জলে করিল বিশ্রাম ॥ ৯৯ ॥

tānhāi prakṛta kaila vāikuṇṭha nija-dhāma
śeṣa-śayana-jale karila viśrāma

THE OBJECT OF WORSHIP ACCORDING TO ṚK-SŪKTA —

VERSES 100-101

অনন্তশয্যাতে তাহা করিল শয়ন ।
সহস্র মস্তক তাঁর সহস্র বদন ॥ ১০০ ॥
সহস্র-চরন-হস্ত, সহস্র নয়ন ।
সর্ব অবতার-বীজ, জগৎ-কারণ ॥ ১০১ ॥

ananta-śayyāte tānhā karila śayana
sahasra mastaka tānra sahasra vadana
sahasra-caraṇa-hasta, sahasra nayana
sarva avatāra-bīja, jagat-kāraṇa

Translation: Garbhodaśāyī Viṣṇu, after filling half the universe with water, created therein a residence for Himself. In the other half of the universe, He manifested the fourteen planetary systems. He manifested Vāikuṇṭha in that residence of His, and Ananta Śeṣa started resting on the water as if it was a bed. Garbhodaśāyī started resting, making Śeṣa His bed. He (Garbhodaśāyī) has thousands of heads, thousands of mouths, thousands of feet and hands, and thousands of eyes. He is the seed of all the incarnations and is the cause behind the material world.

Anubhāṣya: ‘*Cauddā-bhuvana*’ – Bhū, Bhūvaḥ, Svah, Mahah, Jana, Tapaḥ and Satya – these seven are upper planetary systems. Tala, Atala, Vitala, Nitala, Talātala, Mahātala, and Sutala – these are seven Pātālas (the lower planetary systems). In this way, there are fourteen

planetary systems. Please refer to verses 2/5/38-42, 11/4/3, and 1/3/2,4-5 of Śrīmad Bhāgavatam.

ŚRĪMAD BHĀGAVATAM (1/3/4) —

“paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pātoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikam
sahasra-mauly-ambara-kunḍalollasat”

“With their perfect eyes, the yogīs see that wonderful transcendental form of the *puruṣa* who has thousands of feet, thighs, hands, and faces. He has thousands of heads, thousands of ears, thousands of eyes, and thousands of nostrils. That form is always adorned with thousands of crowns, clothes, and ornaments like earrings.

VERSE (8/4/17) OF ṚK, VERSE (6/4/43) OF SĀMA, VERSE (31/1) OF ŚUKLA YAJUḤ, VERSE (19/6/1) OF ATHARVA —

“sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt
sa bhūmi viśvato vṛtvātyatiṣṭhaddaśāṅgalam”

“One who has thousands and thousands of (infinite) heads, infinite eyes, infinite feet, has pervaded the entire earth and manifested Himself in a form that is bigger than the linear measure equivalent to the span of ten hands.

Please refer to verses (11/4/4-5) of Śrīmad Bhāgavatam and verses (5/10-11) of *Brahma Samhitā*.

THE MANIFESTATION OF VIṢṆU, BRAHMĀ, AND RUDRA FROM HIM —

VERSES 102-103

তাঁর নাভিপদ্ম হৈতে উঠিল এক পদ্ম ।
সেই পদ্মে হৈল ব্রহ্মার জন্ম-সদম ॥ ১০২ ॥
সেই পদ্মনালে হৈল চৌদ্দভুবন ।
তঁহো ব্রহ্মা হএগ সৃষ্টি করিল সৃজন ॥ ১০৩ ॥

*tānra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma*

*sei padma-nāle haila caudda-bhuvana
teṅho brahmā hañā sṛṣṭi karila sṛjana*

Translation: A lotus sprouted from the lotus-like navel of Garbhodaśāyī Viṣṇu and that became the birthplace of Brahmā. Within the stem of that lotus were fourteen planetary systems. In this manner, Garbhodaśāyī Viṣṇu as Brahmā created the entire creation.

Anubhāṣya: In Nārāyaṇopākhyāna (verses 339/70-72 and 340/27-28 of *Śānti-parva*) in the *Mokṣa-dharma* portion of *Mahābhārata*, it is described that—‘One who is Pradyumna [He is non-different from Garbhodaśāyī Viṣṇu] is also Aniruddha [He is non-different from Kṣīrodaśāyī Viṣṇu] and is the father of Brahmā.’ Here one will have to understand that Garbhodaśāyī Viṣṇu is also Kṣīrodaśāyī Viṣṇu. It is because they are non-different and hence Pradyumna is the controller of Hiraṇyagarbha Brahmā, that is, He is His Supersoul and the father. Please refer to verse (1/3/2) of Śrīmad Bhāgavatam.

Amṛtānukāṇikā: There are two types of Brahmā — one belonging to the *jīva* category and the other to the category of *Īśvara*. Śrīmad Bhāgavatam 4/24/29 states—

“sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām”

“A person who properly executes his *varṇāśrama-dharma* for one hundred life-times becomes qualified to occupy the post of Brahmā.” The *kalpa* in which such an eligible *jīva* is available, in that *kalpa* that *jīva* takes birth as Brahmā from the lotus-like navel of Garbhodaśāyī Viṣṇu; and He transmits potency into that *jīva*, empowering him to create the world. Such type of Brahmā is known as one belonging

to ‘jīvakoti’ (the *jīva* category). Further, in a *kalpa* where a qualified *jīva* for the post of Brahmā is not available, Garbhodaśāyī Viṣṇu, from one of His portions, becomes Brahmā and creates the world. This Brahmā belongs to ‘īśvarakoti’ (the category of *Īśvara*).

VERSE 104

বিষ্ণুরূপ হঞা করে জগৎ পালনে ।
গুণাতীত বিষ্ণু —স্পর্শ নাহি মায়া-গুণে ॥ ১০৪ ॥

viṣṇu-rūpa hañā kare jagat pālāne
guṇātīta viṣṇu—sparśa nāhi māyā-guṇe

Translation: That second *puruṣa* takes the form of Viṣṇu and maintains the world. He is beyond the material modes of nature; they can never touch Him.

Anubhāṣya: The *puruṣa* mentioned in verse (1/2/23) of *Śrīmad Bhāgavatam* is Garbhodaśāyī Viṣṇu. Please refer to verse (3/8/16) of *Śrīmad Bhāgavatam*. Verse 70 in the context of the three *puruṣa* incarnations of *Laghu-bhāgavatāmṛta* –

The Garbhodaśāyī’s *vilāsa* expansion who has a four-handed form, enters the universe and rests in the Kṣīra Ocean; He is known as ‘Viṣṇu’. This Viṣṇu alone is the Supersoul, residing in the hearts of all living entities from the demigods to immovable beings, present in as many forms as the number of beings. The form of Viṣṇu that is described as ‘*tṛtīya-puruṣa sarvabhūtastha*’ (the third *puruṣa* incarnation present in all beings) in the ‘*Sātvata-tantra*’, is the *vilāsa* form of Garbhodaśāyī Viṣṇu.

ŚRĪ BALADEVA VIDYĀBHÜṢAṆA’S COMMENTARY ON VERSE 22 IN THE CONTEXT OF PURUṢA INCARNATION OF LAGHU-BHĀGAVATĀMṚTA –

“Viṣṇu, even being the presiding deity of the material mode of goodness, never becomes influenced by it, in fact, through

a mere resolution He controls that mode. Hence, it has been said – ‘It is because of Him that the *jīva* realizes ultimate auspiciousness.’” Therefore, in *Vāmana Purāṇa* it is said – “Viṣṇu alone exists in the form of Brahmā, Viṣṇu, and Śiva. He exists as *brahma* in Brahmā, as Śiva in Śiva; Janārdana as Viṣṇu exists separately from these two forms of His.”

FURTHER IN VERSES (29-30) IN THE CONTEXT OF THE DESCRIPTION OF VIṢṆU –

Viṣṇu is known as ‘Sattvatanu’ in the scriptures because of His role in the expansion of *sattva-guṇa*. Similarly, all the incarnations of Kṣīrodakaśāyī Viṣṇu are also known as ‘Sattvatanu’. That *sattva-guṇa* is situated in His external form, therefore He is called ‘Sattvatanu’. For all the above-mentioned reasons the scriptures describe Viṣṇu as *nirguṇa*. In the Tenth Canto of *Śrīmad Bhāgavatam*, it is said – “Hari is *nirguṇa*, Paramaeśvara Himself, beyond *prakṛti*, the provider of knowledge to the demigods like Brahmā, and the witness of all. One who would worship Him will become free from material qualities.” Therefore, *Śrīmad Bhāgavatam* says – “All types of auspiciousness are accomplished from this ‘Sattvatanu’.”

VERSE 105

রুদ্ররূপ ধরি’ করে জগৎ সংহার ।
সৃষ্টি-স্থিতি-প্রলয়—ইচ্ছায় যাঁহার ॥ ১০৫ ॥

rudra-rūpa dhari’ kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya — icchāya yānhāra

Translation: That Garbhodaśāyī *puruṣa* assumes the form of Rudra and annihilates the creation. Thus, the creation, maintenance, and dissolution of the creation happen by His will.

VERSE 106

হিরণ্যগর্ভ, অন্তর্যামী, জগৎ-কারণ ।
যাঁর অংশ করি' করে বিরাট-কল্পন ॥ ১০৬ ॥

hiranya-garbha, antaryāmī, jagat-kāraṇa
yānra amśa kari' kare virāṭa-kalpana

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

Amṛta-pravāha Bhāṣya: It is Garbhodaśāyī Viṣṇu who is Hiranyagarbha, the Super-soul, and the cause of the world. It is His portion that has been conceived as 'virāṭa rūpa' (universal form).

VERSE 107

হেন নারায়ণ,—যাঁর অংশের অংশ ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতংস ॥ ১০৭ ॥

hena nārāyaṇa, — yānra amśera amśa
sei prabhu nityānanda — sarva-avatamśa

Translation: Garbhodaśāyī Nārāyaṇa is the plenary portion of that Śrī Nityānanda Prabhu who is the source of all incarnations.

VERSE 108

দশম শ্লোকের অর্থ কৈল বিবরণ ।
একাদশ শ্লোকের অর্থ শুন দিয়া মন ॥ ১০৮ ॥

daśama śloka artha kaila vivaraṇa
ekādaśa śloka artha śuna diyā mana

Translation: Till here I have explained the meaning of the tenth verse. Now, please listen to the meaning of the eleventh verse with rapt attention.

Amṛta-pravāha Bhāṣya: 'Daśama śloka artha' – the tenth verse and a set of verses following that describe Garbhodaśāyī Viṣṇu.

THE DESCRIPTION OF THE ELEVENTH VERSE FROM
AMONGST THE FOURTEEN VERSES OF INVOCATION

FROM THE DIARY OF ŚRĪ SVARŪPA GOŚVĀMĪ —

VERSES 109

যস্যাম্শাংশাংশঃ পরাত্মাখিলানাং
পোষ্টা বিষুর্ভতি দুগ্ধাধিশায়ী ।
ক্ষৌণীভর্তা যৎকলা সৌপ্যনন্ত—
স্তং শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০৯ ॥

yasyāmśāṁśāṁśaḥ parātmākhilānām
poṣṭā viṣṇur bhāti dugdhābhi-śāyī
kṣaunī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmam prapadye

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

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Nityānanda-Rāma, whose secondary portion (the portion of the portion of the plenary portion) is Kṣīrodaśāyī Viṣṇu, the Supersoul and the maintainer of all the jīvas. His *kalā* (portion of the portion) is 'Ananta'.

Anubhāṣya:

akhilānām (jīvānām) parātmā (paramātmā),
poṣṭā (poṣaṇa-kartā), dugdhābhi-śāyī (ṛtiya-
puruṣāvatārah kṣīrodaśāyī) viṣṇuḥ bhāti,
so'pi yasy-āmś-āmś-āmśaḥ (yasya nityānada-
rāmasya amśasya amśaḥ kalā tad-amśaḥ
vikalā); yat (yasya kṣīroda-śāyinaḥ) kalā
(amśasya amśaḥ), kṣaunībhartā" (jagat-pālaka
vāḥ) saḥ api anantaḥ; taṁ śrīnityānanda-
rāmam [aham] prapadye.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF THE ABODE OF KṢĪRODAŚĀYĪ VIṢṆU —

VERSE 110

নারায়ণের নাভিনাল-মধ্যেতে ধরণী ।
ধরণীর মধ্যে সপ্ত সমুদ্র যে গণি ॥ ১১০ ॥

*nārāyaṇera nābhi-nāla-madhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇi*

ŚVETADVĪPA —

VERSE 111

তাঁহা ক্ষীরোদধি-মধ্যে ‘শ্বেতদ্বীপ’ নাম ।
পালয়িতা বিষ্ণু,—তাঁর সেই নিজ ধাম ॥ ১১১ ॥

*tānhā kṣīrodadhi-madhye ‘śvetadvīpa’ nāma
pālayitā viṣṇu, — tānra sei nija dhāma*

THE SUPERSOUL OF THE INDIVIDUAL JĪVAS —

VERSE 112

সকল জীবের তঁহো হয়ে অন্তর্যামী ।
জগৎ-পালক তঁহো জগতের স্বামী ॥ ১১২ ॥

*sakala jīvera tinho haye antaryāmī
jagat-pālaka tinho jagatera svāmī*

Translation: The fourteen planetary systems are located inside the stem of the lotus that emerged from the lotus-like navel of Garbhodaśāyī Nārāyaṇa. There are seven oceans among these fourteen planetary systems. There is a place by the name of ‘Śvetadvīpa’ in the middle of Kṣīra-samudra, this ‘Śvetadvīpa’ is the personal abode of Kṣīrodaśāyī Viṣṇu, the maintainer of the world. Kṣīrodaśāyī Viṣṇu is the Supersoul of all the jīvas. He is the maintainer and Lord of the world.

Anubhāṣya: It is described in *Siddhānta-śiromaṇi* —

The seven oceans are as follows – (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugar cane juice, (6) the ocean of liquor, and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where the shelter of

all, Vāsudeva, resides, and there His lotus feet are worshiped by the demigods like Brahmā.

THE ESSENCE OF THE VERSES ON THE DESCRIPTION OF ŚRĪ VIṢṆU (PŪRVA-KHAṆḌA 2/35-38) IN LAGHU-BHĀGAVATĀMṚTA —

“I shall now summarize all the Viṣṇu’s abodes present in the universes as mentioned in *Viṣṇu-dharmottara* and elsewhere. For instance, above Rudraloka is located ‘Viṣṇuloka’, which has a circumference of fifty thousand *yojanas* and is inaccessible to the conditioned soul. Above that Viṣṇuloka and east of the Sumeru Mountain is a large golden island called ‘Maha-Viṣṇuloka’ in the middle of the ocean of salt water. Brahmā sometimes goes there to meet Bhagavān Viṣṇu. In this *loka*, during the four months of the rainy season, Janārdana Viṣṇu along with Lakṣmī enjoys sleeping on Śeṣa bedstead. East of Sumeru is the ocean of milk, in the middle of which is a white city on a white island where Bhagavān Viṣṇu can be seen sitting with His consort, Lakṣmī, on a throne of Śeṣa. There as well, Viṣṇu enjoys sleeping during the four months of the rainy season. South of that in the middle of the ocean of milk, is a magnificent island named Śvetadvīpa, with a circumference of twenty-five thousand *yojanas*.”

Brahmaṇḍa Purāṇa says — “There is a large beautiful island whose circumference is one hundred thousand *yojanas* and surrounded by the ocean of milk on all sides and is known as ‘Śvetadvīpa.’” Further in *Viṣṇu Purāṇa* and in the Mokṣa-dharma portion of *Mahābhārata* and other books, it is mentioned that there is an island ‘Śvetadvīpa’ on the northern bank of the ocean of milk. In *Padma Purāṇa* it is said that Śvetadvīpa adorns the northern bank of the ocean of water. Please refer

to the context of Śvetadvīpa in verse (11/15/18) of Śrīmad Bhāgavatam.

IN LAGHU-BHĀGAVATĀMṚTA, VERSE 15 IN THE CONTEXT OF DESCRIBING THE PURUṢA —

“Kṣīrodaśāyī Viṣṇu, the third *puruṣa* and the object of meditation of all, resides as the Supersoul in each *jīva*. His form is according to the measure of an individual *jīva*’s heart.”

AND VERSE 34, IN THE CONTEXT OF DESCRIBING VIṢṆU —

“One who is called Viṣṇu is Kṣīrodaśāyī Viṣṇu; being the *vilāsa* of Garbhodaśāyī Viṣṇu, the sages address Viṣṇu as ‘Nārāyaṇa’ and the Supersoul of the Virat.”

YUGA AND MANAVANTARA INCARNATIONS ARE MANIFESTATIONS OF KṢĪRODAŚĀYĪ VIṢṆU —

VERSES 113-114

যুগ-মন্বন্তরে ধরি’ নানা অবতার ।
ধর্ম স্থাপন করে, অধর্ম সংহার ॥ ১১৩ ॥
দেবগণে না পায় যাঁহর দরশন ।
কীরোদকতীরে যাই’ করেন স্তবন ॥ ১১৪ ॥

yuga-manvantare dhari’ nānā avatāra
dharma sthāpana kare, adharmā saṁhāra
deva-gaṇe nā pāya yānhāra daraśana
kṣīrodaka-tīre yāi’ kareṇa stavana

KṢĪRODAŚĀYĪ IS THE MAINTAINER OF THE WORLD —

VERSES 115-116

তবে অবতারি’ করে জগৎ পালন ।
অনন্ত বৈভব তাঁর নাহিক গণন ॥ ১১৫ ॥
সেই বিষুঃ হয় যাঁর অংশাংশের অংশ ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতংস ॥ ১১৬ ॥

tabe avatari’ kare jagat pālana
ananta vaibhava tānra nāhika gaṇana

sei viṣṇu haya yānra aṁśāṁśera aṁśa
sei-prabhu nityānanda — sarva-avatamśa

Translation: Kṣīrodaśāyī Viṣṇu appears in every *manvantara* and *yuga* in various incarnations to establish *dharma* by quashing *adharmā* (irreligious principles). Even the demigods cannot take His *darśana*. They only go to the banks of the ocean of milk and sing His glories. Then, He descends and maintains this material world. He has unlimited opulences which cannot be counted. That Viṣṇu is the part of the part of the portion of Śrī Nityānanda Prabhu, who is the source of all incarnations.

HIS SNAKE FORM ‘ŚEṢA’ —

VERSES 117-119

সেই বিষুঃ ‘শেষ’-রূপে ধরেন ধরণী ।
কাঁহা আছে মহী, শিরে, হেন নাহি জানি ॥ ১১৭ ॥
সহস্র বিস্তীর্ণ যাঁর ফণার মণ্ডল ।
সূর্য্য জিনি’ মণিগণ করে ঝলমল ॥ ১১৮ ॥
পঞ্চাশৎ কোটি-যোজন পৃথিবী-বিস্তার ।
যাঁর একফণে রহে সর্ষপ-আকার ॥ ১১৯ ॥

sei viṣṇu ‘śeṣa’-rūpe dhareṇa dharaṇī
kānhā āche mahī, śire, hena nāhi jāni
sahasra vistīrṇa yānra phaṇāra maṇḍala
sūrya jini’ maṇi-gaṇa kare jhala-mala
pañcāśat koṭi-yojana prthivī-vistāra
yānra eka-phāṇe rahe sarṣapa-ākāra

VIṢṆU IN THE FORM OF ŚEṢA, THE DEVOTEE OF ŚRĪ KṚṢṆA —

VERSE 120

সেই ত’ ‘অনন্ত’ ‘শেষ’—ভক্ত-অবতার ।
ঈশ্বরের সেবা বিনা নাহি জানে আর ॥ ১২০ ॥
sei ta’ ‘ananta’ ‘śeṣa’ — bhakta-avatāra
īśvarera sevā binā nāhi jāne āra

Translation: That Viṣṇu, in the form of ‘Śeṣa’, holds the universe on His head. He does not even know on which portion of His head the universe is placed as He does not feel its presence. His thousands of extended hoods are adorned with dazzling jewels brighter than the sun. The measure of this universe is five hundred million *yojanas* in diameter and this universe rests on one of His hoods like a mustard seed. That Ananta-Śeṣa is *bhaktāvatāra*. He doesn’t know anything apart from Śrī Kṛṣṇa’s service.

Anubhāṣya: Please refer to verses (5/17/21) and (5/25/2) of *Śrīmad Bhāgavatam*. According to verse 86 of *Śrī Kṛṣṇa-sandarbha* composed by Śrīla Jīva Gosvāmī —

The *kalā* (portion of the portion) of Śrī Bhagavān, Śrī Ananta deva has a thousand faces and is fully independent. He is ever ready to serve Śrī Hari by fulfilling desires close to Him. Saṅkarṣaṇa is the first expansion of Vāsudeva, Vasudevanandana. Since He appears by His own will, He is independent. Therefore, He is Ananta (infinite), that is, beyond the boundaries of time and space. He is also present in the form of ‘Śeṣa’ who has thousands of serpentine hoods. Śeṣa is an incarnation that literally means *ekāṁśa* – one portion.

In the *Ayodhyā-māhātmya* chapter of *Skanda Purāṇa*, in the presence of all, the demigod Indra requested Śeṣa, who was standing there in the form of Lakṣmaṇa, who never deviates from His vow – “Please proceed towards your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His thousands of serpentine hoods, is also present.” After thus sending Lakṣmaṇa in the form of Śeṣa, capable of holding the universe [on one of His hoods], to Pātālaloka region, Indra departed to his

abode of the demigods. (This means that Saṅkarṣaṇa of the quadruple form descended with Śrī Rāma as Lakṣmaṇa and Śeṣa, who holds the universe on His head and resides in the Pātālaloka, merged with Lakṣmaṇa. Later, when the time for disappearing came, the Śeṣa form separated from the Lakṣmaṇa. Śeṣa went to Pātālaloka and Lakṣmaṇa went to His abode in Vaikuṇṭha). Therefore, this sentence ‘*śeṣa-nāmaka merā dhāma*’ (My abode called Śeṣa) also indicates that ‘who is the last limit’, that is, who remains after all others, is known as ‘Śeṣa’. Just as the remnant is non-different from the original thing (*vastu*), similarly Śeṣa is the non-different portion of Vāsudeva, or who is well known as a remnant of Vāsudeva; He is Śeṣa.

IN LAGHU-BHĀGAVATĀMṚTA, ŚRĪ BALADEVA VIDYĀBHÜṢAṆA’S COMMENTARY ON VERSE 19 OF RUDRA-TATTVA DESCRIPTION —

“Śeṣa, the bedstead as the resting place of Viṣṇu, the holder of the bow named Śārṅga, belongs to the category of Īśvara. Also Śeṣa, who carries the universe, comes under the category of *śaktyāviṣṭa-jīva* (*jīva* in whom energy has been vested for a particular purpose).

AGAIN IN THE CONTEXT OF ŚRĪ RĀMA TATTVA VERSE (28) —

“Saṅkarṣaṇa of the second group of the quadruple, together with Śeṣa, holder of the universes, appeared as Śrī Balarāma. Śeṣa is in two forms — one in the form of the bedstead of Bhagavān and the other in the form of *bhūdhārī* (holder of the universes). The *bhūdhārī* Śeṣa is the *āveśāvatāra* (empowered incarnation) of Saṅkarṣaṇa and thus is also known as ‘Saṅkarṣaṇa’. In the bedstead form, He considers Himself as the servitor and friend of Bhagavān.”

HE IS EVER ENGAGED IN SINGING KṚṢṆA-KĪRTANA AND IS
THE INSTRUCTOR OF CATUḤSANA —

VERSES 121-122

সহস্র-বদনে করে কৃষ্ণগুণ গান ।
নিরবধি গুণ গাঁন, অন্ত নাহি পান ॥ ১২১ ॥

সনকাদি ভাগবত শুনে যাঁর মুখে ।
ভগবানের গুণ কহে, ভাসে প্রেমসুখে ॥ ১২২ ॥

sahasra-vadane kare kṛṣṇa-guṇa gāna
niravadhi guṇa gāna, anta nāhi pāna

sanakādi bhāgavata śune yānra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe

HE SERVES KṚṢṆA WITH HIS TEN FORMS —

VERSE 123

ছত্র, পাদুকা, শয্যা, উপাধান, বসন ।
আরাম, আবাস, যজ্ঞসূত্র, সিংহাসন ॥ ১২৩ ॥

chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, siṁhāsana

REASON BEHIND THE NAME ŚEṢA —

VERSES 124-125

এত মূর্তিভেদ করি' কৃষ্ণসেবা করে ।
কৃষ্ণের শেষতা পাঞ 'শেষ' নাম ধরে ॥ ১২৪ ॥

সেই ত' অনন্ত, যাঁর কহি এক কলা ।
হেন প্রভু নিত্যানন্দ, কে জানে তাঁর খেলা ॥ ১২৫ ॥

eta mūrti-bheda kari' kṛṣṇa-sevā kare
kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare

sei ta' ananta, yānra kahi eka kalā
hena prabhu nityānanda, ke jāne tānra khelā

Translation: He with His thousands of mouths always sings the glories of Śrī Kṛṣṇa; however, He is unable to find the end of Śrī Kṛṣṇa's qualities. Catuḥsana (the Four Kumāras) hear Śrīmad Bhāgavatam from Śeṣa and then they too continue to recite Śrī Kṛṣṇa's qualities, absorbed

in the transcendental bliss of His love. Ananta-Śeṣa serves Śrī Kṛṣṇa by assuming the following forms – umbrella, slippers, bedstead, pillow, garments, resting chair, residence, sacred thread, and throne. Since He has attained the ultimate end of the servitude to Śrī Kṛṣṇa, He is known as 'Śeṣa'. That 'Ananta' is one of the *kalās* of Śrī Nityānanda Prabhu. Thus, who can possibly know the pastimes of Śrī Nityānanda Prabhu?

Amṛta-pravāha Bhāṣya: 'Śeṣatā' – ultimate service.

Anubhāṣya: Śrīmad Bhāgavatam 10/3/25 —

“bhavānekaḥ śiṣyate śeṣasamjñah”

“It is You who remain even after the annihilation; hence You are called 'Śeṣa'.”

TO CALL ŚRĪ NITYĀNANDA AS 'ANANTA' AND ŚRĪ KṚṢṆA AS 'VIṢṆU' IS NOT INCORRECT —

VERSES 126-128

এসব প্রমাণে জানি নিত্যানন্দ-তত্ত্ব-সীমা ।
তাঁহাকে 'অনন্ত' কহি, কি তাঁর মহিমা ॥ ১২৬ ॥

অথবা ভক্তের বাক্য মানি সত্য করি' ।
সকল সম্ভবে তাঁতে, যাতে অবতারী ॥ ১২৭ ॥

অবতার-অবতারী—অভেদ, যে জানে ।
পূর্বে যেহে কৃষ্ণকে কেহে কাহে করি' মানে ॥ ১২৮ ॥

e-saba pramāṇe jāni nityānanda-tattva-sīmā
tānhāke 'ananta' kahi, ki tānra mahimā

athavā bhaktera vākya māni satya kari'
sakala sambhave tānte, yāte avatārī

avatāra-avatārī — abheda, ye jāne
pūrve yaiche kṛṣṇake keho kāho kari' māne

Translation: From these conclusions, one can understand the extent of Śrī Nityānanda Prabhu's *tattva*. Is He properly glorified on being addressed as 'Ananta'? That is, His

glories cannot be completely exhibited by calling Him ‘Ananta’. Still, I accept these statements of devotees as the truth. He [Śrī Nityānanda Prabhu] is *avatārī* (the source of all the incarnations), therefore everything is possible for Him. The *bhaktas* consider the *avatārī* and the *avatāras* as non-different. For instance, previously different *bhaktas* have accepted Śrī Kṛṣṇa as different *tattvas*.

Amṛta-pravāha Bhāṣya: Those who know that there is no difference between the *avatāra* and *avatārī*, consider Śrī Kṛṣṇa as ‘Vāmana’, similarly, such people call Śrī Nityānanda as ‘Ananta’. In fact, when the *bhaktas* say this, it is not untrue, for everything is possible in the highest *tattva* (truth).

ADDRESSING ALL THE INCARNATIONS AS AVATĀRĪ —

VERSES 129-132

কেহো বলে, কৃষ্ণ সাক্ষাৎ নরনারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১২৯ ॥
কেহো কহে, কৃষ্ণ ক্ষীরোদশায়ী অবতার ।
অসম্ভব নহে, সত্য বচন সবার ॥ ১৩০ ॥

কৃষ্ণ যবে অবতরে সর্বাংশ-আশ্রয় ।
সর্বাংশ আসি’ তবে কৃষ্ণেতে মিলয় ॥ ১৩১ ॥

যেই যেই রূপে জানে, সেই তাহা কহে ।
সকল সম্ভবে কৃষ্ণে, কিছু মিথ্যা নহে ॥ ১৩২ ॥

keho bale, kṛṣṇa sāksāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sāksāt vāmana

keho kahe, kṛṣṇa kṣīroda-śāyī – avatāra
asambhava nahe, satya vacana sabāra

kṛṣṇa yabe avatare sarvāmśa-āśraya
sarvāmśa āsi’ tabe kṛṣṇete milaya

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe

Translation: Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa, some say that Śrī

Kṛṣṇa is directly Vāmana, some say that Śrī Kṛṣṇa is the incarnation of Kṣīrodaśāyī – this is not an impossibility; all of them are stating the truth. Śrī Kṛṣṇa is the source of all the portions, and thus when He descends, all His portions merge in Him. One speaks according to whatever form of Śrī Kṛṣṇa one is familiar with, thus there is nothing untrue in that as everything is possible in Śrī Kṛṣṇa.

Anubhāṣya: In order to refute the former arguments such as ‘Śrī Kṛṣṇa is the incarnation of Kṣīrodaśāyī’, ‘Śrī Kṛṣṇa is the incarnation of Vāsudeva, the first quadruple of Nārāyaṇa, the Lord of Paravyoma’, Śrī Rūpa Gosvāmī in verse 364 of *Laghu-bhāgavatāmṛta* quotes verse 3/2/15 of *Śrīmad Bhāgavatam* – “Upon seeing His peaceful devotees; like Vasudeva being tormented by Kaiṁsa and other very evil demons, the controller of the spiritual and material creations, the very munificent Śrī Kṛṣṇa, though unborn, along with His *vilāsas* like the Lord of Vaikuṇṭha, descended in this material world just as fire manifests from wood.”

The quadruple of Śrī Kṛṣṇa combined with Their *vilāsa* quadruple of the Lord of Vaikuṇṭha manifested in this material world. Śrī Kṛṣṇa always descends along with all His incarnations. Famous among them are the *puruṣas*, Śrī Rāma, Nṛsimha, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva, Ajita, and others. Even in Vṛndāvana, the pastimes of all those incarnations can be seen in Śrī Kṛṣṇa.

Therefore, it has been said in *Brahmaṇḍa Purāṇa* — “One who is present in the four-handed form in Vaikuṇṭha; one who is the Lord of Śvetadvīpa; one who is Nārāyaṇa, the friend of Nara; He alone is Puruṣottama Nandanandana. Just as millions of sparks

emanate from a large fire and later merge back into it, similarly, innumerable attractive incarnations of Śrī Kṛṣṇa again enter into and become one with Him.”

Therefore, in scriptures like the Purāṇas, some call Śrī Kṛṣṇa ‘Nārāyaṇa’, the friend of Nara; some call Him ‘Upendra’, that is, Vāmana; some call Him ‘Kṣīrodaśāyī’; some call Him ‘Garbhodaśāyī’, one with thousands of heads; and some call Him the Lord of Vaikuṇṭha. The various sages, on taking *darśana* of various pastimes of the forms like Badrīnātha manifested by the will of Mula-Saṅkarṣaṇa, who is present within Śrī Kṛṣṇa, followed those pastimes of different Viṣṇu forms according to their own beliefs and addressed those Viṣṇu forms as Śrī Kṛṣṇa. Thus, there is truly no discrepancy in describing the original *avatārī*, the source of all incarnations, as the *avatāra*, an incarnation.

Please refer to verses 2/110-115 of Ādi-līlā.

VERSE 133

অতএব শ্রীকৃষ্ণচৈতন্য গোসাঞি ।
সৰ্ব অবতার-লীলা করি’ সবারে দেখাই ॥ ১৩৩ ॥

ataeva śrī-kṛṣṇa-caitanya gosāṇi
sarva avatāra-līlā kari’ sabāre dekhāi

Translation: Therefore, Śrī Kṛṣṇa Caitanya Mahāprabhu has exhibited the various pastimes of various incarnations to all.

Amṛta-pravāha Bhāṣya: Therefore, the Supreme Truth Śrī Kṛṣṇa Caitanya has exhibited the pastimes of incarnations like Varāha and Nṛsiṃha.

VERSE 134

এইরূপে নিত্যানন্দ অনন্ত-প্রকাশ ।
সেইভাবে কহে—‘মুঞি চৈতন্যের দাস’ ॥ ১৩৪ ॥

ei-rūpe nityānanda ananta-prakāśa
sei-bhāve kahe — ‘muṇi caitanyera dāsa’

THE SERVICE OF ŚRĪ NITYĀNANDA-RĀMA THROUGH HIS
VARIOUS FORMS AND MOODS —

VERSES 135-137

কভু গুরু, কভু সখা, কভু ভৃত্য-লীলা ।
পূৰ্বে যেন তিনভাবে ব্রজে কৈল খেলা ॥ ১৩৫ ॥

বৃষ হঞা কৃষ্ণসনে মাখামাখি রণ ।
কভু কৃষ্ণ করে তাঁর পাদ-সম্বাহন ॥ ১৩৬ ॥

আপনাকে ভৃত্য করি’ কৃষ্ণে প্রভু জানে ।
কৃষ্ণের কলার কলা আপনাকে মানে ॥ ১৩৭ ॥

kabhu guru, kabhu sakhā, kabhu bhrtya-līlā
pūrve yena tina-bhāve vraje kaila khelā

vṛṣa hañā kṛṣṇa-sane mākḥā-mākhi raṇa
kabhu kṛṣṇa kare tāra pāda-saṁvāhana

āpanāke bhrtya kari’ kṛṣṇe prabhu jāne
kṛṣṇera kalāra kalā āpanāke māne

Translation: Similarly, there are infinite expansions of Śrī Nityānanda Prabhu also. He, absorbed in Mahāprabhu’s *prema*, calls Himself His (Mahāprabhu’s) servant. Śrī Nityānanda Prabhu performs pastimes, sometimes as His *guru*, sometimes as His friend, and sometimes as His servant, just as previously Śrī Balarāma had performed His pastimes with Śrī Kṛṣṇa in Vraja in these three moods. Sometimes, Śrī Balarāma fights with Śrī Kṛṣṇa, locking Their heads like bulls, and sometimes Śrī Kṛṣṇa Himself serves Śrī Balarāma’s feet. Still, Śrī Balarāma considers Himself as a servant and Śrī Kṛṣṇa as master. He considers Himself as Śrī Kṛṣṇa’s *kalā’s kalā* (a portion of a portion).

ŚRĪMAD BHĀGAVATAM (10/11/40) —

VERSE 138

ব্যায়মাণৌ নর্দন্তৌ যুযুধাতে পরস্পরম্ ।
অনুকৃত্য রণতৈর্জন্তুংশ্চেরতুঃ প্রাকৃতৌ যথা ॥ ১৩৮ ॥

*vṛṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā*

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

Amṛta-pravāha Bhāṣya: Sometimes, like ordinary boys, They would act as bulls and fight with one another and bellow; and sometimes They would imitate the voices of a swan, a peacock, and other birds.

Anubhāṣya: These two śloka describe the childhood sports of Śrī Kṛṣṇa and Balarāma —

*vṛṣāya-māṇau (vṛṣavad-ācarantau) nardantau
(tad-vac-chabdāyamāṇau) [kṛṣṇa-baladevau]
parasparam yuyudhāte, rutaiḥ (ānukaraṇika-
śabdaiḥ) jantūn anukṛtya prākṛtau bālakau
yathā tathā ceratuḥ.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/15/14) —

VERSE 139

ক্কচিৎ ত্রৈভূ-পরিশান্তং গোপোৎসঙ্গোপবর্শম্ ।
স্বয়ং বিশ্রাময়ত্যর্থং পাদসম্বাহনাদিভিঃ ॥ ১৩৯ ॥

*kvacit krīḍā-parīśrāntam
gopotsaṅgopabarhaṇam
svayaṁ viśrāmayaty āryam
pāda-saṁvāhanādibhiḥ*

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

Amṛta-pravāha Bhāṣya: Sometimes, when Śrī Kṛṣṇa becomes tired after playing, He lies down and rests His head in the lap of His friend; and sometimes He makes

Śrī Balarāma lie down in the lap of some friend and Himself serves Balarāma's lotus feet.

Anubhāṣya:

*kvacit krīḍā-parīśrāntam (krīḍayā parīśrāntam)
gopotsaṅgopa-barhaṇam (gopotsaṅgaḥ
upabarhaṇam upādānam yasya tam) āryam
(agrajam baladevaṁ) pāda-saṁvāhan-ādibhiḥ
(pāda-sevan-ādibhiḥ) svayaṁ (kṛṣṇaḥ)
viśrāmayati (vigata-śramam karoti).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ BALADEVA'S AMAZEMENT BY THE DARŚANA OF ŚRĪ KṚṢṆA'S YOGAMĀYĀ

ŚRĪMAD BHĀGAVATAM (10/13/37) —

VERSE 140

কেয়ং বা কুত আয়াত
দৈবী বা নার্যুতাসুরী ।
প্রায়ো মায়াস্তু মে ভর্তুন্যা
মেহপি বিমোহিনী ॥ ১৪০ ॥

*keyam vā kuta āyātā
daivī vā nāry utāsuri
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī*

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

Amṛta-pravāha Bhāṣya: Which māyā is this? Is this the māyā of a demigod or a human, or a demon? Except for My master Śrī Kṛṣṇa's māyā, it is not possible for any other māyā to enchant me.

Anubhāṣya: When Brahmā stole the cow-herd boys and the calves, Śrī Kṛṣṇa manifested them and continued to perform pastimes like before. One day, Śrī Baladeva

was surprised by the unusual behavior of the cows —

iyam (māyā) kā? kutaḥ vā āyātā? kim daivī
(deva-sambandhinī), nārī (nara-sambandhinī)?
vā (uta) āsurī (asura-sambandhinī)? prāyaḥ
māyā me (mama) bhartuḥ (svāminah
bhagavataḥ eva) astu, anyā (māyā) na, (yataḥ)
iyam me (mama) api vimohinī.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE SIX OPULENCES ETERNALLY EXIST AT THE LOTUS FEET
OF ŚRĪ KṚṢṆA

ŚRĪMAD BHĀGAVATAM (10/68/37) —

VERSE 141

যস্যাজ্জিহ্বপঙ্কজরজোহখিললোক-পালৈ-
মৌল্যুত্তমৈর্ধৃতমুপাসিত-তীর্থতীর্থম্ ।
ব্রহ্মা ভবোহমপি যস্য কলাঃ কলায়াঃ
শ্রীশ্চোদ্বহেম চিরমস্য নৃপাসনং ক্ব? ॥ ১৪১ ॥

yasyāṅghri-paṅkaja-rajo
'khila-loka-pālair
mauly-uttamair dhṛtam
upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api
yasya kalāḥ kalāyāḥ
śrīś codvahema ciram
asya nṛpāsanam kva

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

Amṛta-pravāha Bhāṣya: (Śrī Baladeva Prabhu said) — The masters of various *lokas* (planetary systems) accept on their foreheads the dust of the lotus feet of Śrī Kṛṣṇa, which sanctifies even the holy places. Brahmā, Śiva, and even Me, Baladeva, and Lakṣmī, who are the portion or the portion of His portions, eternally carry that dust on our heads. What then is the value of a common throne for Him?

Anubhāṣya: After the Kauravas attempted to persuade Śrī Balarāma to be on their side by criticizing Śrī Kṛṣṇa, Śrī Baladeva angrily said to them —

yasya (kṛṣṇasya) aṅghri-paṅkaja-rajah
(pāda-padma-reṇuḥ) akhila-loka-pālaih
(nikhil-ādhiśvaraih) mauly-uttamaih (śiro-
bhūṣaṇa-yuktaḥ uttamāṅgaih) dhṛtam
(dhāraṇayā manasi kṛtam), upāsita-tīrtha-
tīrtham (upāsītāni tīrthāni yaiḥ yogibhiḥ
teṣām api tīrtham) yasya kalāyāḥ kalāḥ
(vikalāḥ) brahmā, bhavaḥ (śivaḥ) aham
(baladevaḥ), śrī (lakṣmī ca) api ciram (cira-
kālam) vyāpya udvahema (śirasi udvoḍhum
prārthayāma) asya (bhagavataḥ kṛṣṇasya)
nṛpāsanam kva (kutra)?

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

SVAYAM-RŪPA ŚRĪ KṚṢṆA IS THE ONLY SARVEŚVARA
(SUPREME CONTROLLER) —

VERSE 142

একলা ঈশ্বর কৃষ্ণ, আর সব ভৃত্য ।
যারে যৈছে নাচায়, সে তৈছে করে নৃত্য ॥ ১৪২ ॥
ekalā īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

ŚRĪ GAURASUNDARA IS THE PARAMESVARA, ALL RELATED
TO HIM ARE HIS SERVANTS —

VERSES 143-145

এই মত চৈতন্যগোসাঞিঃ একলা ঈশ্বর ।
আর সব পারিষদ, কেহ বা কিস্কর ॥ ১৪৩ ॥

গুরুবর্গ,—নিত্যানন্দ, অদ্বৈত আচার্য ।
শ্রীবাসাদি, আর যত—লঘু, সম, আর্য ॥ ১৪৪ ॥

সবে পারিষদ, সবে লীলার সহায় ।
সবা লঞা নিজ-কার্য সাথে গৌর-রায় ॥ ১৪৫ ॥

ei mata caitanya-gosāṇi ekalā īśvara
āra saba pāriṣada, keha vā kiṅkara

*guru-varga, — nityānanda, advaita ācārya
śrīvāsādi, āra yata — laghu, sama, ārya*

*sabe pāriṣada, sabe lilāra sahāya
sabā lañā nija-kārya sādhe gaura-rāya*

Translation: Śrī Kṛṣṇa alone is Īśvara and all others are His servants. Whichever way He makes them dance, they follow. Similarly, Caitanya Mahāprabhu alone is also Īśvara, and all others are His associates or servants. Śrī Nityānanda Prabhu, Śrī Advaitācārya, Śrīvāsa, and others belonging to the elders' category; also other *bhaktas*, among whom some are equal, elder, or younger than Him, all of them are the associates of Gaurāṅga Mahāprabhu and help in the performance of His pastimes. Gaurāṅga Mahāprabhu performs His pastimes by taking all of them along with Him.

Amṛtānukaṇikā: The only pure Vaiṣṇava *dharma* is that which accepts the existence of only one Parameśvara. The followers of all other *dharmas*, which are either a distortion of Vaiṣṇava *dharma* or are a shadow (*chāyā*) or reflection (*pratibimba*) of Vaiṣṇava *dharma*, declare themselves *eka-īśvaravādī* (the follower of one Īśvara). However, their actions show that they are part of a covered or true atheistic community like *bahu-īśvaravādīs* (those who believe in the existence of many Īśvaras), *nirīśvaravādīs* (those who do not believe in the existence of God), *kalpita īśvaravādīs* (those who believe in some imaginary God), *Māyāvādīs*, those who consider the *bhagavat-vastu* as material; or those who imagine some human to be a demigod. The followers of the *pañcopāsaka-sampradāya* (the worshippers of five deities) call themselves the worshippers of only one Īśvara, however, they worship five demigods. They accept and worship any one demigod from these five – Viṣṇu, Śiva,

Śakti (Durga), Gaṇeśa, and Surya – as their worshipable deity and consider themselves as the *sādhaka*. They believe that these five demigods or multiple demigods symbolize one Īśvara. However, in the end, they will surpass these five demigods, many demigods, or one imaginary demigod, and will transfer their mood into someone who is *nirviśeṣa*. Yes, if they were to call a particular imaginary demigod or the *nirviśeṣa* mood as one Īśvara, then the followers of *pañcopāsana* can be called '*ekēśvaravādīs*'. But where is the evidence of the supremacy of the imaginary Īśvara or the *nirviśeṣa-bhāva* (impersonal) for that matter? The demigods, who are controlled either by the liking of the senses of their worshippers or take imaginary form and nature according to the whims and fancies of their worshippers; and further the Īśvara who is not universally acknowledged as independent, and cannot always exhibit His opulence, that is, He is unable to protect His attribute of having eternal form (after submerging in the *nirviśeṣa* ocean [meaning the *pañcopāsakas* believe that in the end, He is *nirviśeṣa*], naturally His opulence imagined erstwhile is lost); how then do His qualities of being the Īśvara exist? Īśvara (the controller), *īśitvya* (the worshipper), and *aīśvarya* (the opulence) – wherever these three objects are simultaneously present, it is only there that calling one Īśvara will be meaningful. The *pañcopāsaka-sampradāya* cannot protect the eternal existence of these three objects, which are the very basis of the existence of Īśvara. If they could do so, then the concept of '*brahmaṇo-rūpa-kalpanā*' (the concoction of the form of *brahmā*) or '*pañcopāsana*' is destroyed to pieces. Therefore, the followers of the transcendental path, through logical reasoning and profound contemplation, aiming at the lack of theism in *pañcopāsaka* *Māyāvādīs*, have addressed them as

‘*pracchanna-nāstika*’ (covered atheists) or ‘*bahu-īśvaravādi*’, or ‘*nirīśvaravādi*’.

It is only in the pure Vaiṣṇava *dharma* that one Parameśvara is accepted. The eternal existence of Parameśvara, the *parameśitvya* (the controlled worshipper), and *paramaiśvarya* (supreme opulence) is recognized in Vaiṣṇava *dharma*. Vaiṣṇavas do not accept an imaginary Īśvara, an Īśvara or idol created by human whims. It is because Parameśvara is completely independent, free to act as per His wishes without any restrain, is Līlā-Puruṣottama without a second, and is *svayam-rūpa*. Just as Śrī Kṛṣṇa in *Gītā* (verse 7/7) has said –

“*mattaḥ parataram nānyat kiñcidasti dhananjaya mayi sarvamidam protam sūtre maṇigaṇā iva*”

“O conqueror of riches, Dhananjaya, there is nothing superior to Me. The whole creation is dependent on Me, like jewels strung on a thread.”

GĪTĀ (VERSE 10/8) –

“*aham sarvasya prabhavo
mattaḥ sarvaṁ pravarttate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ*”

“I am the source of both the mundane and transcendental worlds. Everything emanates from Me. The wise who know this well engage in *bhajana* of Me, with transcendental emotion in their hearts.”

ŚRĪMAD BHĀGAVATAM (1/3/28) –

“*ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge*”

“Rāma, Nṛsinha and others are the *aṁśa* and *kalā* (*aṁśa* of the *aṁśa*) of the *puruṣa-avatāras*, but Śrī Kṛṣṇa is *Svayam Bhagavān*. They (the

incarnations) appear in every *yuga* to protect the people from the atrocities of demons.”

ŚRĪMAD BHĀGAVATAM (10/14/32) –

“*aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandam
pūrṇam brahma sanātanam*”

“How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vraja because the Absolute Truth, the source of transcendental bliss and the eternal Supreme *brahma*, has become their friend! Is there a limit to their good fortune?”

BRAHMA SAMHITĀ (5/1) –

“*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*”

“Śrī Kṛṣṇa who is known as Govinda is the Supreme Īśvara. He has an eternal, blissful, spiritual body. He is the origin of all. He has no origin and He is the prime cause of all causes.”

From all these evidences it is proved that Śrī Kṛṣṇa alone is the Parameśvara, and all others are His servants. However, Śrī Kṛṣṇa in the sixteenth chapter of *Gītā* has told about the fate of those *jīvas* who consider themselves as the enjoyers —

īśvaro 'ham aham bhogī
siddho 'ham balavān sukhī (14)

ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modīśya
ity ajñāna-vimohitāḥ (15)

tān aham dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy aśvameṣu
āsuriṣv eva yoniṣu (19)

“I am a great controller and enjoyer. I am perfect, powerful, and happy. I am wealthy and of noble birth. Who is equal to Me? I will perform *yajña* (ritualistic sacrifices) and give in charity; thus, I shall enjoy great pleasure.” Deluded by ignorance, they speak in this way. It is because they are envious of the saints, I perpetually cast those cruel and degraded persons, who perform most inauspicious acts, into mundane existence among the various demoniac species.

THE TWO LIMBS OF ŚRĪ GAURA – ŚRĪ NITAI AND ŚRĪ ADVAITA —

VERSE 146

অদ্বৈত আচার্য্য, নিত্যানন্দ,—দুই অঙ্গ ।
দুইজন লঞা প্রভুর যত কিছু রঙ্গ ॥ ১৪৬ ॥

*advaita ācārya, nityānanda, — dui āṅga
dui-jana laṅa prabhura yata kichu raṅga*

Translation: Śrī Advaitācārya and Śrī Nityānanda Prabhu, both are the limbs (portions) of Mahāprabhu, and Mahāprabhu performs various pastimes along with them.

Anubhāṣya: Please refer to verse 3/71 of *Ādi-līlā*.

ŚRĪ ADVAITA PRABHU CONSIDERS HIMSELF A SERVANT OF ŚRĪ GAURA, EVEN BEING THE INCARNATION OF MAHĀ-VIṢṆU —

VERSE 147

অদ্বৈত-আচার্য্য-গোসাঞি সাক্ষাৎ ঈশ্বর ।
প্রভু-গুরু করি’ মানে, তিঁহো ত’ কিঙ্কর ॥ ১৪৭ ॥

*advaita-ācārya-gosāṇi sākṣāt īśvara
prabhu—guru kari’ māne, tiṅho ta’ kinkara*

Translation: Śrī Advaitācārya is directly an Īśvara, and Mahāprabhu considered

Him as His preceptor. However, Śrī Advaitācārya used to consider Himself as a servant of Mahāprabhu.

Anubhāṣya: Śrī Advaitācārya used to consider Himself a servant of Mahāprabhu even though Mahāprabhu used to honor Him as one of His preceptors. Śrī Advaitācārya was of the same age as Mahāprabhu’s father and also his friend. Śrī Advaitācārya and Śrī Īśvara Purī both were the disciples of Śrī Madhavendra Purī. Mahāprabhu took initiation from Śrī Īśvara Purī, and thus Śrī Advaitācārya was a god-brother of Mahāprabhu’s *guru* and worthy of His honor.

VERSE 148

আচার্য্য-গোসাঞির তত্ত্ব না যায় কখন ।
কৃষ্ণ অবতারিয়া যেঁহো তারিল ভুবন ॥ ১৪৮ ॥

*ācārya-gosāṇira tattva nā yāya kathana
kṛṣṇa avatāriyā yeṅho tānila bhuvana*

Translation: I cannot describe the *tattva* of Śrī Advaitācārya. By inducing Śrī Kṛṣṇa to descend here, He has delivered the world.

AS A RESULT OF SERVING HIS ELDER BROTHER ŚRĪ RĀMACANDRA, ŚRĪ LAKṢMAṆA IN KṚṢṆA’S INCARNATION BECAME BALARĀMA, THE ELDER BROTHER, AND KṚṢṆA CAME AS HIS YOUNGER BROTHER —

VERSE 149

নিত্যানন্দ-স্বরূপ পূর্বে হইলা লক্ষ্মণ ।
লঘুভ্রাতা হৈয়া করে রামের সেবন ॥ ১৪৯ ॥

*nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhrātā haiyā kare rāmera sevana*

Translation: Śrī Nityānanda-Svarūpa in Śrī Rāma’s pastimes was Lakṣmaṇa. He had served Śrī Rāmacandra as His younger brother.

Anubhāṣya: The *brahmacārīs* [assistant of] of *daśanāmī danḍī* [single staff *sannyāsīs* who are given one of the traditional ten names of the Śaṅkara *sampradāya*] are awarded one of these four titles [according to the title of the *sannyāsī*] – ‘Svarūpa’, ‘Ānanda’, ‘Prakāśa’, and ‘Caitanya’. The *sannyāsī* whom Śrī Nityānanda accompanied on pilgrimage, had ‘Tīrtha’ or ‘Āśrama’ as his title, hence Śrī Nityānanda Prabhu’s *brahmacārī* name was ‘Nityānanda-Svarūpa’.

VERSES 150-152

রামের চরিত্র সব,—দুঃখের কারণ ।
স্বতন্ত্র লীলায় দুঃখ সহেন লক্ষ্মণ ॥ ১৫০ ॥
নিষেধ করিতে নারে, যাতে ছোট ভাই ।
মৌন ধরি’ রহে লক্ষ্মণ মনে দুঃখ পাই’ ॥ ১৫১ ॥
কৃষ্ণ-অবতারে জ্যেষ্ঠ হৈলা সেবার কারণ ।
কৃষ্ণকে করাইল নানা সুখ আশ্বাদন ॥ ১৫২ ॥
rāmera caritra saba, — duḥkhera kāraṇa
svatantra līlaya duḥkha sahena lakṣmaṇa
niṣedha karite nāre, yāte choṭa bhāi
mauna dhari’ rahe lakṣmaṇa mane duḥkha pāi’
kṛṣṇa avatāre jyeṣṭha hailā sevāra kāraṇa
kṛṣṇake karāila nānā sukha āsvādana

Translation: The *līlā* of Śrī Rāmacandra is very sorrowful. Lakṣmaṇa, on His own accord, tolerated all the sorrows. Being younger, Lakṣmaṇa could not say no to Śrī Rāmachandra for anything. He used to silently suffer the pain in His heart. Therefore, during Śrī Kṛṣṇa’s *avatāra*, He incarnated as Śrī Kṛṣṇa’s elder brother, Śrī Balarāma, and served Śrī Kṛṣṇa in every way, and helped Śrī Kṛṣṇa enjoy various kinds of happiness.

KṚṢṆA-BALARĀMA ARE THE SOURCES AND ŚRĪ RĀMA-LAKṢMAṆA ARE THE PORTIONS. THE MERGING OF THE PORTION IN THE SOURCES DURING THE APPEARANCE OF THE LATTER —

VERSE 153

রাম-লক্ষ্মণ—কৃষ্ণ-রামের অংশবিশেষ ।
অবতারকালে দোঁহে দোঁহাতে প্রবেশ ॥ ১৫৩ ॥

rāma-lakṣmaṇa — kṛṣṇa-rāmera aṁśa-viśeṣa
avatāra-kāle donhe donhāte praveśa

Translation: Śrī Rāma-Lakṣmaṇa are the plenary portions of Śrī Kṛṣṇa-Balarāma. When Śrī Kṛṣṇa-Balarāma appear, Śrī Rāma-Lakṣmaṇa enter into Them.

Anubhāṣya: The translation of the essence of verse 20 in the context of describing the *tattva* of Śrī Raghavendra, in *Laghu-bhāgavatāmṛta* — “In *Viṣṇu-dharmottara* Śrī Rāma, Lakṣmaṇa, Bharata, and Śatrughna have been affirmed as the incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha respectively. Also in *Padma Purāṇa*, Śrī Rāmacandra has been declared as the incarnation of Nārāyaṇa, and Lakṣmaṇa, Bharata, and Śatrughna have been called the incarnations of ‘Śeṣa’, ‘Cakra’, and ‘Śaṅkha’ respectively.”

VERSE 154

সেই অংশ লঞা জ্যেষ্ঠ-কনিষ্ঠাভিমান ।
অংশাংশি-রূপে শাস্ত্রে করয়ে ব্যাখ্যান ॥ ১৫৪ ॥

sei aṁśa laṇā jyeṣṭha-kaniṣṭhābhimāna
aṁśāṁśi-rūpe śāstre karaye vyākhyāna

Translation: Śrī Balarāma and Śrī Kṛṣṇa perform pastimes as the elder and younger brother respectively. However, the scriptures define Them as the *aṁśa* and *aṁsī*.

Anubhāṣya: The translation of verse 79 describing the *līlā* incarnations in

Laghu-bhāgavatāmṛta – “In the Rāma-gītā section of the *Skanda Purāṇa*, Lakṣmaṇa, Bharata, and Śatruugna have been called the expansions (*vyūha*) of Śrī Rāma.

ŚRĪ KṚṢṆA IS SVAYAM-RŪPA, THE OTHERS ARE HIS PORTIONS OR KALĀ

BRAHMA SĀMHIṬĀ (5/39) —

VERSE 155

রামাদিমূর্তিষু কলা নিয়মেন তিষ্ঠন্
নানাবতারমকরোদ্ধবনেষু কিন্তু ।
কৃষ্ণঃ স্বয়ং সমভবৎ পরমঃ পুমান্ যো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৫৫ ॥

rāmādi-mūrtiṣu kalā niyamena tiṣṭhan
nānāvātāram akarod bhuvaṇeṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

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

Amṛta-pravāha Bhāṣya: I worship the original personality, Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears as Śrī Kṛṣṇa.

Anubhāṣya:

yaḥ paramaḥ pumān kṛṣṇaḥ kalā-niyamena
(aṁś-āṁśa-bhāv-ādinā) rāmādi-mūrtiṣu tiṣṭhan
(tat-tan-naimittik-āvatāra-mūrtiḥ prakāṣayan)
nānāvātāram akarot, kintu svayaṁ samabhavat,
taṁ govindam ādipuruṣaṁ ahaṁ bhajāmi.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

FULFILLMENT OF ŚRĪ GAURA'S DESIRE TO PROPAGATE LOVE THROUGH THE HOLY NAME BY ŚRĪ NITYĀNANDA —

VERSES 156-157

শ্রীচৈতন্য—সেই কৃষ্ণ, নিত্যানন্দ—রাম ।
নিত্যানন্দ পূর্ণ করে চৈতন্যের কাম ॥ ১৫৬ ॥

নিত্যানন্দ-মহিমা-সিন্ধু অনন্ত, অপার ।
এক কণা স্পর্শি মাত্র,—সে কৃপা তাঁহার ॥ ১৫৭ ॥

śrī-caitanya — sei kṛṣṇa, nityānanda — rāma
nityānanda pūrṇa kare caitanyaera kāma

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra, — se kṛpā tānhāra

Translation: Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself, and Śrī Nityānanda Prabhu is Śrī Balarāma. Śrī Nityānanda Prabhu fulfills all the desires of Śrī Caitanya Mahāprabhu. The ocean of the glories of Śrī Nityānanda Prabhu is infinite and unfathomable. It is only through His mercy that I can touch one drop of His glories.

THE NARRATION OF ŚRĪ NITYĀNANDA'S GLORIES AND MERCY THROUGH HIS OWN EXPERIENCE —

VERSES 158-160

আর এক শুন তাঁর কৃপার মহিমা ।
অধম জীবের য়েছে চড়াইল উদ্ধসীমা ॥ ১৫৮ ॥

বেদগুহ্য কথা এই অযোগ্য কহিতে ।
তথাপি কহিয়ে তাঁর কৃপা প্রকাশিতে ॥ ১৫৯ ॥

উল্লাস-উপরি লেখোঁ তোমার প্রসাদ ।
নিত্যানন্দ প্রভু, মোর ক্ষম অপরাধ ॥ ১৬০ ॥

āra eka śuna tānra kṛpāra mahimā
adhama jīvera yaiche caḍhāila ūrdhva-simā

veda-guhya kathā ei ayogyā kahite
tathāpi kahiye tānra kṛpā prakāṣite

ullāsa-upari lekhoṇ tomāra prasāda
nityānanda prabhu, mora kṣama aparādha

Translation: Please listen to another glorious display of His mercy. He made this wretched being (the author) climb the highest limit. It is not appropriate to disclose this for it should be kept as confidential as the Vedas; but I shall speak of it to manifest the mercy of Śrī Nityānanda Prabhu to all. O Nityānanda Prabhu! Out of great exultation,

I am writing the story of Your mercy. Please forgive this offense of mine.

Amṛta-pravāha Bhāṣya: ‘Ullāsa-upari’ – That is out of great exultation. Being unable to keep it confidential, I am narrating the incident of Your mercy.

DESCRIPTION OF THE GLORIES OF THE SERVANT, MĪNAKETANA RĀMADĀSA –

VERSE 161

অবধূত গোসাঞির এক ভূত্য প্রেমধাম ।
মীনকেতন রামদাস হয় তাঁর নাম ॥ ১৬১ ॥

*avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tānra nāma*

Translation: Śrī Nityānanda Prabhu had a servant whose name was Mīnaketana Rāmadāsa. He was the receptacle of *prema*.

Amṛta-pravāha Bhāṣya: ‘Avadhūta gosāñi’ – Śrī Nityānanda Prabhu. ‘Prema-dhāma’ – The receptacle of *prema*.

Anubhāṣya: Śrīdhara Svāmī in his commentary on verse 3/1/19 of Śrīmad Bhāgavatam has given the meaning of *avadhuta* as ‘asaṅskṛta-deha’, one whose body is not sanctified by the purificatory rites. The disciples of *avadhūta* Śrī Nityānanda Prabhu were also *mahā-bhāgavata paramahamsas* (highly exalted devotees), and *nitya-siddhas* (eternally perfect) who are beyond *varṇāśrama-dharma*. Hence, in the absence of any sign of following *varṇāśrama* on His body, He used to be absorbed in the mood of Vraja with His *asaṅskṛta-deha*.

‘Mīnaketana Rāmadāsa’ – Please refer to the Anubhāṣya of verse 11/53 of Ādi-līlā.

VERSE 162

আমার আনয়ে অহোরাত্র-সঙ্কীৰ্ত্তন ।
তাহাতে আইলা তেঁহো পাঞা নিমন্ত্রণ ॥ ১৬২ ॥

*āmāra ālaye aho-rātra-saṅkīrtana
tāhāte āilā teṅho pāñā nimantrana*

Translation: Once, an all day-all night *saṅkīrtana* was being performed in my house, and upon invitation, Mīnaketana Rāmadāsa came.

Anubhāṣya: ‘Ahorātra’ means eight *praharas* (twenty-four hours). In those days, there was a tradition of inviting pure devotees to the *kīrtana* celebrations.

VERSES 163-164

মহাপ্রেমময় তিঁহো বসিলা অঙ্গনে ।
সকল বৈষ্ণব তাঁর বন্দিলা চরণে ॥ ১৬৩ ॥
নমস্কার করিতে, কা’র উপরেতে চড়ে ।
প্রেমে কা’রে বংশী মারে, কাহাকে চাপড়ে ॥ ১৬৪ ॥

*mahā-prema-maya tiṅho basilā aṅgane
sakala vaiṣṇava tānra vandilā caraṇe
namaskāra karite, kā’ra uparete caḍe
preme kā’re vaṁṣī māre, kāhāke cāpaḍe*

Translation: Absorbed in *prema*, Mīnaketana Rāmadāsa was sitting in the courtyard. All the Vaiṣṇavas worshipped his lotus feet. Being delirious in *bhagavat-prema* (love of Bhagavān), he would offer obeisances to someone, would climb on someone, would hit someone with the flute, or slap someone gently.

VERSE 165

যে নয়ন দেখিতে অশ্রু হয় মনে যার ।
সেই নেত্রে অবিচ্ছিন্ন বহে অশ্রুধার ॥ ১৬৫ ॥

*ye nayana dekhite āśru haya mane yāra
sei netre avicchinna bahe āśru-dhāra*

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

Amṛta-pravāha Bhāṣya: On seeing the eyes of Mīnaketana Rāmadāsa, the beholders' eyes would automatically start shedding tears, for his (Mīnaketana Rāmadāsa) eyes were constantly shedding a stream of tears.

In another edition 'ye nayane dekhite' is mentioned, that is, those who in their hearts, desire to see him shed tears, should themselves shed tears.

VERSE 166

কভু কোন অঙ্গে দেখি পুলক-কদম্ব ।
এক অঙ্গে জাড্য তাঁর, আর অঙ্গে কম্প ॥ ১৬৬ ॥

*kabhu kona aṅge dekhi pulaka-kadamba
eka aṅge jāḍya tānra, āra aṅge kampa*

Translation: Sometimes one would witness the *sāttvika-vikāras* (transformations of ecstasy) like *pulaka* (standing of body hair on end) in some limb of his body, sometimes one of his limbs would become *jāḍa* (stunned) and some other limb would start shivering.

Amṛta-pravāha Bhāṣya: 'Kadamba' – group; 'jāḍya' – becoming stunned.

VERSE 167

নিত্যানন্দ বলি' যবে করেন হুঙ্কার ।
তাহা দেখি' লোকের হয় মহাচমৎকার ॥ ১৬৭ ॥

*nityānanda bali' yabe karen huṅkāra
tāhā dekhi' lokera haya mahā-camatkāra*

Translation: Whenever he used to shout aloud the name 'Nityānanda', all used to become astonished.

THE OFFENSE OF A MATERIALISTIC KANIṢṬHĀ DEVOTEE AT THE FEET OF VAIṢṆAVAS DUE TO LACK OF ŚRADDHĀ (FAITH) —

VERSES 168-170

গুণার্ণব মিশ্র-নামে এক বিপ্র আর্য ।
শ্রীমূর্তি-নিকটে তেঁহো করে সেবাকার্য্য ॥ ১৬৮ ॥

অঙ্গনে বসিয়া তেঁহো না কৈল সম্ভাষ ।
তাহা দেখি' ক্রুদ্ধ হইল বলে রামদাস ॥ ১৬৯ ॥

‘এই ত’ দ্বিতীয় সূত রোমহরষণ ।
বলদেব দেখি' যে না কৈল প্রত্যুদগম ॥ ১৭০ ॥

*guṇārṇava miśra-nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare sevā-kārya
aṅgane basiyā teṅho nā kaila sambhāṣa
tāhā dekhi' kruddha hañā bale rāmadāsa*

*'ei ta' dvitiya sūta romaharaṣaṇa
baladeva dekhi' ye nā kaila pratyudgama'*

Translation: A very respected *brāhmaṇa*, Guṇanarva Miśra, was serving Śrī *vigraha* (the deity). He, despite noticing Mīnaketana Rāmadāsa sitting in the courtyard, did not pay his respects unto him. As a result, Rāmadāsa angrily said – 'he is another Romaharṣaṇa Sūta, who even on seeing Śrī Baladeva Prabhu had not gotten up from his *vyāsāsana* to honor Him.'

Anubhāṣya: There is a description of the killing of Romaharṣaṇa, the disciple of Vyāsadeva, by Śrī Baladeva Prabhu, in Naimiṣāranya, in verses 10/78/22-28 of Śrīmad Bhāgavatam.

THE VAIṢṆAVAS DO NOT SEE FAULTS IN OTHERS EVEN ON BEING INSULTED —

VERSE 171

এত বলি' নাচে গায়, করয়ে সম্ভাষ ।
কৃষ্ণকারণ্য করে বিপ্র—না করিলে রোষ ॥ ১৭১ ॥

*eta bali' nāce gāya, karaye santoṣa
kṛṣṇa-kārya kare vipra — nā karila roṣa*

Translation: After saying this Mīnaketana Rāmadāsa did not take his *aparādha* (offense) and continued to sing and dance to his heart's content. Even that *brāhmaṇa* did not get angry as he was serving Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: Guṇārṇava Mīśra, who was serving Śrī Vighraha, kept quiet on seeing the servant of Śrī Nityānanda, Mīnaketana Rāmadāsa, and did not pay his respects. Thus, Mīnaketana Rāmadāsa became angry and said — ‘This Guṇārṇava Mīśra is a second Romaharṣaṇa Sūta.’ The purport is that just as in Naimiṣāranya, Romaharṣaṇa Sūta even on seeing Śrī Baladeva Prabhu did not get up from his seat of Vyāsa and converse with Him, similarly, Guṇārṇava Mīśra’s behavior was also inappropriate. Guṇārṇava Mīśra did not have great faith in Śrī Nityānanda. On knowing this Śrī Mīnaketana Rāmadāsa also became averse towards Guṇārṇava Mīśra. The devotees do not find fault in Mīnaketana Rāmadāsa’s act and do not call him a snob.

VERSE 172

উৎসবান্তে গেলা তিঁহো করিয়া প্রসাদ ।
মোর ভ্রাতা-সনে তাঁর কিছু হৈল বাদ ॥ ১৭২ ॥

*utsavānte gelā tīṅho kariyā prasāda
mora bhrātā-sane tānra kichu haila vāda*

ŚRĪLA KAVIRĀJA’S CRITICISM OF HIS BROTHER FOR NOT SHOWING FAITH IN ŚRĪ NITYĀNANDA PRABHU, THOUGH HAVING FAITH IN ŚRĪ GAURA —

VERSES 173-174

চৈতন্যপ্রভুতে তাঁর সুদৃঢ় বিশ্বাস ।
নিত্যানন্দ-প্রতি তাঁর বিশ্বাস-আভাস ॥ ১৭৩ ॥

ইহা জানি’ রামদাসের দুঃখ হইল মনে ।
তবে ত’ ভ্রাতারে আমি করিনু ভৎসনে ॥ ১৭৪ ॥

*caitanya-prabhute tānra sudṛḍha viśvāsa
nityānanda-prati tānra viśvāsa-ābhāsa*

*ihā jāni’ rāmadāsera duḥkha ha-ila mane
tabe ta’ bhrātāre āmi karinu bhartsane*

Translation: After the completion of the celebration, Mīnaketana Rāmadāsa blessed all. At that time my brother started arguing with him. My brother did have unflinching faith in Śrī Caitanya Mahāprabhu, however, he only had a semblance of faith in Śrī Nityānanda Prabhu. On realizing this, Śrī Rāmadāsa felt deep sorrow in his heart, thus I criticized my brother.

Amṛta-pravāha Bhāṣya: On witnessing this kind of behavior, on the part of Śrī Mīnaketana, my brother started arguing with him. My brother had unflinching faith in Śrī Caitanya Mahāprabhu but did not have the same kind of faith in Śrī Nityānanda Prabhu.

Anubhāṣya: ‘Viśvāsa-ābhāsa’ – very little faith.

LOSS OF FAITH DUE TO CONSIDERING THE INDIVISIBLE VASTU AS DIVISIBLE IS SIMPLY HERESY —

VERSES 175-176

“দুই ভাই একতনু—সমান-প্রকাশ ।
নিত্যানন্দ না মান, তোমার হবে সর্বনাশ ॥ ১৭৫ ॥

একেতে বিশ্বাস, অন্যে না কর সম্মান ।
“অর্দ্ধকুকুটী-ন্যায়” তোমার প্রমাণ ॥ ১৭৬ ॥

*“dui bhāi eka-tanu — samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa*

*ekete viśvāsa, anye nā kara sammāna
“ardha-kukkuṭī-nyāya” tomāra pramāṇa*

TO HAVE FAITH ONLY IN ŚRĪ GAURA AND NOT IN ŚRĪ NITĀI,
AND VICE VERSA IS COMPLETELY AGAINST BHAKTI —

VERSE 177

কিংবা, দোঁহা না মানিঞ হও ত' পাষণ্ড ।
একে মানি' আরে না মানি,—এইমত ভণ্ড ॥ ১৭৭ ॥

kinvā, donhā nā māniṇā hao ta' pāṣaṇḍa
eke māni' āre nā māni, — ei-mata bhaṇḍa”

Translation: I said — “These two brothers are like one body and are identical manifestations. You will be doomed for not believing in Śrī Nityānanda Prabhu. You have faith in one and disrespect the other, this is like believing in the logic of a half hen. It is better to be an atheist than to be a hypocrite, by accepting one and slighting the other.”

Amṛta-pravāha Bhāṣya: “*Ardha-kukkuṭi-nyāya*” — “*Ardha-jaratiya-nyāya*” means no one would believe in the logic that half of the hen is young and the other half is old. Similarly, according to the logic of the half hen (*ardha-kukkuṭi-nyāya*), you are believing in one of the indivisible Īśvaras Śrī Caitanya-Nityānanda and disregarding the other. This is simply hypocrisy and atheism on your part.

THE FALL DOWN AND DESTRUCTION OF THE BROTHER,
ONLY BELIEVING IN ŚRĪ GAURA [NOT NITYĀNANDA], FOR
INSULTING A DEVOTEE —

VERSES 178-179

ক্রুদ্ধ হৈয়া বংশী ভাঙ্গি' চলে রামদাস ।
তৎকালে আমার ভ্রাতার হৈল সর্বনাশ ॥ ১৭৮ ॥

এই ত' কহিল তাঁর সেবক-প্রভাব ।
আর এক কহি তাঁর দয়ার স্বভাব ॥ ১৭৯ ॥

kruddha haiyā vaṁśi bhāṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāśa

ei ta' kahila tānra sevaka-prabhāva
āra eka kahi tānra dayāra svabhāva

Translation: After this, *bhakta* Śrī Rāmadāsa became angry, broke his flute, and left from there. My brother was doomed at that very moment, that is, he fell down from *bhakti*. Till now I have described the effect of the servant of Śrī Nityānanda Prabhu; and now I shall describe the nature of His mercy.

AN INTRODUCTION TO THE MERCY OF ŚRĪ NITYĀNANDA —

VERSE 180

ভাইকে ভর্তসিনু মুঞি, লঞা এই গুণ ।
সেই রাতে প্রভু মোরে দিলা দরশন ॥ ১৮০ ॥

bhāike bhartsinu muṇi, lañā ei guṇa
sei rātre prabhu more dilā daraśana

DARŚANA OF ŚRĪ NITYĀNANDA PRABHU IN A DREAM —

VERSE 181

নৈহাটি-নিকটে ‘ঝামটপুর’ নামে গ্রাম ।
তাঁহা স্বপ্নে দেখা দিলা নিত্যানন্দ-রাম ॥ ১৮১ ॥

naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma
tānhā svapne dekhā dilā nityānanda-rāma

Translation: I chastised my brother, and for having done so Śrī Nityānanda Prabhu on that very night appeared in my dream. There is a village called ‘Jhāmaṭapura’ near Naihāṭi, where Śrī Nityānanda Prabhu appeared in my dream.

Amṛta-pravāha Bhāṣya: About two *kosas* (one *kosa* is 1.8 miles) north of Katava, near Naihāṭi village, ‘Jhāmaṭapura’ village is located, where Kavirāja Gosvāmī used to live. At present, there is a *vigraha* of Śrī Mahāprabhu at that place.

ATTAINMENT OF THE LOTUS FEET OF ŚRĪ NITYĀNANDA
PRABHU DIRECTLY —

VERSES 182-183

দণ্ডবৎ হৈয়া আমি পড়িনু পায়েতে ।
নিজপাদপদ্ম প্রভু দিলা মোর মাথে ॥ ১৮২ ॥

‘উঠ’, ‘উঠ’ বলি’ মোরে বলে বার বার ।
উঠি’ তাঁর রূপ দেখি’ হৈনু চমৎকার ॥ ১৮৩ ॥

*daṇḍavat haiyā āmi paḍinu pāyete
nija-pāda-padma prabhu dilā mora mātḥe*

‘uṭha’, ‘uṭha’ bali’ more bale bāra bāra
uṭhi’ tānra rūpa dekhi’ hainu camatkāra

Translation: On attaining Śrī Nityānanda Prabhu’s *darśana*, I fell at His lotus feet like a *daṇḍa* (stick); and He then kept His lotus feet on my head. He asked me to get up by repeating the words ‘uṭha’, ‘uṭha’ (‘get up’, ‘get up’). I got up and upon seeing His beautiful form, I became completely astonished.

THE DESCRIPTION OF THE BEAUTIFUL FORM OF ŚRĪ
NITYĀNANDA —

VERSES 184-188

শ্যাম-চিক্কণ কান্তি, প্রকাণ্ড শরীর ।
সাক্ষাৎ কন্দর্প, যেহে মহামল্ল-বীর ॥ ১৮৪ ॥

সুবলিত হস্ত, পদ, কমল-লোচন ।
পটুবস্ত্র শিরে, পটুবস্ত্র পরিধান ॥ ১৮৫ ॥

সুবর্ণ-কুণ্ডল কর্ণে, স্বর্ণাঙ্গদ-বালা ।
পায়েতে নূপুর বাজে, কণ্ঠে পুষ্পমালা ॥ ১৮৬ ॥

চন্দনলেপিত-অঙ্গ, তিলক সুঠাম ।
মত্তগজ জিনি’ মদ-মত্তুর পয়ান ॥ ১৮৭ ॥

কোটীচন্দ্র জিনি’ মুখ উজ্জ্বল-বরণ ।
দাড়িম্ব বীজ-সম দন্তে তাম্বুল-চর্বণ ॥ ১৮৮ ॥

*śyāma-cikṣaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra*

*suvalita hasta, pada, kamala-locana
paṭṭa-vastra śire, paṭṭa-vastra paridhāna*

*suvarṇa-kuṇḍala karṇe, svarṇāṅgada-bālā
pāyete nūpura bāje, kaṇṭhe puṣpa-mālā*

*candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini’ mada-manthara payāna*

*koṭi-candra jini’ mukha ujjala-varaṇa
dāḍimba bīja-sama dante tāmbūla-carvaṇa*

Translation: Like Cupid himself, He had a glossy, radiant blackish complexion; He had a huge stature as if He was some great heroic wrestler. He had long beautiful hands and legs, and His eyes were like lotus petals. He wore beautiful silk clothes and His head was adorned with a silken turban. His ears were beautified with gold earrings and His hands were bedecked with gold bangles. His feet were embellished with anklets that were making a tinkling sound. He wore a flower garland around His neck. His body was smeared with sandalwood pulp, and very beautiful *tilakas* were drawn on it. His gait resembled the movement of a maddened elephant, walking slowly and bouncing around. The brightness of His face surpassed the brightness of millions and millions of moons. His teeth resembled pomegranate seeds because He was chewing a betel leaf.

VERSES 189-192

প্রেমে মত্ত অঙ্গ ডাহিনে-বামে দোলে ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ বলিয়া গম্ভীর বোল বলে ॥ ১৮৯ ॥

রাঙ্গা যষ্টি হস্তে দোলে যেন মত্ত সিংহ ।
চারিপাশে বেড়ি’ আছে চরণেতে ভৃঙ্গ ॥ ১৯০ ॥

পারিষদগণে দেখি’ সব গোপ-বেশে ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ কহে সবে সপ্রেম-আবেশে ॥ ১৯১ ॥

শিঙ্গা বাঁশী বাজায় কেহ, কেহ নাচে গায় ।
সেবক যোগায় তাম্বুল, চামর ঢুলায় ॥ ১৯২ ॥

*preme matta aṅga ḍāhine-bāme dole
‘kṛṣṇa’ ‘kṛṣṇa’ baliyā gambhira bola bale*

*rāṅgā-yaṣṭi haste dole yena matta simha
cāri-pāṣe beḍi’ āche caraṇete bhr̥ṅga*

*pāriṣada-gaṇe dekhi’ saba gopa-veṣe
‘kṛṣṇa’ ‘kṛṣṇa’ kahe sabe saprema-āveṣe*

*śiṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara ḍhulāya*

Translation: He was absorbed in the *prema* of Śrī Kṛṣṇa and His body was swaying left and right. In a very deep voice, He was chanting ‘Kṛṣṇa’, ‘Kṛṣṇa’. A red stick was moving in His hand and He resembled a maddened lion. Bumblebees were hovering all around His lotus feet. All His devotees were dressed as cowherd boys, and they too in ecstasy were chanting ‘Kṛṣṇa’, ‘Kṛṣṇa’. Some among them were blowing horns and some were playing flutes. Some were dancing and the others were singing. One of His servants was offering betel leaf to Him and another was waving a *cāmara* (yak-tail fan) for Him.

THE AUTHOR’S BLISS ON ATTAINING ŚRĪ NITYĀNANDA’S
DARŚANA —

VERSES 193-194

নিত্যানন্দ-স্বরূপের দেখিয়া বৈভব ।
কিবা রূপ, গুণ, লীলা—অলৌকিক সব ॥ ১৯৩ ॥

আনন্দে বিহ্বল আমি, কিছু নাহি জানি ।
তবে হাসি’ প্রভু মোরে কহিলেন বাণী ॥ ১৯৪ ॥

*nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā — alaukika saba
ānande vihvāla āmi, kichu nāhi jāni
tabe hāsi’ prabhu more kahilena vāṇī*

Translation: I saw the opulence of Śrī Nityānanda-Svarūpa. What beautiful form, qualities, and pastimes He had — all of them were transcendental. Being overwhelmed with ecstasy, I could not see anything more. At that time, Prabhu laughed and started speaking to me.

ŚRĪ NITYĀNANDA’S INSTRUCTION TO MOVE TO
VṚNDĀVANA —

VERSE 195

আরে আরে কৃষ্ণদাস, না করহ ভয় ।
বৃন্দাবনে যাহ,—তাঁহা সর্ব লভ্য হয় ॥ ১৯৫ ॥

*“āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha, — tāṅhā sarva labhya haya”*

Translation: “Oh! Oh! Kṛṣṇadāsa! Do not be afraid. Go to Vṛndāvana, you will attain everything there.”

THE DISAPPEARANCE OF ŚRĪ NITYĀNANDA PRABHU —

VERSES 196-197

এত বলি’ প্রেরিলা মোরে হাতসান দিয়া ।
অন্তর্দ্বান কৈল প্রভু নিজগণ লঞা ॥ ১৯৬ ॥
মুচ্ছিত হইয়া মুঞি পড়ি নিভূমিতে ।
স্বপ্নভঙ্গ হৈল, দেখি হঞাছে প্রভাতে ॥ ১৯৭ ॥

*eta bali’ prerilā more hātasāna diyā
antardhāna kaila prabhu nija-gaṇa laṅā
mūrcchita ha-iyā muṇi paḍinu bhūmite
svapna-bhaṅga haila, dekhi hañāche prabhāte*

ŚRĪ KAVIRĀJA’S DEPARTURE TO VṚNDĀVANA IN PURSUANCE
OF THE ORDER RECEIVED IN HIS DREAM —

VERSES 198-199

কি দেখিনু, কি শুনি, করিয়ে বিচার ।
প্রভু-আঙা হৈল বৃন্দাবন যাইবার ॥ ১৯৮ ॥
সেই ক্ষণে বৃন্দাবনে করিনু গমন ।
প্রভুর কৃপাতে সুখে আইনু বৃন্দাবন ॥ ১৯৯ ॥

*ki dekhninū, ki śuninū, kariye vicāra
prabhu-āṅṅā haila vṛndāvana yāibāra
sei kṣaṇe vṛndāvane karinū gamana
prabhura kṛpāte sukhe āinū vṛndāvana*

Translation: After stating this, He touched me with His hand and inspired me to

go to Vṛndāvana. Then He along with His associates disappeared. I, on His disappearance, became unconscious and fell to the ground. Then my dream broke, and I realized that it was dawn. I mulled over whatever I had seen and heard in my dream and concluded that Śrī Nityānanda Prabhu had ordered me to go to Vṛndāvana. At that very moment, I started my journey toward Vṛndāvana. By His mercy, I reached there comfortably without any obstruction or hindrance.

Amṛta-pravāha Bhāṣya: ‘Hātasāna’ — Touch of the hand.

GLORIFICATION OF ŚRĪ NITYĀNANDA —

VERSES 200-202

জয় জয় নিত্যানন্দ, নিত্যানন্দ-রাম ।
যাঁহর কৃপাতে পাইনু বৃন্দাবন-ধাম ॥ ২০০ ॥

জয় জয় নিত্যানন্দ, জয় কৃপাময় ।
যাঁহ হৈতে পাইনু রূপ-সনাতনাশ্রয় ॥ ২০১ ॥

যাঁহ হৈতে পাইনু রঘুনাথ-মহাশয় ।
যাঁহ হৈতে পাইনু শ্রীস্বরূপ-আশ্রয় ॥ ২০২ ॥

*jaya jaya nityānanda, nityānanda-rāma
yānhāra kṛpāte pāinu vṛndāvana-dhāma*

*jaya jaya nityānanda, jaya kṛpā-maya
yānhā haite pāinu rūpa-sanātanaśraya*

*yānhā haite pāinu raghunātha-mahāśaya
yānhā haite pāinu śrī-svarūpa-āśraya*

Translation: All glories! All glories! All glories to Śrī Nityānanda-Rāma, by whose mercy I attained Vṛndāvana *dhāma*. All glories! All glories! All glories to the all-merciful Śrī Nityānanda Prabhu, by whose mercy I attained the shelter of Śrī Rūpa-Sanātana Gosvāmīs. By their mercy, I attained the shelter of the great personality Śrī Raghunātha and by his

mercy, I attained the refuge of Śrī Svarūpa Dāmodara.

Anubhāṣya: In these two verses, Śrī Kavirāja Gosvāmī is making it clear that those willing to serve Śrī Rādhā-Govinda, the one and only aim and desire of their life, should be to attain shelter and mercy of Śrī Svarūpa, Rūpa, Sanātana, and Raghunātha Gosvāmīs. This can only be achieved by the mercy of Śrī Nityānanda Prabhu alone. For further details on Śrī Dāmodara Svarūpa Gosvāmī, please refer to verses 4/160-161 of *Ādi-līlā*.

VERSE 203

সনাতন-কৃপায় পাইনু ভক্তির সিদ্ধান্ত ।
শ্রীরূপ-কৃপায় পাইনু ভক্তিরসপ্রাপ্ত ॥ ২০৩ ॥

*sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta*

Translation: By the mercy of Śrī Sanātana Gosvāmī, I could understand the *siddhāntas* (conclusions) of *bhakti*. Further, by the mercy of Śrī Rūpa Gosvāmī Prabhu, I attained closeness to *bhakti-rasa-sindhu*.

Amṛta-pravāha Bhāṣya: ‘*Bhakti-rasa-prānta*’ — The closeness to *bhakti-rasa*.

Anubhāṣya: Śrī Sanātana Gosvāmī is the preceptor of *bhakti-siddhāntas*. Śrī Kavirāja Gosvāmī, at the end of Chapter Four of *Antya-līlā*, has written the following —

“*sanātana grantha kailā ‘bhāgavatāmṛte’
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite
siddhānta-sāra grantha kailā ‘daśama-ṭippani’
kṛṣṇa-līlā, rasa-prema, yāhā haite jāni
hari-bhakti-vilāsa grantha kaila vaiṣṇava-ācāra
vaiṣṇavera kartavya yānhā pāiye pāra*”

Śrī Raghunātha Dāsa Gosvāmī, in his prayer ‘*Vilāpa-kusumāñjali*’, has written the

following about Śrī Sanātana Gosvāmī –

“vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsuṁ andham
kṛpāmbudhīr yaḥ para-duḥkha-duḥkhī
sanātanas taṁ prabhum āśrayāmi”

“Blinded with ignorance, I was unwilling to taste the nectar of *bhakti*; but the one who with great efforts made me taste that; the one who is an ocean of mercy and feels the pain of the others, I take refuge of the lotus feet of that Śrī Sanātana Gosvāmī.”

Śrī Kavirāja Gosvāmī has written the following by first mentioning the names of Śrī Rūpa, Śrī Sanātana, and Śrī Jīva (*Antya-līlā* 4/236) —

“ei tina-guru, āra raghunātha-dāsa
inhā-sabāra caraṇa vandon yānra muṇi ‘dāsa’”

“This servant is paying obeisances at the lotus feet of these three spiritual masters and Śrī Raghunātha Dāsa Gosvāmī.”

Śrī Raghunātha Dāsa Gosvāmī too has introduced Śrī Sanātana Prabhu as the preceptor of *bhakti-siddhānta*. Śrī Rūpa Gosvāmī is the preceptor of *rasa*. (*Antya-līlā* 4/223-224) –

“rūpa-gosaṇi kailā ‘rasāmṛta-sindhu’ sāra
kṛṣṇa-bhakti-rasera yāhān pāiye vistāra
‘ujjvala-nīlamaṇi’-nāma grantha āra
rādhā-kṛṣṇa-līlā-rasa tānhā pāiye pāra”

“Śrī Rūpa Gosvāmī compiled *Bhakti-rasāmṛta-sindhu*, through which one can understand the *rasa* of *kṛṣṇa-bhakti* (the nectar of devotional service unto Śrī Kṛṣṇa). He also compiled another book called ‘*Ujjvala-nīlamaṇi*,’ in which he enumerated Śrī Rādhā-Kṛṣṇa’s *madhura-rasa* pastimes in detail.”

VERSE 204

জয় জয় নিত্যানন্দ-চরণাবিন্দ ।
যাঁহ হৈতে পাইনু শ্রীরাধাগোবিন্দ ॥ ২০৪ ॥

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

Translation: All glories! All glories to the lotus feet of Śrī Nityānanda Prabhu, by whose mercy I could attain Śrī Rādhā-Govinda.

Anubhāṣya: Śrīla Narottama Dāsa in his poetic composition ‘*Prārthanā*’ is lamenting and saying —

“āra kabe nitāi-cānda karuṇā karibe
saṁsāra-vāsanā mora kabe tuccha habe

viṣaya chāḍiyā kabe śuddha habe mana
kabe hāma heraba śrī vṛndāvana

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti”

“When will all material desires leave my heart by the mercy of Śrī Nityānanda Prabhu? After renouncing sense gratification, when will my mind become pure, for only then, I will be able to take *darśana* of the transcendental *svarūpa* of Śrī Vṛndāvana *dhāma*. When will I have an attachment to the lotus feet of Śrī Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī? By their mercy, I will be able to understand the love of the Divine Couple Śrī Rādhā-Kṛṣṇa.

“hena nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dr̥ḍha kari’ dhara nitāiyera pāya”

“Without taking the shelter of Śrī Nityānanda Prabhu’s lotus feet, one cannot attain Śrī Rādhā-Kṛṣṇa. Thus, oh brothers! Please hold firmly the lotus feet of Śrī Nityānanda Prabhu, that is, take His refuge with firm faith.”

THE HUMBLE STATEMENTS OF THE AUTHOR —

VERSES 205-207

জগাই মাখাই হৈতে মুঞি সে পাপিষ্ঠ ।
পুরীষের কীট হৈতে মুঞি সে লঘিষ্ঠ ॥ ২০৫ ॥

মোর নাম শুনে যেই, তার পুণ্য ক্ষয় ।
মোর নাম লয় যেই, তার পাপ হয় ॥ ২০৬ ॥

এমন নির্ঘৃণ-মোরে কেবা কৃপা করে ।
এক নিত্যানন্দ বিনু জগৎ ভিতরে ॥ ২০৭ ॥

jagāi mādhai haite muṇi se pāpiṣṭha
purīṣera kiṭa haite muṇi se laghiṣṭha

mora nāma śune yei, tāra puṇya kṣaya
mora nāma laya yei, tāra pāpa haya

emana nirghṛṇa-more kebā kṛpā kare
eka nityānanda binu jagat bhitare

DESCRIPTION OF ŚRĪ NITYĀNANDA PRABHU'S MERCY
TOWARDS HIM —**VERSES 208-210**

প্রেমে মত্ত নিত্যানন্দ কৃপা-অবতার ।
উত্তম, অধম, কিছু না করে বিচার ॥ ২০৮ ॥

যে আগে পড়য়ে, তারে করয়ে নিস্তার ।
অতএব নিস্তারিলা মো-হেন দুরাচার ॥ ২০৯ ॥

মো-পাপিষ্ঠে আনিলেন শ্রীবৃন্দাবন ।
মো-হেন অধমে দিলা শ্রীকৃপ-চরণ ॥ ২১০ ॥

preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra

ye āge paḍaye, tāre karaye nistāra
ataeva nistārila mo-hena durācāra

mo-pāpiṣṭhe ānilena śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa

Translation: I am more sinful than Jagāi and Mādhai and even lower than a worm in stool. One who hears my name loses the results of his pious activities. One who

utters my name becomes a sinner. Who else but Nityānanda Prabhu can shower mercy on such a despicable person like me? Intoxicated in transcendental love, Śrī Nityānanda Prabhu is the incarnation of mercy. He does not distinguish between good and bad. He delivers whoever falls before Him. Thus, he also delivered a sinner like me. I am sinful and fallen, still, he brought me to Śrī Vṛndāvana and provided me with refuge at the lotus feet of Śrī Rūpa Gosvāmī.

ATTAINMENT OF SERVICE OF ŚRĪ MADANA-MOHANA BY
ŚRĪ NITYĀNANDA'S MERCY —**VERSES 211-213**

শ্রীমদনগোপাল-শ্রীগোবিন্দ-দরশন ।
কহিবার যোগ্য নহে এসব কথন ॥ ২১১ ॥

বৃন্দাবন-পুরন্দর শ্রীমদনগোপাল ।
রাসবিলাসী সাক্ষাৎ ব্রজেন্দ্রকুমার ॥ ২১২ ॥

শ্রীরাধা-ললিতা-সঙ্গে রাস-বিলাস ।
মন্মথ-মন্মথরূপে যাঁহার প্রকাশ ॥ ২১৩ ॥

śrī-madana-gopāla-śrī-govinda-daraśana
kahibāra yogya nahe e-saba kathana

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sāksāt vrajendra-kumāra

śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yānhāra prakāśa

Translation: I am not fit to reveal the experience of my darśana of Śrī Madana Gopala and Śrī Govinda. Śrī Madana Gopala is the chief deity of Vṛndāvana, He is the enjoyer of the rāsa dance and is the son of the king of Vraja. He enjoys rāsa pastimes with Śrī Rādhā and Lalitā and manifests as 'manmatha-manmatha', that is, the charmer of Cupid himself.

ŚRĪMAD BHĀGAVATAM (10/32/2) —

VERSE 214

তাসামাবিরভূচ্ছৌরিঃ স্ময়মানমুখাম্বুজঃ ।
পীতাম্বরধরঃ স্রগ্বী সাক্ষান্মন্থমন্থাঃ ॥ ২১৪ ॥

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

Translation: At that moment Śrī Kṛṣṇa, the crest jewel in the dynasty of Śūrasena, appeared among those wailing damsels of Vraja. His lotus face was blossoming with a gentle, soft smile, a garland of forest flowers hung around His neck; and His body was wrapped in a dazzling yellow cloth. His beauty was such that it churned the mind of Kāmadeva, who himself stirs the hearts of everyone.

Amṛta-pravāha Bhāṣya: During the *rāsa-līlā*, seeing the *gopīs* crying due to separation, Śrī Kṛṣṇa suddenly appeared as Madana-mohana (the charmer of Cupid himself) wearing a yellow garment, a garland of forest flowers around His neck, and a gentle smile on His lotus face.

Anubhāṣya: The *gopīs* were crying desperately to have Śrī Kṛṣṇa's *darśana* after He disappeared from the *rāsa-līlā* and then Govinda-deva appeared in front of them —

tāsām (duḥkha-pari-khinnānām gopīnām
madhye) smaya-māna-mukhāmbujaḥ (smaya-
mānaṁ mukhāmbujaṁ yasya saḥ) pītāmbara-
dharāḥ (pīta-vasana-dhārī) sragvī (mālyavān)
sākṣāt manmatha-manmathaḥ (kāmadeva-
mohana-mūrṭiḥ) śauriḥ (kṛṣṇa) ārvibhūt.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to Amṛta-pravāha Bhāṣya.

VERSES 215-216

স্বমাধুর্য্যে লোকের মন করে আকর্ষণ ।
দুই পাশে রাধা ললিতা করেন সেবন ॥ ২১৫ ॥
নিত্যানন্দ-দয়া মোরে তাঁরে দেখাইল ।
শ্রীরাধা-মদনমোহনে প্রভু করি' দিল ॥ ২১৬ ॥

sva-mādhurye lokera mana kare ākarṣaṇa
dui pāse rādhā lalitā kareṇa sevana
nityānanda-dayā more tāṁre dekhāila
śrī-rādhā-madana-mohana prabhu kari' dila

Translation: He, being served on His two sides by Rādhā and Lalitā, attracts the minds of all by His sweetness. The mercy of Śrī Nityānanda Prabhu facilitated Their *darśana* and helped me attain Them as my masters in the form of Śrī Rādhā-Madana-mohana.

ATTAINING THE AUSPICIOUS SERVICE OF ŚRĪ GOVINDA BY
ŚRĪ NITYĀNANDA'S MERCY —

VERSE 217

মো-অধমে দিল শ্রীগোবিন্দ-দরশন ।
কহিব'র কথা নহে অকথ্য-কখন ॥ ২১৭ ॥

mo-adhame dila śrī-govinda-daraśana
kahibāra kathā nahe akathya-kathana

ŚRĪ RĀDHĀ-GOVINDA BEING SERVED BY THEIR SAKHĪS
UNDER THE DESIRE TREE —

VERSES 218-220

বৃন্দাবনে যোগপীঠে কল্পতরু-বনে ।
রত্নমণ্ডপ, তাহে রত্নসিংহাসনে ॥ ২১৮ ॥

শ্রীগোবিন্দ বসিয়াছেন ব্রজেন্দ্রনন্দন ।
মাধুর্য্য প্রকাশি' করেন জগৎ মোহন ॥ ২১৯ ॥

বাম-পার্শ্বে শ্রীরাধিকা সখীগণ-সঙ্গে ।
রাসাদিক-লীলা প্রভু করে কত রঙ্গে ॥ ২২০ ॥

vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-simhāsane

śrī-govinda basiyāchena vrajendra-nandana
mādhurya prakāśi' kareṇa jagat mohana

vāma-pārśve śrī-rādhikā sakhi-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

Translation: Śrī Nityānanda Prabhu facilitated this fallen person to take *darśana* of Śrī Govinda. It is very difficult to express [His mercy] in words, also, it is not appropriate to disclose this. Amidst the desire trees, there is an altar made of gems in the principal temple of Vṛndāvana. On that altar is a throne made of gems on which Śrī Govinda, the son of the king of Vraja, sits and manifests His sweetness, thereby enchanting the entire world. On His left side is Śrī Rādhikā along with Her personal associates. With them, Śrī Govinda enjoys various pastimes like *rāsa-līlā*.

THE WORSHIPABLE DEITY OF BRAHMĀ AND THE ABHIDHEYA
DEITY OF THE EIGHTEEN-SYLLABLE MANTRA —

VERSE 221

যাঁর ধ্যান নিজ-লোকে করে পদ্মাসন ।
অষ্টাদশাক্ষর-মন্ত্রে করে উপাসন ॥ ২২১ ॥

yānra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantre kare upāsana

Translation: The one on whom Brahmā, sitting on the lotus seat in his own abode, eternally meditates and worships with the eighteen-syllable *mantra*.

Anubhāṣya: Brahmā, seated on a lotus seat, along with the residents of his abode, Brahmāloka, meditates on the *abhidheya-vigraha*, the form of Śrī Govinda. The object of meditation of all the residents of the fourteen planetary systems, Śrī Govinda, is worshipped through the eighteen-syllable *mantra*.

VERSES 222-223

চৌদ্দভুবনে যাঁর সবে করে ধ্যান ।
বৈকুণ্ঠাদি-পুরে যাঁর লীলাগুণ-গান ॥ ২২২ ॥
যাঁর মাধুরীতে করে লক্ষ্মী আকর্ষণ ।
রূপগোস্বাঞি করিয়াছে সে-রূপ বর্ণন ॥ ২২৩ ॥

caudda-bhuvane yānra sabe kare dhyāna
vaikuṇṭhādi-pure yānra līlā-guṇa-gāna
yānra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāṇi kariyāche se-rūpa varṇana

Translation: There is one who is meditated upon by all the residents of the fourteen planetary systems; whose qualities even the residents of Vaikuṇṭha sing of; whose sweetness attracts even Lakṣmī. Śrī Rūpa Gosvāmī has described the sweetness of His beautiful form.

Anubhāṣya: In verse 4/147 of Ādi-līlā —

“kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala”

Śrī Rūpa Gosvāmī in *Laghu-bhāgavatāmṛta* (in verses 351-352) narrates an episode from *Padma Purāṇa* describing the excellence of Śrī Kṛṣṇa's sweetness —

“After seeing the sweetness of Śrī Kṛṣṇa, Lakṣmī devī was attracted and started meditating with austerity. On seeing her doing this, Śrī Kṛṣṇa asked her — ‘Why are you undergoing austerities?’ Lakṣmī answered — ‘I want to take part in the pastimes in Vṛndāvana with You in the form of a *gopī*.’ To this Śrī Kṛṣṇa said — ‘This is extremely rare.’ Lakṣmī again said — ‘Prabhu! I would like to reside on Your chest in the form of a golden line.’ To this Śrī Kṛṣṇa answered — ‘Let it be so.’ Since then Lakṣmī has been residing on Śrī Kṛṣṇa's chest as a golden line.”

In *Śrīmad Bhāgavatam* (10/16/36), the Nāga-Patnīs (the wives of the serpent Kālīya), while worshipping Śrī Kṛṣṇa, said – ‘Lakṣmī, even though extremely beautiful, had abandoned all her desires, taken a vow to attain the dust of Your lotus feet, and had undergone austerity for a long time.’

BHAKTI-RASĀMRṬA-SINDHU (1/2/239) —

VERSE 224

স্মেরাং ভঙ্গীত্রয়-পরিচিতাং সাচিবিস্তীর্ণদৃষ্টিং
বংশীন্যস্তাধরকিশলয়ামুজ্জ্বলাং চন্দ্রকেণ ।
গোবিন্দাখ্যাং হরিতনুমিতঃ কেশিতীর্থোপকণ্ঠে
মা প্রেক্ষিষ্ঠান্তব যদি সখে বন্ধুসঙ্গেহন্তি রঙ্গঃ ॥ ২২৪ ॥

smerām bhaṅgī-traya-paricitām
sāci-vistīrṇa-drṣṭim
vaṁśī-nyastādhara-kīśalayām
ujjvalām candrakena
govindākhyām hari-tanumitāḥ
keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe
bandhu-saṅge 'sti raṅgaḥ

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

Amṛta-pravāha Bhāṣya: O friend! If you have a strong desire to enjoy with your worldly relatives, then do not take *darśana* of the *śrī-mūrti* of Śrī Govinda, who stands near Keśi Ghāṭa in a three-fold bending form, wearing a beautiful smile, casting a glance on the left side, with flute close to His lotus lips, and is adorned with newly blossomed leaves and a peacock feather. [The purport is that by taking *darśana* of the *śrī-mūrti* of Śrī Govinda, detachment from all other things will automatically arise].

Anubhāṣya:

he sakhe ! yadi tava bandhu-saṅge (putra-kalatrādi-viṣayinām saṅge) raṅga (kautūhalam)

asti (vidyate), tadā itaḥ (asmin) keśi-tīrth-opakaṇṭhe (yāmuna-taṭastha-keśi-tīrthe) smerām (smitānvitām) bhaṅgī-traya-paricitām (grīvā-kaṭi-jānu-bhaṅgi-triyeṇa yuktām) sāci-vistīrṇa-drṣṭim (tiryaka-praśast-āvalokanām) vaṁśī-nyast-ādhara-kīśalayām (vaṁśyām veṇau nyastāḥ dattaḥ adhara eva kīśalayāḥ nava-pallavaḥ yayā tām) candra-keṇa (mayūra-picchena) ujjvalām (parama-śobhā-mayīm) govindākhyām hari-tanum (nanda-sūnu-mūrtim) mā prekṣiṣṭhāḥ (avalokaya, iti niṣedha-vyājena parama-saundary-ādhara-vigraham avaśyam-eva draṣṭavyam-abhipretam, tan-mādhurye anubhūyamāne sarvam-eva tucchaṁ marṁsyase, tasmād-enām-eva paśyety-abhiprāyaḥ).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Here the purpose behind the prohibition from taking *darśana* is basically a hint: please do take the *darśana* of Śrī Govinda, who is the source of all beauty. After one experiences the sweetness of His beauty, all worldly objects will automatically seem insignificant. This is the actual purpose of *darśana*.

CONSIDERING THE TRANSCENDENTAL ŚRĪ-VIGRAHA AS A MERE STATUE OF STONE, WOOD, ETC., IS AN OFFENSE OF THE HIGHEST DEGREE —

VERSES 225-226

সাক্ষাৎ ব্রজেন্দ্রসুত, ইথে নাহি আন ।
যেবা অঙ্গে করে তাঁরে প্রতিমা-হেন জ্ঞান ॥ ২২৫ ॥
সেই অপরাধে তার নাহিক নিস্তার ।
ঘোর নরকেতে পড়ে, কি বলিব আর ॥ ২২৬ ॥

sākṣāt vrajendra-suta, ithe nāhi āna
yebā aṅge kare tāṁre pratimā-hena jñāna

sei aparādhe tāra nāhika nistāra
ghora narakete paḍe, ki baliba āra

Translation: Undoubtedly, He is indeed Vrajendra-nandana (the son of the king of Vraja) Himself. Only a fool considers Him

a statue. One is not delivered from this grave offense. What more can I say? That offender falls into the hellish planets.

Anubhāṣya: Verse 286 of *Śrī Bhakti-sandarbha* —

“The ardent worshippers consider the *śrī-mūrti* non-different from Parameśvara and take His *darśana*. One becomes detached from *bhakti* on differentiating between Bhagavān and the *śrī-mūrti* of Bhagavān. Hence, considering *śrī-mūrti* non-different from Bhagavān is the correct approach. On falling down from *bhakti*, the *jīva* becomes a non-devotee and starts committing offenses.”

“arcaye viṣṇau śilādhī-guruṣu naramatir-
vaiṣṇave jātibuddhir-viṣṇorvā vaiṣṇavānām
kalimala-mathane pādātīrthe’mbubuddhiḥ
śrīviṣṇor-nāmni mantre sakala-kaluṣahe
śabda-sāmānya-buddhir-viṣṇo-sarveśvareṣe
tad-itara-sama-dhīr-yasya vā nārakī saḥ”

“One who considers *śrī-mūrti* as a mere material stone statue; Gurudeva as an ordinary mortal human; differentiates the Vaiṣṇavas based on their caste; considers the *caraṇāmṛta* (water obtained from washing the feet) of Viṣṇu and the Vaiṣṇavas as ordinary water; the holy name of Viṣṇu and the Viṣṇu *mantras*, that destroy all the sins, as mere material words; or considers all the demigods equivalent to the supreme Īśvara Viṣṇu — is destined to go to the hellish planets.”

According to this verse from *Padma Purāṇa*, a *jīva* who considers the Viṣṇu *vigraha* as an object made of material elements or His symbol is called ‘*nārakī*’ (he is destined to go to the hellish planets). The followers of the ‘*nirviśeṣa*’ philosophy, with material vision, remain deprived of *śrī-mūrti*’s *darśana*, which is only possible

through eyes full of *prema*. Hence, from the Vaiṣṇava’s point of view, they are known as ‘*aparādhī*’ (offender) *Māyāvādīs*’.

According to the verse ‘*yasyātma-buddhiḥ*’ in *Śrīmad Bhāgavatam* (10/84/13), one with the mood of ‘*bhauma ijya-dhiḥ*’, etc., who considers the motherland as his worshipable object, is deemed ignorant; because of this, he does not obtain the eligibility to serve Bhagavān.

VERSE 227

হেন যে গোবিন্দ প্রভু, পাইনু যাঁহা হৈতে ।
তাঁহার চরণ-কৃপা কে পারে বর্ণিতে ॥২২৭॥

*hena ye govinda prabhu, pāinu yānhā haite
tānhāra caraṇa-kṛpā ke pāre varṇite*

Translation: Who can possibly define the mercy of the lotus feet of Śrī Nityānanda Prabhu? It is through Him that I attained my Prabhu (Master), Śrī Govinda.

WORSHIPPING ŚRĪ RĀDHĀ-GOVINDA UNDER THE SHELTER
OF ŚRĪ NITYĀNANDA-GAURA ALONE IS THE QUALITY OF
BEING A VAIṢṆAVA —

VERSES 228-229

বৃন্দাবনে বৈসে যত বৈষ্ণবমণ্ডল ।
কৃষ্ণনাম-পরায়ণ, পরম-মঙ্গল ॥ ২২৮ ॥
যাঁর প্রাণধন—নিত্যানন্দ শ্রীচৈতন্য ।
রাধাকৃষ্ণ-ভক্তি বিনে নাহি জানে অন্য ॥ ২২৯ ॥

*vṛndāvane vaise yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala*

*yānra prāṇa-dhana—nityānanda śrīcāitanya
rādhā-kṛṣṇa-bhakti bine nāhi jāne anya*

Translation: All the Vaiṣṇavas residing in Vṛndāvana are auspicious, and are attached to the holy name of Śrī Kṛṣṇa. Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu are their life and soul. They know nothing except *bhakti* for Śrī Rādhā-Kṛṣṇa.

Anubhāṣya: All the Vaiṣṇavas who reside in Vṛndāvana are very auspicious, absorbed in chanting the holy name, and are the followers of the *kīrtana* limb of *bhakti*. Śrī Gaura-Nityānanda are their life and soul. Except for the eternal service to Śrī Rādhā-Kṛṣṇa, they do not believe in any imaginary *bhakti*.

In present times, some have abandoned the ancient system of *bhakti* of the pure devotees and have invented some new systems. Someone may say – ‘We only like the name of Śrī Gaura. Whether or not He is Rādhā-Kṛṣṇa, we have no such interest in the name of Rādhā-Kṛṣṇa. For us ‘*gaura-bhakti*’ is to worship Gaura with *madhura-rasa* in ‘Nadiyā-Nāgarī’ *bhāva* (the mood wherein Śrī Gaura is considered the hero and themselves as heroin). What is the significance of an independent incarnation of Śrī Gaurāṅga if He cannot be worshipped with Nāgarī *bhāva*?’ Previously such abominable doctrines did not exist. To see such types of dominant moods in some groups of Vaiṣṇavas as Kali-yuga advances brings great sorrow to the hearts of pure Vaiṣṇavas. By becoming puppets in the hands of formidable *māyā*, they consider Śrī Gaurāṅga someone greater than even Rādhā-Kṛṣṇa. Their logic is that since Śrī Gaurāṅga is the combined form of ‘Śrī Rādhā and Śrī Kṛṣṇa’; He is even greater than Śrī Kṛṣṇa alone.

Further, some people, by accepting the philosophy of material *smārtas* and *pañcopāsaka* society, oppose Śrī Gaura, the abode of Śrī Gaura, the potency of Śrī Gaura, and *bhakti* of Śrī Gaura. Based on their material knowledge they concoct some imaginary form of *bhajana* of Śrī Rādhā-Kṛṣṇa. Both these *sampradāyas* are against the very pure beliefs of the Six

Gosvāmīs, thus, they are devoid of *bhakti* to Bhagavān, are slaves of material senses, atheists, and slaves to Kali. The *sarvadarśi* (one who can see past, present, and future), omniscient Śrī Kavirāja Gosvāmī had foreseen that in the future such hypocritical people, averse to Śrī Hari, would introduce themselves as very dear to Śrī Gaurasundara; and in fact, would forget the real Śrī Gaura *vastu* (truth) and abandon *bhakti* to Śrī Rādhā-Kṛṣṇa. In order to dupe the unfortunate *jīvas*, they will highly honor that imaginary Śrī Gaurāṅga, which would be the product of their evil mental impression. There is no need to say anything more. The one and only worshipable object of those who have taken shelter of the lotus feet of Śrī Gaurāṅga, is the lotus feet of the Divine Couple Śrī Śrī Gāndharvikā-Giridhara.

ATTAINMENT OF THE LOTUS FEET OF VAIṢṆAVAS BY THE
MERCY OF ŚRĪ NITYĀNANDA PRABHU —

VERSES 230-231

সে বৈষ্ণবের পদরেণু, তার পদছায়া ।
অথমেই দিল প্রভু-নিত্যানন্দ-দয়া ॥ ২৩০ ॥

‘তাহা সর্ব লভ্য হয়’—প্রভুর বচন ।
সেই সূত্র—এই তার কৈল বিবরণ ॥ ২৩১ ॥

se vaiṣṇavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā

‘*tānhā sarvalabhyahaya*’—*prabhuravacana*
sei sūtra — ei tāra kaila vivaraṇa

Translation: By the mercy of Śrī Nityānanda Prabhu, this most fallen person received the dust of the lotus feet and shelter of those pure Vaiṣṇavas. Śrī Nityānanda Prabhu had said – ‘You will attain everything there’. I have explained here this brief statement of His.

THE FULFILLMENT OF ALL DESIRES BY THE MERCY OF ŚRĪ
NITYĀNANDA PRABHU —

VERSE 232

সে সব পাইনু আমি বৃন্দাবনে আয় ।
সেই সব লভ্য এই প্রভুর কৃপ্রায় ॥ ২৩২ ॥

se saba pāinu āmi vṛndāvana āya
sei saba labhya ei prabhura kṛpāya

Translation: I have attained all these after coming to Vṛndāvana. All this has been made possible only by the mercy of Śrī Nityānanda Prabhu.

Amṛta-pravāha Bhāṣya: ‘Āya’ – after coming.

THUS COMPLETES THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FIFTH CHAPTER.

Anubhāṣya: The main reason behind compiling Śrī Caitanya Caritāmṛta, by the order of the Vaiṣṇavas in Vṛndāvana, is the instruction given by Śrī Nityānanda, out of mercy. Please refer to verse 5/196 of Ādi-līlā.

VERSES 233-234

আপনার কথা লিখি নিল্লজ্জ হইয়া ।
নিত্যানন্দ-গুণে লেখায় উন্মত্ত করিয়া ॥ ২৩৩ ॥

নিত্যানন্দ-প্রভুর গুণ-মহিমা অপার ।
‘সহস্রবদনে’ শেষ নাহি পায় যাঁর ॥ ২৩৪ ॥

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

nityānanda-prabhura guṇa-mahimā apāra
‘sahasra-vadane’ śeṣa nāhi pāya yānra

Translation: I have written my experiences without reservations. Actually, the attributes of Śrī Nityānanda Prabhu have intoxicated me and forced me to write all this. The glories of His attributes are so vast that Śeṣa Himself, with His thousands of mouths, cannot describe all His glories.

Anubhāṣya: Please refer to verses 21/10,12 of Madhya-līlā and verses 2/7/41 and 10/14/7 of Śrīmad Bhāgavatam.

THUS COMPLETES THE ANUBHĀṢYA
OF THE FIFTH CHAPTER.

VERSE 235

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৫ ॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 5,
DESCRIBING ŚRĪ NITYĀNANDA TATTVA.

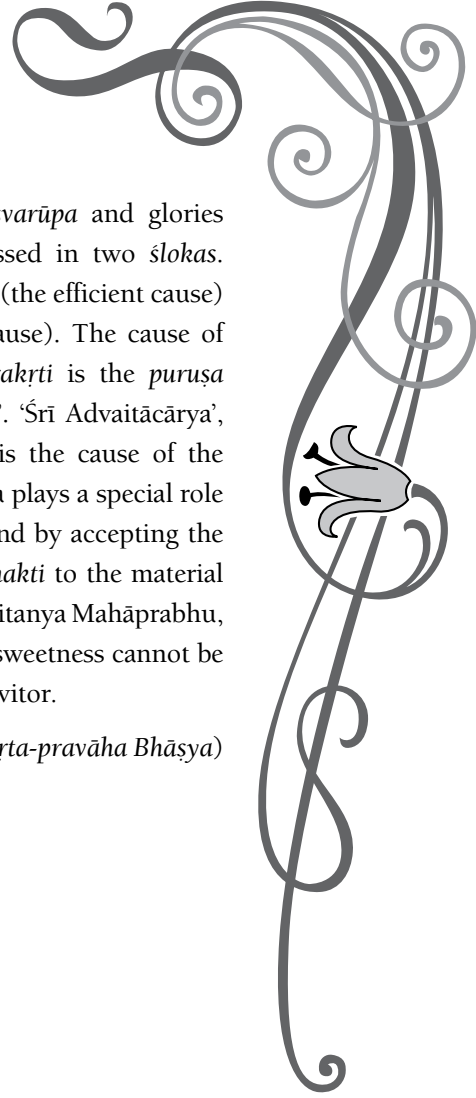
Chapter Six

SUMMARY OF THE SIXTH CHAPTER



rīmad Advaitācārya Prabhu's *svarūpa* and glories have been denoted and discussed in two *ślokas*. *Māyā* has two features – *nimitta* (the efficient cause) and *upādāna* (the ingredient cause). The cause of efficient causal activities in *prakṛti* is the *puruṣa* incarnation called 'Mahā-Viṣṇu'. 'Śrī Advaitācārya', another form of Mahā-Viṣṇu, is the cause of the ingredient causal activities of *pradhāna*. Śrī Advaitācārya plays a special role in the activities of the material world's creation, etc., and by accepting the mood of a devotee, He has given the instructions of *bhakti* to the material world. On addressing Him as the *dāsa* (servitor) of Śrī Caitanya Mahāprabhu, His glories magnify because the mellows of Śrī Kṛṣṇa's sweetness cannot be relished in any mood; except being in the mood of a servitor.

(*Amṛta-pravāha Bhāṣya*)



ONLY BY ŚRĪ ADVAITĀCĀRYA'S MERCY CAN ONE ASCERTAIN
HIS SVARŪPA —

VERSE 1

বন্দে তং শ্রীমদদ্বৈতাচার্যমদ্ভুতচেষ্টিতম্ ।
যস্য প্রসাদাদজ্ঞোহপি তৎস্বরূপং নিরূপয়েৎ ॥ ১ ॥

vande tam śrīmad-advaitācāryam
adbhuta-ceṣṭitam
yasya prasādād ajñō 'pi tat-
svarūpaṁ nirūpayet

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

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrīmad Advaitācārya, whose activities are magnificent. By His mercy, even a foolish person can ascertain His svarūpa.

Anubhāṣya:

yasya (advaita-prabhoḥ) prasādāt (anukampayā)
ajñāḥ api tat-svarūpaṁ (vastu-tattvaṁ)
nirūpayet (nirūpayitum śaknuṣyāt) tam adbhuta-
ceṣṭitam (adbhutaṇi ceṣṭitāni yasya tam) śrīmad-
advaitācāryam [aham] vande.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛtānukanikā: Through His worship, Śrīmad Advaitācārya manifested Śrī Kṛṣṇa in this material world, thus, He accomplished a magnificent feat.

VERSE 2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তবৃন্দ ॥ ২ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī

Advaitacandra Prabhu, and all glories to the devotees of Śrī Caitanya Mahāprabhu.

VERSE 3

পঞ্চশ্লোকে কহিল শ্রীনিত্যানন্দ-তত্ত্ব ।
শ্লোকদ্বয়ে কহি অদ্বৈতাচার্যের মহত্ত্ব ॥ ৩ ॥

pañca-śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva

Translation: In the previous chapter, through five ślokas the tattva of Śrī Nityānanda Prabhu was stated. Now, in two ślokas the glories of Śrī Advaitācārya are being described.

THE DESCRIPTION OF THE
TWELFTH AND THIRTEENTH ŚLOKAS FROM AMONGST THE
FOURTEEN ŚLOKAS OF INVOCATION

ŚRĪ SVARŪPA GOSVĀMĪ'S DIARY —

VERSES 4-5

মহাবিশ্বঃ সৃজতাদঃ ।
তস্যাবতার এবায়মদ্বৈতাচার্য ঈশ্বরঃ ॥ ৪ ॥
অদ্বৈতং হরিণাদ্বৈতাদাচার্যং ভক্তিংশনাৎ ।
ভক্তাবতারমীশং তমদ্বৈতাচার্যমাশ্রয়ে ॥ ৫ ॥

mahā-viṣṇur-jagat-kartā
māyayā yaḥ sṛjaty-adah
tasyāvatāra evāyam-
advaitācārya īśvaraḥ

advaitam hariṇādvaitād-ācāryam
bhakti-śaṁsanāt
bhaktāvatāram-īśaṁ tam-
advaitācāryam-āśraye

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

Amṛta-pravāha Bhāṣya: That Mahā-Viṣṇu, who creates this material world through māyā, is the controller of this material world; Lord Śrī Advaitācārya is but His incarnation. He is non-different from Śrī

Hari and is thus called 'Advaita' (non-different). Further, being the preceptor of *bhakti*, He is addressed as 'Ācārya'. I take shelter of that Īśvara, Śrī Advaitācārya, who has incarnated as a devotee.

Anubhāṣya:

yaḥ jagat-kartā mahā-viṣṇuḥ (nimitta-kāraṇāśrayaḥ) māyayā adaḥ (viśvaṁ) sṛjati, tasya avatāraḥ eva ayam īśvaraḥ (upādāna-kāraṇāśrayaḥ) advaitācāryaḥ. hariṇā (viṣṇu-tattvena saha) advaitāt (bheda-rāhityāt hetoḥ) 'advaitam', bhakti-śamsanāt (bhajano-padeṣṭra-tvāt hetoḥ) 'ācārya', bhaktāvatāram īśaṁ tam advait-ācāryam āśraye (prapadye).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Mahā-Viṣṇu is the shelter of the efficient cause and Śrī Advaitācārya is the shelter of the ingredient cause.

THE TATTVA AND GLORIES OF ŚRĪ ADVAITA —

VERSE 6

অদ্বৈত-আচার্য্য গোসাঞি সাক্ষাৎ ঈশ্বর ।
যাঁহার মহিমা নহে জীবের গোচর ॥ ৬ ॥

*advaita-ācārya gosāṇi sākṣāt īśvara
yānhāra mahimā nahe jīvera gocara*

THE INCARNATION OF MAHĀ-VIṢṆU —

VERSE 7

মহাবিষ্ণু সৃষ্টি করেন জগদাদি কার্য্য ।
তাঁর অবতার সাক্ষাৎ অদ্বৈত আচার্য্য ॥ ৭ ॥

*mahā-viṣṇu sṛṣṭi kareṇa jagad-ādi kārya
tānra avatāra sākṣāt advaita ācārya*

Translation: Śrī Advaitācārya Gosāṇi is Īśvara Himself, thus His glories are beyond the intelligence of a conditioned soul. Mahā-Viṣṇu performs all functions for the creation

of this material world. Śrī Advaitācārya is His direct incarnation.

HE IS THE AMŚA OF KĀRAṆĀRṆAVAŚĀYĪ AND IS NON-DIFFERENT FROM HIM —

VERSES 8 -10

যে পুরুষ সৃষ্টি-স্থিতি করেন মায়ায় ।
অনন্ত ব্রহ্মাণ্ড সৃষ্টি করেন লীলায় ॥ ৮ ॥

ইচ্ছায় অনন্ত মূর্ত্তি করেন প্রকাশ ।
এক এক মূর্ত্ত্যে করেন ব্রহ্মাণ্ডে প্রবেশ ॥ ৯ ॥

সে পুরুষের অংশ—অদ্বৈত, নাহি কিছু ভেদ ।
শরীর-বিশেষ তাঁর, — নাহিক বিচ্ছেদ ॥ ১০ ॥

*ye puruṣa sṛṣṭi-sthiti kareṇa māyāya
ananta brahmāṇḍa sṛṣṭi kareṇa līlāya*

*icchāya ananta mūrṭi kareṇa prakāśa
eka eka mūrṭye kareṇa brahmāṇḍe praveśa*

*se puruṣera amśa — advaita, nāhi kichu bheda
śarīra-viśeṣa tānra, — nāhika viccheda*

Translation: The *puruṣa* (Mahā-Viṣṇu) creates and maintains this material world through His external energy, and in His pastimes, He creates unlimited universes. By His will, He manifests His unlimited forms, and in those forms enters each and every universe. Śrī Advaitācārya is a plenary portion of that *puruṣa* and non-different from Him. In fact, Śrī Advaitācārya is not different but is a *vigraha-viśeṣa* (special form) of that *puruṣa*.

Amṛta-pravāha Bhāṣya: The same *māyā* by its *upādāna* (ingredient) portion is 'pradhāna' and by its *nimitta* (efficient) portion is 'māyā'. Mahā-Viṣṇu is present in two forms in these two features of *māyā*. Mahā-Viṣṇu being situated in one *svarūpa* in *prakṛti* is the efficient cause of the material world, that is, His Viṣṇu form, and by another *svarūpa* being situated in

‘*pradhāna*’ – He is ‘Śrī Advaita’ in the form of Rudra. Thus, Śrī Advaita is non-different from that *puruṣa*, the only difference is of the body.

PRESIDING DEITY OF PRADHĀNA, THE UPĀDĀNA OF THE MATERIAL WORLD —

VERSE 11

সহায় করেন তাঁর লইয়া ‘প্রধান’ ।
কোটি ব্রহ্মাণ্ড করেন ইচ্ছায় নির্মাণ ॥১১॥

sahāya kareṇa tāṅra la-iyā ‘pradhāna’
koṭi brahmāṇḍa kareṇa icchāya nirmāṇa

Translation: Śrī Advaitācārya assists in the pastimes of Mahā-Viṣṇu. With Mahā-Viṣṇu’s material energy (*upādāna*) and will, He creates unlimited universes.

THE VERY AUSPICIOUS ŚRĪ ADVAITA —

VERSE 12

জগৎ-মঙ্গল অদ্বৈত, মঙ্গল-গুণধাম ।
মঙ্গল-চরিত্র সদা, ‘মঙ্গল’ যার নাম ॥১২॥

jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, ‘maṅgala’ yāṅra nāma

Translation: Śrī Advaitācārya is an embodiment of auspiciousness for this world, for He is the reservoir of all auspicious attributes. His pastimes are always auspicious for all. Also, His name is ‘Maṅgala’ (auspicious); by taking His name, the *jīva* attains the utmost auspiciousness.

Anubhāṣya: Śrī Advaitācārya is Mahā-Viṣṇu and He is Ācārya. All the activities of Viṣṇu are auspicious. His pastimes are all auspicious and by experiencing the auspiciousness of His pastimes, the *jīva* attains his ultimate welfare. Śrī Advaitācārya is the basis of all auspiciousness. His service attitude towards

Śrī Kṛṣṇa brings auspiciousness to one and all. Some say that another name of Śrī Advaita Prabhu was ‘Maṅgal’ (auspicious). Those entangled in the cobweb of this material world, do not understand the auspiciousness of this pure, eternal, complete, and liberated devotional service and thus they drift away from the real nature of the soul, which is ‘*bhakti*’.

Śrī Advaitācārya, endowed with all transcendental qualities, never gave instructions for inauspicious engagement in fruitive activities or attaining liberation by merging in the impersonal *brahma*. By not considering Him non-different from Viṣṇu *tattva*, certain *jīvas*, captivated by *māyā* and with a demonic nature, pretended to follow Him by following the monism philosophy devoid of *bhakti*. The punishment that Śrī Advaitācārya legislated for these non-devotes through His *māyā*, who cheated them by nourishing their desires, was also nothing but full of auspiciousness. Viṣṇu always brings auspiciousness to the *jīvas* directly (by favoring them) or indirectly (by punishing them). By establishing inauspiciousness as auspiciousness, one cannot know Śrī Advaitācārya, who is the origin of the *upādāna* of Viṣṇu’s external *māyā*. As a causal incarnation, He transmits the potency of ingredients in the *prakṛti*. He is not an inauspicious material object of any kind, nor is He the shelter of any inauspicious material qualities. By following the examples of His character, all auspiciousness arises in the *jīvas*. By hearing and chanting His name, all inauspiciousness of the *jīvas* is destroyed. One should never consider *viṣṇu-tattva* as inauspicious, fragmented, or impersonal. Only on attaining transcendental knowledge of Viṣṇu’s real identity, the *jīva* attains his ultimate auspiciousness.

THE PURUṢA CREATES BY TAKING ALONG INNUMERABLE
OPULENCES —

VERSE 13

কোটি অংশ, কোটি শক্তি, কোটি অবতার ।
এত লঞা সৃজে পুরুষ সকল সংসার ॥ ১৩ ॥

koṭi amśa, koṭi śakti, koṭi avatāra
eta lañā sṛje puruṣa sakala saṁsāra

Translation: The original *puruṣa* Mahā-Viṣṇu creates this entire cosmos by taking along billions of *amśas*, billions of *śaktis*, and billions of *avatāras*.

MĀYĀ'S TWO FORMS —

VERSE 14

মায়া যৈছে দুই অংশ—‘নিমিত্ত’, ‘উপাদান’ ।
‘মায়া’—নিমিত্ত-হেতু, উপাদান—‘প্রধান’ ॥ ১৪ ॥

māyā yaiche dui amśa — ‘nimitta’, ‘upādāna’
‘māyā’—nimitta-hetu, upādāna—‘pradhāna’

KĀRAṆODAKAŚĀYĪ VIṢṆU CREATES THE MATERIAL WORLD
WITH HIS TWO FORMS —

VERSE 15

পুরুষ ঈশ্বর এঁছে দ্বিমূর্তি হইয়া ।
বিশ্ব-সৃষ্টি করে ‘নিমিত্ত’, ‘উপাদান’ লঞা ॥ ১৫ ॥

puruṣa īśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣṭi kare ‘nimitta’, ‘upādāna’ lañā

Translation: *Māyā* has two parts, ‘*nimitta*’ and ‘*upādāna*’, wherein *guṇamayi māyā* is ‘*nimitta*’ and ‘*pradhāna*’ is *upādāna*. Similarly, the *puruṣa* creates this material world by assuming two forms — Mahā-Viṣṇu as ‘*nimitta*’ and Śrī Advaita as ‘*upādāna*’.

Amṛta-pravāha Bhāṣya: Just as *prakṛti* has two parts, ‘*nimitta*’ and ‘*upādāna*’, similarly, the *puruṣa* creates this material world by assuming two forms — Mahā-Viṣṇu as ‘*nimitta*’ and Śrī Advaita as ‘*upādāna*’.

Anubhāṣya: Please refer to *Madhya-Līlā* (20/271). In ascertaining the original cause of this material world, two types of philosophies are witnessed. The first philosophy states — ‘The *sac-cid-ānanda-vastu* Śrī Bhagavān is the indirect cause of the material world, that is, this is His secondary creation and His primary manifestation is the Goloka-Vaikuṇṭha planets along with His eternal associates.’ The other philosophy states — ‘The origin of this temporary, inert and *nirānanda* (pleasureless) material world is based on an inexplicable and unmanifested view of the *vastu*, who is non-existent.’ The first philosophy is expressed in Vedānta, the ultimate essence of the Vedas. The second philosophy, expressed by the followers of the *sāṅkhya-smṛti* scriptures with the objective of opposing the *vastu-vāda* (Śrī Bhagavān as the original cause), is contrary to the first philosophy. Mostly one tends to experience inertness in this material world. Some philosophers establish an opinion against Vedānta regarding the *upādāna-kāraṇa* (ingredient cause) by saying that the symptoms of the living force present in the living entities are associated with the material world created by the *guṇa-māyā*, and thus, this living force is created by the modes of material nature. In reality, the original *vastu*, the cause of all causes, Śrī Bhagavān alone is *śaktimān-tattva* (energetic), and *śakti* is eternally situated in *śaktimān*. Even the multitude of potencies, different from the potency from which this material world has manifested, are eternally situated in that *vastu*, the supreme maintainer of all.

The knowledge of those who are engrossed in the service of material objects is limited to the material potency, and they address the material potency alone as

śaktimān, accepting it as Bhagavān. They draw incorrect conclusions such as this – *śaktimān* is the product of *śakti* alone, and with their material knowledge they consider the incomplete *śaktimān* vastus as complete *śaktimān* (Bhagavān) and believe that He originates from the *prakṛti*. Accepting what has been indicated as *sat-asat* (cause and effect) – one that is to be ascertained through the material senses – to be ‘original’, it can be contemplated and said that from *acit* (inert matter) comes *cit* (conscious) *vastu*; however, the truth is that the potency that creates this world resides in the *vāstava-vastu* (Bhagavān) alone. By not referring to the *vastu*, which creates place, time, and character, as the original cause and first accepting the innumerable objects, which display vast, distinctive variations, and later moving towards one amongst them, according to one’s own whims and fancies, is the ‘*adhiroha-vāda*’ (ascending process). According to the ‘*avaroha*’ philosophy (descending process), *vastu* (Bhagavān) alone is the cause of all causes, and due to the presence of infinite potencies in Him, He is *saviśeṣa-tattva* (having transcendental traits like beautiful form, etc.). His being *nirviśeṣa* (impersonal) is also one among His unlimited *saviśeṣa*-considerations. With the perception fixed in the material objects alone, if one tries to detect its cause by taking into account the knowledge of its activities, one develops intelligence similar to the intelligence which results from the association of an intoxicating substance. ‘Material nature is the original cause behind the material world’ – such a notion is incorrect. In fact, this material world is but a transformation of the unmanifest and material potency, by the potency of the glance of Parameśvara, the reservoir of

unlimited potencies. *Prakṛti* acquires the *śakti* from the all-potent [Śrī Bhagavān] and creates the material world, bound by time and space, apt for the *jīva* to exercise his material senses. A conditioned soul’s perception of Bhagavān is only through His energy exhibited in the creation of the material world – such a kind of misconception is due to one’s ignorance of the relationship of Śrī Bhagavān with His potencies. Until the real truth is not revealed in the heart of the *jīva* averse to Śrī Bhagavān, he continues to wander in this world and is unable to understand the Absolute Truth.

ACCORDING TO ŚRĪLA BALDEVA VIDYĀBHÜṢAṆA’S GOVINDA-BHĀṢYA, (BRAHMA-SŪTRA, SECOND CHAPTER, SECOND PART) —

Sāṅkhyācārya Kapila has assimilated the *tattvas* in the following manner. According to Sāṅkhyācārya Kapila — “The equilibrium state of the three modes of material nature, *sattva*, *rajaḥ*, and *tamaḥ*, is known as *prakṛti*. From *prakṛti* comes *mahat-tattva*, from *mahat-tattva* comes *ahankāra* (ego), from *ahankāra* come the five *tan-mātrās* (the objects of sense perception), from them come knowledge-acquiring senses, action-performing senses, five gross elements, and *puruṣa* — these collectively are twenty-five elements. The three material modes of nature like *sattva*, in the state of equilibrium, is but *prakṛti*. These three modes should be understood to be the cause of happiness, distress, and illusion respectively; because only emotions like happiness are seen in this world created by *prakṛti*. For example — a beautiful woman gives happiness to her husband through love—herein is the manifestation of *sāttvika-bhāva*; the same young woman later on showing anger, etc.

becomes the cause of distress—herein is the manifestation of *rājasika-bhāva*, and when that woman leaves her husband, then she becomes the cause for his illusion—herein is the manifestation of *tāmasika-bhāva*. The purport of saying, ‘two kinds of senses’, is – ten external senses and one internal sense, the mind. Thus, there are eleven senses in total. *Prakṛti* is eternal and all-powerful. In the beginning, there is an absence of the conscious being and hence *pradhāna* is the original *upādāna* cause because the original cause has no cause. This *pradhāna* is all-pervading and is the ingredient for everything — the same is obtained from the aphorism like ‘*sarvatra kāryadarsanāt vibhutvam*’. *Mahat-tattva*, *ahaṅkāra-tattva*, and five *tan-mātrās* [these are both *upādāna* (an ingredient) and a transformation, that is, the *upādāna* of some and transformation of others] — these are the seven transformations of *prakṛti*; *upādānas* of *ahaṅkāra*, etc., are also the transformation of *pradhāna*; eleven senses and five gross elements — these are the sixteen transformations only [and not the *upādāna* of anything]. *Puruṣa* is said to be devoid of any transformations, that is why he is neither anyone’s *upādāna* nor transformation. This *prakṛti* alone is the one that undergoes transformation eternally and despite being inert, it is the cause of enjoyment and liberation for many sentient *jīvas*. Despite being beyond sense perception, one may make estimations about *prakṛti* based on its activities. *Prakṛti* despite being one, on the interaction among the three *guṇas*, through transformation power, creates this variegated material world consisting of *mahat-tattva*, etc. In this way, *prakṛti* is like the *nimitta* and *upādāna* of this material world.

The *puruṣa* is inactive, devoid of any material qualities, and is the master. He is *cit-svarūpa* (transcendental), presiding in one and all as a separate entity. Through the functioning of *pradhāna*, one can guess that the *puruṣa*, being without activity and transformation, is devoid of the attitude of a doer and an enjoyer. The *tattva* of *prakṛti* and *puruṣa* is such that due to their proximity, there is a mutual exchange of *dharma* (attributes) – symptoms of sentience in *prakṛti*, and the mood of the doer-enjoyer in *puruṣa* are imposed. Thus, in the absence of knowledge that *prakṛti* and *puruṣa* are different, the *puruṣa* considers himself to be the enjoyer, and with complete knowledge of that distinction, he is liberated. The topics of *puruṣa* being always indifferent towards *prakṛti* have been mentioned in *Sopapattika-sūtras*. In this process Sāṅkhyācārya Kapila accepts three evidences – ‘*pratyakṣa*’ (direct perception), ‘*anumāna*’ (inference), and ‘*āgama*’ (part of the Vedas dealing with the science of *tantra*), and that which has been established by these three alone as the evidence. (*Upamāna* {comparison}, etc., are under them; they are not separate evidence).

No special contradiction is observed in the conclusions derived from ‘*pratyakṣa*’ and ‘*āgama*’ evidence. However, our objective is to refute the philosophy wherein *pradhāna* has been inferred to be the cause of this material world, through the *sūtras* like *pariṇāmāt*, *samanvayāt*, *śaktitāḥ*. It is because refuting the aforesaid philosophy would actually refute the entire *sāṅkhya* philosophy. The doubt that exists in this matter is whether *pradhāna* is the *nimitta* and *upādāna* of this material world or not. Those making former arguments (*sāṅkhya* philosophers) have accepted that *pradhāna* is both the *nimitta* (efficient) and

upādāna (ingredient) cause of this material world. Their viewpoint is — ‘They have inferred that *pradhāna*, which is composed of modes like *sattva*, is the ingredient cause of the material world. It is because *upādāna* (cause) is homogenous to its effect. For example – in the creation of a water pot, clay (cause) is homogenous to the water pot (effect). The inert tree produces fruit and in the same way, by seeing the flowing of [inert] water, inert or insentient *pradhāna* as a creator of the material world is also established.’ Therefore, ‘*pradhāna* alone is the *nimitta* and *upādāna* cause of this material world.’ In order to refute this philosophy of the former argument makers (*sāṅkhya* philosophers), we are presenting the first *sūtra* —

(First *sūtra* — ‘*racanā-nupapatteś-čanānumānam*’) — ‘*Pradhāna* is insentient, therefore it cannot be both the *upādāna* and *nimitta* cause of this material world. It is because by seeing the varieties in the creation of the world, its creation by the inert *pradhāna*, without taking the shelter of a sentient being, is not possible. In fact, even an assumption such as this seems inappropriate. In this world, the construction of a building with bricks, etc., without the help of the sentient being, on their own, is not possible. In this *sūtra* the word ‘*ca*’ appropriately shows the inconsistency of the *anvaya* (logical connection of the cause {*pradhāna*} and effect {material world}). There cannot be any logical connection between external material things like the water pot and inherent happiness, that is, material objects can never experience happiness because happiness is a subject matter of internal realization. Therefore, the direct nexus between happiness and external inert objects is not possible. Especially material

things like a water pot, are not the cause of the said happiness, and these cannot be perceived as happiness.

(Second *sūtra* — ‘*pravṛtteś-ca*’) — Even on seeing the activity of *pradhāna*, accepting it to be the cause of the creation of this world is inconsistent. It is due to the administration of the sentient being that the activity is visible in inert matter. Since the activity that is seen in the inert, results from the administration of the sentient being, this activity is of the sentient being – that is certain. The chariot and the charioteer are the best illustrations for this. Similarly, in the examples like ‘the tree produces fruit’, the citation of *pradhāna* being the cause is narrated. However, herein also the shelter of sentient beings has been accepted because it has been mentioned in *Antaryāmī-brāhmaṇa*. This will be explained later in detail in this commentary. In this *sūtra*, the word ‘*ca*’ is used in the sense of conception. ‘I am the doer’; this too illustrates the activity of a sentient being, therefore accepting the independent activity of the inert is inconsistent.

If *Sāṅkhya*vādīs say — just by the contiguity between *prakṛti* and *puruṣa*, has the material world been created by the mutual exchange of their *dharma*? The answer is that this also cannot be said. So, if the contiguity is the reason behind the mutual exchange of *dharma*; is that due to the existence of *prakṛti* and *puruṣa* or is it due to some transformation in *prakṛti* and *puruṣa*? The answer is that it is not due to the existence of *prakṛti* and *puruṣa* because if it were so then we shall also have to accept the exchange of *dharma* of *prakṛti* with all the liberated *puruṣas*. This contiguity is also not the transformation of *prakṛti* because if we accept the exchange as ‘effect’, then there is no possibility of the

transformation of *prakṛti* to be the cause of exchange (because the *kārya* {effect} and *kāraṇa* {cause} cannot be the same). Similarly, this is also not the transformation of *puruṣa*, because the transformation of *puruṣa* is also not acceptable. Therefore, ‘*pradhāna*’ cannot be the cause of the creation of this material world.

If Sāṅkhyāvādīs say — just as milk transforms into curd on its own and the water coming from the same cloud despite being of one flavor, on entering different fruits like palmyra fruit and mango, transforms into different flavors like sweet and sour; similarly, the same *pradhāna* transforms itself into the various bodies and material world, etc., according to the variegated activities of the *puruṣa*. The author’s reply to this is as follows –

(Third *sūtra* — ‘*payo’mbuvaccet tatrāpi*’) — The activities of insentient objects like milk and water are possible only when they are administered by sentient beings – these cannot engage in activities on their own; such an inference can be drawn from illustrations like the chariot. The activity of both these inert objects (milk and water) is due to the sentient being, which is well proven in *Antaryāmi-brāhmaṇa*.

(Fourth *sūtra* — ‘*vyatirekā-navasthiteś-cā-napekṣatvāt*’ — On ruling out the absence of any other cause but *pradhāna* (that is, some other cause can also exist), it is inconsistent to consider *pradhāna* as the only cause of creation.

The word ‘*api*’ means *ca-kāra* or aggregation. Before the material creation, apart from *pradhāna*, the absence of any other cause has also been forsaken; by saying so, *pradhāna* alone as the cause of its effect (creation) has been nullified. Apart from *pradhāna*, no other cause for initiating or desisting [the *pradhāna*] was present

before the creation — such kind of opinion has been discredited because at that time the contiguity with the sentient entity is accepted [by you too] as the ‘other cause’. Therefore, the philosophy of inert *pradhāna* as the only creator has been refuted. Especially it can be argued that why the process of creation should not continue even during the period of destruction; because during the time of destruction, just as at the time of creation, there is a lack of any other cause apart from *pradhāna*, and still, there is the contiguity of *pradhāna* with the sentient being which indicates that even then the process of creation should continue. Due to a lack of awakening of *adraṣṭa* (destiny), we cannot say that during the time of destruction, there is no activity because at that time the *adraṣṭa* can manifest itself.

If Sāṅkhyāvādīs say that the leaves and twigs when eaten by cows and other such animals are automatically converted into milk, similarly *pradhāna* also transforms into *mahat-tattva*, our answer to this is —

(Fifth *sūtra* — ‘*anyatr-ābhāvāc-ca na tṛṇādivat*’) — Apart from this example, elsewhere, non-conversion to milk is also seen, therefore to say that *pradhāna* like the leaves, twigs, etc., also naturally (automatically) transforms, is factually inconsistent.

Here the word ‘*ca*’ is used in the sense of certainty, and thus, the argument of the former [argument makers] is inconsistent, because we do not see it happening elsewhere. This transformation is not natural – for example, grass or twigs do not transform into milk when eaten by oxen. Furthermore, if grass, twigs, etc., naturally transform into milk, then their transformation [into milk] is not seen while they are lying in the compound.

When we do not see this happening, then nature alone cannot be taken as the reason for the outcome. ‘Grass in association with particular living entities may be transformed into milk’, such a kind of resolve by the Supreme Controller is the only reason for its transformation.

It has been established that *pradhāna* being inert cannot on its own create the material world. Even if, for your satisfaction, we accept *pradhāna*’s ability to create on its own, still your intent would not be proven. Therefore, it is further said —

(Sixth *sūtra* — ‘*abhyupagameṣv-artḥābhāvāt*’) — Accepting *pradhāna*’s ability to create on its own has no significance. In the four (6-9) *sūtras* — the meaning of ‘*na*’ (not) is in accordance with the previous *sūtras*. [According to Kapila’s *sāṅkhya* philosophy] — “*Puruṣa* will enjoy me (*pradhāna*) and then upon experiencing my faults he will become indifferent towards me; thus, he will attain liberation from attachment to me’ — in this statement, the activity of *pradhāna* seems to appear as the provider of enjoyment and liberation. Just as a camel ferries a load of saffron for others on its back; he himself does not enjoy that saffron, similarly, *pradhāna*’s activities are also for others, and *puruṣa* despite being *akartā* (non-doer) seems to be the enjoyer. A cook does not enjoy the meals prepared by him whereas the king, despite not being the cook, enjoys that meal; similarly, *puruṣa* is also the enjoyer of the fruit.”

Accepting this viewpoint on *pradhāna*’s activities of the former argument maker doesn’t seem to be reasonable, because that will not yield any result. The attraction of *puruṣa* towards *prakṛti* is ‘enjoyment’ and indifference towards *prakṛti* is ‘liberation’; which is the fruit of his activities. It is not

possible for *pradhāna* to enjoy, because the *puruṣa*, despite being sentient, immutable, and a non-doer, due to his conjugation with *prakṛti*, is the enjoyer of the resultant transformation; and this enjoyment is not of *pradhāna*. Liberation is also not possible for *pradhāna* because before the start of its activity, the existence of *apavarga* (liberation) is established due to which its futility has been revealed. To say that contiguity is the reason for enjoyment, and due to the eternity of contiguity, enjoyment by liberated persons is also implied.

If Sāṅkhyāvādīs say that just as a blind man who has legs can walk safely in the association of someone unable to walk but who can see; also, just as iron, in the association of a magnet, moves, similarly, *prakṛti*, though inert, in association with the sentient *puruṣa*, becomes active like a sentient being and starts the creation, meant for the enjoyment of the *puruṣa*. The reply to this is found in the following verse —

(Seventh *sūtra* — ‘*puruṣā-śmavaditi cettathāpi*’) — In this example, despite the *puruṣa* being akin to the magnet, there is no natural activity of the inert *pradhāna*. Thus, the inert object’s activity on its own is not proven. A lame person does not have the ability to walk but can give directions and show the path; and the blind man cannot see but can understand the instructions given by the lame person; similarly, the iron going close to the magnet is possible. But *puruṣa*, who is eternal, inactive, and *nirdharmaka* (without *dharma* or attributes), does not undergo any transformation. Accepting contiguity as transformation, due to the eternity of contiguity, will lead to the context of eternal creation and the absence of liberation. Especially, comparing the illustrations of

the sentient, lame and blind with the inert magnet and iron is inconsistent.

Now, due to the superiority and inferiority of the different *guṇas* (modes of material nature), addressed as the source and portion respectively, this disparity is the cause of the creation — such a thought process is being refuted herein —

(Eighth *sūtra* — ‘*aṅgitvā-nupapattēś-ca*’) — When consideration of one *guṇa* as the source and the other two as the portion is unsubstantiated, accepting such a theory is inappropriate.

The equilibrium state of *sattva* and the other *guṇas* is called the ‘*pradhāna*’ condition. In this condition, due to the neutral state of the modes of material nature, one *guṇa* as a source of the other *guṇas* is not proven. It is because accepting one out of the three *guṇas* as *aṅgī* (source), despite the other two *guṇas* being at par, would be an impossibility. The relation of *aṅgī* (source) and *aṅga* (portion) amongst the modes of nature is never established. Īśvara or eternal time also cannot be considered to be the cause of this *aṅga-aṅgī* relationship, because it is not accepted by anyone. Kapila himself has said — ‘In the absence of one of the two conditions, [whether Īśvara is] liberated or [He is] conditioned, that is, due to lack of proof, the existence of the Īśvara cannot be established. [If Īśvara is liberated, He will not have the inclination for creation, if He is conditioned, He will not have the ability to create, therefore it is futile to accept Īśvara].’

The directions and time originate from the sky; the *puruṣa* is not their cause, because the *puruṣa* is completely indifferent to material activity. The disproportion of the modes of nature is also not the cause of the creation of the material world. Because, despite the absence of the cause of creating disproportion of the *guṇas*, the

guṇas attain disparity during the presence of every creation, and they do not achieve disproportion at the beginning of the creation — this is inconsistent.

Sāṅkhyāvādīs may say — by seeing the effect, it can be presumed that the *guṇas* have such diverse nature, and going by such presumption, there will not be any possibility of afore-mentioned faults. In reply to this, the following is said —

(Ninth *sūtra* — ‘*anyathā-numitau ca jñā-śakti-viyogāt*’) — Even by this presumption, no natural proclivity of the inert exists, that is, even on presuming the *guṇas* to be equipped with diverse potencies, it will still not make it fault-free. It is because the *guṇas* are inert, that is, there is an absence of views like — ‘this is me and I am creating the creation in this manner’. It is not possible for an inert object, without any intelligence, to create the material world. Inert objects like brick and wood cannot create anything without the administration of the sentient entity, similarly, the insentient *guṇas* cannot perform any action by themselves unless they attain the *śakti* from the sentient Supreme Lord.

(BRAHMA-SŪTRA, SECOND CHAPTER, FIRST PART) —

The essence of the translation: There is a reference of a perfected *ṛṣi* called ‘Kapila’ in the *śrutis*. He has duly accepted the *karma-kāṇḍas*, stated in the Vedas. It is this Kapila Ṛṣi who created *Sāṅkhya-smṛti* for the expansion of *jñāna-kāṇḍa*.

According to the conception of *Sāṅkhya-smṛti* — The *sūtras* like ‘*atha trividha-duḥkhātanta-nivṛttir atyanta-puruṣārthah*’ state that emancipation from the three types of miseries like *ādhyātmika* alone is called ‘*atyanta-puruṣārtha* or *mokṣa*’. In this scripture, the insentient *pradhāna* has been characterized as the independent cause

of this universe. If *brahma* is established to be the only cause of this universe, then the *Sāṅkhya-smṛti* would become *nirviṣaya* (inapplicable); it is because the only tenable subject of *Sāṅkhya-smṛti*, from beginning to end, is counting of the universal elements. Therefore, it is pertinent to explain the *Vedānta-sūtras* while not opposing the views of perfected Kapila Ṛṣi. By doing this, the *smṛtis* which were written by Manu and others would also not become inapplicable. It is because by propounding the *dharma*, there will be the expansion of *karma-kāṇḍa*, which is the aim of the *smṛtis* written by Manu and others, thus, it will protect the applicability of these *smṛtis*.

To refute this (*‘smṛtyanavakāśa-doṣaprasaṅga’* etc.), we are presenting the first *sūtra* –

(First *sūtra*) — The absence of *avakāśa* (applicable) is *anavakāśa* (inappropriate or inapplicable). The meaning of the word *anavakāśa* is *nirviṣayatā* (inapplicable). The *Sāṅkhya-smṛti* will have no standing if explained in accordance with Vedānta, that is, it will become inapplicable. Therefore, we might ask – Is it appropriate to describe the Vedānta through a meaning contrary to that of Śrūtis? The answer is — It is impossible, because if we describe it in this manner, then the *smṛtis* manifested by Manu, which are in consonance with Vedānta and accept *brahma* as the only cause of creation, will be accused of being baseless. The Supreme Lord has been presented as the cause of the creation of this material world in all these *smṛtis*. However, the manner in which Kapila Muni has described the *tattvas* is different from how they have been described in all these *smṛtis*. Śrī Manu said — “Before the creation, this (material world) existed in

the state of darkness, unknown, unperceived, inconceivable, indiscernible, and as if it were in deep sleep. After that, Svayambhū Bhagavān Himself, even though unmanifested, in order to manifest this world, by associating with the potency of *mahā-bhūtas*, etc., appeared and dispelled that afore-mentioned darkness. He is beyond sense-perception, incomprehensible, subtle, unmanifested, eternal, the shelter of total creation, and inconceivable. He manifested Himself and desired in His heart to create various types of living beings from His own body, and first and foremost created water. After that, Parameśvara planted a seed in this water. From this seed, a golden egg with an effulgence equivalent to the light of thousands of suns was produced. From this egg Brahmā, the progenitor of the whole world was born.” Parāśara Ṛṣi has also said — “This world which is visible to all of us has manifested from Lord Viṣṇu and sustains under His protection. He alone is its maintainer and destroyer; this world is His special [external] *śakti*. Just as the spider creates a web from the foam of its mouth, moves around in that web, and then rolls it back inside its mouth, similarly, Lord Viṣṇu through His potency creates the material universes and later merges them back in His potency.” Other ṛṣis also make similar statements.

We cannot even say that – It is with the expansion of *karma-kāṇḍa* that the applicability of *Sāṅkhya-smṛti* will be established. It is because *karma-kāṇḍa*, etc., have been engaged in the execution of *dharma* for the purpose of purification of the heart, for the awakening of *brahma-jñāna*. Therefore, it can be said that the objective of the *smṛti-śāstras* is the expansion of *jñāna-kāṇḍa*. The

purification of the heart also is seen in all these *dharma*s, and statements of the *śrutis* like — ‘*tametam vedānuvacanena*’ are its references. *Śruti* statements like — ‘*sarve vedā yat padamāmanasti*’ and ‘*nārāyaṇaparā vedāḥ*’ have also expressed similar intentions. Thus, even on assuming that the *Sāṅkhya-smṛtis* are also engaged in the expansion of *jñāna-kāṇḍa*, the extension of the meaning of Vedānta, with that lens, cannot be accepted because everything propounded in the *Sāṅkhya-smṛtis* is against the *śrutis*. The clarification on the meaning of the conversations in the *śrutis* is actually their expansion. However, the clarification on the meaning of the conversations in the *śrutis* is not seen in the *Sāṅkhya-smṛtis*, therefore, it shall have to be labeled as against the *śrutis*. Anything which is against the *śrutis* is concocted and hence unauthenticated. Therefore, the inauthentic *Sāṅkhya-smṛti*’s futility becomes inevitable. It is not appropriate to become biased towards some *smṛtis* in order to prove a particular *smṛti* as inauthentic. Since the *smṛtis* describe various meanings, partiality towards some of them would create a situation wherein, by looking at the various viewpoints put forth by different commentators (like Gautama), we will not be able to conclude their real meaning. In case of contradiction between two *smṛtis*, it is impossible to accept any other decisive proof but the *śrutis*. Whatever one is taking recourse to should be in consonance with the *śrutis*. If it is not in agreement with the *śrutis*, it cannot be accepted. Those who criticize on the strength of some *smṛti* should be refuted through the very same *smṛti*. [Since different *smṛtis* have different views] it will be unavoidable to address other *smṛtis* as inapplicable in that context.

The statements of *Śvetāśvatara Upaniṣad* such as ‘*ṛṣim prasūtam kapilam*’ certainly mention a perfected *ṛṣi* named Kapila, however, this Kapila is not the *sāṅkhyakāra* (author of *sāṅkhya*) Kapila but another Kapila *Ṛṣi*. Therefore, designating *sāṅkhyakāra* Kapila as ‘inauthentic’ does not, in any way, exhibit disrespect to the *śrutis*. Perfection of Manu and Parāśara is well-known in the *śrutis-smṛtis*. Kapila, the originator of *Sāṅkhya-smṛti*, which is against the Vedas, is not the same as Lord Kapila, the son of Kardama *Ṛṣi*. Kapila, the originator of *Sāṅkhya-smṛti*, is a *jīva* bewildered by *māyā* born in the *agni-vamśa* and Kardama-nandana Kapila is an incarnation of the Supreme Lord Vāsudeva. It is said in *Padma Purāṇa* — ‘Lord Vāsudeva manifests as Kapila, the son of Kardama *Ṛṣi*, and preaches *sāṅkhya-tattva* to demigods like Brahmā, *ṛṣis* like Bhṛgu, and the *brāhmaṇa* named Āsuri; *Sāṅkhya-smṛti* as told by Him, is also validated by the Vedas. There was yet another Kapila who taught imaginary *sāṅkhya* with false arguments to the same Āsuri.’ Therefore, there is no fault in saying that the inauthentic *Sāṅkhya-smṛti* of the other Kapila, which is against the teaching of Vedas, is meaningless.

(Second *sūtra*) — Especially, in the afore-mentioned *Sāṅkhya-smṛti* certain subjects have been mentioned which are not found in the Vedas, and hence, this *Sāṅkhya-smṛti* can be considered ‘unauthentic’. These subjects are — “*Puruṣa*, that is, *jīvātmās* are completely spiritual and all-pervading; it is the *prakṛti* that binds and liberates them. ‘Captivity’ and ‘liberation’ are both mundane. There is no one *puruṣa* called ‘Sarveśvara’. *Kāla* is not even a *tattva*; the life-air, etc., are the activities of the five senses.” We witness

subjects such as these in this Sāṅkhya-smṛti, which are against the Vedānta-sūtra.

HIMSELF AS NIMITTA CAUSE AND ŚRĪ ADVAITA PRABHU AS UPĀDĀNA CAUSE—

VERSE 16

আপনে পুরুষ—বিশ্বের ‘নিমিত্ত’-কারণ ।
অদ্বৈত-রূপে ‘উপাদান’ হন নারায়ণ ॥১৬॥

*āpane puruṣa — viśvera ‘nimitta’-kāraṇa
advaita-rūpe ‘upādāna’ hana nārāyaṇa*

HE AS THE ONE CASTING A GLANCE IS NIMITTA AND AS ŚRĪ ADVAITA PRABHU IS THE CREATOR AS THE INGREDIENT CAUSE—

VERSE 17

‘নিমিত্তাংশে’ করে তেঁহো মায়াতে ঈক্ষণ ।
‘উপাদান’ অদ্বৈত করেন ব্রহ্মাণ্ড-সৃজন ॥১৭॥

*‘nimittāṁśe’ kare teṅho māyāte īkṣaṇa
‘upādāna’ advaita kareṇa brahmāṇḍa-sṛjana*

REFUTATION OF SĀṅKHYA PHILOSOPHY—

VERSE 18

যদ্যপি সাংখ্য মানে, ‘প্রধান’—কারণ ।
জড় ইহিতে কভু নহে জগৎ-সৃজন ॥১৮॥

*yadyapi sāṅkhya māne, ‘pradhāna’ — kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana*

PRAKṚTI BECOMES ACTIVE WITH THE POTENCY OF ŚRĪ BHAGAVĀN—

VERSE 19

নিজ সৃষ্টিশক্তি প্রভু সঞ্চারি’ প্রধানে ।
ঈশ্বরের শক্ত্যে তবে হয়ে ত’ নির্মাণে ॥১৯॥

*nija sṛṣṭi-śakti prabhu sañcāri’ pradhāne
īśvarera śaktye tabe haye ta’ nirmāṇe*

Translation: Kāraṇodakaśāyī Nārāyaṇa by being the ‘nimitta’ (efficient) cause of the material world, in His efficient aspect, casts a glance at māyā, and in the form of

Śrī Advaita, being the upādāna (material) cause in His material aspect, creates various universes. Sāṅkhyavādis consider ‘pradhāna’ to be the cause behind the creation of this material world, however, from the inert substance *pradhāna*, the creation of the world is not possible. Bhagavān Viṣṇu transmits His potency of creation into *pradhāna* and with that potency alone it becomes capable of creating the material world.

Anubhāṣya: Please refer to verses 5/58-66 of Ādi-līlā; verses 20/259-261, 271, 276 of Madhya-līlā.

ŚRĪ ADVAITA PRABHU’S TWO FORMS —

VERSE 20

অদ্বৈত-আচার্য—কোটিব্রহ্মাণ্ডের কর্তা ।
আর এক এক মূর্ত্তো ব্রহ্মাণ্ডের ভর্তা ॥২০॥

*advaita-ācārya — koṭi-brahmāṇḍera kartā
āra eka eka mūrttye brahmāṇḍera bhartā*

ŚRĪ ADVAITA PRABHU IS ŚRĪ BHAGAVĀN’S AṅGA OR AṂŚA —

VERSE 21

সেই নারায়ণের মুখ্য অঙ্গ,—অদ্বৈত ।
‘অঙ্গ’ শব্দে অংশ করি’ কহে ভাগবত ॥২১॥

*sei nārāyaṇera mukhya aṅga, — advaita
‘aṅga’-śabde aṁśa kari’ kahe bhāgavata*

Translation: Kāraṇodakaśāyī Nārāyaṇa in the form of Śrī Advaitācārya creates billions of universes and expands Himself in those many Garbhodakaśāyī Viṣṇu forms and maintains each and every universe. That Śrī Advaitācārya is the principal portion of Nārāyaṇa. According to *Śrīmad-Bhāgavatam* the meaning of the word ‘aṅga’ (limb) is ‘aṁśa’ (portion).

Anubhāṣya: Please refer to Ādi-līlā 3/67.

ŚRĪMAD BHĀGAVATAM (10/14/14) —

VERSE 22

নারায়ণস্তং ন হি সর্বদেহিনা-
মাত্মাস্যধীশাখিল-লোকসাক্ষী ।
নারায়ণোহঙ্গং নর-ভূ-জলায়না-
ভুত্চাপি সত্যং ন তবৈব মায়ā ॥ ২২ ॥

*nārāyaṇas tvaṁ na hi sarva-
dehināmātmāsy adhiśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā*

Translation: [Brahmā said to Bhagavān Śrī Kṛṣṇa] — “O Adhiśa (Lord)! You are the witness of all the creation. Since You are the soul, the most prized possession of the jīvas, are You not, therefore, my father, Nārāyaṇa? ‘Narajāta jala’, which means water is created by ‘Nara’ (Kāraṇabdhīśāyī Nārāyaṇa), thus it is also known as ‘nāra’, and one who lies (ayana) in that is known as Nārāyaṇa. He is Your *amśa*. All Your *amśas* – Kāraṇabdhīśāyī, Kṣīrodaśāyī, and Garbhodaśāyī – are not bound by *māyā*. They all are controllers of *māyā*; They are absolute and beyond *māyā*.”

Amṛta-pravāha Bhāṣya: Please refer to verse 2/30 of *Ādi-līlā*.

EVEN ON BEING AṅGA OR AṂŚA HE IS BEYOND MĀYĀ —

VERSE 23

ঈশ্বরের অঙ্গ, অংশ—চিদানন্দময় ।
মায়ার সম্বন্ধ নাহি’, এই শ্লোকে কয় ॥ ২৩ ॥
*īśvarera aṅga, amśa — cid-ānanda-maya
māyāra sambandha nāhi, ei śloke kaya*

REASON BEHIND SAYING AṅGA AND NOT AṂŚA —

VERSE 24

‘অংশ’ না কহিয়া, কেনে কহ তাঁরে ‘অঙ্গ’ ।
‘অংশ’ হৈতে ‘অঙ্গ’, যাতে হয় অন্তরঙ্গ ॥ ২৪ ॥
*‘amśa’ nā kahiyā, kene kaha tāṁre ‘aṅga’
‘amśa’ haite ‘aṅga,’ yāte haya antaraṅga*

Translation: *Aṅgas* (limbs), that is, *amśas* (portions) of *Īśvara* are all transcendental, and have no relationship with *māyā* — this has been stated in the above *śloka*. Why has Śrī Advaita been called *aṅga* and not *amśa*? It is because ‘*aṅga*’ implies more intimacy.

Anubhāṣya: Please refer to verses 3/69-70 of *Ādi-līlā*.

SIGNIFICANCE OF THE NAME ‘ADVAITA’ —

VERSE 25

মহাবিশ্বের অংশ—অদ্বৈত গুণধাম ।
ঈশ্বরে অভেদ, তেত্রিঃ ‘অদ্বৈত’ পূর্ণ নাম ॥ ২৫ ॥

*mahā-viṣṇura amśa — advaita guṇa-dhāma
īśvare abheda, teṇi ‘advaita’ pūrṇa nāma*

Translation: Mahā-Viṣṇu’s *amśa* Śrī Advaita is the abode of all virtues. He is non-different from Him; herein lies the significance of the name ‘Advaita’.

SIGNIFICANCE OF THE NAME ĀCĀRYA —

VERSE 26

পূর্বে যেহে কৈল সর্ব-বিশ্বের সৃজন ।
অবতরি’ কৈল এবে ভক্তি-প্রবর্তন ॥ ২৬ ॥

*pūrve yaiche kaila sarva-viśvera sṛjana
avatari’ kaila ebe bhakti-pravartana*

Translation: Just as at the beginning of the material world, He had created all the universes, similarly, now in this Kali-yuga, He has manifested Himself and engaged the entire world in the path of *bhakti*.

THE ONLY FUNCTION OF HIS INCARNATION AS ŚRĪ ADVAITA IS THE PROPAGATION OF KṚṢṆA-BHAKTI —

VERSES 27-28

জীব নিস্তারিল কৃষ্ণভক্তি করি’ দান ।
গীতা-ভাগবতে কৈল ভক্তির ব্যাখ্যান ॥ ২৭ ॥

ভক্তি-উপদেশ বিনু তাঁর নাহি কার্য ।
অতএব নাম হৈল ‘অদ্বৈত-আচার্য’ ॥ ২৮ ॥

*jīva nistārila kṛṣṇa-bhakti kari’ dāna
gītā-bhāgavate kaila bhaktira vyākhyāna*

*bhakti-upadeśa binu tānra nāhi kārya
ataeva nāma haila ‘advaita ācārya’*

Translation: By bestowing *kṛṣṇa-bhakti* He delivered the *jīvas* and He only propagated the path of *bhakti* through His explanations of *Gita* and *Bhāgavatam*. He gave instructions for *bhakti* alone and followed them, thus His name is ‘Śrī Advaita-Ācārya’

Anubhāṣya: Despite being the *seva* *viṣṇu-tattva*, Śrī Advaita Prabhu has no other function except working for the auspiciousness of the *jīvas* – blessing them with the tendency to serve. By only propagating His pastimes as an enjoyer, those with the tendency to enjoy would imitate those pastimes and become atheistic monists or *ahaṅgrahopāsakas* (thinking the worshipper is one with the worshipable). Knowing this, His appearance as an *ācārya* by manifesting the pastime of being the servant of Bhagavān Viṣṇu is also one of His activities. Apart from performing service towards Śrī Kṛṣṇa, an *ācārya* has no other activity. The conduct as a servant of the *seva* is the basis of being an *ācārya* — this is the special pastime of the *naimittika* (for a particular cause) incarnation. Śrī Advaitācārya completely renounces those wicked persons who taint the holy position in the garb of an *ācārya* by displaying the dance of their sense gratification instead of serving the Supreme Lord.

VERSE 29

বৈষ্ণবের গুরু তেঁহো জগতের আর্ঘ্য ।
দুইনাম-মিলনে হৈল ‘অদ্বৈত-আচার্য’ ॥ ২৯ ॥

*vaiṣṇavera guru teṅho jagatera ārya
dui-nāma-milane haila ‘advaita-ācārya’*

Translation: He is the *guru* of all the *Vaiṣṇavas* and is revered by all the people of this world. Combining both names, His name is Śrī Advaita-Ācārya.

Anubhāṣya: Śrī Advaitācārya is the *guru* of the *Vaiṣṇava*-world and is revered by all. The devotees of Śrī Bhagavān, the *Vaiṣṇavas*, under the shelter of Śrī Advaitācārya’s lotus feet, serve Śrī Hari by following His conduct.

SIGNIFICANCE OF THE NAME ‘KAMALĀKṢA’ —

VERSE 30

কমলনয়নের তেঁহো, যাতে ‘অঙ্গ’, ‘অংশ’ ।
‘কমলাক্ষ’ বলি’ ধরে নাম অবতংস ॥ ৩০ ॥
*kamala-nayanera teṅho, yāte ‘aṅga’, ‘aṁśa’
‘kamalākṣa’ bali’ dhare nāma avataṁsa*

SIMILAR FORMS (SĀRŪPYA) OF VIṢṆU AND VAIṢṆAVAS IN
VAIKUṆṬHA —

VERSE 31

ঈশ্বর-সারূপ্য পায় পারিষদগণ ।
চতুর্ভুজ, পীতবাস, যৈছে নারায়ণ ॥ ৩১ ॥
*īśvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa*

GLORIES OF THE QUALITIES OF ŚRĪ ADVAITA PRABHU —

VERSE 32

অদ্বৈত-আচার্য—ঈশ্বরের অংশবর্ষ্য ।
তাঁর তত্ত্ব-নাম-গুণ, সকলি আশ্চর্য্য ॥ ৩২ ॥
*advaita-ācārya — īśvarera aṁśa-varyā
tānra tattva-nāma-guṇa, sakali āścaryā*

Translation: He is the part and parcel of lotus-eyed Bhagavān, therefore one of His names is ‘Kamalākṣa’. The associates of Śrī Bhagavān attain *sārūpya*, the form just like that of Śrī Bhagavān. The associates of Nārāyaṇa in Vaikuṇṭha also have a

four-handed form and wear a *pītāmbara*, a yellow garment, like Him. Śrī Advaitācārya is the chief portion of Nārāyaṇa, and hence His *tattva*, name, and qualities are all magnificent and transcendental.

MANIFESTATION OF MAHĀPRABHU BY ŚRĪ ADVAITA PRABHU —

VERSES 33-35

যাঁহর তুলসীদলে, যাঁহর হুঙ্কারে ।
স্বগণ সহিতে চৈতন্যের অবতারে ॥৩৩॥

যাঁর দ্বারা কৈল প্রভু কীর্তন প্রচার ।
যাঁর দ্বারা কৈল প্রভু জগৎ নিস্তার ॥৩৪॥

আচার্য্য গোসাঞির গুণ-মহিমা অপার ।
জীবকীট কোথায় পাইবেক তার পার ॥৩৫॥

yānhāra tulasī-dale, yānhāra huṅkāre
sva-gaṇa sahite caitanyera avatāre

yānra dvārā kaila prabhu kīrtana pracāra
yānra dvārā kaila prabhu jagat nistāra

ācārya gosāñira guṇa-mahimā apāra
jīva-kīṭa kothāya pāibeka tāra pāra

Translation: He who worshipped Śrī Kṛṣṇa by offering holy Ganges water and *tulasī* leaves, and with a loud call filled with love, invoked Him to descend [in this material world]. As a result, Śrī Kṛṣṇa, along with His associates, manifested in the form of Śrī Caitanya Mahāprabhu. The qualities and glories of that Śrī Advaitācārya, through whom Mahāprabhu propagated the *saṅkīrtana* movement and delivered the world, are unfathomable. Thus, how can a trivial *jīva* understand Him?

Anubhāṣya: Please refer to verses 3/91, 95-108 of *Ādi-līlā*.

ONE AṄGA OF ŚRĪ GAURĀṄGA — ŚRĪ ADVAITA, AND ŚRĪ NITĀI — THE OTHER AṄGA —

VERSE 36

আচার্য্য গোসাঞি চৈতন্যের মুখ্য অঙ্গ ।
আর এক অঙ্গ তাঁর প্রভু নিত্যানন্দ ॥৩৬॥

ācārya gosāñi caitanyera mukhya aṅga
āra eka aṅga tānra prabhu nityānanda

ŚRĪVĀSA AND OTHER BHAKTAS ARE WEAPONS AS UPĀṄGAS —

VERSE 37

প্রভুর উপাঙ্গ—শ্রীবাসাদি ভক্তগণ ।
হস্তমুখনেত্র-অঙ্গ চক্রাদ্যস্ত্র-সম ॥৩৭॥

prabhura upāṅga — śrīvāsādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādy-āstra-sama

WITH THE HELP OF AṄGAS AND UPĀṄGAS, THE PREACHING OF THE HOLY NAME AND PREMA BY ŚRĪ GAURA —

VERSE 38

এসব লইয়া চৈতন্যপ্রভুর বিহার ।
এসব লইয়া করেন বাঞ্ছিত প্রচার ॥৩৮॥

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra

Translation: One principal *aṅga* of Śrī Caitanya Mahāprabhu is Śrī Advaitācārya and the other is Śrī Nityānanda Prabhu. Śrīvāsa and other *bhaktas* are the *upāṅgas* of Mahāprabhu. These *aṅgas* and *upāṅgas* are like His hands, mouth, and eyes, and His weapons like the disc. Śrī Caitanya Mahāprabhu performed pastimes with all of them and performed *nāma-saṅkīrtana* and preached *kṛṣṇa-prema* along with them.

Anubhāṣya: Please refer to verses 3/71-74 of *Ādi-līlā*.

MAHĀPRABHU'S DISPLAY OF RESPECT TOWARDS ŚRĪ ADVAITĀCĀRYA, CONSIDERING HIM AS HIS GURU IN LINE WITH THE WORLDLY CUSTOMS —

VERSES 39-40

মাধবেন্দ্রপুরীর ইহোঁ শিষ্য, এই জ্ঞানে ।
আচার্য্য-গোসাঞিরে প্রভু গুরু করি' মানে ॥৩৯॥

লৌকিক লীলাতে ধর্ম্মমর্যাদা-রক্ষণ ।
স্তুতি-ভক্ত্যে করেন তাঁর চরণ-বন্দন ॥৪০॥

*mādhavendra-purīra ihoṇ śiṣya, ei jñāne
ācārya-gosāñire prabhu guru kari' māne
laukika lilāte dharma-maryādā-rakṣaṇa
stuti-bhaktiye kare tāñra caraṇa-vandana*

ŚRĪ ADVAITA PRABHU'S CONSIDERATION OF MAHĀPRABHU
AS HIS MASTER —

VERSE 41

চৈতন্যগোসাঁরিকে আচার্য্য করে প্রভু-জ্ঞান ।
আপনাকে করেন তাঁর 'দাস'-অভিমান ॥৪১॥

*caitanya-gosāñike ācārya kare prabhu-jñāna
āpanāke karena tāñra 'dāsa'-abhimāna*

Translation: Mahāprabhu considers Śrī Advaitācārya as His *guru*, since He is aware that Śrī Advaitācārya is the disciple of His Paramagurudeva (grand spiritual master), Śrīla Mādhavendra Purī. While protecting the dignity of the worldly pastimes, He worships with devotion and glorifies His (Advaitācārya's) lotus feet; but then Śrī Advaitācārya considers Mahāprabhu as His master (*svāmī*) and carries the conception of being His servant.

Amṛta-pravāha Bhāṣya: Śrī Advaita Prabhu is the disciple of Śrīla Mādhavendra Purī and His Godbrother Śrī Īśvara Purī is the *guru* of Mahāprabhu. Through this relationship, Mahāprabhu considers Śrī Advaitācārya as His '*guru*'. In reality, Śrī Caitanya Gosāñi is the Supreme Īśvara and Śrī Advaita Prabhu is His servant. Out of this connection, Śrī Advaitācārya identifies Himself as being His '*dāsa*'.

Anubhāṣya: Śrī Mādhavendra Purī is a *guru* in Śrī Madhvācārya's *sampradāya*. Both Śrī Īśvara Purī and Śrī Advaita Prabhu are the disciples of Śrī Mādhavendra Purī. The description of the Śrī Gauḍīya Vaiṣṇava branch under Śrī Madhvācārya's

disciplic succession has been mentioned in 'Śrī Gaura-Gaṇoddeśa-Dīpikā', 'Prameya-ratnāvalī', and in the book of Śrī Gopāla Guru Gosvāmī. Its mention is seen in Śrī Bhakti-ratnākara as well. The description of the Śrī Madhvācārya branch, as described in Śrī Gaura-gaṇoddeśa-Dīpikā, is as follows —

Paravyomeśvara (the Lord of Vaikuṇṭha) Śrī Nārāyaṇa's disciple is *jagatpati* (Lord of the material world) Brahmā, Brahmā's disciple is Nārada. Nārada's disciple is Vedavyāsa. As a result of the hindrance in the path of dry *jñāna* which is devoid of *rasa* (that is, after listening to verses describing the glories of Śrī Bhagavān's name, form, qualities, and pastimes from the mouths of the disciples of Śrī Vyasa-deva, this became an impediment in the path of dry *jñāna* being followed, that is, by becoming averse to that path), Śukadeva accepted the discipleship of Śrī Vedavyāsa. Greatly glorious Madhvācārya also took *dikṣā* (initiation) in *kṛṣṇa-mantra* from Śrī Vedavyāsa. Śrī Madhvācārya's disciple is a great personality, Padmanābhācārya, Padmanābhācārya's disciple is Narahari, Narahari's disciple is Mādhava-dvija, Mādhava's dear disciple is Akṣobhya, Akṣobhya's disciple is Jayatīrtha, Jayatīrtha's disciple is Jñānasindhu, Jñānasindhu's disciple is Mahānidhi, Mahānidhi's disciple is Vidyānidhi, Vidyānidhi's disciple is Rājendra, Rājendra's disciple is Jayadharma Muni. Among the devotees following Jayadharma, Śrī Viṣṇupurī was a prominent *ācārya* who wrote a book called '*Bhakti-Ratnāvalī*'. Another disciple of Jayadharma was Puruṣottama, Puruṣottama's disciple was Brahmanyatīrtha, Brahmanyatīrtha's disciple was Vyāsātīrtha, who wrote the book '*Viṣṇu-saṁhita*'. Vyāsātīrtha's disciple

was Lakṣmīpati who was the receptacle of *bhakti-rasa*, and Lakṣmīpati's disciple was Śrī Mādhavendra Purī, from whom originated the *dharma* of *prema-bhakti*. Śrī Mādhavendra Purī's disciple *yati* (*sannyāsi*) Śrī Īśvara Purī adorned that *kalpa-vṛkṣa* (desire fulfilling tree) as its fruit and manifested *śṛṅgāra-rasa*. The disciple of Śrī Mādhavendra Purī, Śrī Advaitācārya, manifested two fruits, namely, *dāsa* and *sakhya*. Śrī Gauracandra, by accepting Īśvara Purī in form of His *guru*, inundated the material and transcendental worlds with *kṛṣṇa-prema*.

PROPAGATION OF BHAKTI BY CONSIDERING HIMSELF AS A SERVANT OF ŚRĪ KṚṢṆA —

VERSE 42

সেই অভিমান-সুখে আপনা পাসরে ।
'কৃষ্ণদাস হও'—জীবে উপদেশ করে ॥ ৪২ ॥

sei abhimāna-sukhe āpana pāsare
'kṛṣṇa-dāsa hao' — jīve upadeśa kare

Translation: Śrī Advaitācārya, immersed in this conception of being *dāsa*, forgets Himself completely and instructs the *jīvas* to become the servant of Śrī Kṛṣṇa.

Anubhāṣya: Mahā-Viṣṇu, on accepting the mood of a devotee, completely relinquishing pride in His constitutional position and considering the servitude of Śrī Bhagavān His only ceremonial duty, experiences bliss. Due to this ecstasy emanating from servitude, the remembrance of His constitutional position (of He being Mahā-Viṣṇu) faints, that is, He almost forgets that He Himself is the enjoyer. He Himself practices and bestows on the *jīva* the propensity to serve Śrī Kṛṣṇa at all times. Please refer to verses 27-28.

THE BLISS OF VAIKUNṬHA IN KṚṢṆADĀSĀ —

VERSE 43

কৃষ্ণদাস-অভিমাণে যে আনন্দসিন্ধু ।
কোটি ব্রহ্মসুখ নহে তার একবিন্দু ॥ ৪৩ ॥

kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu
koṭi brahma-sukha nahe tāra eka-bindu

ŚRĪ ADVAITA PRABHU AND ŚRĪ NITYĀNANDA PRABHU'S
HAPPINESS IN BEING THE DĀSA OF ŚRĪ GAURA —

VERSE 44

মুখিঃ যে চৈতন্যদাস, আর নিত্যানন্দ ।
দাস-ভাব-সম নহে অন্যত্র আনন্দ ॥ ৪৪ ॥

muṇi ye caitanya-dāsa, āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda

Translation: (Śrī Advaitācārya says) — The ocean of happiness that is obtained from being the servant of Śrī Kṛṣṇa, is millions of times greater than the bliss obtained from attaining impersonal *brahma*, which in fact cannot be compared to even a drop of that ocean. Nityānanda Prabhu and I are the servants of Mahāprabhu. The bliss of this *dāsa-bhāva* is nowhere else to be found.

Amṛta-pravāha Bhāṣya: '*brahma-sukha*' — 'I am *brahma*', the happiness derived from considering oneself non-different from *brahma*.

Anubhāṣya: Please refer to verses 7/85, 97-98 of *Adi-līlā*.

BHAKTI-RASĀMṚTA-SINDHU EASTERN SECTION —

"brahmānando bhavedeśa cet
parārdha-guṇikṛta
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulāmapī"

"If the bliss obtained from the realization of impersonal *brahma* is multiplied with *parārdha* (the number of days in half of the

life span of Brahmā), still that happiness will not even be equal to an atom of the ocean of ecstasy derived from *bhagavat-sevā*.”

IN BHĀVĀRTHA-DĪPIKĀ —

“*tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinah kecic-
caturvargam tṛṇopamam*”

“Devotees who are absorbed in ecstasy by wandering in the ocean of narration of Your nectarian pastimes, consider the endeavors for *dharma-artha-kāma-mokṣa* (the four objectives of human pursuit) as lowly as a blade of grass.”

“*tatrāpi ca viśeṣeṇa gati-
manvīmanvicchataḥ
bhakti-hṛta-manah-prāṇān
premnā tān kurute janān
śrīkṛṣṇa-caraṇāmbhoja-
sevā-nirvṛta-cetasām
eṣām mokṣāya bhaktānām
na kadācit sprhā bhavet*”

“*Bhakti* through *prema* captures the mind and life of those *jīvas*, who especially do not desire subtle deliverance, that is, liberation. The devotees who are inundated in the happiness of *sevā* of Bhagavān Śrī Kṛṣṇa’s lotus feet, never desire liberation.”

THE GLORIES OF KĀRTIKA ACCORDING TO PADMA PURĀṆA —

“*varam deva mokṣam na mokṣāvadhim vā,
na cānyam vṛṇe’ham vareśādapiha
idaṁ te vapurnātha gopāla-bālam,
sadā me manasyā-virāṣtām kimanyaiḥ*”

‘O Lord! You are capable of giving any kind of boon. Still, I do not even desire the fourth object of human pursuit, in the form of impersonal liberation nor the culmination of the liberation of eternal life in the Vaikuṇṭha planets for that matter, nor

any other boon (which can be attained by following the nine processes of *bhakti*). O Lord! May Your Bāla-Gopāla form eternally reside in my heart. Apart from this, I have no interest in any other benediction.

AND—

“*kuberātmajau baddha-mūṛtaiva yadvat,
tayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha,
na mokṣe graho me’sti dāmodareha*”

“O Dāmodara! Just as You in your Dāmodara form were tied to a wooden mortar by Mother Yaśodā, You still emancipated Nalakūbara and Maṇigrīva, the sons of Kubera, from the tree-form due to the curse of Nārada, and bestowed upon them Your *bhakti*; which is the supreme goal of life. Similarly, You may please bless me with Your *prema-bhakti*; this is my one and only request. In no way do I desire any other kind of liberation.”

ŚRĪ NĀRĀYAṆA-VYŪHA EULOGY IN HAYAŚĪRṢA —

“*na dharmam kāmam-artham
vā mokṣam vā varadeśvara
prārthaye taba pādābje
dāsyamevābhikāmaye
punaḥ punarvarān ditsur-
viṣṇur-muktim na yācitah
bhaktireva vṛtā yena prahlādam
tam namāmyaham
yadṛcchayā labdhamapi
viṣṇor-dāsarathestu yah
naicchan-mokṣam binā dāsyam
tasmai hanumate namaḥ*”

“O best among benefactors! You may bless me with *dharma*, *artha*, *kāma*, and *mokṣa*, but I do not want them. I only want to serve You by becoming the servant of Your lotus feet. Bhagavān Nṛsimhadeva’s repeated offers of benediction were not accepted by Prahlāda, who only desired His *bhakti*; I

offer my humble obeisances to the lotus feet of that Prahlaḍa. Similarly, I offer my humble obeisances to the lotus feet of Śrī Hanumāna, who does not even desire liberation without being the *dāsa* of Śrī Rāmacandra.”

IN ŚRĪ HANUMAD-VĀKYA —

“*bhava-bandhacchinde tasmai
spṛhayāmi na muktaye
bhavān prabhur-aham
dāsa iti yatra vilupyate*”

“I do not want such a kind of liberation nor do I desire to merge into *brahma*; wherein the master-servitor *bhāva* becomes extinct.”

IN ŚRĪ NĀRADA PAÑCARĀTRA JĪTANTA-STOTRA —

“*dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-pankajasyādho jīvitam
dīyatām mama
mokṣa-sālokya-sārūpyān
prārthaye na dharādhara
icchāmi hi mahābhāga
kāruṇyam tava suvrata*”

“I do not ever hanker for *dharmā*, *artha*, *kāma*, and *mokṣa*. I only want to become the servant of Your Lotus feet. O Lord of the world! I do not even ask for *sālokya-sārūpya*, and the other liberations, I only desire Your mercy.”

IN MUKUNDA-MĀLĀ-STOTRA, PRAYERS WRITTEN BY RĀJĀ KULAŚĒKHARA —

“*nāham vande pada-kamalayor-
dvandvam-advandva-hetoḥ,
kumbhīpākam gurumapi
hare nārakam nāpanetum
ramyā-rāmā-mṛdu-tanu-
latā-nandane nābhirantum,
bhāve bhāve hṛdaye-bhavane
bhāvayeyam bhavantam*”

“O Bhagavān, I am not glorifying Your Lotus feet to get released from the duality of this material world, which is birth and death, profit and loss, victory and defeat, happiness and suffering; nor to save myself from the excruciating sufferings of the horrendous hell, Kumbhīpāka. Neither do I want to enjoy pleasurable pastimes with the delicate damsels of Nandanavana on the heavenly planets. I only pray to Your lotus feet that life after life, I may always remember You in my heart.”

Please refer to these verses in *Śrīmad Bhāgavatam* — 3/25/36, 3/4/15, 3/25/34, 4/1/22, 4/9/10, 4/20/24, 5/14/43, 6/11/25, 6/17/28, 6/18/74, 7/6/25, 7/8/42, 8/3/20, 9/4/49, 9/21/12, 10/16/37, 10/87/21, 11/14/14, 11/20/34, 12/3/6, etc.

Amṛtānukaṇikā: The *jīva* by nature is Śrī Kṛṣṇa’s spiritual particle and His servant. Therefore, the conception of being the servant of Kṛṣṇa is natural and inherent in the *jīva*. Just as the potency to burn cannot be alienated from the fire, similarly, the inherent conception of being Śrī Kṛṣṇa’s servant, cannot be removed from the *jīva*. Just as by putting Candrakāntamaṇi or a particular Mahauśadha (herbal medicine with strong efficacy) into the fire, the burning potency of the fire is restrained, similarly, the other false egos emanating from being absorbed in the bodily conception, result in covering the conditioned soul’s inherent ego, that of the being Śrī Kṛṣṇa’s servant. On dissipation of the other false egos, the inherent ego of being Kṛṣṇa’s servant awakens and gradually attains radiance. Then, this pure ego of being *kṛṣṇa-dāsa* establishes the connection of the infinitesimal spiritual *jīva* with the all-pervading spiritual Śrī Kṛṣṇa, and there arises a strong desire in the heart of the *jīva* for Śrī Kṛṣṇa’s service.

Then, upon submerging in the ocean of nectar of the loving devotional service unto Śrī Kṛṣṇa, who is the embodiment of condensed bliss and all the *rasas*, he experiences the magnificence of the unlimited variegatedness of the mellows. This is the natural result of the *jīva* identifying as being a *kṛṣṇa-dāsa*. The *brahmānanda* relished as a result of the practice aimed at the impersonal *brahma* lacks miraculousness, for it is devoid of the pleasure-filled pastimes of *svarūpa-śakti* and hence lacks the waves of blissfulness and variegatedness. Because even in that state the *jīva*'s true ego, that of being *kṛṣṇa-dāsa*, is covered with a mood contrary to his *svarūpa*, the desire to serve Śrī Kṛṣṇa is not awakened in his heart. In comparison to the unique and indescribable miraculousness that manifests in relishing the variegatedness of the waves of mellows, the *brahmānanda*'s sweetness is extremely trivial.

DHRUVA MAHĀRĀJA TO ŚRĪ BHAGAVĀN (HARIBHAKTI-SUDHODAYE 14/36) —

“*tvaṁ-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpādāyante
brāhmāṇyapi jagadguro*”

“O Jagad-guru! I am submerged in a transcendental pure ocean of bliss as a result of direct meeting with You. In comparison to that, the bliss obtained from the realization of impersonal *brahma* is extremely small, just like a puddle created by the hoof of a calf.”

THE EXHIBITION OF THE SUPREMACY OF BEING KṚṢṆA-DĀSA THROUGH ILLUSTRATION

(1) LAKṢMĪ'S PRAYER FOR BECOMING KṚṢṆA-DĀSĪ —

VERSE 45

পরমপ্রেয়সী লক্ষ্মী হৃদয়ে বসতি ।
তঁহো দাস্য-সুখ মাগে করিয়া মিনতি ॥ ৪৫ ॥

*parama-preyasī lakṣmī hṛdaye vasati
tenho dāsya-sukha māge kariyā minati*

(2) VIṢṆU'S ASSOCIATES, BRAHMĀ, ŚIVA, CATUḤSANA, NĀRADA, AND ŚUKADEVA ARE ALSO KṚṢṆA-DĀSA —

VERSE 46

দাস্য-ভাবে আনন্দিত পারিষদগণ ।
বিধি, ভব, নারদাদি শুক সনাতন ॥ ৪৬ ॥

*dāsya-bhāve ānandita pāriṣada-gaṇa
vidhi, bhava, nārādādi śuka sanātana*

(3) NITĀI MADDENED BY THE ECSTASY OF BEING GAURA-DĀSA —

VERSE 47

নিত্যানন্দ অবধূত সবাতে আগল ।
চৈতন্যের দাস্য-প্রেমে হইলা পাগল ॥ ৪৭ ॥

*nityānanda avadhūta sabāte āgala
caitanyera dāsya-preme hailā pāgala*

Translation: Nārāyaṇa's supreme beloved Lakṣmī resides on His chest, still she very humbly requests Him to grant her the happiness of servitorship. The associates of Lord Viṣṇu in Vaikuṇṭha, Brahmā, Śiva, Nārada, Śukadeva, and four Kumaras Sanātana and others too, experience the ecstasy in becoming the servant of the Lord. Avadhūta Śrī Nityānanda Prabhu is the foremost *dāsa* of Mahāprabhu and is always immersed in *dāsya-prema*.

Amṛta-pravāha Bhāṣya: 'Āgala'—foremost.

(4) GREAT PERSONALITIES LIKE ŚRĪVĀSA ARE ALL GAURA-DĀSA —

VERSES 48-49

শ্রীবাস, হরিদাস, রামদাস, গদাধর ।
মুরারি, মুকুন্দ, চন্দ্রশেখর, বক্রেশ্বর ॥ ৪৮ ॥

এসব পণ্ডিতলোক পরম-মহত্ব ।
চৈতন্যের দাস্যে সবায় করয়ে উন্মত্ত ॥ ৪৯ ॥

*śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakreśvara*

*e-saba paṇḍita-loka parama-mahattva
caitanyaera dāsye sabāya karaye unmatta*

Translation: Śrīvāsa Paṇḍita, Śrī Haridāsa Ṭhākura, Śrī Rāmadāsa, Śrī Gadādhara Paṇḍita, Śrī Murāri Gupta, Śrī Mukunda Datta, Śrī Candraśekhara Ācārya, Śrī Vakreśvara Paṇḍita, and others, all these highly learned and exalted personalities also experience ecstasy in the *dāsya-bhāva* of Mahāprabhu.

ŚRĪ ADVAITĀCĀRYA BY ACCEPTING HIMSELF AS GAURADĀSA, PREACHES THAT EVERYONE SHOULD BECOME A GAURA-DĀSA —

VERSES 50-51

এই মত গায়, নাচে, করে অট্টহাস ।
লোকে উপদেশে,—হও চৈতন্যের দাস’ ॥ ৫০ ॥
চৈতন্যগোসাঁঞ মোরে করে গুরু-জ্ঞান ।
তথাপিহ মোর হয় দাস-অভিমান ॥ ৫১ ॥

*ei mata gāya, nāce, kare aṭṭahāsa
loke upadeśe, — ‘hao caitanyera dāsa’*

*caitanya-gosāṇi more kare guru-jñāna
tathāpiha mora haya dāsa-abhimāna*

Translation: Inebriated in the *bhāva* of being *dāsa* of Śrī Caitanya, Śrī Advaitācārya would sometimes sing, dance, or sometimes would laugh loudly. He would preach to everyone to become the *dāsa* of Śrī Caitanya. He would say — Śrī Caitanya Mahāprabhu considers Me as His *guru*, however, I am but His *dāsa*.

THE EFFECT OF KṚṢṆA-PREMA —

VERSE 52

কৃষ্ণপ্রেমের এই এক অপূর্ব প্রভাব ।
গুরু-সম-লঘুকে করায় দাস্যভাব ॥ ৫২ ॥

*kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsya-bhāva*

Translation: One of the astonishing effects of *kṛṣṇa-prema* is that it develops the *dāsya-bhāva* in everyone whether someone is superior, equal, or inferior.

Amṛta-pravāha Bhāṣya- ‘Guru’— superiors in *vātsalya-rasa*; ‘*Sama*’ — equal (those in *sakhya-rasa*); ‘*Laghu*’ — inferior. *Kṛṣṇa-prema* provides the mood of servitude to all three. Therefore, whether superiors, equals, or inferiors of Śrī Kṛṣṇa Caitanya, all are His *dāsa*.

Anubhāṣya: In this world, the superiors [of Śrī Kṛṣṇa], who serve incognito in *dāsya-bhāva*, cannot principally be understood either by intelligence dominated with opulence or by those on the path of regulative principles. Thus, the marvel of *kṛṣṇa-prema* is not present in the service of Nārāyaṇa. In order to become established in the excellence of *dāsya-bhāva*, the superiors of Śrī Kṛṣṇa serve Him by accepting the position of being superior. The *dāsya-bhāva* of those who are equal or inferior [to their worshipable object] can be understood with intelligence dominated by awe and reverence, but the dominance of *dāsya-bhāva* in those who have a conception of being superior is present only in Śrī Kṛṣṇa’s service. Being completely engrossed in a service attitude, with the highest magnitude of desire for *sevā*, is only possible unto Śrī Kṛṣṇa, the only object of service. Lord Nārāyaṇa has many servitors who are equal or inferior to Him, but the superiors of Śrī Kṛṣṇa by expanding their astonishing effect continue to perform the ultimate service. Śrī Kṛṣṇa’s superiors, Śrī Kṛṣṇa’s peers, and those recipients of Śrī Kṛṣṇa’s affection, these three types of people become enamored with His love and perform services to Him — this is the magnificent prowess of *prema*.

THE PERFECTED EXPERIENCE IS THE PROOF —

VERSE 53

ইহার প্রমাণ শুন—শাস্ত্রের ব্যাখ্যান ।
মহদনুভব, যাতে সুদৃঢ় প্রমাণ ॥৫৩॥

*ihāra pramāṇa śuna — śāstrera vyākhyāna
mahad-anubhava, yāte sudṛḍha pramāṇa*

Translation: Hear the proof – the examples described in the scriptures when verified by the experience of great personalities are the substantial evidence.

(5) NANDA MAHĀRĀJA SERVING ŚRĪ KṚṢṆA IN VĀTSALYA-RASA —

VERSES 54-58

অন্যের কা কথা, ব্রজে নন্দ মহাশয় ।
তার সম ‘গুরু’ কৃষ্ণের আর কেহ নয় ॥ ৫৪ ॥

শুদ্ধবাসল্যে ঈশ্বর-জ্ঞান নাহি তার ।
তাহাকেই প্রেমে করায় দাস্য-অনুকার ॥ ৫৫ ॥

তৈঁহো রতি-মতি মাগে কৃষ্ণের চরণে ।
তাহার শ্রীমুখবাণী তাহাতে প্রমাণে ॥ ৫৬ ॥

শুন উদ্ধব, সত্য, কৃষ্ণ—আমার তনয় ।
তৈঁহো ঈশ্বর—হেন যদি তোমার মনে লয় ॥ ৫৭ ॥

তথাপি তাঁহাতে রহ মোর মনোবৃত্তি ।
তোমার ঈশ্বর-কৃষ্ণ হউক মোর মতি ॥ ৫৮ ॥

*anyera kā kathā, vraje nanda-mahāśaya
tānra sama ‘guru’ kṛṣṇera āra keha naya*

*śuddha-vātsalye īśvara-jñāna nāhi tāra
tānhākei preme karāya dāsya-anukāra*

*teṅho rati-mati māge kṛṣṇera caṇe
tānhāra śrī-mukha-vāṇī tāhāte pramāṇe*

*“śuna uddhava, satya, kṛṣṇa — āmāra tanaya
teṅho īśvara — hena yadi tomāra mane laya*

*tathāpi tānhāte rahu mora mano-vṛtti
tomāra īśvara-kṛṣṇe hauka mora mati”*

Translation: What to say about others, no one in Vraja is a more revered elder for Śrī

Kṛṣṇa than Nanda Mahārāja. Because of pure *vātsalya-bhāva*, Nanda Mahārāja does not have any knowledge about Śrī Kṛṣṇa being Bhagavān; however, his love for Śrī Kṛṣṇa makes even him feel like His *dāsa*. He also prays for his mind to be absorbed in the lotus feet of Śrī Kṛṣṇa. The words coming from his mouth give evidence for this. He says to Uddhava — “O Uddhava, listen! It is true that Kṛṣṇa is my son. Even if you think that He is Bhagavān, my feeling towards Him would still be that of my son. May my mind be attached to your ‘Īśvara-Kṛṣṇa’ in *vātsalya-bhāva*.”

Amṛta-pravāha Bhāṣya: O Uddhava! Although you consider Kṛṣṇa as Īśvara, whatever the case may be, may the disposition of my mind be fixed in that Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/47/66-67) —

VERSES 59-60

মনসো বৃত্তয়ো নঃ স্যুঃ কৃষ্ণপাদাম্বুজাশ্রয়াঃ ।
বাচোহভিধায়িনীর্নামাং কায়ন্তৎপ্রহরণাদিষু ॥ ৫৯ ॥

কর্মভির্ভ্রাম্যমাণানাং যত্র ক্লাপীশ্বরেচ্ছয়া ।
মঙ্গলাচরিতৈর্দানৈ রতিনঃ কৃষ্ণ ঈশ্বরে ॥ ৬০ ॥

manaso vṛttayo naḥ syuḥ

kṛṣṇa-pādāmbujāśrayāḥ

vāco ‘bhidhāyinīr nāmnaṁ

kāyas tat-prahvaṇādiṣu

karmabhir bhrāmyamāṇānām

yatra kvāpīśvareccayā

maṅgalā-caritair dānai ratir

naḥ kṛṣṇa īśvare

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

Amṛta-pravāha Bhāṣya: Nanda Mahārāja said — “O Uddhava! May our minds’ entire disposition take the shelter of Kṛṣṇa’s lotus feet, our speech be always

engaged in chanting His holy names, and our bodies be engaged in paying obeisances unto Him. According to the fruit of our *karma*, whatever condition we may be in by the desire of Īśvara, may our love for the supreme *puruṣa* Kṛṣṇa continue to enhance by giving in charity and performing other pious *karmas*.

Anubhāṣya: After meeting with the residents of Vraja and taking leave from them during his departure to Mathurā, Uddhava is being told by Śrī Nanda and other *gopas* out of their affection towards Kṛṣṇa —

naḥ (asmākaṁ) manasaḥ vṛttayaḥ kṛṣṇa-pādāmbuj-āśrayāḥ (kṛṣṇa-pāda-padmaśritāḥ) syuḥ, [asmākaṁ] vācaḥ tu nāmnāṁ (tan-nāmnāṁ) abhidhāyiniḥ (kīrttana-parā bhavantu), kāyaḥ (dehaḥ) tat-prahṇādiṣu (tasya kṛṣṇasya namaskār-ādiṣu) astu. karmabhiḥ (pāpa-puṇyādibhiḥ phalānvitaiḥ) īśvareccayā yatra kvāpi bhrāmyamānānām (catura-śītiyoniṣu jāyamānānām) naḥ (asmākaṁ) maṅgalā-caritaiḥ dānaiḥ (tajanitaiḥ śubha-karmabhiḥ) īśvare (bhagavati) kṛṣṇe ratīḥ (anurāgaḥ) astu.

ŚLOKA BHĀVANUVAD:

Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛtāṇukanikā: When Uddhava came to Vraja as Kṛṣṇa's messenger, then while trying to pacify Nanda Bābā and Mother Yaśodā, he had said to Nanda Bābā — “Śrī Kṛṣṇa is Nārāyaṇa, He is the *guru* of the entire creation. All *jīvas* are His sons and you are crying due to considering Him as your son. In this world, even in all the universes, there is no one more fortunate than you and Mother Yaśodā. No *jīva* can touch this great fortune of yours because you have so much love and affection for Kṛṣṇa.” Śrīla Viśvanātha Cakravartī in the commentary of the cited verses writes —

Now on Uddhava's departure back to Mathurā, Nanda Mahārāja, while considering Uddhava's viewpoint of awe and reverence towards Śrī Kṛṣṇa, is telling him — ‘O Āyusmān (one with long life)! Uddhava! The beauty and qualities of Kṛṣṇa are like an ocean, but we, His mother and father, had harshness for Him and it still persists. Now when I contemplate the love and affection we had shown towards Kṛṣṇa when He was in Vraja, I feel that it was just artificial; for how could we be still alive in His separation? Mahārāja Daśaratha was the only true father in the world, who in grief due to separation from his son, left his body, saying ‘Hā Rāma! Hā Rāma!’ We are not dying in the separation from our son. We do not even have a trace of love for Kṛṣṇa. We are not even qualified to be His father and mother, therefore Kṛṣṇa left us and accepted Devakī and Vasudeva as His mother and father. Being the Parameśvara this is His inconceivable bizarre pastime. Whatever be the case, Kṛṣṇa left us, considering us too incompetent to be His mother and father. There is no doubt that in this world there is no one more unfortunate than us. Damn us.’

Thus, while saying this in separation from Kṛṣṇa, out of helplessness and feeling Kṛṣṇa's indifferent behavior, a *mahā-dainya* (great pity) emanating from *mahā-anurāga* (deep love) arose in Nanda Bābā's heart; with that, he continued with extreme sorrow — ‘This life just went futile. If in the future, in some other lifetime, our mind will be absorbed in Kṛṣṇa, then we will become qualified to be His mother and father; this is our only prayer.’

The nature of *sakhya*, *vātsalya*, and *mādhura bhāva* is such that out of helplessness, resulting from separation, and

indifference of viṣaya (Śrī Kṛṣṇa) towards the devotee, there arises great pity in his heart; with that, his own *bhāva* changes, and there arises *dāsyā-bhāva*. That is why Nanda Bābā, while worrying as mentioned earlier, is able to say ‘*manaso vṛttayo*’ (disposition of the mind); he is not saying it with the knowledge of awe and reverence.

‘*Īśvarecchayā*’ — By the will of Īśvara. Here, Nanda Mahārāja is not saying ‘by the will of Īśvara-Śrī Kṛṣṇa’ but ‘by the will of Īśvara’, this separate designation ‘Īśvara’, who gives the fruits of *karma*, is in accordance with his personal feelings. If Nanda Mahārāja would have really accepted Kṛṣṇa as Īśvara, as stated by Uddhava, then he would not have said ‘by the will of Īśvara’. He would have rather used the words ‘by His will’ or ‘by Kṛṣṇa’s will’.

‘*Karmābhiḥ*’ — According to the fruit of *prārabdha* (results of previous actions which have already begun to bear fruit). *Nitya-siddha* (eternally perfect) associates of Śrī Bhagavān like Nanda Mahārāja are *śuddha-sattva-vigraha* (the embodiment of pure goodness). They are not bound by *karmas* and they only perform pastimes. ‘*Na karma-bandhanam janma vaiṣṇavānāṅca vidyate*’ as evidenced by *Padma Purāṇa*, if the Vaiṣṇavas do not take birth as a result of *karmas*, then how will the eternal associates of Śrī Bhagavān, like Nanda Mahārāja, get bound by *karmas*? They are the eternal associates for fulfilling Śrī Kṛṣṇa’s human-like pastimes and with the desire of *līlā-śakti*, they see themselves as being ordinary human beings, and as a result, call themselves mortal human beings, therefore he is talking about the reactions of *karmas*.

(6) PRESENCE OF DĀSYA-BHĀVA EVEN IN THE SAKHYA-RASA OF FRIENDS IN VRAJA —

VERSES 61-62

শ্রীদামাদি ব্রজে যত সখার নিচয় ।
ঐশ্বর্যজ্ঞান-হীন, কেবল-সখ্যময় ॥ ৬১ ॥

কৃষ্ণসঙ্গে যুদ্ধ করে, স্কন্ধে আরোহণ ।
তঁরা দাস্যভাবে করে চরণ-সেবন ॥ ৬২ ॥

śrīdāmādi vraje yata sakhāra nicaya
aiśvarya-jñāna-hīna, kevala-sakhya-maya

kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tānrā dāsyā-bhāve kare caraṇa-sevana

Translation: All the friends of Kṛṣṇa in Vraja, like Śrīdāma, are devoid of *aiśvarya-jñāna* (knowledge of Śrī Kṛṣṇa’s opulence). They only consider Śrī Kṛṣṇa to be their friend. While playing they even fight with Śrī Kṛṣṇa, sometimes they climb on His shoulder, and even perform service to His lotus feet with a mood of servitude.

Amṛta-pravāha Bhāṣya: *Sakhya-bhāvas* are of two types — one with the knowledge of Kṛṣṇa’s opulence and the other ‘*kevala*’ (only) or ‘pure’. Vraja *sakhās* like Śrīdāma have ‘*kevala*’ *sakhya-bhāva*—they do not pay heed to Śrī Kṛṣṇa’s grandeur.

ŚRĪMAD BHĀGAVATAM (10/15/17) —

VERSE 63

পাদসম্বাহনং চক্ৰুঃ কেচিত্তস্য মহাত্মনঃ ।
অপরে হতপাপ্মানো ব্যজনৈঃ সমবীজয়ন্ ॥ ৬৩ ॥

pāda-saṁvāhanam cakruḥ
kecit tasya mahātmanah
apare hata-pāpmāno
vyajanaiḥ samavījayan

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

Amṛta-pravāha Bhāṣya: When Śrī Kṛṣṇa was sleeping, one of His *sakhas* started the service of massaging His feet and someone with *viśuddha-sakhya-bhāva* (pure mood of

being a friend) started fanning Him with a fan made of soft leaves.

Anubhāṣya: Before the killing of the demon Dhenukāsura in Tālavana, the cowherd-boys along with Śrī Balarāma and Kṛṣṇa were playing amongst themselves like this —

*hata-pāpmānaḥ (vigata-kalmaṣāḥ) kecit gopā-
bālakāḥ mahātmanah (bhagavataḥ) tasya
(kṛṣṇasya) pāda-samvāhanam cakruḥ; apare
[gopāḥ] vyajanaiḥ sama-vijayan (samyak
avijayan).*

ŚLOKA BHĀVĀNUVĀDA:

(Whenever on becoming tired Śrī Kṛṣṇa used to rest) Then some sinless cowherd boys would start massaging the feet of Bhagavān Śrī Kṛṣṇa and a few others cowherd boys would start fanning Him with big leaves.

Amṛtānukanikā: ‘*Hata-pāpmānaḥ*’— those whose sins have been destroyed. The following is understood from this — ‘All these cowherd friends of Śrī Kṛṣṇa had sins previously and those sins were impeding the service of Śrī Kṛṣṇa. For some reason now their sins have been destroyed and they have attained Śrī Kṛṣṇa’s service.’ But the cowherd friends of Śrī Kṛṣṇa are not ordinary *jīvas*, and thus, no sin can even touch them. They are *nitya-siddha* associates of Śrī Bhagavān, the *śuddha-sattva-vigraha*. Therefore, the ordinary meaning of the word ‘*hata-pāpmānaḥ*’ cannot be used in reference to them. Another purport of this word is — the soul is an eternal and transcendental entity; sins can never touch the soul. Even then *śruti* mentions ‘*āyamātmā apahata-pāpnā*,’ meaning ‘this soul is devoid of all sins’. As from the word ‘*apahata-pāpnā*’ in this statement of *śruti*, ‘the eternal soul’s

eternal sinlessness’ is denoted. Similarly, from the word ‘*hata-pāpmānaḥ*’ cited from this verse of *Śrīmad Bhāgavatam* also, the eternal sinlessness of Śrī Kṛṣṇa’s cowherd friend is indicated. On comprehending the verse in this manner, there remains no room for objection.

(7) KṚṢṆA-DĀSYA EVEN IN MĀDHURYA RASA OF THE VRAJA GOPIS —

VERSES 64-65

কৃষ্ণের প্রেয়সী ব্রজে যত গোপীগণ ।
যাঁর পদধূলি করে উদ্ধব প্রার্থন ॥ ৬৪ ॥

যাঁ-সবার উপরে কৃষ্ণের প্রিয় নাহি আন ।
তাঁহারা আপনাকে করে দাসী-অভিমান ॥ ৬৫ ॥

*kṛṣṇera preyasī vraje yata gopī-gaṇa
yānra pada-dhūli kare uddhava prārthan
yān-sabāra upare kṛṣṇera priya nāhi āna
tānhārā āpanāke kare dāsī-abhimāna*

Translation: For the dust of whose lotus feet even Uddhava always prays, the beloved *gopīs* of Śrī Kṛṣṇa, who are most dear to Him — even these *gopīs* carry the conception of being the maidservants of Śrī Kṛṣṇa.

Amṛtānukanikā: Statement of Śrī Kṛṣṇa —

AS IN ŚRĪMAD BHĀGAVATAM (3/4/31) —

“*noddhavo ’ny api man-nyūno
yad guṇair nārditaḥ prabhuh*”

“Uddhava in no way is less than Me because he is Gosvāmī, that is, he does not get perturbed by sense objects.”

AND IN ŚRĪMAD BHĀGAVATAM (11/14/15) —

“*na tathā me priyatama
ātmayonina śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr-
naivātmā ca yathā bhavān*”

“O Uddhava! Neither My son Brahmā, Śaṅkara, My real brother Balarāma, My

better half Lakṣmī, nor indeed My own Self are as dear to Me as you are.”

From all these statements of Śrī Kṛṣṇa, it can be understood that from the point of view of Uddhava's glories, he is equivalent to Śrī Kṛṣṇa. And when it comes to being dear there is no one equal to Uddhava, who is a crown jewel among all the devotees. However, the glories of the *prema* of the *gopīs*, Śrī Kṛṣṇa's dearest beloveds, are so vast that Uddhava also considers himself extremely infinitesimal in front of the *gopīs* and prays for the attainment of the dust of their lotus feet, through statements like ‘*āsām aho caraṇa-reṇu-juṣām ahaṁ syām*’. Even such beloved *gopīs* consider themselves as the maidservants of Śrī Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/31/6) —

VERSE 66

ব্রজজনার্তিহন বীর যোষিতাং
নিজ-জনস্ময়ধ্বংসনস্মিত ।
ভজ সখে ভবৎকিঙ্করীঃ স্ম নো
জলরূহাননং চারু দর্শয় ॥ ৬৬ ॥

vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkariḥ sma no
jalaruhānanam cāru darśaya

Translation: O best among heroes! You dissolve the sorrows of the residents of Vraja. The beam of Your mild smile is quite capable of shattering Your closest associates' pride in their good fortune and their loving anger. O dear friend! We are Your maidservants. Please accept us helpless girls, and make us happy by showing us Your captivating lotus face.

Amṛta-pravāha Bhāṣya: O destroyer of the sorrows of Vraja! O greatest hero of all women! O destroyer of the false

pride of Your personal associates just by Your gentle smile! O friend, we are Your maidservants, please give us *darśana* of Your beautiful lotus face.

Anubhāṣya: During the *rāsa* dance, on Kṛṣṇa's disappearance, the *gopīs* sang this song while searching for Him —

he vraja-janārti-han (kṛṣṇānūrāgi-jana-virahakleśa-vināśana) vīra (udāra-vigraha), nija-jana-smaya-dhvaṁsana-smita (nija-janānām rasa-vigrahānām smayaḥ garvaṁ taṁ dhvaṁsayati iti tathā-bhūtaṁ smitaṁ hāsyam yasya tathā-bhūta) sakhe, sma (niścitaṁ) bhavat-kiṅkariḥ naḥ (asmān) bhaja (anu-varttasva); cāru (manoharam) jala-rūhānanam (mukha-padmaṁ) ca yoṣitām (gopinām-asmākaṁ) darśaya.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to the translation.

ŚRĪMAD BHĀGAVATAM (10/47/21) —

VERSE 67

অপি বত মধুপুৰ্য্যামার্যপুত্রোহধুনাস্তে স্মরতি
স পিতৃগেহান্ সৌম্য বন্ধুশ্চ গোপান্ ।
কচিদপি স কথাং নঃ কিঙ্করীণাং গৃণীতে
ভুজমগুরুসুগন্ধং মূৰ্দ্ধাদাস্যৎ কদা নু ॥ ৬৭ ॥

api bata madhu-puryām
ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya
bandhūnś ca gopān
kvacid api sa kathām naḥ
kiṅkariṇām grṇīte
bhujam aguru-sugandham
mūrdhny adhāsyat kadā nu

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

Amṛta-pravāha Bhāṣya: The matter of sorrow now is that our *ārya-putra* (the son of a great personality) is residing in

Mathurā. O Uddhava! Does He remember His father Nanda Bābā's house and His cowherd friends? Does He ever talk about us, His maidservants? Oh! When will He lay on our heads His lotus-like hands, which are fragrant like *aguru* (aloe wood)?

Anubhāsyā: Śrīmatī Rādhikā's *citrajalpa* talk aimed at a bumblebee, on Uddhava's arrival in Vraja —

he saumya! api bata ārya-putraḥ (nanda-nandanah) adhunā kiṁ madhu-puryāṁ (mathurāyām) āste (sukhaṁ nivasati)? saḥ pitṛ-gehān (pitṛbhyāṁ nanda-yaśodābhyāṁ gehaiś-ca sahitān) bandhun (parjanya-varīyasy-upanand-ābhinanda-sannanda-nandana-rohiṇī-sānand-ānandinī-kaṇḍava-daṇḍavāḍīn) gopān (subalārjuna-gandharva-vasanta-śrīdāma-sudāmojjvala-kokila-sanandana-vidagdadhān) ca kiṁ smarati? kvacit (kadācit) api kinkarīṇāṁ (lalitā-viśākhā citrā-campakalatā-tuṅgavidyendulekhā-raṅgadevī-sudevī-kalāvati-śubhāṅgadā-hiranyāṅgī-ratnalekhā-śikhāvatī-kandarpa-mañjarī-puṇḍarikā-phullakalikānaṅga-mañjarī-sītākhaṇḍī-cārucaṇḍī-sadaṇḍikā-kunṭhitā-kalakāṇṭhī-vāmacī-mecakā-haridrābhā-hariccelā-vitaṇḍikā-līlāvatī-sādhikā-candrikā-mādhavī-vijayā-nandā-gaurī-sudhāmukhī-vṛndā-kaumudī-ratnabhavā-ratnaprabhādi-dāsīnā) naḥ (asmākaṁ śrīmatī-vṛṣabhānu-kumārīṇāṁ gāndharvikānāṁ) kathāṁ saḥ grṇīte (kiṁ svamukhen-occārayati?) kadā nu aguru-sugandhaṁ (aguruḥ sakāśād-api suṣṭhu-gandhaṁ yasya tādṛśaṁ) bhujāṁ (sva-bhujāṁ) mūrdhni adhāsyat (nidhāsyati)?

ŚLOKA BHĀVĀNUVĀDA:

O gentle one! Is *ārya-putra* (Śrī Nanda-nandana) residing in Mathurā happily these days? Does He remember His father and mother along with His house and His kith and kin – Parjanya Bābā, Upananda,

Abhinanda, Sannanda, Nandana, Rohiṇī, Sānanda, Ānandinī, Kaṇḍava, Daṇḍava and the rest, and His cowherd friends – Subala, Arjuna, Gandharva, Vasanta, Śrīdāma, Sudāma, Ujjvala, Kokila, Sanandana, Vidagdha, and others? Does He ever mention from His lotus mouth about His maidservants – Lalitā, Viśākhā, Citrā, Campakalatā, Tuṅgavidyā, Indulekhā, Raṅgadevī, Sudevī, Kalāvati, Śubhāṅgadā, Hiranyāṅgī, Ratnalekhā, Śikhāvatī, Kandarpa-mañjarī, Phullakalikā, Anaṅga-mañjarī, Puṇḍarikā, Sītākhaṇḍī, Cārucaṇḍī, Sadaṇḍikā, Kunṭhitā, Kalakāṇṭhī, Vāmacī, Mecakā, Haridrābhā, Hariccelā, Vitaṇḍikā, Līlāvatī, Sādhikā, Candrikā, Mādhavī, Vijayā, Nandā, Gaurī, Sudhāmukhī, Vṛndā, Kaumudī, Ratnabhavā, Ratnaprabhā and others and Me? Will He ever place on our heads His lotus-like hands, fragrant like *aguru*?

(8) EVEN ŚRĪ RĀDHĀ HERSELF HAS THE BHĀVA OF BEING THE MAIDSERVANT OF ŚRĪ KṚṢṆA —

VERSES 68-69

তাঁসবার কথা রহে,—শ্রীমতী রাধিকা ।
সবা হৈতে সকলান্তে পরম-অধিকা ॥ ৬৮ ॥
তঁহো যাঁর দাসী হৈএগ সেবেন চরণ ।
যাঁর প্রেমগুণে কৃষ্ণ বদ্ধ অনুক্ষণ ॥ ৬৯ ॥

tān-sabāra kathā rahu, — śrīmatī rādhikā sabā haite sakalāṁśe parama-adhikā

tenho yānra dāsī haiṇā sevena caraṇa yānra prema-guṇe kṛṣṇa baddha anukṣaṇa

Translation: Forget about others, Śrīmatī Rādhikā, who in every way is most superior among all the *gopīs*, by whose love and qualities Śrī Kṛṣṇa is perpetually bound, She also, due to the miraculous nature of *prema* performs services at the lotus feet of Śrī Kṛṣṇa as His maidservant.

ŚRĪMAD BHĀGAVATAM (10/30/40) —

VERSE 70

হা নাথ রমণ প্রেষ্ঠ কাসি কাসি মহাভুজ ।
দাস্যাস্তে কৃপণায়া মে সখে দর্শয় সন্নিধিম্ ॥ ৭০ ॥

*hā nātha ramaṇa preṣṭha kvāsi
kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me sakhe
darśaya sannidhim*

Translation: O possessor of my life, O lover, O My dearest one, where are You? Where are You, O mighty-armed one! O My friend, I am Your most fallen maidservant. Quickly come to Me and give Me Your *darśana*.

Amṛta-pravāha Bhāṣya: O Nātha! O Ramaṇa! O Priyatama! O Mahābāho! I am Your most fallen maidservant, kindly bring Me close to You.

Anubhāṣya: During the *rāsa-līlā*, Śrī Kṛṣṇa abandoned all the *gopīs* and disappeared with Śrīmatī Rādhikā. Seeing the other *gopīs* wailing in separation from Śrī Kṛṣṇa, Śrīmatī Rādhikā expressed Her pride ordering Him — “I cannot walk further, therefore pick Me up and carry Me on Your shoulder.” Then, on Śrī Kṛṣṇa’s disappearance Śrīmatī Rādhikā pleaded while wailing —

hā nātha, ramaṇa, preṣṭha (sarvottama), kvāsi [tvam] kvāsi? he sakhe, kṛpaṇāyāḥ (taba viraha-kātarāyāḥ dīnāyāḥ) te (tava) dāsyāḥ me (mama) sannidhim (nija-sannidhānam) darśaya (avalokaya).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

(9) THE QUEENS OF DVĀRAKĀ ARE ALSO THE MAIDSERVANTS OF ŚRĪ KṚṢṆA —

VERSE 71

দ্বারকাতে রুক্মিণ্যাদি যতেক মহিষী ।
তাহারাও আপনাকে মানে কৃষ্ণদাসী ॥ ৭১ ॥

*dvārakāte rukmiṇyādi yateka mahiṣī
tānhārāo āpanāke māne kṛṣṇa-dāśī*

Translation: All the queens of Dvārakā like Rukmiṇī consider themselves as maidservants of Śrī Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/83/11) —

VERSE 72

তপশ্চরন্তীমাঙ্গায়
স্বপাদস্পর্শনাশয়া ।
সখ্যোপেত্যগ্রহীৎ পানিং
সাহং তদগৃহমাজ্জনী ॥ ৭২ ॥

*tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sakhyaopetyāgrahīt pāṇim
sāhaṁ tad-grha-mārjanī*

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

Amṛta-pravāha Bhāṣya: I was performing severe austerities with the desire of touching the lotus feet of Śrī Kṛṣṇa, and out of mercy Śrī Kṛṣṇa came with His friend (Arjuna) and took my hand in marriage. Since then, I have become a maidservant who cleans His house.

Anubhāṣya: During Syamantapañcaka, the ladies of the Yādavas and Kauravas assembled and started discussing Śrī Kṛṣṇa. It is then that Kālindī, Śrī Kṛṣṇa’s queen, said to Draupadī —

sva-pāda-sparśan-āśayā (svasya śrī-kṛṣṇasya pāda-sparśanasya āśā, tayā) tapaś-carantīm

*mā (mām) ājñāya (jñātvā) sah kṛṣṇaḥ sakhyā
(arjunena) saha upetya (samīpam-āgatya)
pāṇim agrahīt; sā aham tat (tasya) gr̥ha-
mārjanī dāsī.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/83/39) —

VERSE 73

আত্মারামস্য তস্যেমা বয়ং বৈ গৃহদাসিকাঃ ।
সর্বসঙ্গনিবৃত্তাক্ষা তপসা চ বভূবিম ॥ ৭৩ ॥

*ātmārāmasya tasyemā
vayaṁ vai gr̥ha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima*

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

Amṛta-pravāha Bhāṣya: We, by renouncing all material association and practicing multifarious austerities, have attained the rank of maidservant in the house of that *ātmārāma puruṣa* (Śrī Kṛṣṇa).

Anubhāṣya: At that time Lakṣmaṇā said to Draupadi in the same context —

*imāḥ vayaṁ (mahiṣyaḥ) sarva-saṅga-nivṛtyā
(sarveṣu sukha-vitta-putrādiṣu vā samokṣa-
catur-vagādiṣu vā saṅga tasya nivṛttyā
upekṣayā) tapasā (dāsi-vṛttyā) ātmārāmasya
tasya (kṛṣṇasya) addhā (sākṣāt) gr̥ha-dāsikāḥ
babhūvima (āsmahi).*

ŚLOKA BHĀVĀNUVĀDA:

We (the queens) by neglecting all types of happiness, wealth, prosperity, children, etc., in fact, even ignoring the four types of liberation and adhering to the *dāsi-vṛtti* (tendency of a maidservant) have become the direct maidservants of this *ātmārāma* (Śrī Kṛṣṇa).

10. SVAYAM-PRAKĀŚA ŚRĪ BALARĀMA ALSO HAS THE MOOD OF KṚṢṆA-DĀSYA —

VERSES 74-75

আনের কি কথা, বলদেব মহাশয় ।
যাঁর ভাব—শুদ্ধসখ্য-বাৎসল্যাদিময় ॥ ৭৪ ॥
তঁহো আপনাকে করেন দাস-ভাবনা ।
কৃষ্ণদাস-ভাব বিনু আছে কোন জনা ॥ ৭৫ ॥

*ānera ki kathā, baladeva mahāśaya
yāṅra bhāva—śuddha-sakhyā-vātsalyādi-maya
tenho āpanāke karen dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva binu āche kona janā*

Translation: What to say of others, Śrī Baladeva Prabhu Himself, who has pure *sakhyā-vātsalya-bhāva* towards Śrī Kṛṣṇa, also considers Himself to be His *dāsa*. Who can exist without *kṛṣṇa-dāsyā-bhāva*?

Anubhāṣya: Śrī Baladeva Prabhu took birth ahead of Śrī Kṛṣṇa and being an elder brother, He is venerated. But He considers Himself to be a *sevaka* (servitor) of His younger brother Śrī Kṛṣṇa. It is *svayam-prakāśa* Śrī Baladeva Prabhu's direct expansions (*catur-vyūhas*) who are the Lords of the different planets in Mahā-Vaikuṇṭha; this indeed is the ultimate grandeur of the all-powerful Parameśvara. Thus, even in social custom, one in the highest position is also engaged in the service of Śrī Kṛṣṇa. Therefore, even in Goloka, Vaikuṇṭha, and unlimited universes, no one can control Śrī Kṛṣṇa or has the capability to engage Him in his service. Apart from Śrī Kṛṣṇa, every living being's degree of superiority is determined by how great his service proclivity is towards Śrī Kṛṣṇa. The more one becomes averse to Śrī Kṛṣṇa, the more he invokes inauspiciousness (in the form of the bondage of *māyā*). In the material world,

the inherent desire of non-devotees is to try and control Śrī Kṛṣṇa or to compete with Him, to enjoy like Him; however, everyone is dependent upon Śrī Kṛṣṇa and is always directly or indirectly engaged in His service. Aversion to Śrī Kṛṣṇa's service makes the *jīva* as good as lifeless, even while living. When knowledge of Śrī Kṛṣṇa arises in the *jīva*, the tendency to serve Śrī Kṛṣṇa begins to awaken in him.

Amṛtānukanikā: From verse 54 to 70, the *dāśya-bhāva* of the associates of Vraja, and from verse 71 to 73, the *dāśya-bhāva* of associates of Dvārakā is mentioned. Now, the mood of servitorship of Śrī Baladeva Prabhu who is an associate in both Vraja and Dvārakā is being narrated. Queens like Rukmiṇī are the wives of Śrī Kṛṣṇa and to serve the husband is the primary duty of the wife. Therefore, the conception of being Śrī Kṛṣṇa's maidservant in their heart is not unnatural. However, Śrī Baladeva Prabhu feels pleasure as Śrī Kṛṣṇa's elder brother, and His affection towards Śrī Kṛṣṇa has not a tinge of awe and reverence. His affection towards Śrī Kṛṣṇa is of *śuddha-vātsalya* and *śuddha-sakhya bhāva*. When even Śrī Baladeva considers Himself as the *dāsa* of Śrī Kṛṣṇa, then is there any surprise that people who have a *bhāva* of awe and reverence towards Śrī Kṛṣṇa, will consider themselves as Śrī Kṛṣṇa's *dāsa*? During the pastime of Brahmā's bewilderment, Śrī Baladeva Prabhu's statement as mentioned in *Śrīmad Bhāgavatam* (10/13/37) gives proof of His *dāśya-bhāva* – '*prāyo māyāstu me bhartuḥ*'—This is My Prabhu Śrī Kṛṣṇa's *māyā*. The word '*bhartuḥ*' in this sentence indicates that He is addressing Śrī Kṛṣṇa as His Prabhu and considering Himself as *dāsa*.

(11) ANANTADEVA IN THE FORM OF ŚEṢA SERVING ŚRĪ KṚṢṆA WITH TEN FORMS —

VERSE 76

সহস্রবদনে যেঁহো শেষ-সঙ্কর্ষণ ।
দশ দেহ ধরি' করে কৃষ্ণের সেবন ॥ ৭৬ ॥

sahasra-vadane yenho śeṣa-saṅkarṣaṇa
daśa deha dhari' kare kṛṣṇera sevana

Translation: Śeṣa with thousands of heads, who is also called Saṅkarṣaṇa, accepts ten forms to serve Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: *Chatra* (umbrella), *pādukā* (slippers), *śayyā* (bedstead), *takiyā* (pillow), *vastra* (clothes), *ābhūṣaṇa* (ornaments), *ārāma* (resting chair), *āvāsa* (abode), *yajña-sūtra* (sacred sacrificial thread), and *simhāsana* (throne) – these are the ten different types of bodies.

(12) ŚIVA'S SERVITORSHIP OF ŚRĪ KṚṢṆA —

VERSES 77-79

অনন্ত ব্রহ্মাণ্ডে রুদ্ৰ—সদাশিবের অংশ ।
গুণাবতার তেঁহো, সর্বদেব-অবতঃ ॥ ৭৭ ॥

তেঁহো করেন কৃষ্ণের দাস্য-প্রত্যাশ ।
নিরন্তর কহে শিব, 'মুণ্ডিঃ কৃষ্ণদাস' ॥ ৭৮ ॥

কৃষ্ণপ্রেমে উন্মত্ত, বিহ্বল দিগম্বর ।
কৃষ্ণ-গুণ-লীলা গায়, নাচে নিরন্তর ॥ ৭৯ ॥

ananta brahmāṇḍe rudra — sadāśivera aṁśa
guṇāvatāra tenho, sarva-deva-avatamśa

tenho karena kṛṣṇera dāśya-pratyāśa
nirantara kahe śiva, 'muṇḍi kṛṣṇa-dāsa'

kṛṣṇa-preme unmatta, vihvala digambara
kṛṣṇa-guṇa-līlā gāya, nāce nirantara

Translation: Rudras present in innumerable universes are all *aṁśas* of Sadāśiva. He (Sadāśiva) is *guṇa-avatāra* and the crest jewel of all the demi-gods. He also desires

to be the servant of Śrī Kṛṣṇa and always says — ‘I am the servant of Śrī Kṛṣṇa’. He becomes ecstatic and over-whelmed in *kṛṣṇa-prema* and without wearing anything dances while continuously singing the glories and pastimes of Śrī Kṛṣṇa.

Anubhāṣya: (Rudra and Sadāśiva) – In *Laghu-bhāgavatamṛta*, śloka 18-24 in the *guṇa-avatāra* context —

The eleven *vyūhas* (expansions) of Śrī Rudra – Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pinākī, and Aparājita; and apart from these expansions, He manifests eight more forms: earth, water, fire, air, sky, sun, moon, and *somayāji*. Almost all these Rudras have five heads, three eyes, and ten hands each. In certain places, even Rudra has also been called a special *jīva* like Brahmā. In referring to them as *bhagavat-amśa*, one shall have to consider them like ‘Śeṣa’, that is, *svamśa* Śiva comes under the category of an *Īśvara*, and *saṁhāraka* (destroyer) Rudra is *vibhinnāmśa jīva*. The incarnation of Bhagavān ‘Hara’ is called *puruṣātma-svarūpa* (non-different from *puruṣa*) and He is actually *nirguṇa*. However, to the common people devoid of *tattva-jñāna*, He appears as one who is subject to transformation due to the influence of the mode of ignorance. Just as it has been said in the Tenth Canto – ‘Rudra is always united with *prakṛti* (the stage at which the modes of material nature are in equilibrium). After the agitation in the *guṇas*, He associates with the three modes of material nature and is covered by the three modes from a distance.’

As mentioned in *Brahma-saṁhitā* – “Just as milk coming in contact with some transforming additives, turns into curd, which is neither the same as nor different

from its source milk, similarly Govindadeva descends in the form of Rudra for the purpose of destruction. I worship that primeval Lord Govinda.”

Rudra originates from the forehead of Brahmā in some *kalpa* and the forehead of Viṣṇu in others. At the end of the *kalpa*, even from Sankarṣaṇa, Kālāgni Rudra (one who uses fire for destruction) originates. *Vāyu Purāṇa* and other texts tell us that the Śivaloka situated in Vaikuṇṭha is the cause of all causes, and there the form of Śiva, known as Sadāśiva, who is not associated with the mode of ignorance, is present. That Sadāśiva is the *vilāsa* (pastime form) of Svayam Bhagavān Śrī Kṛṣṇa. *Brahma-saṁhitā* describes Ādi-Śiva thus — ‘Ramādevi is the *cit* potency that controls all entities. She is the beloved consort of Bhagavān and always remains subjugated by Him. A special portion (*svāmśa*) of that *svayam-rūpa* Bhagavān is the eternal transcendental Bhagavān Śambhū. His consort Mahāmāyā, that is, *yonī*, is the expansion of Ramādevi and she is the originating point of *mahat-tattva*, etc. She is a non-absolute (*aparā*) potency, that is, an embodiment of the three material modes.’

Śrī Baladeva Vidyābhūṣaṇa — In order to correctly understand the statement of *śāstra*, the word ‘Śrī’ has been mentioned to propound that Śrī Rudra is of two categories – *īśvara* category and *jīva* category. ‘The words *sattvaṁ rajah*’ (*Śrīmad Bhāgavatam* 1/2/23) are understood thus – ‘When the one supreme *puruṣa* (Śrī Kṛṣṇa) gets associated with the three modes of material nature, He is subsequently called Hari (Viṣṇu), Brahmā, and Hara (Śiva).’ Wherever ‘*rudra-ekādaśa-vyūha*’ (eleven forms of Rudra) has been stated, that is in reference to the *īśvara* category Rudra’. In this context, *ekādaśa-vyūha* has been

mentioned in *Mahābhārata* as — Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Tryambaka, Sāvitra, Jayanta, Pinākī, and Aparājita. Similarly, their eight bodies are earth, water, fire, air, sky, sun, moon, and *somayājī*. ‘Usually, Rudra has five heads’ – this statement implies that the Rudra situated in the water layer of the universe is one-headed.

Rudra has also been classified in the *jīva* category. Bhagavān states in *Rk-śruti* – “I make whomsoever I desire – as *ugra* (Rudra) or as *Brahmā* or a *ṛṣi*, or an intelligent one.” Śrī *Nārāyaṇopaniṣada* states — “After that, *parama-puruṣa* Śrī *Nārāyaṇa* desired the creation of living entities. Later, from *Nārāyaṇa* originated *Brahmā*, Rudra also originated from *Nārāyaṇa*, also from *Nārāyaṇa* originated the *prajāpatīs*, Indra, the eight Vasus, eleven Rudras, and twelve *Ādityas*.” In *Mahopaniṣada* — “Earlier, only *Nārāyaṇa* was there; neither *Brahmā* nor Rudra were there. In that trance state of *Nārāyaṇa*, from His forehead manifested a three-eyed *puruṣa* with a trident in his hand, with traits of glory, truth, celibacy, penance, and renunciation.” *Mokṣadharmā* states — “I alone have created the *prajāpatīs* and Rudra. But being illusioned by My *māyā*, they cannot know Me.” From all these statements mentioning his birth, one tends to understand that Rudra belongs to the *jīva* category. Further during annihilation, like in *Viṣṇu-dharma* — “*Brahmā*, Rudra, *Sūrya*, *Candra*, and other demigods, who are endowed with the splendor of *Viṣṇu*, become detached from that splendor at the end of the tenure of their duty in this world, and being devoid of splendor they meet their death.” Therefore, the statement mentioned in the *śrutis* — “only *Nārāyaṇa* existed” — is logical; else all these

statements of the *śāstras* would exhibit contradiction. While mentioning Rudra of the *jīva* category, he has been compared with *Brahmā*. And wherever Rudra is mentioned as an *aṁśa* of Bhagavān, he is equated to ‘*Śeṣa*’. In the form of Śrī *Viṣṇu*’s bedstead His prime energy, ‘*Śeṣa*’ is in the category of *īśvara* and the ‘*Śeṣa*’ who holds the universe is a *jīva* who has been endowed with *Viṣṇu*’s potency. Similarly, as *svāṁśa* (*īśvara* category) and as *vibhinnāṁśa* (*jīva* category), Rudra has been addressed as ‘*bhagavad-aṁśa*’ (empowered incarnation); the *Purāṇas* explain it in this manner.

In the ‘*sattvaṁ rajastamaḥ*’ *śloka* (*Śrīmad Bhāgavatam* 1/2/23) the manifestation of *parama-puruṣa* (*Nārāyaṇa*) who has been called Hara, is non-different from that *puruṣa* and is thus *nirguṇa*. Here, what has been mentioned as ‘almost *nirguṇa*’, is for the reason that He has voluntarily accepted and been covered by the mode of ignorance. Therefore, He seems to be ‘*vikārī*’ (under the influence of the modes of material nature) to all those who are ignorant of *tattva-jñāna*. However, in reality, He is *avikārī* (immutable) – this is the meaning. He only appears to be under the influence of the material modes, associating with the mode of ignorance; for this, the evidence is — ‘*śivaḥ śakti-yutaḥ śaśvat tri-līngo guṇa-saṁvṛtaḥ*’ (*Śrīmad Bhāgavatam* 10/88/3). Śrī Rudra is always ‘*śakti-yutaḥ*’, that is, He is always willingly united with *prakṛti* when the modes of material nature are in the state of equilibrium. When there is turbulence in the material modes, He associates with the three *guṇas* (*tri-līnga*), such as the mode of goodness, but from the distance. Someone may say that He is famous for being covered with the mode of ignorance, therefore how is he associated with three material modes? In reply to this question, the following is

said — even when saying that the three modes of material nature exist separately, still in the aforesaid mode of ignorance exist the modes of passion and goodness, and hence there is no contradiction in the above statement. One will have to understand this statement as what is understood by people in general.

Śrī Rudra being non-different from Bhagavān is *nirguṇa* but being associated with the mode of ignorance he appears to be ‘*vikāravān*’ (having undergone transformation). Its evidence is ‘*kṣīraṁ yathā dadhi-vikāra-viśeṣa-yogāt*’ (*Brahma-samhitā* 5/45) — by adding some additives like *amla* (object with acidic nature), milk gets transformed into curd; therefore, the curd is not separate from the milk which is its origin. Similarly, when Śrī Govinda associates with the mode of ignorance out of His own will, He is called Śambhū. Śambhū is non-different from Govinda. Again, the transformation is incidental and hence is not present in the *svarūpa*, that is, the transformation is not of the *svarūpa*.

The originating points of Śrī Rudra are narrated here. The originating point of Rudra mentioned in ‘*Śatapatha Brāhmaṇa*’ is Brahmad’s forehead and in *Mahopaniṣad*, the Purāṇas and other texts, it is the forehead of Lakṣmīpati Śrī Viṣṇu. This disparity in origination can be due to the difference in *kalpa* (a day of Brahmad). In *Śrīmad Bhāgavatam* (11/3/10), it is said — ‘*pātāla-talam ārabhya sankarṣaṇa-mukhānalah*’, that is, at the end of the *kalpa*, Rudra, in the form of deadly fire, manifests from Sankarṣaṇa.

(The following is being stated as a former’s argument) — Śrī Kṛṣṇa is Himself the Supreme Lord, Nārāyaṇa and others are His *svāmśas* (subjective portions) as *vilāsa*, or some others are His *āveśāvātāras*.

From Garbhodaśāyī, the portion of the subjective portion of Śrī Kṛṣṇa, originates Brahmad, Viṣṇu, and Rudra — they all are *īśvara tattva*. The authors of scriptures have sometimes stated that Brahmad and Rudra belong to the *jīva* category, but this statement is not unquestionable. Because Sadāśiva is the original *tattva* — He Himself is being described by the word ‘*svayam*’. He alone is Nārāyaṇa and others, therefore, all the three demigods like Brahmad are His expansions. *Kaivalyopaniṣad* gives the evidence for this — ‘That *puruṣa* is inconceivable, imperceptible, with infinite forms, auspicious, supremely calm, nectarian, *brahma-yoni*, without beginning-middle-end, only one, almighty, full of transcendental bliss, without material form, magnificent, Umāsahāya, Parameśvara, powerful, Trilocana, Nīlakaṇṭha, *bhūtayoni*, and the witness of all — the sages by meditating upon Him cross the ocean of the material world. He is Brahmad, He is Śiva, He is Indra, He is Akṣara, He is the sovereign *puruṣa*, He is Viṣṇu, He is *prāṇa*, *kālāgni* (fire of death), Moon, and others. All the moving and non-moving beings who existed before and those who will come into existence in the future, are but Him — It is only after knowing Him can one transgress the cycle of death. There is no way other than this.’

Therefore, if someone would say that this argument is having substance as it is supported by the scriptures, in that case, it should be noted that there it is mentioned that the form of ‘Sadāśiva’ is a subjective portion of Svayam Bhagavān Śrī Kṛṣṇa, and thus He is Śrī Kṛṣṇa’s *vilāsa* Śrī Nārāyaṇa — this will be the meaning. Therefore, in *Taittirīya Upaniṣada*, ‘Śiva’, ‘Acyuta’, ‘Nārāyaṇa’ are all said in the same context. In the above-mentioned *Kaivalyopaniṣad*-

śruti, the apparent meanings of Umāsahāya as the companion of Uma, Trilocana as three-eyed, Nīlakaṇṭha as one with bluish throat, etc., such appellations are not accepted as referring to Śiva. Therefore ‘Umāsahāya’ means Umā (fame) who is His companion (*sahāya*), ‘Trilocana’ meaning one who knows all three divisions of times – past-present-future, ‘Nīlakaṇṭha’ meaning neck adorned with blue sapphire jewel – one will have to comprehend in this manner. Śrī Jīva Gosvāmī in *Bhagavat-sandarbhā* (clause 73) through *Vāyu Purāṇa*’s statement ‘*anḍaughasya samantāt tu*’ has described Sadāśiva and His abode.

In order to validate the proof that Sadāśiva is a subjective portion of *svayam-rūpa* Śrī Kṛṣṇa Himself, ‘*niyatih sa ramā*’ (*Brahma-samhitā* 5/8) is being quoted. Here from the address ‘Ādi-Śiva’ one must comprehend this – ‘by the *kāma* (desire) of Śrī Hari, the seed in the form of *mahat-tattva* arises. The entire creation of this whole world has resulted from the combination of *līṅga* (masculine symbol) and *yoni* (feminine symbol). That *śaktimān puruṣa* is Maheśvara in the form of *līṅga*; from that *līṅga* creator of the material world Mahā-Viṣṇu manifests.’

(Here the meaning of ‘*niyatih sa ramā*’ is being described—) Who is that *Ramā* with whom the *puruṣa* (Śrī Viṣṇu) consorts as described in the previous *śloka*? This *śloka* explains that in this consorting she is *niyati* (controlled), that is, she is His eternal internal potency. Therefore, here with respect to her, it is mentioned— ‘*tat-priyā tad-vaśam vada*’ (being subjugated by Him). *Hayaśiṣa-pañcarātra* states — ‘*Lakṣmī without Śrī Viṣṇu and Śrī Viṣṇu without Lakṣmī do not exist.*’ In *Viṣṇu Purāṇa* — ‘The mother of the world, Lakṣmīdevī, is the eternal potency of Śrī Viṣṇu.’ Bhagavān Śrī

Śambhū is the ‘*līṅga*’, that is, the masculine symbol of *svayam-rūpa* Śrī Kṛṣṇa.

According to *Viśva-koṣa* the meaning of *līṅga* is a symbol or inference. Bhagavān, who is complete with all six opulences, is the Lord of *Vaikuṇṭha*. Śambhu means ‘*śam bhāvayati*’, the one who bestows auspiciousness upon everyone, that is, in His second expansion as Śrī Saṅkarṣaṇa, He provides suitable bodies to the *jīvas* submerged in *prakṛti*. That very Śambhū – *jyotirūpa* (dim twilight reflection of the supreme eternal effulgence) has a transcendental form. With this, Śrī Kṛṣṇa being the controller of Śambhū, His identity as *svayam-rūpa* is obtained, just as with the cow or bull’s hanging flesh in the neck determines their belonging to the category of the cow. Śambhū is the *vilāsa* of *svayam-rūpa*, therefore Śambhū has been called the *līṅga* of *svayam-rūpa* Śrī Kṛṣṇa. The one who is in the form of the *yoni*, the symbol of mundane feminine productivity, is the *aparā-śakti* (limited, non-absolute, and embodiment of the three material modes), the ingredient portion like *mahat*.

(Now the meaning of the latter verse ‘*kāmo bījaṁ mahaddhareḥ*’ is being examined) – Śrī Hari’s, that is, Śrī Hari’s *svānśa* Śrī Saṅkarṣaṇa’s ‘*kāma*’, that is, the desire to glance towards *māyā* is the cause of creation like *mahat-tattva*. Therefore, from that ‘*kāma*’, the seed of *mahat-tattva*, etc., is generated. ‘*Mahat*’ means that infinite *jīvas* are established in that *aparā-śakti*. In this way, all these Māheśvarī-progeny being born from the combination of *puruṣa* and *prakṛti*, are called ‘*līṅga-yonyātmikā*’ (born from the combination of *līṅga* and *yoni*). Here *prakṛti* is the secondary cause and the *jīva* being under the subjugation of *prakṛti*, is called ‘*Māheśvarī-progeny*’. This has been

determined in the half of the next verse ‘Śaktimān’. The term ‘from *līṅga*’ means – Mahā-Viṣṇu Śrī Saṅkarṣaṇa manifests ‘from’ Maheśvara, the controller of *prakṛti* [Here the word ‘from’ means near].

(13) KṚṢṆA-DĀSYA IN ALL THE FOUR RASAS —

VERSE 80

পিতা-মাতা-গুরু-সখা-ভাব কেনে নয় ।
কৃষ্ণপ্রেমের স্বভাবে দাস্য-ভাব সে করয় ॥ ৮০ ॥

pitā-mātā-guru-sakhā-bhāva kene naya
kṛṣṇa-premera svabhāve dāsyā-bhāva se karaya

Translation: Father, mother, *guru*, or *sakhya bhāvas*, immaterial of the *bhāva*, the nature of *kṛṣṇa-prema* is such that all of these *bhāvas* will have inherent *dāsyā-bhāva* in them.

Amṛta-pravāha Bhāṣya: Whichever *bhāva* may be there, one will have to accept that there is *dāsyā-bhāva* inherent in all the *bhāvas*.

ŚRĪ KṚṢṆA HIMSELF IS THE LORD OF EVERYONE —

VERSES 81-82

এক কৃষ্ণ—সর্বসেব্য, জগৎ-ঈশ্বর ।
আর যত সব,—তার সেবকানুচর ॥ ৮১ ॥

সেই কৃষ্ণ অবতীর্ণ—চৈতন্য-ঈশ্বর ।
অতএব আর সব,—তাহার কিঙ্কর ॥ ৮২ ॥

eka kṛṣṇa — sarva-sevya, jagat-īśvara
āra yata saba, — tānra sevakānucara

sei kṛṣṇa avatīrṇa — caitanya-īśvara
ataeva āra saba — tānhāra kiṅkara

Translation: Śrī Kṛṣṇa alone is *sevya* (the object of service) of all and is the *Īśvara* of the world. All others are the servant of His servants. That Śrī Kṛṣṇa descended in the form of Śrī Caitanya Mahāprabhu, therefore all others are His servants.

Anubhāṣya: Please refer to *Ādi-līlā* 2/70, 83, 88, 102, 106; 3/5; 4/11-12; 5/131; 7/7-8; *Madhya-līlā* 6/147; 8/133-135; 10/15; 15/139; 18/190-191; 20/152-155, 240, 400; 21/34, 92; 22/7; 24/71.

Amṛtānukanikā: The reason why *dāsyā-bhāva* for Śrī Kṛṣṇa originates in the heart of everyone, is being stated in this verse. Śrī Kṛṣṇa is the *Īśvara* of the world and *Īśvara* of all *Īśvaras*. He alone is the *sevya* and all others are His servitors. Despite being a servitor, to perform all the various types of services, someone nourishes the *bhāva* of being His father or His mother to give happiness to Śrī Kṛṣṇa. Everyone’s *svarūpa* is being the *dāsa* of Śrī Kṛṣṇa, therefore whatever conception they have in their heart, everyone has a strong mood of *dāsyā-bhāva* towards Him. The nature of *kṛṣṇa-prema* is such that with the *dāsyā-bhāva*, the desire to please Śrī Kṛṣṇa in every way would certainly arise in the heart.

(14) ALL THE SPIRITUAL BEINGS ARE HIS SERVITORS —

VERSE 83

কেহ মানে, কেহ না মানে, সব তাঁর দাস ।
যে না মানে, তার হয় সেই পাপে নাশ ॥ ৮৩ ॥

keha māne, keha nā māne, saba tānra dāsa
ye nā māne, tāra haya sei pāpe nāśa

Translation: Accept it or not, all are His servitors. One who does not accept it is ruined due to committing this offense (*aparādha*).

Anubhāṣya: When the *jīva* forgets his *svarūpa* and considers himself to be the enjoyer, he becomes averse to Śrī Kṛṣṇa’s service. Due to ignorance, some people think that uninterrupted *bhagavat-sevā* is not their only duty; however, the fact is that all living entities are eternally engaged

in His service. By not performing *bhagavat-sevā*, the *jīva*'s nature becomes contrary to his *sva-rūpa*, making him unfortunate. Being the servant of Śrī Caitanya Mahāprabhu is the *sva-rūpa-dharma* of the infinitesimal *jīva*. All the other activities the *jīva* performs, as a result of forgetting his constitutional nature, are nothing but the attraction towards the objects of enjoyment of the material world. With the awakening of consciousness, *dāśya-bhāva* towards Śrī Caitanya Mahāprabhu automatically manifests in his heart. The conditioned *jīva* on relinquishing the service of Śrī Caitanya Mahāprabhu engages in activities that exhibit his supremacy over material objects. However, even at that time, he is still the servant of Śrī Caitanya Mahāprabhu, though an unqualified one.

Amṛtānukāṇikā: All are the servants and worshippers of Śrī Kṛṣṇa, the cause of all causes. The extent to which they are able to understand this fact, to that very extent they are liberated or independent. Further, those who are unable to acquire this understanding, to that extent are conditioned and dependent. Śrī Kṛṣṇa Himself has said this in *Gītā* (9/24) –

“*aham ki sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te*”

“I am the only enjoyer and master of all sacrifices. But those who do not recognize My true transcendental nature fall down and repeatedly wander in the cycle of birth and death.”

Since the *jīva* is the eternal servant of Śrī Kṛṣṇa, it is thus his eternal *dharma* to worship Śrī Kṛṣṇa. As a result of forgetting

Śrī Kṛṣṇa, even on deviating from and acquiring a distorted form of his eternal constitutional nature, the *jīva*'s eternal *dharma* does not abandon him; in his distorted form, it is then seen on the opposite path in a perverted manner. The extent to which one follows the path of his true nature, to that extent he worships Śrī Kṛṣṇa. Every *jīva* is worshipping Śrī Kṛṣṇa, still, those moving in the direction opposite to their eternal nature are also worshipping Śrī Kṛṣṇa, though in an unauthorized way. Further, the extent to which one is moving on the correct path of his eternal nature, to that extent he worships Śrī Kṛṣṇa in an authorized manner and eventually on achieving the culmination of the authorized process attains the *anurāga* or *prema* after going through the following stages – one-pointedness, unadulterated, following of Absolute Truth, and being *ekāyanaskandhī* (beyond the *varṇa-aśrama*) stages of a Bhāgavata (pure Vaiṣṇava). In the arena of the highest state of eternal nature and the one that is ‘*avidhī*’ (spontaneous devotion, wherein there is no consideration of regulative principles and is motivated by greed alone), lies the highest essence of following *vidhī-mārga* and success.

Bhagavān Śrī Kṛṣṇa said to Arjuna in *Gītā* (9/23) —

“*ye’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te’pi mām eva kaunteya
yajanty avidhī-pūrvakam*”

“O son of Kuntī, those who worship other demigods with faith actually worship Me alone, but in a way that is unauthorized.”

There is no worshipper in this world other than the worshipper of Śrī Kṛṣṇa. Through a process that is authorized or

unauthorized for that matter, all desire Śrī Kṛṣṇa alone, because Śrī Kṛṣṇa is all-attractive, being the life and pleasure provider for every living entity.

“*kṛṣir-bhū-vācakaḥ śabda
naś ca nivṛti-vācakaḥ
tayloraikyaṁ paraṁ-brahma
kṛṣṇa ityabhidhīyate*”

“The root word *kṛṣ* means *bhū*, eternal transcendental existence or the all-attractive; the word ‘*nā*’ means *nivṛtti*, or absolute bliss (*ānanda*). By adding the ‘*nā*’ suffix to the root word *kṛṣ*, the word ‘Kṛṣṇa’ is obtained, through which Parambrahma (the Supreme Absolute Truth) is propounded.”

Cārvāka*, the worshipper of the ‘*ṛṇaṁ kṛtvā ghr̥taṁ pibet*’ mantra, belonging to the land of *dharma*, Bhārata, and the philosophers of many other countries with similar beliefs also hanker for this extremely all-attractive entity, this very *nivṛtti* or absolute bliss, Śrī Kṛṣṇa, though, through an unauthorized process, they also worship Śrī Kṛṣṇa but in an unsanctioned manner. They become deluded by addressing the *māyā* of Śrī Kṛṣṇa as ‘Śrī Kṛṣṇa’, hence they do not attain independence.

* Cārvāka’s conclusions –

“*ṛṇaṁ kṛtvā ghr̥taṁ pibet yāvat jivet sukhāṁ jivet
bhasmi-bhūtasya dehasya kutaḥ purnāgamano bhavet*”

“Till the time you are alive, you should live with (material) pleasure. For living with pleasure, the prerequisite is a healthy body, hence you should drink ‘ghee’ (clarified butter) in abundance and eat various food items prepared in ghee. If you do not have money to buy ghee, then you should consume ghee by taking a loan. Do not worry about repaying the debt, because after death this body will be burnt to ashes and you are not coming back, that is, there is no rebirth.”

VERSES 84-85

চৈতন্যের দাস মুঞি, চৈতন্যের দাস ।
চৈতন্যের দাস মুঞি, তাঁর দাসের দাস ॥ ৮৪ ॥

এত বলি’ নাচে, গায়, হুঙ্কার গন্তীর ।
ক্ষণেকে বসিলা আচার্য হৈএগ সুস্থির ॥ ৮৫ ॥

‘*caitanyera dāsa muṇi,
caitanyera dāsa
caitanyera dāsa muṇi,
tānra dāsera dāsa*’

*eta bali’ nāce, gāya,
huṅkāra gambhīra
kṣaṇeke basilā ācārya
haiṇā susthira*

Translation: ‘I am the servant of Śrī Caitanya, I am the servant of Śrī Caitanya, I am the servant of Śrī Caitanya, I am the servant of His servant’— saying like this Śrī Advaitācārya would make a deep-throated loud shout and start dancing and singing, and after few moments He would quietly sit in one place.

ŚRī BALADEVA AND ALL HIS AMŚĀVARTAS HAVE THE CONCEPTION OF BEING KṚṢṆA-DĀSA —

VERSE 86

ভক্ত-অভিমান মূল শ্রীবলরামে ।
সেই ভাবে অনুগত তাঁর অংশগণে ॥ ৮৬ ॥

*bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tānra amśa-gaṇe*

(1) HIS SAṆKARṢAṆA AVATĀRA HAS THE CONCEPTION OF BEING A DĀSA —

VERSE 87

তাঁর অবতার এক শ্রীসঙ্কর্ষণ ।
ভক্ত বলি’ অভিমান করে সর্বক্ষণ ॥ ৮৭ ॥

*tānra avatāra eka śrī-saṅkarṣaṇa
bhakta bali’ abhimāna kare sarva-kṣaṇa*

(2) HIS LAKṢMAṆA AVATĀRA HAS A CONCEPTION OF BEING A DĀSA —

VERSE 88

তঁর অবতার আন শ্রীযুত লক্ষ্মণ ।
শ্রীরামের দাস্য তিঁহে কৈল অনুক্ষণ ॥ ৮৮ ॥

tānra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsya tinho kaila anukṣaṇa

Translation: Śrī Balarāma is the origin of the conception of being a *bhakta*, and thus, this *bhāva* is also present in all His incarnations. One of His incarnations is Śrī Saṅkarṣaṇa and He always considers Himself as a *bhakta*. His other incarnation is Śrī Lakṣmaṇa and He always engages in the service of Śrī Rāmacandra.

(3) HIS ĀDI-PURUṢĀVATĀRA HAS THE CONCEPTION OF BEING A DEVOTEE —

VERSE 89

সঙ্কর্ষণ-অবতার—কারণাক্ষিশায়ী ।
তঁহার হৃদয়ে ভক্তভাব অনুযায়ী ॥ ৮৯ ॥

saṅkarṣaṇa-avatāra – kāraṇābdhi-śāyī
tānhāra hṛdaye bhakta-bhāva anuyāyī

Translation: The incarnation of Saṅkarṣaṇa is Kāraṇodakaśāyī Viṣṇu. *Bhakti-bhāva* is always presiding in His heart.

(4) HIS ADVAITA AVATĀRA ALSO HAS THE CONCEPTION OF BEING A DEVOTEE —

VERSES 90-92

তঁহার প্রকাশ-ভেদ—অদ্বৈত-আচার্য্য ।
কায়মনোবাক্যে তঁর ভক্তি সদা কার্য্য ॥ ৯০ ॥

বাক্যে কহে, ‘মুঞি চৈতন্যের অনুচর ।
‘মুঞি তঁর ভক্ত’—মনে ভাবে নিরন্তর ॥ ৯১ ॥

জল-তুলসী দিয়া করে কায়াতে সেবন ।
ভক্তি প্রচারিয়া সব তারিলা ভুবন ॥ ৯২ ॥

tānhāra prakāśa-bheda – advaita-ācārya
kāya-mano-vākye tānra bhakti sadā kārya

vākye kahe, ‘muṇi caitanyera anucara’
‘muṇi tānra bhakta’ — mane bhāve nirantara

jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana

Translation: His *prakāśa* Śrī Advaitācārya always performs activities exclusively of *bhakti* with His mind, body, and words. Through His words He says — ‘I am a servant of Śrī Caitanya’ and the mood of being His *bhakta* is ever-present in His heart. By offering *tulasī* and Gaṅgā *jala* to Śrī Kṛṣṇa, He performs *sevā* with His body and by propagating *bhakti* He delivers the three worlds.

(5) HIS ŚEṢĀVATĀRA ALSO HAS THE CONCEPTION OF BEING A DĀSA —

VERSE 93

পৃথিবী ধরেন যেই শেষ-সঙ্কর্ষণ ।
কায়ব্যূহ করি’ করেন কৃষ্ণের সেবন ॥ ৯৩ ॥

prthivī dharena yei śeṣa-saṅkarṣaṇa
kāya-vyūha kari’ kareṇa kṛṣṇera sevana

ALL AMŚĀVATĀRĀS OF ŚRĪ KṚṢṆA ARE HIS BHAKTAS —

VERSE 94

এই সব হয় শ্রীকৃষ্ণের অবতার ।
নিরন্তর দেখি সবার ভক্তির আচার ॥ ৯৪ ॥

ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra

Translation: Śeṣa-Saṅkarṣaṇa, who upholds the planetary system, manifests different forms like an umbrella to serve Śrī Kṛṣṇa. From Śrī Balarāma to Śeṣa-Saṅkarṣaṇa, all are Śrī Kṛṣṇa’s incarnations and their activities as devotees are perpetually witnessed.

Anubhāṣya: ‘Kāyavyūha’ meaning manifesting ten bodies to serve Śrī Kṛṣṇa. Please refer to verse 76.

(6) THE POSITION OF THE BHAKTA INCARNATIONS IS THE HIGHEST —

VERSE 95

এ-সবাকৈ শাস্ত্রে কহে ‘ভক্ত-অবতার’ ।
‘ভক্ত-অবতার’-পদ উপরি সবার ॥৯৫॥

*e-sabāke śāstre kahe ‘bhakta-avatāra’
‘bhakta-avatāra’-pada upari sabāra*

Translation: In the scriptures, all of them are called ‘bhakta-avatāras’. The position of ‘bhakta-avatāra’ is considered to be the most exalted.

Anubhāṣya: When Bhagavān descends into this material world to display His grandeur, then the ideal *bhakta-avatāra* who manifests to impart instructions on how to perform *bhajana* to the *jīvas* is the highest and most auspicious for the *jīvas* when compared to the pastimes of all the incarnations of Śrī Bhagavān. The *jīva* trying to understand the pastimes of the *avatāras*, who predominantly exhibit Their opulence, through his material intelligence sometimes becomes deluded and attains miseries while trying to imitate those pastimes. However, on understanding the ideal pastimes of Bhagavān’s *bhakta-avatāras*, the false ego of the *jīva* does not produce that kind of miserable result. Just as these days, many people declare themselves as incarnations like Vāsudeva to attain fame in society, nonetheless, these people attain the body of a jackal in their next life. The foolish people who cannot understand the *svarūpa* of the *bhakta-avatāras* attain such miseries. The false ego of the conditioned soul intoxicates him with the desire to attain the opulence of Śrī Bhagavān and turns him into a *Māyāvādī*.

AMŚA-AVATARA’S INFERIOR-SUPERIOR BEHAVIOUR TOWARDS AMŚĪ ŚRĪ KṚṢṆA —

VERSE 96

একমাত্র ‘অংশী’—কৃষ্ণ, ‘অংশ’—অবতার ।
অংশী-অংশে দেখি জ্যেষ্ঠ-কনিষ্ঠ-আচার ॥৯৬॥

*eka-mātra ‘amśī’ — kṛṣṇa, ‘amśa’ — avatāra
amśī-amśe dekhi jyeṣṭha-kaniṣṭha-ācāra*

THE INFERIOR AMŚA-AVATĀRAS CONSIDER THE AMŚĪ AS LORD AND THEMSELVES AS SERVANTS —

VERSE 97

জ্যেষ্ঠ-ভাবে অংশীতে হয় প্রভু-জ্ঞান ।
কনিষ্ঠ-ভাবে আপনাতে ভক্ত-অভিমান ॥৯৭॥

*jyeṣṭha-bhāve amśite haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna*

Translation: Śrī Kṛṣṇa alone is the *amśī* (origin) and all the *avatāras* are His *amśas* (portions). *Amśī* and *amśa* have a relationship of *jyeṣṭha-kaniṣṭha* (superior-inferior). The *amśī* has the conception of being the superior and the *amśa*, considering Himself inferior, has the conception of being a *bhakta*.

Anubhāṣya: A fragment is called *amśa* and the one who produces the fragments is called *amśī*. *Amśī’s amśa*, *akhaṇḍa’s khaṇḍa* (the fragment of the whole) – both are under the *amśī* and the *akhaṇḍa* (whole). *Prabhu* (Lord) is *amśī* and *bhaktas* are *amśa*. In this relationship of ‘*prabhu*’ and ‘*bhakta*’, there is consideration of the superior and junior (*jyeṣṭha-kaniṣṭha*). The superior is called ‘*prabhu*’ and the junior is called a ‘*bhakta*’. Śrī Kṛṣṇa is *amśī* and Śrī Baladeva along with all the manifestations of Mahā-Viṣṇu having the same conception are all His *amśas* (portions). Śrī Kṛṣṇa Himself has this conception of being a *prabhu* and Śrī Baladeva and others have the conception of being His *bhaktas*.

ŚRĪ KṚṢṆA HAS THE GREATEST HONOUR FOR HIS BHAKTAS — ŚRĪMAD BHĀGAVATAM (11/14/15) —

VERSES 98-99

কৃষ্ণের সমতা হৈতে বড় ভক্তপদ ।
আত্মা হৈতে কৃষ্ণের ভক্ত হয় প্রেমাস্পদ ॥ ৯৮ ॥

আত্মা হৈতে কৃষ্ণ, ভক্তে বড় করি' মানে ।
ইহাতে বহুত শাস্ত্র-বচন-প্রমাণে ॥ ৯৯ ॥

*kṛṣṇera samatā haite
baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta
haya premāspada*

*ātmā haite kṛṣṇa, bhakte
baḍa kari' māne
ihāte bahuta śāstra-
vacana-pramāṇe*

Translation: The position of Śrī Kṛṣṇa's devotee is greater than the position equivalent to Śrī Kṛṣṇa Himself, for the *bhakta* is dearer to Śrī Kṛṣṇa than His own soul. Śrī Kṛṣṇa considers the *bhakta* greater than Himself, and this is evident from various statements of the *śāstras*.

Anubhāṣya: The position of Śrī Kṛṣṇa's devotee, that is, the service of Śrī Kṛṣṇa by the devotees, is greater than the idea of being equivalent to Śrī Kṛṣṇa. It is because as much as Śrī Kṛṣṇa loves Himself, in comparison to that, His love towards His *sevaka* (servitor) is far greater. *Śrīmad Bhāgavatam* (9/4/68) states —

*“sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad anyat te na jānanti nāham
tebhyo manāḅ api”*

“The *sādhus* are My heart and I am the heart of *sādhus*. They do not know anybody apart from Me and I also do not consider anybody else but them as Mine.”

This *śloka* itself is an excellent example.

VERSE 100

ন তথা মে প্রিয়তম আত্মাযোনির্ন শঙ্করঃ ।
ন চ সঙ্কর্যণো ন শ্রীর্নৈবাত্মা চ যথা ভবান্ ॥ ১০০ ॥

*na tathā me priya-tama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān*

Translation: Please refer to *Amṛta pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Uddhava! Brahmā, Śaṅkara, Saṅkarṣaṇa, Lakṣmī, and I Myself, are not dear to Me as much as You, My devotee, are dear to Me.

Anubhāṣya: Śrī Kṛṣṇa said to His dear devotee Uddhava —

*me (mama) bhakta bhavān (uddhavaḥ) yathā
priyatamaḥ ātma-yoniḥ (brahmā) tathā na;
śaṅkaraḥ tathā na; saṅkarṣaṇaḥ ca na tathā
priyatamaḥ; śrīḥ (lakṣmīḥ) tathā na, ātmā tathā
na eva (aham śrī-mūrttir-api naiva priyatamā).*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ KṚṢṆA RELISHING HIS OWN SWEETNESS IN BHAKTA-BHĀVA ALONE —

VERSES 101-102

কৃষ্ণস্যম্যে নহে তাঁর মাধুর্য্যাস্বাদন ।
ভক্তভাবে করে তাঁর মাধুর্য্য চর্ষণ ॥ ১০১ ॥

শাস্ত্রের সিদ্ধান্ত এই,—বিজ্ঞের অনুভব ।
মুঢ়লোক নাহি জানে ভাবের বৈভব ॥ ১০২ ॥

*kṛṣṇa-sāmye nahe tānra mādḥurya-āsvādana
bhakta-bhāve kare tānra mādḥurya carvaṇa
śāstrera siddhānta ei, —vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava*

Translation: Being on the same level as Śrī Kṛṣṇa, it is not possible to relish His

sweetness. The relishing of His complete *mādhurya* is only possible with *bhakta-bhāva*. This is the conclusion of the *śāstras*. The great personalities, who have relished the *mādhurya* of Śrī Kṛṣṇa, have this experience. But foolish people do not know the glories of this *bhāva*.

Amṛta-pravāha Bhāṣya: By considering oneself at par with Śrī Kṛṣṇa, one cannot relish His *mādhurya*.

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE SIXTH CHAPTER.

Anubhāṣya: The *jīvas* who have attained liberation like *sārūpya*, or different forms of Viṣṇu, who have *sāmya-bhāva* (mood of being the enjoyer) like Śrī Kṛṣṇa, cannot relish the *mādhurya* of Śrī Kṛṣṇa's *dāsyabhāva* as it is. In a mood of servitude towards Śrī Kṛṣṇa, devoid of *sāmya-bhāva* (mood of being the enjoyer), one relishes the complete sweetness of Śrī Kṛṣṇa like relishing a chewable item. Due to their greed for being the master, foolishly, common people are naturally incapable of experiencing the culmination of *dāsyabhāva*. Those having specialized knowledge or great insights into the *śāstras* alone can understand this subtle subject.

RELISHING THE SWEETNESS OF ŚRĪ KṚṢṆA BY ŚRĪ NITYĀNANDA-RĀMA AND OTHER VIṢṆU-TATTVAS ONLY ON TAKING THE BHĀVA OF A DEVOTEE —

VERSES 103-104

ভক্তভাব অঙ্গীকরি' বলরাম, লক্ষ্মণ ।
অদ্বৈত, নিত্যানন্দ, শেষ, সঙ্কর্যণ ॥ ১০৩ ॥

কৃষ্ণের মাধুর্য্যরসামৃত করে পান ।
সেই সুখে মত্ত, কিছু নাহি জানে আন ॥ ১০৪ ॥

*bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa*

*kṛṣṇera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna*

Translation: By accepting *bhakta-bhāva* Śrī Balarāma, Śrī Lakṣmaṇa, Śrī Advaitācārya, Śrī Nityānanda Prabhu, Śrī Śeṣa, and Śrī Saṅkarṣaṇa are so intoxicated in relishing Śrī Kṛṣṇa's *mādhurya* that they are unaware of everything else.

ŚRĪ KṚṢṆA HIMSELF ACCEPTS BHAKTA-BHĀVA IN THE FORM OF ŚRĪ GAURA TO RELISH HIS OWN MĀDHURYA —

VERSES 105-106

অন্যের আছুক কার্য্য, আপনে শ্রীকৃষ্ণ ।
আপন-মাধুর্য্য-পানে হইলা সতৃষ্ণ ॥ ১০৫ ॥

স্বমাধুর্য্য আশ্বাদিতে করেন যতন ।
ভক্তভাব বিনু নহে তাহা আশ্বাদন ॥ ১০৬ ॥

*anyera āchuk kārya, āpane śrī-kṛṣṇa
āpana-mādhurya-pāne ha-ilā satṛṣṇa*

*svā-mādhurya āśvādite kareṇa yatana
bhakta-bhāva binu nahe tāha āśvādana*

Translation: What to speak of the others, even Śrī Kṛṣṇa Himself craves to relish His own *mādhurya*. He endeavors to do this, but without accepting the mood of a *bhakta* He is not able to do so.

Anubhāṣya: Please refer to *Ādi-līlā* 4/137-158. The most worshipable thing for the devotees is the *mādhurya* of Śrī Kṛṣṇa. How do they relish that *mādhurya*? Knowing that it is impossible to experience it without accepting the mood of a devotee, Śrī Kṛṣṇa Himself becomes a devotee.

VERSES 107-108

ভক্তভাব অঙ্গীকরি' হৈলা অবতীর্ণ ।
শ্রীকৃষ্ণচৈতন্যরূপে সর্বভাবে পূর্ণ ॥ ১০৭ ॥

নানা-ভক্তভাবে করেন স্বমাধুর্য্য পান ।
পূর্বে করিয়াছি এই সিদ্ধান্ত ব্যাখ্যান ॥ ১০৮ ॥

bhakta-bhāva aṅgikari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa
nānā-bhakta-bhāve karena
sva-mādhurya pāna
pūrve kariyāchi ei
siddhānta vyākhyāna

Translation: Therefore, accepting the mood of a devotee, Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu, complete with all the *bhāvas*. I have already discussed this conclusion that Śrī Bhagavān accepts the moods of various devotees to relish His own *mādhurya*.

Anubhāṣya: *Śānta, dāsyā, sakhyā, vātsalyā*, and *madhura* – to relish these five different types of *rasas*, Śrī Gaurahari accepts those moods and is thus complete in all respects. Śrī Gauracandra accepts the moods of the devotees of various *rasas*, and thus, complete with all the *bhāvas*, He relishes His sweetness.

ALL VIṢṆU INCARNATIONS HAVE BHAKTA-BHĀVA —

VERSE 109

অবতারগণের ভক্তভাবে অধিকার ।
 ভক্তভাব হৈতে অধিক সুখ নাহি আর ॥ ১০৯ ॥

avatāra-gaṇera bhakta-
bhāve adhikāra
bhakta-bhāva haite
adhika sukha nāhi āra

Translation: [All the incarnations are the *aṁśas* of the *aṁśī* Śrī Kṛṣṇa and the duty of the *aṁśa* is to serve the *aṁśī*.] Therefore, the incarnations are entitled only to the *bhakta-bhāva*. The happiness derived from *bhakta-bhāva* is the highest.

Anubhāṣya: All the *avatāras* of Viṣṇu are entitled to manifest, with the mood of a

devotee only, with the objective to serve Śrī Kṛṣṇa. In comparison to *īśvara-bhāva* one experiences more happiness in *bhakta-bhāva* while serving the object of service.

ŚRĪ SAṆKARṢAṆA AND OTHERS, THE INCARNATIONS AS A DEVOTEE —

VERSE 110

মূল ভক্ত-অবতার শ্রীসঙ্কর্ষণ ।
 ভক্ত-অবতার তঁহি অদ্বৈতে গণন ॥ ১১০ ॥

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra taṅhi advaite gaṇana

Translation: Śrī Saṅkarṣaṇa is the origin of all the *bhakta-avatāras*. Śrī Advaita is also counted among the *bhakta-avatāras*.

Anubhāṣya: Śrī Advaita Prabhu, despite being Viṣṇu *tattva*, manifested His pastimes as a servitor of Śrī Caitanya Mahāprabhu. Viṣṇu *tattva*'s incarnation, with the conception of being a servitor, is called *bhakta-avatāra*. Śrī Saṅkarṣaṇa, even on being the *Īśvara* as a part of *caturvyūha* in Mahā-Vaikuṇṭha, is the original *bhakta-avatāra*. A portion of Śrī Saṅkarṣaṇa, Mahā-Viṣṇu, who resides in the causal water, through His forms as Mahā-Viṣṇu and Advaitācārya, we can understand the functioning of His glance with respect to *nimitta* and *upādāna*, and thus the *avatāra* of Mahā-Viṣṇu, Śrī Advaitācārya, is Viṣṇu *tattva*. All the different manifestations of Śrī Saṅkarṣaṇa are engaged in the service of *svayam-rūpa* Śrī Kṛṣṇa, hence Śrī Advaita Prabhu is also the servitor of Śrī Gaura-Kṛṣṇa or a *bhakta-avatāra*.

THUS ENDS THE ANUBHĀṢYA OF THE SIXTH CHAPTER.

GLORIES OF ŚRĪ ADVAITA PRABHU —

VERSES 111-113

অদ্বৈত-আচার্য্য গোসাঞির মহিমা অপার ।
 যাঁহার হৃদ্বারে কৈল চৈতন্যাবতার ॥ ১১১ ॥
 সঙ্কীৰ্ত্তন প্রচারিয়া সব জগৎ তারিল ।
 অদ্বৈত-প্রসাদে লোক প্রেমধন পাইল ॥ ১১২ ॥
 অদ্বৈত-মহিমা অনন্ত, কে পারে কহিতে ।
 সেই লিখি, যেই শুনি মহাজন হৈতে ॥ ১১৩ ॥

*advaita-ācārya gosānira mahimā apāra
 yānhāra hunkāre kaila caitanyāvatāra
 saṅkīrtana pracāriyā saba jagat tānila
 advaita-prasāde loka prema-dhana pāila
 advaita-mahimā ananta, ke pāre kahite
 sei likhi, yei śuni mahājana haite*

Translation: The glories of Śrī Advaitācārya are unlimited. Due to Śrī Advaitā's loud call, Śrī Caitanya manifested and delivered the whole world by preaching the *saṅkīrtana* movement. Thus, people attained the wealth of *kṛṣṇa-prema* by Śrī Advaitā's mercy. The glories of Śrī Advaita are unlimited. Who can describe them? Herein, I have portrayed whatever I have heard from exalted personalities.

PRAYERS TO ĀCĀRYA PRABHU —

VERSES 114-117

আচার্য্য-চরণে মোর কোটি নমস্কার ।
 ইথে কিছু অপরাধ না লবে আমার ॥ ১১৪ ॥
 তোমার মহিমা—কোটিসমুদ্র অগাধ ।
 তাহার ইয়ত্তা কহি,—এ বড় অপরাধ ॥ ১১৫ ॥
 জয় জয় জয় শ্রীঅদ্বৈত আচার্য্য ।
 জয় জয় শ্রীচৈতন্য, নিত্যানন্দ আৰ্য্য ॥ ১১৬ ॥
 দুই শ্লোকে কহিল অদ্বৈত-তত্ত্বনিরূপণ ।
 পঞ্চতত্ত্বের বিচার কিছু শুন, ভক্তগণ ॥ ১১৭ ॥

*ācārya-carāṇe mora koṭi namaskāra
 ithe kichu aparādha nā labe āmāra*

*tomāra mahimā — koṭi-samudra agādha
 tāhāra iyattā kahi, — e baḍa aparādha*

*jaya jaya jaya śrī-advaita ācārya
 jaya jaya śrī-caitanya, nityānanda ārya*

*dui śloke kahila advaita- tattva-nirūpaṇa
 pañca-tattvera vicāra kichu śuna, bhakta-gaṇa*

Translation: I, again and again, offer millions of obeisances at the lotus feet of Śrī Advaitācārya. Please do not take any offense of mine. Your glories are fathomless like billions of oceans and I have described only this much — this is a great offense. All glories to Śrī Advaitācārya! All glories to Śrī Advaitācārya! All glories to Śrī Caitanya Mahāprabhu and all glories to Śrī Nityānanda Prabhu! Through the twelfth and thirteenth verses of the *maṅgalācāraṇa*, I have described the truth about Śrī Advaita. Now, may you please hear some thoughts on the Pañca-tattva.

VERSE 118

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
 চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১৮ ॥

*śrī-rūpa-raghunātha-pade yāra āśa
 caitanya-caritāmṛta kahe kṛṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
 ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 6,
 DESCRIBING ŚRĪ ADVAITĀCĀRYA TATTVA.

Chapter Seven

SUMMARY OF THE SEVENTH CHAPTER



In this seventh chapter, the glories of Pañca-tattva have been described. *Pañca-tattvātmakam* (in the form of Pañca-tattva) Śrī Kṛṣṇa Caitanya appeared and by bestowing *kṛṣṇa-prema* through Kṛṣṇa's name, inundated the whole world with *kṛṣṇa-prema*. Some false logicians like the Māyāvādīs and critics ran away from that flood. In order to deliver them, Mahāprabhu accepted *sannyāsa* and by preaching the glories of pure *bhakti* attracted all of them to His lotus feet. Mahāprabhu, with a desire to deliver the Māyāvādī *sannyāsīs* of Kāśī, on being earnestly petitioned by His devotees in Vārāṇasī, went to the house of a *brāhmaṇa* where those *sannyāsīs* had assembled. There, He first exhibited the opulence of His *svarūpa* and thus attracted their reverence. Thereafter, in reply to their inquiry, He revealed all the faults of Śrī Śaṅkarācārya's doctrine by pointing out the unfounded meanings concluded by Māyāvāda philosophy. On the basis of the *sukṛti* attained by them on having Bhagavān's *darśana*, He brought them to the path of *bhakti*, and thus bestowed His mercy.

(*Amṛta-pravāha Bhāṣya*)

THE DESCRIPTION OF ŚRĪ KṚṢṆA CAITANYA'S SUPREME MUNIFICENCE —

VERSE 1

অগত্যেকগতিং নত্বা হীনার্থাধিকসাধকম্ ।
শ্রীচৈতন্যং লিখ্যতেহস্য প্রেমভক্তিবদান্যত ॥ ১ ॥

*agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyam likhyate 'sya
prema-bhakti-vadānyatā*

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

Amṛta-pravāha Bhāṣya: After paying obeisances to Śrī Caitanya who is the deliverer of the most fallen and the destitute and is the provider of the supreme object of human pursuit to those devoid of *paramārtha* (loving devotional service to Bhagavān), I shall describe His magnanimous contribution of *prema-bhakti*.

Anubhāṣya:

*agaty-eka-gatiṁ (agatīnām āśrayāntara-
rahitānām ekā ananya-gatiḥ śaraṇam tathā-
bhūtam) hīnārthādhika-sādhakam (arthena
paramārthena hīnāḥ vañcitāḥ hīnārthāḥ,
prayojanāni dharmārtha-kāma-mokṣādayo
vā, tebhyaḥ adhikam mahattamaṁ pañcama-
puruṣārtha-rūpaṁ kṛṣṇa-prema tasya
sādhakam pradātāram) śrīcaitanyam natvā
(praṇamya) asya (bhagavataḥ śrīkṛṣṇa-
caitanyasya) prema-bhakti-vadānyatā (kṛṣṇa-
prema-bhakti-pradāna-rūpa-mahā-kāruṇyam)
likhyate (varṇyate).*

ŚLOKA BHĀVĀNUVĀDA:

After offering my obeisances to Bhagavān Śrī Kṛṣṇa Caitanya, the only refuge of the destitute, the provider of the fifth object of human pursuit, *prema*, which is far superior to *dharma*, *artha*, *kāma*, and *mokṣa*, I am describing His extraordinary

munificence in the form of bestowing the *prema-bhakti* of Śrī Kṛṣṇa.

VERSE 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য ।
তাহার চরণাশ্রিত, সেই বড় ধন্য ॥ ২ ॥

*jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tānhāra caraṇāśrita, sei baḍa dhanya*

Translation: All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! Those accepting the shelter of His lotus feet are also very fortunate.

FROM AMONGST THE SIX TATTVAS OF THE 'VANDE GURUN' VERSE, APART FROM 'GURU'-TATTVA, HEREIN BEGINS THE ELABORATION OF PAÑCA-TATTVA

EVEN THOUGH NON-DIFFERENT, THEY MANIFEST DIFFERENTLY FOR THE PURPOSE OF RELISHING THE MELLOWS —

VERSE 3

পূর্বের গুরাদি ছয় তত্ত্বে কেন নমস্কার ।
গুরুতত্ত্ব কহিয়াছি, এবে পাঁচের বিচার ॥ ৩ ॥

*pūrve gurv-ādi chaya tattve kaila namaskāra
guru-tattva kahiyāchi, ebe pañcera vicāra*

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

Amṛta-pravāha Bhāṣya: I [the author] have described *guru-tattva*, with a distinction of *dikṣā-guru* and *śikṣā-guru*, in the first chapter. Six *tattvas* have been mentioned in the 'vande guruniśabhaktān' verse. Now, I am discussing the five *tattvas* mentioned in this śloka after the *guru-tattva*.

VERSE 4

পঞ্চতত্ত্ব অবতীর্ণ চৈতন্যের সঙ্গে ।
পঞ্চতত্ত্ব লঞা করেন সঙ্কীৰ্ত্তন-রঙ্গে ॥ ৪ ॥

*pañca-tattva avatirṇa caitanyera saṅge
pañca-tattva lañā kareṇa saṅkīrtana-raṅge*

Translation: A total of five *tattvas* have manifested along with Śrī Caitanya Mahāprabhu, and He blissfully performs *saṅkīrtana* along with these five *tattvas*.

VERSE 5

পঞ্চতত্ত্ব—একবস্তু, নাহি কিছু ভেদ ।
রস আশ্বাদিতে তত্ত্ব বিবিধ বিভেদ ॥ ৫ ॥

*pañca-tattva — eka-vastu, nāhi kichu bheda
rasa āśvādite tattva vividha vibheda*

Translation: In reality, all these five *tattvas* are the same *vastu*; there is no difference between them. In order to relish the variegatedness of *rasas*, this one *tattva* has appeared with five distinctions.

Anubhāṣya: The introduction of the five different types of pastimes of *śaktimān-vastu* (Bhagavān) manifests in the *Pañca-tattvas*. Due to the lack of duality in Bhagavān, even on being one, five types of variegatedness are present in Him. This (variegatedness), with the objective of making the pastimes full of mellows and doing away with dullness, is the specialty of His pastimes. From this statement of Śruti, ‘*parāśya śaktirvividhaiva śrūyate*’, it is understood that the different varieties of energies of the *advaya-jñāna-vastu* (Śrī Bhagavān) are eternally present.

In actuality, there is no difference among the *Pañca-tattva* — Śrī Gaurāṅga Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaitācārya Prabhu, Śrī Gadādhara Paṇḍita, and pure devotees like Śrīvāsa. However, with the objective of relishing the *rasas*, that Absolute Truth alone, who performs a variety of pastimes, consists of these five distinct features — ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, ‘*bhakta-avatāra*’,

‘*bhakta-śakti*’, and ‘*śuddha-bhakta*’. Among these *Pañca-tattvas*, ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, and ‘*bhakta-avatāra*’ are ‘*svayaṁ*’ (Himself), ‘*prakāśa*’ (plenary portion), and ‘*aṁśa*’ (portion) respectively, and They all are *viṣṇu-tattva* and Lord. ‘*Bhakta-śakti*’ and ‘*śuddha-bhakta*’ are *viṣṇu-tattva*’s subordinate *śakti-tattva*, non-different from Him. They, being non-different from the *vastu*, are embodiments of *rasa* — acting as the instruments of *rasa*, hence, there is no difference among them. In the absence of either of the two — ‘*ārādhaka*’ (worshipper) or ‘*ārādhyā*’ (object of worship), the pastimes cannot be relished.

THE NARRATION OF THE LAST ŚLOKA AMONGST
THE FOURTEEN ŚLOKAS OF MAṅGALĀCARAṆA

FROM THE DIARY OF ŚRĪ SVARŪPA GOŚVĀMĪ —

VERSE 6

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপ-স্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ৬ ॥

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

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

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Kṛṣṇa who has manifested in five forms as His ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, ‘*bhakta-avatāra*’, ‘*bhakta-śakti*’, and ‘*śuddha-bhakta*’.

Anubhāṣya:

bhakta-rūpa-svarūpakam (bhakta-bhāvamayaḥ
śuddha-kalevarah nijāsvādaka-parah
śrīgaura, bhrāṭṛ-svarūpa-dhṛk nityānandaś-ca
krameṇa rūpam svarūpaś-ca yasya saḥ tam),
bhaktāvatāram (advaitam), bhaktākhyam

(śānta-dāsyādi-rasāśritaṁ śrīvāsādi), bhakta-śaktikaṁ (gadādhara-dāmodara-rāmānandādi) pañca-tattvātmakaṁ (pañcānām tattvānām ātmā svarūpaṁ yasya taṁ) kṛṣṇaṁ (kṛṣṇa-caitanyadevaṁ) namāmi.

ŚLOKA BHĀVĀNUVĀDA:

I offer my obeisances to that Śrī Kṛṣṇa Caitanyadeva, whose ātma-svarūpa is Pañca-tattva (having these five features) – Śrī Gaura, who has a pure transcendental body with the mood of a devotee and is the relisher of His own mādhyura; His expansion in the form of His brother Śrī Nityānanda Prabhu - they are 'bhakta-rūpa' (in the form of a devotee) and 'bhakta-svarūpa' (the conception of being an eternal servitor of Mahāprabhu) respectively; 'bhaktāvatāra' (the incarnation as a devotee, Śrī Advaitācārya); devotees (like Śrīvāsa in the rasas like śānta and dāsyā); and the devotional energy (Gadādhara Paṇḍita, Svarūpa Dāmodara, Rāya Rāmānanda, and others).

ŚRĪ NANDA-NANDANA HIMSELF IS THE SUPREME ĪŚVARA; ALL THE VIṢṆU-TATTVAS, VAIṢṆAVAS AND THE INSTRUMENTS OF SERVICE IN HIS ABODE, THE JĪVAS, AND PRADHĀNA, ALL ARE THE SERVITORS OF ŚRĪ KṚṢṆA —

VERSE 7

স্বয়ং ভগবান্ কৃষ্ণ একলে ঈশ্বর ।
অদ্বিতীয়, নন্দাত্মজ, রসিকশেখর ॥ ৭ ॥

svayaṁ bhagavān kṛṣṇa ekale īśvara
advitiya, nandātmaja, rasika-śekhara

Translation: Rasika-śekhara (the topmost enjoyer of all mellows) Śrī Kṛṣṇa is Svayaṁ Bhagavān and the only controller of all. He is one without a second, that is, there is no one bigger than or equal to Him, still He performs His human-like pastimes as the son of Nanda Mahārāja.

VERSE 8

রাসাদি-বিলাসী, ব্রজললনা-নাগর ।
আর যত সব দেখ,—তঁার পরিকর ॥ ৮ ॥

rāsādi-vilāsī, vrajalalanā-nāgara
āra yata saba dekha, — tāra parikara

Translation: Śrī Kṛṣṇa is the supreme enjoyer in pastimes like the rāsa dance and is the beloved of the damsels of Vraja, and all others are simply His associates.

THAT ŚRĪ KṚṢṆA ALONE IS ŚRĪ GAURA—

VERSE 9

সেই কৃষ্ণ অবতীর্ণ শ্রীকৃষ্ণচৈতন্য ।
সেই পরিকরণ সঙ্গে সব ধন্য ॥ ৯ ॥

sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya

Translation: That very Śrī Kṛṣṇa now has descended in the form of Śrī Kṛṣṇa Caitanya along with those eternal associates. They too are equally glorious.

ŚRĪ KṚṢṆA CAITANYA THOUGH THE CONTROLLER OF ALL, IS STILL IN THE MOOD OF BEING CONTROLLED —

VERSE 10

একলে ঈশ্বর-তত্ত্ব চৈতন্য-ঈশ্বর ।
ভক্তভাবময় তাঁর শুদ্ধ কলেবর ॥ ১০ ॥

ekale īśvara-tattva caitanya-īśvara
bhakta-bhāvamaya tāra śuddha kalevara

Translation: Śrī Caitanya Mahāprabhu alone is īśvara tattva (Svayaṁ Bhagavān). He has manifested in His pure transcendental form by accepting the mood of a devotee.

Anubhāṣya: 'nityo nityānām cetanaś cetanānām' — according to this mantra from the Śruti, among the unlimited transcendental vastus mentioned, the only Parameśvara is Śrī Caitanyadeva. The

Māyāvādīs, by trying to equate the infinitesimal transcendental sparks (jīvas) with the supreme transcendental *brahma*, have become bewildered; this verse has been introduced here to do away with this false conception. Śrī Caitanyadeva, even on being non-different from Vrajendra-nandana Śrī Kṛṣṇa, considers Śrī Kṛṣṇa as His object of worship and accepts the form of His devotee. One should not consider this form of Śrī Bhagavān as a personification of material enjoyment in this material world and thus should not consider Him under the category of *jīva*.

Therefore, the form of Śrī Caitanyadeva has not been said to be just a form of a devotee in this material world. The real identity of that *rasa-vigraha* (embodiment of mellows), manifested from the *viśuddha-sattva*, can be realized only in the heart illuminated by *sattva* (pure existence). Śrī Caitanyadeva, even on being Parameśvara, has exhibited pastimes of being a servitor — and not that of being an enjoyer. Considering out of ignorance, His Śrī Mūrti (auspicious form) as some special vehicle absorbed in sense gratification, has been prohibited.

ŚRĪ KṚṢṆA'S MANIFESTATION IN THE MOOD OF A DEVOTEE,
ŚRĪ GAURA, FOR RELISHING HIS OWN SWEETNESS —

VERSE 11

কৃষ্ণমাধুর্যের এক অদ্ভুত স্বভাব ।
আপনা আশ্বাদিতে কৃষ্ণ করে ভক্তভাব ॥ ১১ ॥

kṛṣṇa-mādhuryera eka adbhuta svabhāva
āpanā āśvādite kṛṣṇa kare bhakta-bhāva

Translation: Śrī Kṛṣṇa's sweetness has such a wonderful nature that Śrī Kṛṣṇa Himself becomes greedy to relish it. However, without the mood of a devotee, it is not possible to relish it, and hence, Śrī Kṛṣṇa accepted the mood of a devotee.

Anubhāṣya: Śrī Kṛṣṇa, the abode of all sweetness, has this unique tendency of His heart, that is — despite being the *viśaya-vigraha* (object of worship) Himself, He accepts the mood of an *āśraya* or worshipper and is completely engrossed in relishing the service of that *viśaya-vigraha*. Still, Śrī Caitanyadeva is not just the embodiment of *āśraya-bhāva*; rather He is the Supreme Personality of Godhead.

ŚRĪ NITĀI — 'BHAKTA-SVARŪPA', ŚRĪ ADVAITA —
'BHAKTĀVATĀRA'—

VERSES 12-13

ইথে ভক্তভাব ধরে চৈতন্য গোসাঞি ।
'ভক্তস্বরূপ' তাঁর নিত্যানন্দ ভাই ॥ ১২ ॥
'ভক্ত-অবতার' তাঁর আচার্য্য-গোসাঞি ।
এই তিন তত্ত্ব সবে প্রভু করি' গাই ॥ ১৩ ॥

ithe bhakta-bhāva dhare caitanya gosāñi
'bhakta-svarūpa' tānra nityānanda bhāi
'bhakta-avatāra' tānra ācārya-gosāñi
ei tina tattva sabe prabhu kari' gāi

Translation: Śrī Kṛṣṇa, by accepting the mood of a devotee, descended as Śrī Caitanya Mahāprabhu and His brother Śrī Nityānanda Prabhu is Śrī Kṛṣṇa's '*bhakta-svarūpa*'. Śrī Advaitācārya is the *bhaktāvatāra* of Śrī Kṛṣṇa. [Śrī Kṛṣṇa Caitanya — *bhakta-rūpa tattva*, Śrī Nityānanda — *bhakta-svarūpa tattva*, and Śrī Advaitācārya — *bhaktāvatāra tattva*] — all these three *tattvas* are addressed as 'Prabhu' (Lord) by everyone.

ŚRĪ GAURA IS THE ĪŚVARA OF THESE TWO ĪŚVARAS - ŚRĪ
NITĀI AND ŚRĪ ADVAITA—

VERSE 14

এক মহাপ্রভু, আর প্রভু দুইজন ।
দুই প্রভু সেবে মহাপ্রভুর চরণ ॥ ১৪ ॥

eka mahāprabhu, āra prabhu duijana
dui prabhu seve mahāprabhura carāṇa

Translation: Among them, one, Śrī Kṛṣṇa Caitanya, Svayam Bhagavān, is known as Mahāprabhu and the other two, Śrī Nityānanda and Śrī Advaita, are addressed as Prabhu. Both of them serve the lotus feet of Mahāprabhu.

Amṛtānukāṇikā: Śrī Rupa Gosvāmī, while offering obeisances to Mahāprabhu, says —

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

Mahāprabhu is *svayam-rūpa* Śrī Kṛṣṇa. His name in His most munificent pastimes is Śrī Kṛṣṇa-Caitanya. Being the best among all the preceptors, Mahāprabhu is most munificent. All the other preceptors are ‘*vadānyā*’ (munificent) because they manifest grace; however, Mahāprabhu, being the preceptor of even the preceptors themselves, is *mahā-vadānyā*’ (most munificent). Śrī Kṛṣṇa is pleased only by *sevā* — this is what Mahāprabhu says. On abandoning the service of Śrī Kṛṣṇa, one is beset with all inconveniences. Mahāprabhu’s blessing is — “*kṛṣṇe matirastu*” (may your mind be absorbed in Śrī Kṛṣṇa).

Śrī Nityānanda Prabhu, by working according to the desire of Mahāprabhu’s heart fills Him with eternal, incessant pleasure. In Him exists eternal bliss. Śrī Nityānanda Prabhu is not *svayam-rūpa* Bhagavān (Śrī Kṛṣṇa), but He is *svayam-prakāśa* of Bhagavān. The *svayam-prakāśa tattva* provides pleasure to *svayam-rūpa*. To assist in His pastimes, Mahāprabhu manifests His *svayam-prakāśa*. Śrī Advaita Prabhu is also *viṣṇu-tattva*. The *upādāna* (ingredient) cause behind the material creation is Śrī Advaita Prabhu. The source

of both the *upādāna* (ingredient) and *nimitta* (instrumental) cause is *svayam-prakāśa* Śrī Nityānanda Prabhu. Both — Śrī Nityānanda Prabhu and Śrī Advaita Prabhu — serve Mahāprabhu and assist Him in His pastimes. Śrī Nityānanda Prabhu accepts ten different forms to serve Mahāprabhu.

THREE TATTVAS — ĀRĀDHYA (OBJECT OF WORSHIP) AND
FOURTH & FIFTH TATTVA — ĀRĀDHAKA (WORSHIPPERS) —

VERSE 15

এই তিন তত্ত্ব,—‘সৰ্বাৰাধ্য’ কৰি’ মানি ।
চতুৰ্থ যে ভক্ততত্ত্ব,—‘আৰাধক’ কৰি’ জানি ॥ ১৫ ॥

*ei tina tattva, —
‘sarvārādhya’ kari’ māni
caturtha ye bhakta-tattva, —
‘ārādhaka’ kari’ jāni*

Translation: Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and Śrī Advaita Prabhu — these three *tattvas* are worshipable by all. The fourth *tattva*, which is *bhakta-tattva*, is known as the worshipper.

Anubhāṣya: From the description of the real truth of Pañca-tattva, we can understand Śrīman Mahāprabhu to be the supreme *tattva*, and Śrī Nityānanda Prabhu and Śrī Advaita Prabhu to be subordinate *īśvara-tattva* to Śrīman Mahāprabhu. Parameśvara and the other two *īśvara-prakāśas* — all being *para-tattva* are worshiped by other *tattvas*. The fourth *tattva* — *suddha bhakta-tattva* and the fifth *antarāṅga bhakta-tattva* — both are ‘*ārādhaka*’-*tattva* (belonging to the category of worshippers). The two ‘*ārādhya*’ *tattvas* (Śrī Nityānanda Prabhu and Śrī Advaita Prabhu), though worshipped by the ‘*ārādhakas*’ (pure devotees like Śrī Śrīvāsa and intimate devotees like Śrī Gadādhara), are fixed in the mood to serve the supreme worshipable, Śrī Gaurāṅga.

BHAKTA-TATTVA — ŚRĪVĀSA AND OTHERS —

VERSE 16

শ্রীবাসাদি যত কোটি কোটি ভক্তগণ ।
‘শুদ্ধভক্ত’-তত্ত্বমধ্যে তাঁ-সবার গণন ॥ ১৬ ॥

śrīvāsādi yata koṭi koṭi
bhakta-gaṇa
‘śuddha-bhakta’-tattva-madhye
tān-sabāra gaṇana

ŚAKTI-TATTVA—GADĀDHARA AND OTHERS —

VERSE 17

গদাধর-পণ্ডিতাদি প্রভুর ‘শক্তি’-অবতার ।
‘অন্তরঙ্গ-ভক্ত’ করি’ গণন যাঁহার ॥ ১৭ ॥

gadādhara-pañḍitādi prabhura ‘śakti’-avatāra
‘antaraṅga-bhakta’ kari’ gaṇana yānhāra

Translation: The innumerable devotees like Śrīvāsa Ṭhākura are counted among ‘śuddha-bhakta’-tattva. Śrī Gadādhara Paṇḍita and others are the ‘śakti’ incarnations of Mahāprabhu; they are counted among the intimate devotees.

Anubhāṣya: The significance of the intimate devotees and the pure devotees is as follows — śakti-tattva exists in mādhyura-rasa, vātsalya-rasa, sakhya-rasa, and dāsyā-rasa. With an unbiased approach, from the hierarchical point of view, the supremacy of potencies over the devotees is seen, and therefore, the devotees eternally situated in mādhyura-rasa are the intimate servitors of Śrī Gaurasundara. The servitors of Śrī Nityānanda and Śrī Advaita are generally situated in vātsalya, sakhya, dāsyā, and sānta rasas. When these pure devotees become extremely affectionate towards Śrī Gaurasundara, at that time they take shelter of mādhyura-rasa under the shelter of intimate devotees. This detail

is witnessed at the beginning of Śrīla Narottama dāsa’s ‘Prārthanā’.

“gaurāṅga balite habe pulaka śarīra
hari hari balite nayane ba’be nīra
āra kabe nitāicāndera karuṇā karibe
saṁsāra-vāsana mora kabe tuccha ha’be
viṣaya chāḍiyā kabe śuddha ha’be man
kabe hāma heraba śrī vṛndāvana
rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti”

“Oh! When will that day come, that while calling ‘hā Gaurāṅga’, my body will show signs of ecstasy, and a stream of tears will flow from my eyes while chanting Hari Hari? When will the material desires disappear from my heart by the mercy of Lord Nityānanda Prabhu? When will my mind give up material desires and become purified? It is then alone that I shall be able to take darśana of the transcendental Vṛndāvana. When will I develop such attachment to the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī that by their mercy, I shall be able to properly understand the loving affairs of Śrī Rādhā and Kṛṣṇa.”

While describing the distinctive traits of the śuddha-bhakta and the antaraṅga-bhakta in his book ‘Śrī Upadeśāmṛta’, Śrī Rupa Gosvāmī has illustrated the chronological superiority of a sādha-jīva in the following verse:

“karmibhyaḥ parito hareḥ priyatayā
vyaktim yayur-jñānina-
stebhyo-jñāna-vimukta-bhakti-paramāḥ
premaika-niṣṭhās-tataḥ
tebhyastāḥ paśu-pāla-pankaja-dṛśas-
tābhyo’pi sā rādhikā
preṣṭhā tadvadiyaṁ tadīya-sarasī
tām nāśrayet kaḥ kṛtī”.

“One who selflessly performs virtuous acts in accordance with the path of *karma-yoga* is superior to those who merely seek to fulfill their selfish desires. The *brahma-jñānīs*, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the *karma-kāṇḍa*, who are forever occupied in performing virtuous deeds. Further, more dear to Śrī Kṛṣṇa than these *brahma-jñānīs* are His devotees like Sanaka, who have abandoned the pursuit of knowledge following the *jñāne prayāsam udapāsya* statement of *Śrīmad-Bhāgavatam* (10.14.3) and consider *bhakti* alone to be the best path. Pure devotees like Nārada, who are resolutely fixed in *prema* for Kṛṣṇa, are even more dear to Him than all such devotees. The *vraja-gopīs*, whose very lives belong solely to Kṛṣṇa, are even more dear to Him than all such loving (*premi*) devotees. Amongst all those beloved *gopīs*, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life; and in precisely the same way, He dearly loves Her pond, Śrī Rādhā-kuṇḍa. Therefore, which highly fortunate, spiritually intelligent person would not reside on the banks of Śrī Rādhā-kuṇḍa in a state of transcendental consciousness, performing *bhajana* of Śrī Kṛṣṇa’s eightfold daily pastimes? Indeed, one will certainly do so.”

Among the *Pañca-tattva*, two *tattvas* are *śakti* and three *tattvas* are *śaktimān*. *Suddha-bhakta* and *antaraṅga-bhakta* are the two types of *śaktis*. Those devoid of any desire other than to please Śrī Kṛṣṇa and who do not cover their pure disposition of serving Śrī Kṛṣṇa through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*) with *karma* and *jñāna*, are the ones who are called *suddha-bhaktas*.

Only the one-pointed devotees situated in *madhura-rasa* are *antaraṅga-bhaktas* (intimate associates). *Madhura-rasa*, in itself, includes *vātsalya*, *sakhya*, and *dāsyā rasas*. Special *suddha-bhaktas* alone are the *antaraṅga-bhaktas*.

MAHĀPRABHU’S PASTIMES, PREACHING, RELISHING, AND
ENDOWMENT ALONG WITH THE OTHER FOUR TATTVAS —

VERSES 18-19

যাঁ-সবা লঞা প্রভুর নিত্য বিহার ।
যাঁ-সবা লঞা প্রভুর কীর্তন-প্রচার ॥ ১৮ ॥
যাঁ-সবা লঞা করেন প্রেম-আস্বাদন ।
যাঁ-সবা লঞা দান করে প্রেমধন ॥ ১৯ ॥

yān-sabā lañā prabhura nitya vihāra
yān-sabā lañā prabhura kīrtana-pracāra
yān-sabā lañā kareṇa prema-āsvādana
yān-sabā lañā dāna kare prema-dhana

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: Śrī Caitanya Mahāprabhu takes along His *prakāśa* (plenary portion), His incarnation of *puruṣāvātāra*, *antaraṅga-bhaktas*, and *suddha-bhaktas*, and relishes *prema* Himself through eternal pastimes and bestows the wealth of *prema* to the world by propagating *kīrtana*.

PAÑCA-TATTVA TOGETHER - ETERNALLY RELISHING AND
DISTRIBUTING ŚRĪ KṚṢṆA’S PREMA —

VERSES 20-21

সেই পঞ্চতত্ত্ব মিলি’ পৃথিবী আসিয়া ।
পূর্ব-প্রেমভাণ্ডারের মুদ্রা উঘাড়িয়া ॥ ২০ ॥
পাঁচে মিলি’ লুটে প্রেম, করে আস্বাদন ।
যত যত পিয়ে, তৃষ্ণা বাড়ে অনুক্ষণ ॥ ২১ ॥

sei pañca-tattva mili’ pṛthivī āsiyā
pūrva-prema-bhāṇḍārera mudrā ughāḍiyā
pāñce mili’ lute prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: Śrī Kṛṣṇa's pastimes are the storehouse of *prema*. That storehouse came to this material world but its door was sealed and was under lock and key. The Pañca-tattva of Śrī Caitanya's incarnation together broke that lock. Further, after opening the door of that storehouse, while looting the treasure inside, they relished that *prema*. The more they tasted that *prema*, the more their thirst for drinking that nectar increased with each passing moment.

VERSE 22

পুনঃ পুনঃ পিয়ইয়া হয় মহামত্ত ।
নাচে, কান্দে, হাসে, গায়, যৈছে মদমত্ত ॥ ২২ ॥

*punaḥ punaḥ piyāyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta*

Translation: By drinking that *prema* again and again they became intoxicated and like madmen started dancing, crying, laughing, and singing [the glories of Śrī Kṛṣṇa's name, form, pastimes, etc.].

NO CONSIDERATION OF QUALIFICATION WHILE
DISTRIBUTING KṚṢṆA-PREMA—

VERSE 23

পাত্রাপাত্র বিচার নাহি, নাহি স্থানাস্থান ।
যেই যাঁহা পায়, তাঁহা করে প্রেমদান ॥ ২৩ ॥
*pātrāpātra vicāra nāhi, nāhi sthānāsthāna
yei yānhā pāya, tānhā kare prema-dāna*

ON DISTRIBUTING THE PREMA THAT TREASURE INCREASED
INSTEAD OF DEPLETING —

VERSE 24

লুটিয়া, খইয়া, দিয়া, ভাণ্ডার উজাড়ে ।
আশ্চর্য্য ভাণ্ডার, প্রেম শতগুণ বাড়ে ॥ ২৪ ॥
*luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe*

Translation: In distributing that *prema*, they did not consider anyone's qualification,

nor did they consider the suitability of a place, that is, wherever and whoever they met, they freely distributed that *prema* with open hands. This storehouse of *prema* was looted and lavishly bestowed by Śrī Caitanya Mahāprabhu and His associates; they ate it, also gave to everyone else to eat, and further, by distributing it they devastated it. However, what is astonishing is that the storehouse, instead of depleting, multiplied hundreds of times.

THE WHOLE WORLD INUNDATED IN THE FLOOD OF PREMA —

VERSES 25-26

উছলিল প্রেমবন্যা চৌদিকে বেড়ায় ।
স্ত্রী, বৃদ্ধ, বালক, যুবা, সকলি ডুবায় ॥ ২৫ ॥
সজ্জন, দুর্জ্জন, পঙ্গু, জড়, অন্ধগণ ।
প্রেমবন্যায় ডুবাইল জগতের জন ॥ ২৬ ॥

*uchalila prema-vanyā, caudike beḍāya
strī, vṛddha, bālaka, yuvā, sakali ḍubāya
saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ḍubāila jagatera jana*

Translation: That flood of *prema* swelled in all four directions. It inundated everyone — women, elderly, children, young, gentlemen, wicked, lame, inert, blind.

Amṛtānukanikā: Whenever the Ganges is flooded, its water transgresses the adjoining land area, even ignoring the strong, tall dams; it spreads far and wide and inundates even the far-flung land areas. However, no one knows when the floods will come. This is the reason why boatmen are not alert in advance and even merchants are not able to shift their shop's goods to a safer place. Suddenly, from somewhere, the gush of flood water appears and drowns the boat and carries away the merchant's goods. Not only this, the giant, swelled-up waves drown everyone in their path — there is no

competition between the mighty and the feeble in the war, and thus all abandon their endeavors and take shelter of the *mahat* (mighty). Those, out of fear of floods, far in advance, relocate at a high altitude or take shelter at a desert-like place, distant from the waters, and they remain untouched by the flood waters. The flood in the material world has the limitation that it cannot destroy gigantic bridges, however, there is no such limitation of the flood of *prema*. The flood of *prema* can break even the most powerful of bridges, however, it does not kill any *jīva*, rather makes them immortal. After becoming immortal in the abode of eternal ecstasy, they immerse themselves in the forever new bliss of service and *prema* of the one full of bliss. Only those who out of fear of this flood of *prema* climb the treetop, trying to protect themselves by their own efforts, die, that is, those who want to save themselves from this flood of *prema*, take birth again and again, and die again and again in this material world.

Prema, despite being fluid, pure, and unadulterated, is condensed. The insignificance of *karma* and rigidity of *jñāna* is not there in *prema*. *Prema* is a transcendental, simple, and spontaneous *vastu*. This flood of pure *kṛṣṇa-prema* inundates everyone – it does not consider whether one is a man or a woman, nor does it expect to see a boy or a young man. This flood of *prema* inundates a *sādhū* too and even drags the evildoers along, who are devoid of offense towards Vaiṣṇavas, like Jagāi and Madhāi, and immerses them within.

THE SEED OF KARMAS OF THE JĪVAS GETS DESTROYED ON BEING IMMERSED IN THE RASA OF ŚRĪ KṚṢṆA'S LOVE —

VERSE 27

জগৎ ডুবিল, জীবের হইল বীজ নাশ ।
তাহা দেখি' পাঁচজনের পরম উল্লাস ॥ ২৭ ॥

jagat ḍubila, jīvera haila bīja nāśa
tāhā dekhi' pāñca-janera parama ullāsa

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

Amṛta-pravāha Bhāṣya: The door of the storehouse of *prema* opened and the whole world was inundated by the strong thrust of this deluge of *prema-rasa*. As a result, the conditioned soul's binding-seed of ignorance and his forgetfulness of being a servant of Śrī Kṛṣṇa were destroyed. On seeing this the Pañca-tattva became jubilant.

Anubhāṣya: In the marginal potency of Śrī Bhagavān, namely the *jīva-śakti*, along with the endeavor to serve Him, there also exists an unmanifested seed of desire for sense gratification, in the form of aversion to Śrī Kṛṣṇa. This seed of desire originated from the tree called the material world, being watered by the passage of time, through various types of reactions of sense enjoyment, making the conditioned soul undergo suffering day and night, in the form of *tritāpas* (threefold miseries). Just as the possibility of the sprouting of the seed sowed in soil, which is immersed in water, does not exist, similarly, in the unfathomable waters of the ocean of *bhagavat-sevā*, the seed of sense gratification, contrary to the service of Kṛṣṇa, became inundated in the flood of *prema* and was destroyed, and no possibility of sprouting of the desire for self-gratification remained. Everyone became jubilant on seeing the success of the objective, for which Śrī Caitanyacandra had appeared in the form of Pañca-tattva. Śrīmad Prabodhānanda Sarasvatī Tridandīpāda in his book 'Śrī Caitanya Candrāmṛta', has described this in the following manner –

“*strī-putrādi-kathān jahur-viṣayinaḥ śāstra-
pravādaṁ budhā,
yogīndrā vijahur-marunniyamaja-kleśaṁ
tapas-tāpasāḥ
jñānābhyāsa-vidhim jahuś ca yatayaś-
caitanya-candre
parām-āviṣkurvati bhakti-yoga-padaviṁ
naivānya āsīdrasaḥ*”

“Since the time Śrī Caitanyacandra has revealed the path of *śuddha prema-bhakti*, the materialists have stopped talking about their wives, children, etc.; the scholars have stopped arguing on *śāstras*; the *yogīs* have abandoned the toilsome process of controlling their breath through *prāṇāyāma*; the ascetics have abandoned severe penances; the followers of the path of *jñāna* have abandoned their polluted thought of merging into impersonal *brahma*. Now, it is only the *mādhurya* (sweetness) of *kṛṣṇa-prema* everywhere; there is nothing else which is full of *rasa* (sweetness).”

THE INCREASE OF PREMA-RASA DUE TO THE TORRENTIAL
RAIN OF PREMA —

VERSE 28

যত যত প্রেমবৃষ্টি করে পঞ্চজন ।
তত তত বাড়ে জল, ব্যাপে ত্রিভুবন ॥ ২৮ ॥
*yata yata prema-vṛṣṭi kare pañca-jana
tata tata bādhe jala, vyāpe tri-bhuvana*

Translation: As the amount of rain of *prema*, the *Pañca-tattva* collectively showered and increased, so did the water (*prema*); and it inundated the three worlds.

STILL A FEW REMAINED BEREFT OF KṚṢṆA-PREMA RASA —

VERSES 29-30

মায়াবাদী, কন্মনিষ্ঠ, কুতর্কিকগন ।
নিন্দক, পাষণ্ডী, যত পড়ুয়া অধম ॥ ২৯ ॥
সেই সব মহাদক্ষ খাএগ পলাইল ।
সেই বন্যা তা-সবারে ছুইতে নারিল ॥ ৩০ ॥

*māyāvādī, karma-niṣṭha, kutārkika-gaṇa
nindaka, pāṣaṇḍī, yata paḍuyā adhama
sei saba mahādakṣa dhāñā palāila
sei vanyā tā-sabāre chunite nārila*

Translation: The experts in their own fields, that is, those who were averse to *kṛṣṇa-prema* – the *Māyāvādīs*, fruitive workers, false logicians, critics, *pāṣaṇḍīs*, and the fallen among the student community – all ran away. Thus the flood of *prema* could not touch them, that is, they remained bereft of *prema-bhakti*.

Amṛta-pravāha Bhāṣya: ‘*Māyāvādī*’ – *sannyāsīs* like *Prakāśānandā* are *Māyāvādīs*. They all raise arguments on even transcendental subjects by invoking ‘*māyā*’ in those. They describe ‘*brahma*’ as ‘beyond *māyā*’ yet they consider ‘*Īśvara*’ to be ‘an associate of *māyā*’ and consider the bodies of all the incarnations of *Īśvara* to be ‘*māyika*’ (material). They say that the constitution of the *jīva* is *māyā*’s work, that is, all types of the false ego in the *jīva* are made of *māyā*. Thus, they have assumed that after the *jīva*’s liberation, there is nothing like a stage of ‘*śuddha-jīva*’. That is, they propagate the philosophical conclusion that after liberation the *jīva* becomes one with *brahma*.

‘*Karmanīṣṭha*’ – the *karmīs* (the practitioners of fruitive activities), devoid of *bhakti*, like *Devānanda*. The *karmajāḍa-smārta* people consider *karma* and the fruit of *karma* to be their main objective of life.

‘*Kutārkika-gaṇa*’ – the atheist false logicians like *Sārvabhauma*.

‘*Nindaka*’ – those who were chastised by *Mahāprabhu* with His *daṇḍa* (the stick) and *Gopāla-cāpāla* and others, the critics of *Mahāprabhu* and His devotees.

‘*Pāṣaṇḍī*’ – those who propagate equanimity between Śrī Bhagavān and the demigods.

‘*Adhama paḍuā*’ – the ones who are educated and consider knowledge as the basis of argument, but they do not know that knowledge is the means of attaining Īśvara.

THE OCEAN OF THE CAUSELESS MERCY’S CONCERN TO
DELIVER THEM ALL —

VERSES 31-32

তাহা দেখি’ মহাপ্রভু করেন চিন্তন ।
জগৎ ডুবাইতে আমি করিলুঁ যতন ॥ ৩১ ॥
কেহ কেহ এড়াইল, প্রতিজ্ঞা হইল ভঙ্গ ।
তা-সবা ডুবাইতে পাতিব কিছু রঙ্গ ॥ ৩২ ॥

*tāhā dekhi’ mahāprabhu karena cintana
jagat ḍubāite āmi karilūṅ yatana*

*keha keha eḍāila, pratijñā ha-ila bhaṅga
tā-sabā ḍubaite pātiba kichu raṅga*

ACCEPTANCE OF SANNYĀSA FOR THE DELIVERANCE OF THE
FALLEN CONDITIONED SOULS —

VERSE 33

এত বলি’ মনে কিছু করিয়া বিচার ।
সন্ন্যাস-আশ্রম প্রভু কৈলা অঙ্গীকার ॥ ৩৩ ॥
*eta bali’ mane kichu kariyā vicāra
sannyāsa-āśrama prabhu kailā aṅgīkāra*

Translation: On seeing that the Māyāvādīs, *karmīs*, etc., are running away, Mahāprabhu became concerned and contemplated — ‘I have tried so much to inundate this world in the deluge of *prema*, but some managed to escape from it and My vow of inundating the whole world in the deluge of *prema* has been broken. Thus, I shall perform some astonishing pastimes to immerse those *jīvas* in the flood of *prema*.’ Then, after due contemplation, He accepted the *sannyāsa-āśrama* (the order of renunciation).

Anubhāṣya: The *tattvas* like the godliness of Bhagavān, the abode of Bhagavān, the *bhakti* of Bhagavān, and the devotees, are

beyond *māyā*; persons who have illusioned faith that there is *māyā* in all these, are ‘*Māyāvādīs*’.

Karma is present in the above-mentioned four *tattvas* and they are bound to bear the fruits of their actions; persons with such illusioned faith are ‘*karmaniṣṭha*’.

Due to the presence of ignorance in these four *tattvas*, there remains scope for the argument; persons with such illusioned intelligence are ‘*kutārkiḥ*’.

These four *tattvas* are worthy to be condemned; persons with such illusioned intelligence are ‘*nindakas*’.

These four *tattvas* are equivalent to other material objects; persons with such illusioned minds are ‘*pāṣaṇḍīs*’.

And these four *tattvas* are equivalent to other objects of sense enjoyment; persons who are illusioned in this manner, although educated, are ‘*adhama paḍuās*’.

Śrī Gaurasundara, who is full of *prema*, saw these people running away with the intent of somehow avoiding even the touch of the water of the flood of *prema* endowed by Him. Therefore, He desired to accept the fourth *āśrama*, *sannyāsa*, which is most revered by these aforementioned humans, who are averse to Kṛṣṇa, desirous of *caturvarga* (*dharma*, *artha*, etc.), and have material consciousness. He contemplated that these materialistic people, deluded by *māyā*, believe that the fourth *āśrama* (*sannyāsa*) is the most ideal.

Amṛtānukanikā: Śrī Gaurasundara, the embodiment of supreme magnanimity and full of *prema*, would not abandon anyone, and thus He disguised Himself as a *sannyāsī*. He accepted the mood of a devotee despite being Bhagavān Himself. This time, not only did He manifest as a devotee but He also wore the signs of an *āśramī*, even accepting the dress of a

Māyāvādī. Just as to catch the elephants in the forest, a domesticated elephant is required, similarly, in order to attract the Māyāvādīs — who are averse to Kṛṣṇa and are like intoxicated elephants — Bhagavān disguised Himself as a virtuous *sannyāsī*. Dressed as a *sannyāsī*, He went from door to door and showered the rain of *prema*. Not only did He Himself go to Gauḍadeśa (Bengal), but He also sent His *svayam-prakāśa* Śrī Nityānanda Prabhu, who is immersed in *prema* and appears externally as an *avadhūta*. Śrī Nityānanda Prabhu flooded Gauḍadeśa with *prema*.

VERSE 34

চব্বিশ বৎসর ছিলা গৃহস্থ-আশ্রমে ।
পঞ্চবিংশতি বর্ষে কৈল যতিধর্মে ॥ ৩৪ ॥

cabbiśa vatsara chilā grhastha-āśrame
pañca-vimśati varṣe kaila yati-dharme

Translation: Śrīman Mahāprabhu remained in the *grhastha-āśrama* (householder life) for twenty-four years. At the beginning of the twenty-fifth year, He entered the *sannyāsa-āśrama*.

Anubhāṣya: There are four types of *āśramas* — *brahmacārī*, *grhastha*, *vānaprastha*, and *yati* (*sannyāsa*). In each *āśrama* there are four distinctions. Śrīmad Bhāgavatam (3/12/42-43) state –

“sāvitram prājāpatyaś ca brāhmaṇcātha br̥hat-tathā
vārtā sañcaya-śālīna-śiloṇcha iti vai gr̥he
vaikhānaśā vālikhilya-udumbarāḥ phenapā vane
nyāse kuṭī-cakāḥ pūrvaṁ bahvodo haṁsa-niṣkrayau”

“There are four types of *brahmacarya* (celibacy) –

- (1) *Sāvitrya*: *brahmacarya-vrata* (vow of celibacy) observed by the student of *gāyatrī* for three nights – beginning from *upanayana*, the sacred thread ceremony;

- (2) *Prājāpatya*: *brahmacarya-vrata* starting from the *upanayana* up till one year;
- (3) *Brāhma*: *brahmacarya-vrata* beginning from *upanayana* till the completion of the study of the three Vedas;
- (4) *Br̥hat*: *brahmacarya-vrata* beginning from *upanayana* till death.

The first three amongst the four are known as ‘*upakurvāṇa*’ and the fourth is known as ‘*naiṣṭhika*’.

Four types of *grhasthas* (house-holders) –

- (1) *Vārttā* – the tendency of accepting farming, etc., approved by the *śāstras*;
- (2) *Sañcaya* – the tendency of performing fire sacrifices;
- (3) *Śālīna* – the tendency of living without asking for anything from anyone;
- (4) *Śiloṇchana* – the tendency to sustain life by collecting the grains fallen on their own.

Four types of *vānaprasthas* –

- (1) *Vaikhānasa* – the practice of living a life by gathering roots and vegetables;
- (2) *Bālikhilya* – those who relinquish previously collected food grains on receiving new food grains;
- (3) *Uḍumbara* – those who maintain life by only accepting material substances from the direction to which their eyes open when they get up from their beds in the morning;
- (4) *Phenapa* – those who maintain life by eating the fruits, etc., that drop from the trees on their own.

Four types of *sannyāsīs* –

- (1) *Kuṭīcaka* – *svāśramadharmā-pradhāna* — staying in a hut outside one’s native place, but having no relation with the family except for accepting necessities like foodstuffs from them;
- (2) *Bahudaka* – dominance of attaining knowledge and renouncing *karma* for one’s livelihood;

- (3) *Haṁsa* – *jñānābhyāsa-niṣṭha*, one who has fixed himself in the practice of *jñāna*;
 (4) *Niṣkriya* – one who has realized *tattva*, that is, *paramahaṁsa*.

From amongst the four types of *sannyāsīs* (*kuṭīcaka*, *bahudaka*, *haṁsa*, and *niṣkriya*), the last is superior to the previous ones.

Sannyāsa is also of two types: *dhīra* and *narottama*; *Śrīmad Bhāgavatam* (1/13/26-27) —

“gata-svārtham-imaṁ dehaṁ
 virakto mukta-bandhanah
 avijñāta-gatir-jahyāt
 sa vai dhīra udāhartah
 yaḥ svakāt parato veva
 jāta-nirveda ātmavān
 hr̥di kṛtvā harim̐ gehāt
 pravrajat sa narottamaḥ”

“Those who are detached from anything material, etc., devoid of any type of pride and desire for any comfort of this world or beyond, and leave their material bodies without anyone knowing about it, such *sannyāsīs* are called *dhīra*. The ‘*narottama*’ *sannyāsī* is the best amongst humans. He possesses *ātma-tattva* (real knowledge about the self), he has become detached either from his own judgment or having taken advice from someone else, and he places Śrī Hari in his heart and leaves the house to accept the *sannyāsa* order.”

Śrīman Mahāprabhu, in *śakābda* 1432 (1510 A.D.), took *sannyāsa* from Śrī Keśava Bhārati Daṇḍi-svāmī of Śṛṅgerī-maṭha in South India, under the Śrī Śaṅkara-sampradāya in the town of Kaṭavā during *śukla-pakṣa* in the month of Māgha.

DELIVERANCE OF DEPRIVED CLAN – PAḌUYĀ, PĀṢAṆḌĪ, TĀRKIKA, NINDAKĀ, ETC. —

VERSES 35-36

সন্ন্যাস করিয়া প্রভু কৈলা আকর্ষণ ।
 যতেক পালাঞাছিল তর্কিকাদিগণ ॥ ৩৫ ॥

পড়ুয়া, পাষণ্ডী, কৰ্ম্মী, নিন্দকাদি যত ।
 তারা আসি’ প্রভু-পায় হয় অবনত ॥ ৩৬ ॥

sannyāsa kariyā prabhu kailā ākarṣaṇa
yateka pālāñchila tārkiḱādi-gaṇa

paḍuyā, pāṣaṇḍī, karmī, nindakādi yata
tārā āsi’ prabhu-pāya haya avanata

Translation: Upon accepting *sannyāsa*, Mahāprabhu attracted all the logicians, etc., who had run away. *Paḍuyā*, *pāṣaṇḍī*, *karmī*, *tārkiḱa-nindakā*, etc., all came to Śrī Caitanya Mahāprabhu and offered obeisances to His lotus feet.

Anubhāṣya: Please refer to *Anubhāṣya* of verse 7/33 of *Ādi-līlā*.

EXTRICATION FROM THEIR OFFENSE AND ATTAINING BHAKTI —

VERSE 37

অপরাধ ক্ষমাইল, ডুবিল প্রেমজলে ।
 কেবা এড়াইবে প্রভুর প্রেম-মহাজালে ॥ ৩৭ ॥

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājāle

DEVISING A SOLUTION FOR THE DELIVERANCE OF ALL JĪVAS —

VERSE 38

সবা নিস্তারিতে প্রভু কৃপা-অবতার ।
 সবা নিস্তারিতে করে চাতুরী অপার ॥ ৩৮ ॥

sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare cātūrī apāra

Translation: Śrīman Mahāprabhu forgave the offenses of all and immersed them in the waters of *prema* because there is no one who

can escape this great net of Mahāprabhu's divine love. Mahāprabhu mercifully descended in this world in order to deliver all the people of this realm. Thus, to accomplish this He exhibited this cleverness.

Amṛtānukaṇikā: By the inconceivable potency of Mahāprabhu, the contamination of the heart of various people resulting from their offenses, etc., was vanquished just by hearing the holy name from the lotus mouth of Mahāprabhu or on taking His *darśana*. At that very moment, they became successful by attaining *kṛṣṇa-prema*. However, Mahāprabhu did not reveal His potency to the wicked *paḍuyās*, *pāṣaṇḍīs*, etc., because in the later part of His manifested pastimes, for the benefit of the *jīvas*, He accepted a special position in order to deliver *paḍuyās*, *pāṣaṇḍīs*, *Gopāla-cāpālā*, and others from their offenses. Mahāprabhu made the lives of the *jīvas* successful just by His glance, but there is no way to find out who amongst them had some offenses in their hearts, which were unfavorable for achieving *prema*. *Gopāla-cāpālā*, *paḍuyās*, *pāṣaṇḍīs*, etc., were culprits; this is known to everyone. If Mahāprabhu would have granted them *prema* just by His glance, etc., and made them successful, thus not making special arrangements for the removal of their offenses, then people in the future would really come to believe that offenses are not a big hindrance in achieving *prema*. In fact, these offenses are a great hindrance in achieving *prema* — by considering this, people of the future will endeavor to remove such offenses, therefore, Mahāprabhu did not give them *prema*. What to speak about others, Mahāprabhu by targeting His own mother, Śacīdevī, taught about the gravity of the offenses to the *jīvas*.

He did not and also cannot take the offenses of people like *paḍuyās*, *pāṣaṇḍīs*, and *nindakas* because His objective is to grant *prema* to everyone. If He will take offense, how will He endow *prema*? In fact, He became eager to transform the condition of the hearts of the offenders. One's heart cannot be changed externally by someone else's efforts. In order to change the heart internally, complete realization of one's faults and sincere regret alone is required. On seeing this unconventional sacrifice Mahāprabhu made for them, the offenders understood their faults clearly and with a repentant mood, the impurities of their hearts were completely incinerated, the seed of their offenses was destroyed, and then their hearts attained the qualification for the manifestation of *prema-bhakti*. Taking shelter of Mahāprabhu is evidence of their feeling of remorse. It is only when Mahāprabhu saw that their hearts had become qualified to accept *prema-bhakti*, He endowed them with *prema-bhakti*.

EVERYONE GOT DELIVERED EXCEPT KĀŚĪ'S MĀYĀVĀDĪS —

VERSE 39

তবে নিজ ভক্ত কৈল যত ম্লেচ্ছ আদি ।

সবে এড়াইল মাত্র কাশীর মায়াবাদী ॥ ৩৯ ॥

tabe nija bhakta kaila yata mleccha ādi
sabe eḍāila mātra kāśira māyāvādī

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

Amṛta-pravāha Bhāṣya: Just by Mahāprabhu's acceptance of *sannyāsa*, the *kutārkikas*, *karmaniṣṭhas*, *nindakas*, *pāṣaṇḍīs*, and degraded *paḍuyās* gradually accepted the shelter of His lotus feet and even various *mlecchas* (outcasts) too, agreed to follow Him. Only the *Māyāvādīs* of *Vārāṇasī* avoided that flood of *prema*.

Anubhāṣya: ‘Māyāvādīs of Kāśī’— Those considering the knowledge acquired by the senses as true, see the world through their material senses, and since they gauge this limited material world by the knowledge acquired by their senses, they call it as a creation of *māyā*. ‘The Absolute Truth even though beyond *māyā*, does not have *cid-vilāsa* (transcendental variegatedness), and is only *cinmātra* (only transcendental)’ — people expert in this kind of ideology are known as ‘Māyāvādīs of Kāśī’. ‘Māyāvādīs of Sāranātha’ and ‘Māyāvādīs of Bodhagayā’ do not even believe that the Absolute Truth, or *brahma*, can be understood as the opposite of *māyā*, or illusion. For them, *acinmātravāda* (materialism is the only manifestation of the Absolute Truth) is the conclusion. ‘Māyāvādīs of Kāśī, as well as Māyāvādīs of any other place, all are *prakṛtivādī* (advocates of utter materialism). None of them are ‘Brahma-vādīs or Tattva-vādīs’. Even so, Māyāvādīs of Kāśī address themselves as Brahma-vādīs, and they do not accept the distinction between *brahma* and *prakṛti*. Through *Samanvaya-vāda-sūtra* (the reconciliation aphorism), they believe *brahma* and *māyā* to be non-different. Since Māyāvādīs do not recognize *bhakti-yogamāyā*, they are non-devotees, that is, they are devoid of *kṛṣṇa-bhakti*.

The internal conviction of the Māyāvādīs is: ‘All the narrations of eternal *bhakti*, worshipable object, and *bhaktas* — all these are under the subjugation of knowledge acquired by the senses, but in reality, there is no value of these narrations when considering the real Absolute Truth.’

No matter how much the Māyāvādīs may argue or put forward their false logics, they cannot come close to the Absolute Truth, because the Absolute Truth and

its transcendental variegatedness are not subservient to their imaginary philosophy.

VERSE 40

বন্দাবন যাইতে প্রভু রহিলা কাশীতে ।
মায়াবাদিগণ তাঁরে লাগিলা নিন্দিতে ॥৪০॥

vrndavana yāite prabhu rahilā kāśite
māyāvādī-gaṇa tānre lāgilā nindite

Translation: While going to Vṛndāvana, Mahāprabhu stayed in Kāśī for a few days. At that time the Māyāvādīs started criticizing Him.

MĀYĀVĀDĪS BLASPHEMING MAHĀPRABHU —

VERSE 41

সন্ন্যাসী হইয়া করেন গায়ন, নাচন ।
না করে বেদান্ত-শ্রবণ, করে সঙ্কীৰ্ত্তন ॥৪১॥

sannyāsī ha-iyā kareṇa gāyana, nācana
nā kare vedānta-śravaṇa, kare saṅkīrtana

Translation: They started saying — “Look at this person. Despite being a *sannyāsī*, He does not listen to Vedānta and instead dances, sings, and performs congregational chanting.”

Anubhāṣya: According to Smṛti scriptures — “*Sannyāsīs* shall abandon *tauryatrika*, that is, singing, dancing, and instrument playing and shall always engage in reading and reciting Vedānta.” However, on seeing Mahāprabhu intoxicated in Śrī Kṛṣṇa *kīrtana* and dancing in love rather than hearing *śāṅkara-māyāvāda* philosophy, the *sannyāsīs* of Kāśī thought that He was ignorant of *sannyāsa-dharma*. The statement of Śrī Śaṅkarācārya ‘*vedānta vākyeṣu sadā ramantaḥ kaupīna-vantaḥ khalu bhāgya-vantaḥ*’, that is, ‘those who accept loincloth and remain engaged in the statements of Vedānta are certainly very fortunate’ — on not being able to see this

symptom in Mahāprabhu, the Māyāvādī *sannyāsīs* and *grhasthas* (householders) started slandering Him. With reference to the deliverance of the Māyāvādī *sannyāsīs* of Kāśī, please refer to *Madhya-līlā* (25/5-169).

VERSES 42-43

মূৰ্খ সন্ন্যাসী নিজ-ধৰ্ম নাহি জানে ।
ভাবুক হইয়া ফেরে ভাবুকের সনে ॥ ৪২ ॥
এসব শুনিয়া প্রভু হাসে মনে মনে ।
উপেক্ষা করিয়া কারো না কৈল সম্ভাষণে ॥ ৪৩ ॥
mūrkhā sannyāsī nija-dharma nāhi jāne
bhāvuka ha-iyā phere bhāvukera sane
e-saba śuniyā prabhu hāse mane mane
upekṣā kariyā karo nā kaila sambhāṣaṇe

MAHĀPRABHU IGNORING SANNYĀSĪS OF KĀŚĪ AND HIS TRAVEL TO MATHURĀ —

VERSE 44

উপেক্ষা করিয়া কৈল মথুরা গমন ।
মথুরা দেখিয়া পুনঃ কৈল আগমন ॥ ৪৪ ॥
upekṣā kariyā kaila mathurā gamana
mathurā dekhiyā punaḥ kaila āgamana

Translation: ‘This foolish *sannyāsī* is ignorant of his *dharma*. He, in the company of sentimentalists, has become sentimental and roams around with them’ — on hearing such statements Mahāprabhu smiled internally and ignored them by not replying to them. Mahāprabhu ignored those Māyāvādīs and went to Mathurā and after taking *darśana* of Mathurā, He again came back to Kāśī.

STAY AT CANDRAŚEKHARA’S HOUSE —

VERSE 45

কাশীতে লেখক শূদ্র-শ্রীচন্দ্রশেখর ।
তাঁর ঘরে রহিলা প্রভু স্বতন্ত্র ঈশ্বর ॥ ৪৫ ॥
kāśīte lekhaka śūdra-śrīcandraśekhara
tānra ghare rahilā prabhu svatantra īśvara

RENOUNCING MĀYĀVĀDĪ SANNYĀSĪS AND ACCEPTING FOOD AT TAPANA MIŚRA’S HOUSE —

VERSE 46

তপন-মিশ্রের ঘরে ভিক্ষা-নির্বাহণ ।
সন্ন্যাসীর সঙ্গে নাহি মানে নিমন্ত্রণ ॥ ৪৬ ॥

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantraṇa

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

Amṛta-pravāha Bhāṣya: *Vaidya* (Physician) Candraśekhara was of *śūdra-varṇa* (lowest class in *varṇāśrama*). It is not appropriate for the *sannyāsīs* to stay overnight in the house of a *śūdra-varṇa* person. Mahāprabhu, however, bestowed mercy on him and stayed in his house, because He is independent *Īśvara*. Whether *brāhmaṇa* or *śūdra*, all are equal recipients of His mercy. Mahāprabhu used to accept food at Tapana Miśra’s house, but nowhere did He accept the invitation along any other *sannyāsī*.

Anubhāṣya: In *Śrī Caitanya-candrodaya* play Śrī Candraśekhara has been mentioned as ‘*śaukra-vaidya*’ (one who is born in the family of a *vaidya*). At that time, apart from *śaukra-vaidyas* and *śaukra-brāhmaṇas* (born in the family of *brāhmaṇas*), all other classes were known as ‘*śūdras*’. Later, since the last century, by taking shelter of *brātya-saṁskāra*, the *kāyasthas* started accepting the *saṁskāras* (prescribed duties/activities) of *kṣatriyas* and the *vaiśyas* the *saṁskāras* of *vaiśyas*, and are continuing to do so. There are many Śrī Gauḍīya Vaiṣṇavācārya families whose members, although not *brāhmaṇas* by birth, are offering the sacred thread and giving *dīkṣā* to all including the *brāhmaṇas*, and following the instructions of Vaiṣṇava

tantras. In the families of Ṭhākura Raghunandana, Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa, and Śrī Rasikānandadeva (a disciple of Śrī Śyāmānanda Prabhu), the *upanayana-saṁskāra* (sacred thread ceremony) is performed, as it is for the *brāhmaṇas* by birth, and this system has been continuing since three-four hundred years now. These people are still engaged in giving *dikṣā* to all the *varṇas* like *brāhmaṇas*, discharging the duties of a *guru* and worshipping *śālagrāma-śila*.

Amṛtānukaṇikā: Mahāprabhu never used to accept the invitation of the Māyāvādī *brāhmaṇa-sannyāsīs*. *Sannyāsīs* were *brāhmaṇas*, renunciate, ascetic, and virtuous, still, Mahāprabhu never used to eat with them. However, this policy of Mahāprabhu of not accepting food at the house of Candrasekhara but at Tapanā Miśra's house was not discrimination based on their caste. Mahāprabhu's main objective in coming to Kāśī was the deliverance of Māyāvādī *sannyāsīs*, therefore, He disguised Himself as a Māyāvādī *sannyāsī*. In every way, He actually refuted the Māyāvāda and *karma-jāḍa-smṛta-dharma* (as mentioned in the illustration of Subuddhi Rāya). His disguise as a Māyāvādī *sannyāsī* was like an undercover spy. Just as the spy disguised as a thief and criminal, mingles in their groups and captures them, or sometimes dresses like a physician and acts as some medical professional outwardly, which is not the reality but a mere role play. Similarly, Mahāprabhu also made a display of following social behavior outwardly.

INSTRUCTIONS TO ŚRĪ SANĀTANA —

VERSES 47-48

সনাতন গোসাঞি আসি' তাঁহাই মিলিলা ।
তাঁর শিক্ষা লাগি' প্রভু দু-মাস রহিলা ॥৪৭॥

তাঁরে শিখাইল সব বৈষ্ণবের ধর্ম ।
শ্রীভাগবত-আদি শাস্ত্রের যত গুঢ় মর্ম ॥ ৪৮ ॥

sanātana gosāṇi āsi' tānhāi mililā
tānra śikṣā lāgi' prabhu du-māsa rahilā
tānre śikhāila saba vaiṣṇavera dharma
śrī-bhāgavata-ādi śāstrera yata gūḍha marma

Translation: Śrī Sanātana Gosvāmī met Mahāprabhu in Kāśī and in order to give instructions to him, He stayed in Kāśī for two months. He imparted the most confidential meanings of *vaiṣṇava-dharma* and scriptures like *Śrīmad Bhāgavatam*.

REQUEST OF CANDRAŚEKHARA AND TAPANA MIŚRA —

VERSES 49-51

ইতিমধ্যে চন্দ্রশেখর, মিশ্র-তপন ।
দুঃখী হঞা প্রভু-পায় কৈল নিবেদন ॥ ৪৯ ॥
কতক শুনিব প্রভু, তোমার নিন্দন ।
না পারি সহিতে, এবে ছাড়ি' জীবন ॥ ৫০ ॥
তোমাকে নিন্দয়ে যত সন্ন্যাসীর গণ ।
শুনিতে না পারি, ফাটে হৃদয়-শ্রবণ ॥ ৫১ ॥

ithi-madhye candrasekhara, miśra-tapana
duḥkhī hañā prabhu-pāya kaila nivedana
“kateka śuniba prabhu, tomāra nindana
nā pāri sahite, ebe chāḍiba jīvana

tomāke nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāṭe hṛdaya-śravaṇa”

Translation: During those two months, Candrasekhara and Tapanā Miśra, out of grave sadness, requested at the lotus feet of Mahāprabhu – “Oh Mahāprabhu! How much more criticism of You would we listen to? We are not able to tolerate it and we would rather die now. The blasphemy that the Māyāvādī *sannyāsīs* do against You, we cannot listen to it any further. Our hearts and ears burst when we hear it.”

VERSE 52

ইহা শুনি রহে প্রভু ঈষৎ হাসিয়া ।
সেই কালে এক বিপ্র মিলিল আসিয়া ॥৫২॥

ihā śuni rahe prabhu īṣat hāsiyā
sei-kāle eka vipra milila āsiyā

PRAYER OF A BRĀHMAṆA —

VERSES 53-55

আসি' নিবেদন করে চরণে ধরিয়া ।
এক বস্তু মাগোঁ, দেহ প্রসন্ন হইয়া ॥৫৩॥
সকল সন্ন্যাসী মুণ্ডি কৈনু নিমন্ত্রণ ।
তুমি যদি আইস, পূর্ণ হয় মোর মন ॥৫৪॥
না যাহ সন্ন্যাসী-গোষ্ঠী, ইহা আমি জানি ।
মোরে অনুগ্রহ কর নিমন্ত্রণ মানি' ॥৫৫॥

āsi' nivedana kare carāṇe dhariyā
“eka vastu māgoṇ, deha prasanna ha-iyā
sakala sanṇyāsī muṇḍi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana
nā yāha sanṇyāsī-goṣṭhī, ihā āmi jāni
more anugraha kara nimantraṇa māni”

Translation: On hearing their request, Mahāprabhu gently smiled. At that time, one brāhmaṇa came. That brāhmaṇa caught the lotus feet of Mahāprabhu and said – “Oh Prabhu! I want to ask You for one thing. May You please be merciful and gladly provide me that. I have invited all the sanṇyāsīs, but if You also come, it is then that my heart's desire will be fulfilled. I know that You do not go to the congregation of sanṇyāsīs, but please be merciful to me and accept my invitation.”

MAHĀPRABHU ACCEPTING THE INVITATION —

VERSE 56

প্রভু হাসি' নিমন্ত্রণ কৈল অঙ্গীকার ।
সন্ন্যাসীকে কৃপা লাগি' এ ভঙ্গী তাঁহার ॥৫৬॥

prabhu hāsi' nimantraṇa kaila aṅgīkāra
sanṇyāsīke kṛpā lāgi' e bhaṅgī tānhāra

Translation: Mahāprabhu gently smiled and accepted the invitation of that brāhmaṇa. This is His pastime to shower His mercy on the Māyāvādī sanṇyāsīs.

VERSE 57

সে বিপ্র জানেন, প্রভু না যা'ন কা'র ঘরে ।
তাঁহার প্রেরণায় তাঁরে অত্যাগ্রহ করে ॥৫৭॥
se vipra jānena, prabhu nā yā'na kā'ra ghare
tānhāra prerāṇāya tānre atyāgraha kare

Translation: Mahāprabhu does not go to any house where Māyāvādī sanṇyāsīs are invited. This was very well known to that brāhmaṇa, but by the inspiration of Mahāprabhu Himself, he invited Him with great insistence.

Amṛta-pravāha Bhāṣya: Still, to shower His mercy on the sanṇyāsīs, Mahāprabhu gave inspiration in that brāhmaṇa's heart, due to which he pleaded Mahāprabhu with great insistence to accept his invitation.

MAHĀPRABHU'S DEPARTURE TOWARDS THE CONGREGATION OF SANṆYĀSĪS —

VERSE 58

আর দিনে গেলা প্রভু সে বিপ্র-ভবনে ।
দেখিলেন, বসিয়াছেন সন্ন্যাসীর গণে ॥৫৮॥

āra dine gelā prabhu se vipra-bhavane
dekhilena, basiyāchena sanṇyāsīra-gaṇe

HUMILITY OF MAHĀPRABHU —

VERSE 59

সবা নমস্কারি' গেলা পাদ-প্রক্ষালনে ।
পাদ প্রক্ষালিয়া বসিলা সেই স্থানে ॥৫৯॥

sabā namaskari' gelā pāda-prakṣālāne
pāda-prakṣāliyā basilā sei sthāne

Translation: The next day Mahāprabhu went to the house of that brāhmaṇa. He saw that all the sanṇyāsīs were already present. Mahāprabhu offered His obeisances to all

of them and went to wash His feet. After washing His feet, He sat in the same place.

MAHĀPRABHU'S MANIFESTATION OF OPULENCE AND CAPTIVATING THE PĀṢAṆḌĪS —

VERSES 60-61

বসিয়া করিলা কিছু ঐশ্বর্য্য প্রকাশ ।
মহাতেজোময় বপু কোটিসূর্য্যভাস ॥ ৬০ ॥

প্রভাবে আকর্ষিল সব সন্ন্যাসীর মন ।
উঠিলা সন্ন্যাসী সব ছাড়িয়া আসন ॥ ৬১ ॥

*basiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa*

*prabhāve ākarṣila saba sannyāsira mana
uṭhila sannyāsī saba chāḍiyā āsana*

Translation: After sitting at that place, Mahāprabhu exhibited some of His opulence. From His body emanated an effulgence that was like the light of millions of suns. On seeing His opulence, the hearts of all the Māyāvādī *sannyāsīs* present there got attracted towards Him, and they all left their *āsanas* and stood up.

Amṛtānukāṇikā: Due to the pride of knowledge, *sādhana*, and honor, the hearts of the *sannyāsīs* had become quite arrogant, and therefore they used to criticize Mahāprabhu. It seems that just by showing modesty, the arrogance of a person cannot be destroyed; then the only way out would be the display of some degree of opulence. To destroy the arrogance of someone it is important to develop a sense of his inferiority in his heart. It is for this reason, Mahāprabhu manifested His opulence. On seeing His opulence, the *sannyāsīs* were stupefied. Earlier they used to consider in their heart, 'He is just a foolish, sentimental *sannyāsī*. He does not know *śāstras*, *dharma*, *ācāra* (conduct according to scriptures), Vedānta, etc., and

is a very ordinary person.' But now after seeing His opulence they started thinking – 'He is definitely not an ordinary person. Alas! What astounding effulgence is emanating from His body that is dazzling our eyes? What great injustice have we done by criticizing Him? We don't have this potency.' It is then that their hearts were transformed. If Mahāprabhu would have shown His humility and modesty, like before, then those *sannyāsīs* would have thought – 'This foolish *sannyāsī* is not able to gather the courage to come to our congregation. In fact, He is not qualified to come to our congregation.' Arrogant people are not impressed by humility. When Mahāprabhu, out of humility, sat at the place where the feet were washed, His glories were unable to touch the hearts of *sannyāsīs*, therefore, they were not inviting Him to their assembly. However, when they saw His opulence they, out of respect, left their seats and stood up at once.

STATEMENT OF PRAKĀŚĀNANDA SARASVATĪ —

VERSES 62 -63

প্রকাশানন্দ-নামে সন্ন্যাসী-প্রধান ।
প্রভুকে কহিল কিছু করিয়া সম্মান ॥ ৬২ ॥

ইহা আইস, গোসাঞি, শুনহ শ্রীপাদ ।
অপবিত্র স্থানে বৈস, কিবা অবসাদ ॥ ৬৩ ॥

*prakāśānanda-nāme sannyāsī-pradhāna
prabhuke kahila kichu kariyā sammāna*

*“ihān āisa, gosāñi, śunaha śrīpāda
apavitra sthāne baisa, kivā avasāda”*

Translation: Prakāśānanda Sarasvatī, the chief among the Māyāvādī *sannyāsīs*, respectfully started saying something to Mahāprabhu – “Oh Gosāñi! Please come here. Please listen, Śrīpāda! Why are You sitting in such a profane place? Are You unhappy with us?”

HUMILITY OF MAHĀPRABHU —

VERSE 64

প্রভু কহে,—আমি হই হীন-সম্প্রদায় ।
তোমা-সবার সম্প্রদায়ে বসিতে না যুয়ায় ॥ ৬৪ ॥

*prabhu kahe, — “āmi ha-i hīna-sampradāya
tomā-sabāra sampradāye basite nā yuyāya”*

Translation: Mahāprabhu said – “I belong to a lower order of *sannyāsī* sect, and thus, I am not qualified to sit amongst your *sampradāya*.”

Anubhāṣya: Among the *daśanāmī daṇḍi* (*ekdaṇḍi*) *sannyāsī* sects established by Śrī Śaṅkarācārya, the three sects ‘Tirtha’, ‘Āśrama’, and ‘Sarasvatī’ are considered superior to others in virtue and honor. Due to His accepting *sannyāsa* from ‘Bhārati’ *sampradāya*, Mahāprabhu considered Prakāśānanda Sarasvatī to be from a higher *sampradāya*; or that when it comes to the social dignity of *brahma-sannyāsīs*, Prakāśānanda Sarasvatī considers himself superior. Therefore, in order to teach this *dharma* of *āmānitva* (no expectations for honor for oneself) and *mānadatva* (to give honor to all), Mahāprabhu called Himself belonging to a lower order of *sannyāsī-sampradāya*. Even to this date, the *sannyāsīs* of Śaṅkara *sampradāya* do not wish to refer to other *sannyāsīs* as a ‘*sannyāsī*’, they just address them as ‘*brahmacārī*’ and take pride in themselves of being a ‘*guru*’.

CURIOSITY OF PRAKĀŚĀNANDA —

VERSES 65-70

আপনে প্রকাশানন্দ হাতেতে ধরিয়া ।
বসাইলা সভামধ্যে সম্মান করিয়া ॥ ৬৫ ॥
পুছিল,—তোমার নাম ‘শ্রীকৃষ্ণচৈতন্য’ ।
কেশব-ভারতীর শিষ্য, তাতে তুমি ধন্য ॥ ৬৬ ॥
সাম্প্রদায়িক সন্ন্যাসী তুমি, রহ এই গ্রামে ।
কি কারণে আমা-সবার না কর দর্শনে ॥ ৬৭ ॥

সন্ন্যাসী হইয়া কর নর্তন-গায়ন ।
ভাবুক সব সঙ্গে লঞা করহ কীর্তন ॥ ৬৮ ॥

বেদান্ত-পঠন, ধ্যান,—সন্ন্যাসীর ধর্ম ।
তাহা ছাড়ি’ কর কেনে ভাবকের কর্ম ॥ ৬৯ ॥

প্রভাবে দেখিয়ে তোমা সাক্ষাৎ নারায়ণ ।
হীনাচার কর কেনে, ইথে কি কারণ ॥ ৭০ ॥

*āpane prakāśānanda hātete dhariyā
basāilā sabhā-madhye sammāna kariyā*

*puchila, — “tomāra nāma ‘śrī-kṛṣṇa-caitanya’
keśava-bhāratīra śiṣya, tāte tumi dhanya*

*sāmpradāyika sannyāsī tumi, raha ei grāme
ki kārāṇe āmā-sabāra nā kara darśane*

*sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge lañā karaha kirtana*

*vedānta-pāṭhana, dhyāna,—sannyāsīra dharma
tāhā chāḍi’ kara kene bhāvukera karma*

*prabhāve dekhiye tomā sāksāt nārāyaṇa
hīnācāra kara kene, ithe ki kārāṇa”*

Translation: On hearing this, Prakāśānanda himself caught the hand of Mahāprabhu and brought Him to the middle of the assembly and with due respect gave Him a place to sit and asked – “Your name is ‘Śrī Kṛṣṇa Caitanya’ and You are the disciple of Keśava Bhārati, You are blessed. You are a *sannyāsī* of our *śaṅkara-sampradāya* and are staying in Vārāṇasī. Why don’t You come to meet us? Being a *sannyāsī*, You dance and sing along with the sentimental people and perform *saṅkīrtana*. The *dharma* of a *sannyāsī* is to study Vedānta and meditate. Leaving this *dharma*, why do You act like a sentimentalist? Seeing Your influence, You seem to be Nārāyaṇa Yourself, but then why are You exhibiting such inappropriate inferior behavior? What is the reason behind it?”

Anubhāṣya: Please refer to *Vaiṣṇava-mañjuṣā-samāhṛti* (Second chapter) to know about Keśava Bhārati. Also, refer to Anubhāṣya of *Ādi-līlā* 7/41.

Amṛtānukāṇikā: Mahāprabhu did accept *sannyāsa* from Keśava Bhārati of Śrī Śaṅkara *sampradāya*, but not his doctrines. After accepting *sannyāsa*, Mahāprabhu, engrossed in *prema*, started going towards Vṛndāvana, but due to intense emotions, He roamed about Rāḍhadeśa while singing the song of *tridaṇḍī-bhikṣuka* as narrated in *Śrīmad Bhāgavatam* –

“etāṁ sa āsthāya parātma-niṣṭhā-
madhyāsītāṁ pūrvatamair-maharṣibhiḥ
aham tariṣyāmi duranta-pāraṁ tamo
mukund-āṅghri-niṣevayaiva”

“By establishing Myself in *paramātmā-niṣṭhā* (unflinching faith in Paramātmā), following in the footsteps of the great personalities in the ancient times, I, by taking up *bhikṣuka-āśrama* and serving the lotus feet of Śrī Kṛṣṇa, will be delivered from this insurmountable world of ignorance.”

From this statement of Mahāprabhu, it is clear that He had accepted the garb of a Vaiṣṇava *tridaṇḍī-bhikṣuka*. The *sannyāsa* according to the doctrine of Śaṅkarācārya, in which the *seva-sevaka* mood is lost and the *sannyāsīs* consider themselves as *brahma*, such kind of *sannyāsa* was not the objective of Mahāprabhu. Had that been His objective, why did He not have a conversation with the Māyāvādī *sannyāsīs* on His arrival at Kāśī? Why didn't He even see their faces? Why did He abandon Śrī Śaṅkarācārya *sampradāya sannyāsīs'* duties like reading, recitation, meditating on the commentary of Māyāvāda philosophy, and started activities of a sentimentalist like singing and dancing?

Further, why He did not start the conversation with 'namo nārāyaṇāya' during His address, as is done by the Māyāvādī *sannyāsīs* and instead said 'kṛṣṇe matirastu', as is done by the Vaiṣṇava *sannyāsīs*. What more to say, why would He establish statements such as 'namo nārāyaṇāya' as heresy and covered atheism? Had Mahāprabhu been a *sannyāsī* following Śaṅkarācārya's doctrine, why would He have addressed Śaṅkara's doctrine with statements like 'though based on Vedas, still, it is more atheistic than Buddhism'? Which *guru* in Śaṅkara *sampradāya* would say that 'there is no other *sādhana* and *sādhya* apart from *harināma*'. And *brahmānanda*, when compared to the bliss from the ocean of *prema*, is like a puddle formed by a cow's hoof.'

Māyāvādī *sannyāsīs* imagine themselves as 'brahma'. They exchange greetings by saying 'namo nārāyaṇāya'. But what were Mahāprabhu's conduct and His teachings? Even being Svayam Bhagavān performing the *līlā* as *sannyāsī-ācārya*, when addressed by someone as 'Nārāyaṇa', He would clarify that He in no way was a *sannyāsī* following Śaṅkarācārya's doctrine.

“loke kahe,—‘sannyāsī tumi jaṅgama-nārāyaṇa’
prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ihā nā kahibā
jīvādhame ‘kṛṣṇa’ jñāna kabhu nā kariyā!
sannyāsī—citkaṇa jīva, kiraṇa-kaṇa-sama
ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama
jīva, īśvara-tattva—kabhu nahe ‘sama’
jvalad-agni-rāśi yaiche sphuliṅgera kaṇa”

“When people would say to Mahāprabhu – ‘Oh *sannyāsī*! You are walking Nārāyaṇa!’ On hearing that Mahāprabhu would say – ‘Viṣṇu, Viṣṇu! Please don't say this. Do not consider a very fallen *jīva* like me as Kṛṣṇa. I, a *sannyāsī*, am an infinitesimal *jīva* like a speck of a ray of light, whereas Śrī Kṛṣṇa full with six opulences is like the sun. The

jīva can never be compared to īśvara-tattva. He is like a spark of burning fire.’ ”

In Śrī Caitanya-caritāmṛtam Mahākāvya, 65th śloka, Mahāprabhu’s pastime of accepting *sannyāsa* is described in the following manner —

“tato’nyedyuh śrīmān dhṛta-karaka-
daṇḍaḥ sadaruṇaṁ
bahan vāso-dvandvaṁ bahala-
taḍid-arci pratikṛtiḥ
akasmādek-asmin pathi guru-
śikho gairika-mayo
vyadarśi svarṇ-ādri-pravara iva
tair-gora-śaśabhṛt”

“Another day those people suddenly, on the way, saw Śrīman Gauracandra, whose bodily effulgence was like a streak of lightening. He was carrying a *daṇḍa* and *kamaṇḍalu* in His hands and was wearing two *aruṇa* (red) garments. He was looking like a reddish-golden mountain having a long *śikhā*.”

The word ‘*guru-śikhah*’ in this verse indicates the long *śikhā* of Mahāprabhu even after accepting *sannyāsa*. *Tridaṇḍi sannyāsīs* or *Vaiṣṇava sannyāsīs* alone have the *śikhā*.

Mahāprabhu accepted the name ‘*Bhārati*’, one among the ten *sannyāsī* names of the Śāṅkara *sampradāya*. Still He always introduced Himself with His *brahmacārī* name ‘*Śrī Kṛṣṇa Caitanya*’. In Śrī Caitanya *Bhāgavata* (*Madhya-khaṇḍa* 28th chapter) the reason for Śrī Keśava Bhārati giving the name ‘*Śrī Kṛṣṇa Caitanya*’ —

“tābe nāma thuibāre keśava bhārati
mane mane cintite lāgila mahāmati (169)
caturdaśa bhuvanete emata vaiṣṇava
āmāra nayane nāhi haya anubhava (170)
ataeva kothāo nā thāke yei nāma
hena nāma thuile mora pūrṇa haya kāmā(171)

mūle bhāratiṛa śiṣya ‘bhārati’ ye haya
inhāra—se nāma thuibāre yogya naya (172)
yata jagatera tumi kṛṣṇa bolāiyā
karāilā caitanya, kīrtana prakāśiyā (175)
eteka tomāra nāma ‘śrīkṛṣṇacaitanya’
sarvaloka tomā haite hailā dhanya (176)”

“Now, wise Śrī Keśava Bhārati started contemplating in his heart, ‘What would be the most suitable *sannyāsī* name for Mahāprabhu? I have not seen such a *Vaiṣṇava* in the fourteen planetary systems. Therefore, His name should be such that no one would have heard it before. With this, my heart’s desire would be gratified. Traditionally, the disciple of Bhārati should be ‘*Bhārati*’ only, but this name is not suitable for Him.’ Then, Śrī Keśava Bhārati put his hand on Mahāprabhu’s chest and said — ‘By manifesting *kīrtana*, You have provided enlightenment to all by making everyone in this world utter ‘*Kṛṣṇa*’. Therefore You are being given the name ‘*Śrī Kṛṣṇa Caitanya*’. Everyone will be blessed because of Your name.’ ”

Mahāprabhu never accepted the Śāṅkara *sampradāya*. Therefore, if we think categorically, then *upakrama*, *upasamhāra*, *abhyāsa*, *apūrvatāphala*, *arthavāda*, and *upapatti* – by these six symptoms and after investigating the purpose of Mahāprabhu’s *sannyāsa* pastimes, we would find out that Mahāprabhu was never under the *Māyāvādī sampradāya*.

Prakāśānanda was a *nirviśeṣa brahmavādī* and he would never accept the forms of *brahma* like *Nārāyaṇa*. Mahāprabhu manifested Himself as *Supersoul* in the heart of *Prakāśānanda* and removed his misconception. He awakened the realization of *saviśeṣa-svarūpa* *Nārāyaṇa*’s existence in his heart, and that *Nārāyaṇa* Himself is present in front of him in the

form of a *sannyāsī* — He made him realize this also. At the same time, however, by His influence, He concealed and removed that from his heart. Therefore, Prakāśānanda was inquiring, ‘Why are You exhibiting such inappropriate, inferior behavior?’ If Mahāprabhu had not concealed that realization, then this question about inferior behavior would not have arisen in the heart of Prakāśānanda. Probably to glorify the greatness of *śrī nāma*, Mahāprabhu used it as an opportunity to awaken curiosity in Prakāśānanda.

VERSE 71

প্রভু কহে— “শুন, শ্রীপাদ, ইহার কারণ ।
গুরু মোরে মূর্খ দেখি’ করিল শাসন ॥৭১॥

*prabhu kahe — “śuna, śrīpāda, ihāra kāraṇa
guru more mūrkhā dekhi’ karila śāsana*

Translation: After hearing the words of Prakāśānanda, Mahāprabhu said — “Śrīpāda, listen to the reason. My Gurudeva considered Me a fool and chastised Me.

Anubhāṣya: Śrī Caitanyadeva alone is the *vāstava-vastu vighraha* (Svayam-Bhagavān), the subject matter of Vedānta. He, with respect to the decision regarding the eligibility of a person to study Vedānta, has preached that only those who consider themselves lower than a blade of grass, are tolerant like a tree, do not desire honor for themselves, and are ever ready to pay respect to others. Such persons are eligible to be a part of the disciplic succession. When the disciple, after listening to the teachings from the lotus mouth of Śrīla Gurudeva, broadcasts those instructions to others, then from that *sādhana* or *abhidheya*, the fruit in the form of *prayojana* (ultimate goal) manifests.

The portion of the *śrauta-vākya* (received through disciplic succession) in which the experiential knowledge of the object of devotion, *vāstava-vastu* (Absolute Truth), has been described, that alone is to be regarded as the basis, being the all-pervading, the essence and original source of the *śrauta-śāstras* (scriptures taught through the disciplic line of succession). All the portions of the *śrauta-śāstras* are present in that very original source, explicitly or implicitly. The devotees, who are in the constant pursuit of *bhakti*, realize their true relationship with the object of devotion, Bhagavān. Wherever there is a laxity in performing devotional service, instead of serving Śrī Kṛṣṇa completely, one serves Him partially. As a result of this laxity in performing devotional service, the *jīva* is not connected with Śrī Kṛṣṇa, and that alone causes forgetfulness of his constitutional position or being averse to Hari’s service.

Śrī Caitanyadeva, the master of the fourteen planetary systems, while instructing on the unbiased and pure conduct of a devotee, has exhibited (acting as a disciple) an excellent example of the ideal perfection regarding the highest conclusion of the Vedānta through His humble statement in this verse. Those who consider themselves to be great scholars are not qualified to serve Śrī Guru’s lotus feet; this means that they are not qualified to study the *Brahma-sūtra*. The non-devotees who identify themselves as the body, endeavor to serve the Lord but give up the service to the *guru* who is constantly engaged in devotional service. To remove the disciple’s confusion to ascertain his *svarūpa*, the Lord in the form of a *guru* describes his disciple’s pure *svarūpa* and at the same time exhibits his foolishness. The manner in which Śrī Gurudeva, for the auspiciousness of the disciple, talks about

his disqualification, in very simple language, does not let the disciple get affected by the *āpekṣika-doṣa* (comparative defect). It is because ignorance of the essential truths relating to Bhagavān alone constitutes the foolishness of the disciple; and the natural tendency of being foolish eternally resides in that disciple.

With that intrinsic foolishness and due to ignorance of *svarūpa-jñāna*, we many times out of duplicity, considering ourselves a disciple, address the disciple-like person as a 'guru'. This does not bring us any auspiciousness. Anyone who considers that *puruṣa* a material being, in the service of whose (*puruṣa*) lotus feet all the Vedas are engaged, and who is the subject matter of Vedānta, is certainly a fool. The interpretation of the Vedic scriptures deduced by those deluded by material knowledge is just motivated by their intelligence which is bewildered by *māyā* and comes under the inferior (material) knowledge.

Until the *jīva*'s false ego, acquired through the modes of this manifested material world, does not disappear, the knowledge acquired by his senses which is covered, unessential, and ever-changing is also his foolishness. The servitor of the greatest of the great and the maintainer, Viṣṇu *vastu*, is the true follower of Vedānta.

Until service to the objects which are covered by *māyā* is not severed, no one can become the knower of *brahma*.

The eligibility of the *karmīs* and *jñānīs* to read *Brahma-sūtra* alone does not make them eligible to understand the glories of Śrī Kṛṣṇa's name, which is eternal, pure, complete, independent, a form of all transcendental mellows, and a transcendental touchstone.

One who has taken shelter of Śrī Kṛṣṇa's name, which is like a transcendental touch-

stone, need not have the qualification to study the Vedānta, for he has already completed all such study.

Those who do not take shelter of the holy name because they do not know that the Lord and His name are non-different, and endeavor to become a *Māyāvādī vaidāntika* (scholar of Vedānta), they from the transcendental point of view, in the words of Śrī Gurudeva, are complete fools. Studying Vedānta by following the path of *adhirohavāda* (the ascending process), manifests foolishness or inertness. And those who have taken shelter of the holy name alone are eternally qualified in Vedānta. In this connection, the following verses are worth considering –

ŚRĪMAD BHĀGAVATAM (3/33/7) –

“*aho vata śvapaco'to garīyān
yaj-jihvāgre varttate nāma tubhyam
tepus-tapaste juhuvuḥ sasnurāryā
brahmānucūrnām grṇanti ye te*”

“Oh, how glorious are they whose tongues are always chanting Your holy name! Even if born in a family of dog-eaters, such persons are very honorable. Only those who chant Your holy name, have already executed all kinds of austerities, performed all types of fire sacrifices, bathed at all the holy places of pilgrimage, and they alone are worthy to be counted among the Āryans.”

“*ṛgvedo'tha yajurvedaḥ sāmavedo'pyatharvaṇaḥ
adhītāstena yonoktaṁ harir-ityakṣara-dvayam*”

“Anyone who has uttered these two letters 'Ha' and 'ri', has already studied *Rk Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*.”

The ignorant followers of the *sāhajika-sampradāya* consider themselves as Vaiṣṇavas and believe that the study of Vedānta is the forte of *ahaṅgraha-upāsaka* impersonalists alone. However, 'Vedānta'

is the forte of pure Vaiṣṇavas. The *prākṛta-sahajiyās* do not understand this simple thing that the Vedāntic literature that the Vaiṣṇavācāryas of the four *sampradāyas* have written in consonance with *Śrīmad Bhāgavatam*, the natural commentary of *Brahma-sūtra*-Vedānta, should not be disregarded, considering them to be inappropriate association. Therefore, such people consider the pure Vaiṣṇavas and Vaiṣṇavācāryas to be *jñāna-miśra* and *karma-miśra* devotees and pave their way to hellish planets. Furthermore, they themselves become Māyāvādīs and become devoid of service to Śrī Viṣṇu.

One cannot understand the importance of chanting Śrī Kṛṣṇa's name by attaining expertise in Vedānta with material knowledge. Those who are enchanted with material intelligence are completely bound in this material world. The enjoyer and the objects of enjoyment – these two *tattvas* (considering the self as the enjoyer and all the things of this material world to be the objects of enjoyment) are capable of binding these people to this material world, and they do not let their minds become detached from these external material sense objects.

Amṛtānukāṇikā: Prakāśānanda considered Mahāprabhu to be an ordinary human being and asked questions that Mahāprabhu answered one by one. Prakāśānanda was of the view that Śrī Kṛṣṇa Caitanya was a dull-witted *sannyāsi*; and therefore even Mahāprabhu addressed Himself as dull-witted and started answering the questions. Mahāprabhu's humility was favorable to Prakāśānanda's belief, and he, therefore, started listening to Mahāprabhu's words with rapt attention. Had Mahāprabhu initially refuted the statements of Prakāśānanda and tried to

establish the supremacy of *nāma-saṅkīrtana* instead of His scholarly skills, meditation, and Vedānta-study, it would have hurt the pride of haughty Prakāśānanda, and his disgust and defiance towards Mahāprabhu would have increased. Then he would have never listened to the words of Mahāprabhu attentively and patiently. Therefore, Mahāprabhu with His humbleness, by taking recourse to this logic – 'entered like a needle and came out like an axe' – exhibited exemplary adroitness in winning over His opponents. Especially, this is an indicator of the behavior fit for Vaiṣṇavas.

DESCRIPTION OF THE GLORIES OF HARI-NĀMA BY MAHĀPRABHU –

VERSE 72

মূৰ্খ তুমি, তোমার নাহিক বেদান্তাধিকার ।
'কৃষ্ণমন্ত্র' জপ' সদা,—এই মন্ত্র সার ॥৭২॥

*'mūrkhā tumi, tomāra nāhi vedāntādhikāra
'kṛṣṇamantra' japa' sadā, – ei mantra sāra*

MANTRA AND THE VARIEGATEDNESS OF PASTIMES IN MAHĀMANTRA-ŚRĪ NĀMA –

VERSE 73

কৃষ্ণমন্ত্র হৈতে হবে সংসার-মোচন ।
কৃষ্ণনাম হৈতে পাবে কৃষ্ণের চরণ ॥৭৩॥

*kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

Translation: 'You are a fool, You are not qualified to study Vedānta. Therefore, always chant this *'kṛṣṇa-mantra'*. This is the essence of Vedānta. By chanting *kṛṣṇa-mantra* (received as an initiation *mantra* from *guru*) one attains liberation from this material world (meaning one attains knowledge of one's *svarūpa*) and by chanting the holy name of Śrī Kṛṣṇa [one develops *prema*; and then] one attains the service of the lotus feet of Śrī Kṛṣṇa.

Anubhāṣya: No sooner does the *jīva* attain transcendental knowledge, he becomes free from misidentifying himself with the material body and engages himself in the service of Lord Adhokṣaja. Service to Mukunda is the only means and goal to become free from the struggle of this material world. The *jīva* while chanting the *mantra* gradually realizes his transcendental nature, which results in the cessation of the perception that this material world is enjoyable, then he takes shelter of one of the five *ratis*. Then with the aid of some ingredients and service according to his *rasa*, he, in his purified heart illuminated by *viśuddha-sattva*, relishes the mellows of the object of devotion. This kind of service cannot be relished by the external titles, that is, it is not the object of enjoyment for the material gross and subtle body. When one who performs *nāma-kīrtana* by following the bona fide process, establishes himself in transcendental knowledge – that there is no difference between the Lord and His name – only then can one attain direct service to Śrī Kṛṣṇa. At that time, the grammar or usage of the fourth inflection of the word which determines the relationship becomes subdued. This means that even if they pronounce the word ‘Kṛṣṇa’ without using the fourth inflection, that is, saying ‘Kṛṣṇa’ instead of ‘Kṛṣṇāya’, the Absolute Truth, which is the aim of the address (to call the Lord with His holy name), Kṛṣṇa will surely manifest in the heart purified by *śuddha-sattva*. At that time, by addressing the Lord by His name, one gets the qualification of performing service without any hindrance. All the *śāstras* and all the *mantras* which bestow divine knowledge, liberate the *jīva* completely and establish him in the direct service of Śrī Kṛṣṇa. [Mahāprabhu said] I, a

foolish person, have heard all these topics from Śrī Gurudeva. He also instructed that the statements of Śrī Vyāsadeva, like ‘*lokasyājānato vidvāṃścakre sātva-ta-saṁhitām*’, that is, *Śrīmad Bhāgavatam*’s study, teaching, and contemplation which are like steps of chanting of the holy name, culminate in service through the holy name.

Nāma and *nāmī* are non-different *vastu* and this alone has to be learned by those who have renounced material endeavors. This alone is the divine knowledge to be received from Śrī Gurudeva. Before taking shelter of the lotus feet of Śrī Gurudeva, I was ignorant of *sambandha-jñāna*. However, it is only by being engaged in service can I see Myself endeavoring to become a *bandha-mokṣa-vida* (one who knows the process by which one can be liberated from the material world). Here, the word ‘*kṛṣṇa-nāma*’ does not refer to *nāmābhāsa* or *nāmāparādha*.

Amṛtānukāṇikā: *Kṛṣṇa-mantra* is the summum bonum of all practices and of Vedānta also.

(HARI-BHAKTI-VILĀSA 1/155-156) –

“*mantrāstu kṛṣṇa-devasya
sākṣād-bhagavato hareḥ
sarvātāra-bījasya
sarvato vīryavattamāḥ
sarveṣāṁ mantra-varyāṇāṁ
śreṣṭho vaiṣṇava ucyate
viśeṣāt kṛṣṇa-manavo
bhoga-mokṣaika-sādhanaṁ*”

“The seed of all the incarnations is Bhagavān Hari Śrī Kṛṣṇadeva Himself, whose *mantras* are extremely powerful. Amongst all the great *mantras*, Vaiṣṇava *mantras* are the greatest, especially Śrī Kṛṣṇa *mantra* is the bestower of enjoyment and liberation.”

(HARI-BHAKTI-VILĀSA 1/158-159) –

“kṛṣṇa eva param brahma
 sac-cid-ānanda-vigraha
 smṛti-mātreṇa teṣāṃ vai
 bhukti-mukti-phala-pradaḥ
 tatrāpi bhagavattam svām
 tanvato gopa-līlayā
 tasya śreṣṭhatamā mantrāste-
 sv-apy-aṣṭādaśākṣarah”

“Śrī Kṛṣṇa is the embodiment of *sac-cid-ānanda* and is Parabrahma. Just by remembering Śrī Kṛṣṇa, He bestows material enjoyment and liberation. However, He shows His opulence of being the Supreme through His *gopa-līlā*. His most superior *mantra* is the *aṣṭadaśākṣara-mantra*. Also, in *Hari-bhakti-vilāsa* (1/131) it is said that the *aṣṭadaśākṣara* is the essence of all the Vedānta.

Mahāprabhu is telling the Māyāvādi *sannyāsīs* in a roundabout manner that *kṛṣṇa-mantra* is the essence of all practices and thus following the limbs of meditation and studying of Vedānta is futile. Therefore, He does not meditate or study the Vedānta.

THE ONLY WORSHIPABLE OBJECT IN KALI-YUGA IS KṚṢṆA-NĀMA –

VERSE 74

নাম বিনা কলিকালে নাহি আর ধর্ম ।
 সর্বমন্ত্রসার নাম,— এই শাস্ত্রমর্ম ॥৭৪॥

*nāma bina kali-kāle nāhi āra dharma
 sarva-mantra-sāra nāma,— ei śāstra-marma*

Translation: In Kali-yuga there is no other *dharma* except the chanting of *kṛṣṇa-nāma*. *Kṛṣṇa-nāma* is the essence of all *mantras*, this is the most confidential meaning of all the scriptures.’

Anubhāṣya: In the previous three ages – Satya, Tretā, and Dvāpara – *śrauta-panthā*, receiving knowledge through disciplic

succession, was strictly honored. However, with the influence of Kali-yuga *āśrauta or tarka-panthā*, the path of one’s imagination or arguments has emerged. By doubting the attainment of knowledge of Absolute Truth through the descending [disciplic succession] process, *tarka-panthā*, which emerged due to the dominance of material knowledge, is completely against the Śrutis. *Kṛṣṇa-nāma* belongs to Vaikuṇṭha and hence is completely non-different from the Absolute Truth, Śrī Kṛṣṇa. Due to *nāma* and *nāmī* being non-different, Śrī Kṛṣṇa, the Absolute Truth, is eternal, pure, complete, independent, the embodiment of transcendental mellows, and transcendental touchstone; so is the Vaikuṇṭha-nāma. *Kṛṣṇa-nāma*, being different from any material name, Himself belongs to Vaikuṇṭha. The followers of *tarka-panthā* do not have any qualification for this holy name. It is only by the chanting of the holy name can one transcend the *dharma* of gross and subtle designations. Therefore, during the predominance of *tarka-panthā* even the other prevalent worldly religions hinder the path of argumentation. The holy name alone, non-different from the owner, is beyond the arguments of those following *tarka-panthā*. The transcendental name of Vaikuṇṭha *vastu* alone is said to be capable of delivering the *jīvas* from various contemplations of material enjoyment. Therefore, that name is the essence of all the *mantras*. The name, form, qualities, mood, and actions of a material object are subject to argumentation, but the Vaikuṇṭha *vastu* is beyond that. The transcendental form, qualities, distinction of eternal associates, and pastimes of that Vaikuṇṭha name are non-different from His name. The Māyāvādīs, with their

material knowledge, differentiate between the name, form, and qualities of the *vastu* (Absolute Truth) and fall due to their belief in the frivolous principle of duality. Therefore, their instructors through *mahā-vākyas* like – ‘*sadeva saumyedamagra āsīt*’ meaning – ‘O gentle one! He (the Supreme *tattva* – the cause of all causes) exists before the creation of any substance or any *jīva*’, and ‘*sarvaṁ khalvidam brahma*’ meaning ‘everything is *brahma*’ set them free from material thoughts. Without taking complete shelter of the holy name, one will chant the holy name with offenses. Such chanting will not release one from the *tarka-panthā*, which is nothing but a material sense enjoyment.

GLORIES OF MANTRA (NĀRADA-PAÑCARĀTRA) –

“trayo vedāḥ ṣaḍaṅgāni
chandāmsi vividhāḥ surāḥ
sarvaṁ-aṣṭākṣarāntaḥsthaṁ
yac-cānyad-api vāṇmyam
sarva-vedānta-sārārthaḥ
sāmsārārṇ-avatāraṇaḥ”

“The three Vedas, their six limbs (*śikṣā*, *kalpa*, *nirukta*, *vyākaraṇa*, *jyotiṣa*, and *chanda*), *vividha chanda* (Vedic literature), all demigods, and any other limbs of Vedic scriptures are included in this eight-syllable *mantra*. This *mantra* is the essence of all Vedānta and is like a boat that can take one across this material ocean.”

(KALISANTARAṆOPANIṢAD) –

“hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanam
nātaḥ paratar-opāyaḥ sarva-vedeṣu dṛṣyate”

“Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare—these sixteen names can destroy

all the defects of Kali-yuga. A process better than this is not seen anywhere in the scriptures.”

Śrī Madhva’s quotation in his commentary on *Muṇḍakopaniṣad* –

“dvāparīyair-janair-viṣṇuḥ
pañcarātraś-ca kevalam
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ”

“In Dvāpara-yuga, the worship of Lord Viṣṇu should be done in accordance with the rituals mentioned in scriptures like *Nārada-pañcarātra*. In Kali-yuga, the worship of Śrī Hari is performed only by the holy name.”

Śrī Jīva Gosvāmī Prabhu, in the context of ‘*kṛṣṇa-mantra*’ and ‘*kṛṣṇa-nāma*’, mentions the following in paragraph 284 of *Bhakti-sandarbha* –

“If someone were to say — The *mantras* are also composed of Bhagavān’s names; but the significance of the *mantra* is that a *mantra* is Bhagavān’s name ornamented with the words like ‘*namaḥ*’ and ‘*svāhā*’, that is, its power is due to the presence of Bhagavān’s name. Śrī Nārada and other sages, pursuant to Bhagavān’s desire, have invested special potency in these *mantras*. These *mantras* establish the transcendental relationship of the chanter of the *mantra* with Śrī Bhagavān.

In the *mantra*, the names of Śrī Bhagavān, completely independent of everything else (that is, devoid of ornamentation by virtue of words like ‘*namaḥ*’ and ‘*svāhā*’, and the potency of sages like Nārada), are capable of bestowing *kṛṣṇa-prema*, the highest fruit of the object of human pursuit. If it is so, then why is the *mantra* considered to be more powerful than the holy name, and the practitioner who chants the holy name is

expected to take initiation in that *mantra*? In answer to this, it is said — ‘Although the practitioner who chants the holy name is not expected to be initiated in it – the natural propensity for sense enjoyment, which generally exists in humans, resulting from the bodily conception, makes their hearts frenzied with inimical behavior. Therefore, in order to contain the human beings’ inimical behavior and fickleness of mind, ṛṣis like Śrī Nārādā have propounded certain rules and regulations in *mantras*, in certain portions of the path of *arcana*.’

The perfection of the *mantra* is essential for liberating the conditioned soul from his material false ego of being an enjoyer. The syllable ‘ma’ in the word ‘*namaḥ*’ means ego and the syllable ‘na’ means detachment from that. This means that the fruit of the perfection of the *mantra* is that the *jīva* attains transcendental realization. Śrī Rūpa Gosvāmī Prabhu also in his ‘*Nāmāṣṭaka*’ has invoked Harināma by saying ‘*ayi mukta-kulair-upāsya-mānam*’ (You are also worshiped by the liberated sages).

VERSE 75

এত বলি’ এক শ্লোক শিখাইল মোরে ।
কণ্ঠে করি’ এই শ্লোক করিহ বিচারে ॥৭৫॥

*eta bali’ eka śloka śikhāila more
kaṇṭhe kari’ ei śloka kariha vicāre*

Translation: Saying this my Gurudeva taught me one *śloka* and advised Me to always keep it in My throat and ponder over it.

HARERNĀMA ŚLOKA

BRHANNĀRADĪYA STATEMENT (38/126) –

VERSE 76

হরেনাম হরেনাম হরেনামৈব কেবলম্ ।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥৭৬॥

*harernāma harernāma
harernāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

Translation: In this age of Kali-yuga the holy name, the holy name, and the holy name of the Lord alone is the only recourse, there is no alternative, no alternative, no alternative to the holy name.

Amṛta-pravāha Bhāṣya: In Kali-yuga there is no other means to attain deliverance; the holy name of the Lord is the only way to deliverance.

Anubhāṣya:

*[satyayuge dhyāna-rūpā gatiḥ], kalau
nāstyeva kevalam harernāma eva; [tretāyām
yajñe yajñeśvara-yajana-rūpā gatiḥ],
kalau nāstyeva kevalam harernāma eva;
[dvāpare arcana-rūpā gatiḥ], kalau nāstyeva
kevalam harernāma eva, [viśeṣataḥ] kalau
anyathā gatiḥ nāstyeva (anya-sāadhanānām
nirarthakatvāt).*

ŚLOKA BHĀVĀNUVĀDA:

In Satya-yuga one attains spiritual advancement by meditation, in Kali-yuga, however, it is not through meditation, rather it is through the holy name that one moves forward spiritually. In Tretā-yuga one attains spiritual advancement by performing a fire sacrifice to Bhagavān, the Lord of fire sacrifice. In Kali-yuga, however, it is through the holy name and not by fire sacrifices that one advances spiritually; in Dvāpara-yuga one progresses by performing deity worship, but in Kali-yuga however, it is through the holy name and not by deity worship that one evolves spiritually; especially in Kali-yuga, all other practices are futile.

THE FRUIT OF CHANTING NĀMA –

VERSES 77-78

এই আঙা পাঞা নাম লই অনুক্ষণ ।
নাম লৈতে লৈতে মোর ভ্রান্ত হৈল মন ॥৭৭॥

ধৈর্য্য ধরিতে নারি, হৈলাম উন্মত্ত ।
হাসি, কান্দি, নাচি, গাই, যৈছে মদমত্ত ॥৭৮॥

ei ājñā pāñā nāma lai anukṣaṇa
nāma laite laite mora bhrānta haila mana

dhairya dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta

Translation: On receiving this order from My Gurudeva, I started chanting the holy name constantly. On constant chanting of the holy name, My heart was bewildered. Apart from remembering the holy name, I forgot everything else. Since then, I am not able to keep my composure. I sometimes laugh, cry, dance, and sing like a crazy person.

VERSE 79

তব ধৈর্য্য ধরি' মনে করিলাম বিচার ।
কৃষ্ণনামে জ্ঞানাচ্ছন্ন হইল আমার ॥৭৯॥

tabe dhairya dhari' mane karilāma vicāra
kṛṣṇanāme jñānācchanna haila āmāra

ASTONISHED TO SEE HIS OWN CONDITION, ON CHANTING
THE HOLY NAME –

VERSES 80-82

পাগল হইলাঙ আমি, ধৈর্য্য নাহি মনে ।
এত চিন্তি' নিবেদিলাম গুরুর চরণে ॥৮০॥

‘কিবা মন্ত্র দিলা গোসাঞি, কিবা তার বল ।
জপিতে জপিতে মন্ত্র করিল পাগল ॥৮১॥

হাসায়, নাচায়, মোরে করায় ক্রন্দন ।
এত শুনি' গুরু মোরে বলিলা বচন ॥৮২॥

pāgala hailān āmi, dhairya nāhi mane
eta cinti' nivedilāma gurura caraṇe

'kivā mantra dilā gosāñi, kivā tāra bala
japite japite mantra karila pāgala

hāsāya, nācāya, more karāya krandana'
eta śuni' guru more balilā vacana

Translation: Then after regaining My composure, I started contemplating in My mind that this Śrī Kṛṣṇa's name has covered My intelligence. By constantly chanting the holy name I have become mad and am not able to control My mind. Thinking thus, I submitted this request to My Gurudeva – ‘Oh Gurudeva! What kind of *mantra* have you given Me and how powerful is it that its continuous chanting has made Me crazy? This *mantra* sometimes makes Me laugh, sometimes dance, and sometimes cry.’ On hearing this, my Gurudeva said.

THE NATURE OF THE HOLY NAME OF ŚRĪ KṚṢṆA –

VERSE 83

কৃষ্ণনাম-মহামন্ত্রের এই ত' স্বভাব ।
যেই জপে, তার কৃষ্ণ উপজয়ে ভাব ॥৮৩॥

'kṛṣṇanāma-mahāmantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

Translation: ‘The nature of *kṛṣṇa-nāma mahā-mantra* is like this only. This *mantra* develops a love for Śrī Kṛṣṇa in the heart of one who chants it.

Anubhāṣya: When Śrī Gurudeva chants the name, it enters into the ears of the disciple. Having heard the name from the lotus mouth of Śrī Gurudeva, the disciple establishes that name in his heart with complete faith and worships the holy name through chanting. On being worshiped, *śrī-nāma* Himself manifests His nature and bestows upon the practitioner the qualification to perform *kirtana*. It is from that very moment, by chanting the holy

name loudly, he becomes eligible to make the entire world become his disciples. The world, governed by the power of the *nāma-kīrtana*, starts chanting *śrī-kṛṣṇa-nāma*.

On continuous chanting, the chanter's process of *nāma-bhajana* like laughing, crying, dancing, and *kīrtana* fully manifests. Some people, however, out of foolishness, do not consider the 'Hare Kṛṣṇa' sixteen names – thirty-two syllables as *mahā-mantra* and consider it as a *japya-mantra* (whispering the mantra), thereby creating hindrances in (loud) *kīrtana* of *mahā-mantra*, that is, forbidding the loud chanting of *mahā-mantra*. Therefore, those who have attained *prema* sing *kṛṣṇa-nāma* along with other devotees congregationally. As a result of loud *kīrtana*, worldly people attain great benefit by hearing this *kīrtana*. *Nāma-smaraṇa* (meditating on the holy name) happens along with *nāma-śravaṇa* and *nāma-kīrtana*. As a result of the chanting of Śrī Kṛṣṇa's holy name, which is non-different from Him, a strong desire to serve Him awakens in the heart of the practitioner – this is called '*bhāva*'. *Jāta-bhāva* persons, in whom *bhāva* has awakened, are not bound by material ignorance nor have *anarthas*. They are *jāta-rati* and hence they relish the mellows emanating from the *bhāva* when combined with four types of ingredients. The condensed form of *bhāva* alone is '*prema*'.

The holy name of Śrī Kṛṣṇa is *mahā-mantra*. The *mantras* of *Pañcarātra* are addressed by the name '*mantra*'. The name of Śrī Bhagavān is famous as *mahā-mantra*.

FOUR OBJECTS OF HUMAN PURSUIT AND KṚṢṆA-PREMA –

VERSES 84-85

কৃষ্ণবিষয়ক প্রেমা—পরম পুরুষার্থ ।
যার আগে তৃণতুল্য চারি পুরুষার্থ ॥ ৮৪ ॥

পঞ্চম পুরুষার্থ—প্রেমানন্দামৃতসিন্ধু ।
ব্রহ্মাদি আনন্দ যার নহে এক বিন্দু ॥ ৮৫ ॥

*kṛṣṇa-viṣayaḥ premā – parama puruṣārtha
yāra āge tṛṇatulya cāri puruṣārtha*

*pañcama puruṣārtha – premānandāmṛta-sindhu
brahmādi ānanda yāra nahe eka bindu*

Translation: To attain *kṛṣṇa-prema* is the highest object of human pursuit. In comparison to this *prema*, religiosity, economic development, sense gratification, and liberation are as insignificant as a straw. The fifth object of human pursuit, *kṛṣṇa-prema*, is an ocean of bliss, and that *brahmānanda* cannot be compared to even a drop of this ocean.

Anubhāṣya: *Kṛṣṇa-prema* is the highest object of human pursuit. On comparing religiosity, economic development, sense gratification, and liberation with the fifth object of human pursuit, *kṛṣṇa-prema*, one can understand that the objects attained by the seekers of sense gratification and liberation, according to their gradation, are perishable and trivial. Firm belief in sense gratification and liberation as the only goals of life is held by those who consider the temporary designation called the body to be their real self.

However, love for Śrī Bhagavān is the eternal, immutable *dharma* of the soul; therefore, endeavoring for the four objects of human pursuit has no value as compared to *prema*.

Amṛtānukāṇikā: Scriptures define four objects of human pursuit, namely religiosity, economic development, sense gratification, and liberation. The *brahma-sukha* (happiness experienced on attaining *brahma*) from the fourth object of pursuit, liberation, has unparalleled significance over the material happiness derived from

the first three objects of human pursuit. This *brahma-sukha* is just the impersonal *brahmānanda*. Due to the absence of *vilāsa* (activities) of the internal potency, there is no variety in the bliss. Also, there is no variegatedness of miraculous relishing. This *brahma-sukha* is but the existence of bliss. Therefore, this happiness derived from *brahma* is desirable but not the most desirable *vastu*.

What is that *vastu*? A *vastu* in which there is the highest culmination of the manifestation of *svarūpa-śakti* of *brahma*, that alone is the most desirable *vastu*. The Śrutis describe *brahma* as an embodiment of mellows (*rasa-svarūpa*). The gradation of *rasa* is according to the gradation of manifestation of the *svarūpa-śakti* of *brahma*. The more the *rasa* develops, the greater is the development of the object of enjoyment, the astonishment in relishing, and the greed. Since there is a minimal manifestation of potency in impersonal *brahma*, the *rasa*'s manifestation is also minimal. Further, since the manifestation of potency is unparalleled and all-surpassing, the development of *rasa* in Śrī Kṛṣṇa is at its culmination. Therefore, the bliss resulting from relishing Śrī Kṛṣṇa's sweetness is millions of times more desirable than the impersonal *brahmānanda*.

ŚRĪMAD BHĀGAVATAM (1/7/10) –

“*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*”

“Those *munis* who take pleasure in the *ātmā*, or spirit self, and are absorbed in bliss from *brahma*, and as a result, their knot of ignorance has opened and they have become free from anger, attachment, false

pride, etc., also desire to render unalloyed devotional service unto the infinitely potent Śrī Hari. It is because Bhagavān Śrī Hari possesses such transcendental qualities that He attracts even those who take pleasure in spirit self, the *ātmā*.”

The attraction to this sweetness is so strong that even the supreme virtuous wife Lakṣmī also gets attracted to this. The only way to relish this unparalleled, all-surpassing sweetness of Śrī Kṛṣṇa is *prema-bhakti*. One can hear the stories of *jīvas* who have attained *brahma-sāyujya* liberation and still endeavor to practice devotional service to attain this *prema* – “*muktā api līlayā vīgrahaṁ kṛtvā bhagavantaṁ bhajante*, commentary by Śrī Śaṅkara on *Nṛsiṃhatāpnī* Verse (2/5/16)”.

The mention of liberated souls practicing devotional service is also seen in Vedānta. “*Āprāyaṇāt tatrāpi hi dṛṣṭam*” *Brahma-sūtra* 4/1/12.” According to the *Govinda-bhāṣya* commentary on this *sūtra* –

In one Śruti, it is written: ‘Worship is a duty till one attains liberation’, and some state: ‘It is one’s duty to worship even after liberation.’

With the objective of critical investigation of these mutually contradictory instructions, Vyāsadeva in *Brahma-sūtra* has said: ‘*āprāyaṇāt*’ – one must perform worship till one attains liberation; ‘*tatrāpi*’ – one shall have to perform worship even after attaining liberation; ‘*hi*’ – because; ‘*dṛṣṭam*’ – one can find the process of worship everywhere in the Śrutis. The reason for worship even in a liberated state according to the Śrutis is – one shall perform worship in every condition and at all times (therefore in a liberated state as well). For instance *Saupaṇa-śruti* says – ‘*sarvadā enam upāsita yāvad-vimuktiḥ, muktā api hi enam upāsate*’. Now the question may

arise – where is the legislation to perform worship even after liberation written? Also, what is its fruit? In an answer to this, it is said – even if there is no legislation for the process of worship after liberation and since there is no legislation, no question of fruit arises. Still, it is due to the influence of *vastu*'s beauty that even liberated persons engage in *bhajana*.

A mundane example of this is a patient suffering from jaundice who, becoming cured by eating sugar, becomes attracted to the sweetness of the sugar such that his interest in eating sugar arises. The purport is that even liberated persons become attracted to Bhagavān's beauty and sweetness, etc., and thus engage in devotional service to Him. This can be understood from the following *Vedānta-sūtra* (1/3/2) – '*muktopasṛpya-vyapadeśāt*'. Śrī Jīva Gosvāmī has described the meaning of this *sūtra* in *Sarva-samvādinī* (Page 130) – '*muktānām-eva satām-upasṛpyam brahma yadi syāt-tadevākṣeṇa saṅgacchate*' – It is only by taking the meaning as – 'The further spiritual progress (*upasṛpya*) of the liberated souls who have attained *brahma-sāyujya*', can the meaning be consistent with the word *akṣeṇa* (freedom from suffering). Even the commentary of Mādhavācārya on the above-mentioned *sūtra*, states – '*muktānām paramā gatiḥ* – even liberated souls who have attained *brahma-sāyujya* attain a higher destination." From all these, we can understand that the greed for worshiping the embodiment of mellows, the Parabrahma, awakens even in the liberated souls.

The only means to relish this most attractive *vastu* is *prema*, and therefore this object of human pursuit is greater than the fourth object of human pursuit, liberation. What one attains as a result of this pursuit in the form of *kṛṣṇa-prema* is the most

desirable object, and thus this too is the highest *puruṣārtha*.

FRUIT OF ŚRĪ-KṚṢṆA-NĀMA –

VERSE 86

কৃষ্ণনামের ফল—‘প্রেমা’, সর্বশাস্ত্রে কয় ।
ভাগ্যে সেই প্রেমা তোমায় করিল উদয় ॥ ৮৬ ॥

kṛṣṇanāmera phala– '*premā*', *sarvaśāstre kaya bhāgye sei premā tomāya karila udaya*

Translation: All the scriptures conclude that *prema* is the fruit of *śrī-kṛṣṇa-nāma*. As a result of great fortune, this *prema* has manifested inside your heart.

Amṛta-pravāha Bhāṣya: '*Dharma*', '*artha*', '*kāma*', and '*mokṣa*' – these are the four *puruṣārthas* (objects of human pursuit). *Śrī-kṛṣṇa-prema* is the fifth *puruṣārtha*. The bliss obtained from the first stage of liberation, that is *brahmānanda*, cannot be compared to even one drop of this *prema*. '*Dharma*', '*artha*', '*kāma*', and '*mokṣa*' – all these are not the real fruit of Śrī Kṛṣṇa's holy name. All the scriptures conclude that *śrī-kṛṣṇa-prema* alone is the fruit of chanting of Śrī Kṛṣṇa's holy name.

THE NATURE OF PREMA FOR ŚRĪ KṚṢṆA –

VERSES 87-88

প্রেমার স্বভাবে করে চিত্ত-তনু ক্ষোভ ।
কৃষ্ণের চরণ-প্রাপ্ত্যে উপজায় লোভ ॥ ৮৭ ॥

প্রেমার স্বভাবে ভক্ত হাঙ্গে, কান্দে, গায় ।
উন্মত্ত হইয়া নাচে, ইতি-উতি খায় ॥ ৮৮ ॥

premāra svabhāve kare citta-tanu kṣobha
kṛṣṇera carana-prāptaye upajaya lobha

premāra svabhāve bhakta hāṅge, kānde, gāya
unmatta haiyā nāche, iti-uti dhāya

Translation: The nature of *prema* is such that it agitates the heart and the body of the practitioner and manifests transcendental

symptoms in him and develops the greed to attain the lotus feet of Śrī Kṛṣṇa. The nature of *prema* is such that the devotee sometimes laughs, sometimes cries, sometimes sings, and sometimes dances like a madman running here and there.

Anubhāṣya: The non-devotees, devoid of *śrī-kṛṣṇa-prema*, with their flickering senses, show that they are frantic with laughter, crying, dancing, and singing; this is but an introduction to their attainment of inauspiciousness. The serious practitioners of devotional service should completely renounce this artificial flickering of the bodily limbs and senses. It is only from the *bhāva* and *prema*, which appear as a result of the awakening of the natural tendency of the soul, that the laughter, crying, singing, dancing, and hankering develops. All these are natural activities of the devotees, ever ready to serve. Those who exhibit the audacity to usurp the high position of the devotees bring only disaster or entanglement to the world, for *prema* has yet not awakened in them.

In paragraph 66 of *Prīti-sandarbhā* by Śrīla Jīva Gosvāmī –

The natural tendency to love Śrī Bhagavān is not born out of *māyā*, in fact, it is the internal potency that bestows transcendental bliss, since Śrī Bhagavān is also subjugated by bliss. When that happens, the symptoms of love like the melting of the heart take place, which results in the manifestation of bodily transformations like horripilation and bliss. If the heart melts to a certain extent or bodily transformations like horripilation and bliss manifest, but the heart is not purified completely, then we shall have to understand that *bhakti* has not fully manifested. The purification of the heart means the abandonment of anything

that has no connection with Śrī Kṛṣṇa's service and exclusive *prema* for Śrī Kṛṣṇa. Hence, *ahaitukī* (causeless) and *svābhāvikī* (natural) are its adjectives.

VERSES 89-90

স্বেদ, কম্প, রোমাঞ্চাশ্রু, গদগদ, বৈবর্ণ্য ।
উন্মাদ, বিষাদ, ধৈর্য, গর্ব, হর্ষ, দৈন্য ॥ ৮৯ ॥
এত ভাবে প্রেমা ভক্তগণেরে নাচায় ।
কৃষ্ণের আনন্দামৃতসাগরে ভাসায় ॥ ৯০ ॥

sveda, kampa, romāñcāśru, gadgada, vaivarnya
unmāda, viśāda, dhairya, garva, harṣa, dainya
eta bhāve premā bhaktagaṇere nācāya
kṛṣṇera ānandāmṛta-sāgare bhāsāya

Translation: Perspiration, trembling, horripilation or bodily hair standing on end, tears coming from the eyes, faltering voice, fading of bodily color – all these are *sāttvika bhāvas*; and madness, despair, fortitude, pride, jubilation, and humility – these are *vyābhicārī bhāvas*. *Prema* in these *bhāvas* makes the devotees dance and inundates them in the ocean of Śrī Kṛṣṇa's nectarean ecstasy.

INSTRUCTIONS OF GURU ON DUTIES OF A DISCIPLE –

VERSES 91-92

ভাল হৈল, পাইলে তুমি পরমপুরুষার্থ ।
তোমার প্রেমেতে আমি হৈলাঙ কৃতার্থ ॥ ৯১ ॥

নাচ, গাও, ভক্তসঙ্গে কর সঙ্কীৰ্ত্তন ।
কৃষ্ণনাম উপদেশি' তার' সৰ্বজন ॥ ৯২ ॥

bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailāṅ kṛtārtha

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇanāma upadeśi' tāra' sarvajana'

Translation: It is great that You have achieved the highest object of human pursuit, *kṛṣṇa-prema*, and even I have become satisfied by Your attaining it. Now go dance, sing, and

perform *kīrtana* along with devotees. In this way preach the glories of Śrī Kṛṣṇa's holy name to all and deliver them.'

Anubhāṣya: Śrī Gurudeva bestows the eligibility – only to those who have attained a qualification according to him – to dance, sing, perform *saṅkīrtana*, etc., along with like-minded devotees who are affectionate towards them. They alone, by following the footsteps of Śrī Gurudeva and through the knowledge of devotional service, engage in activities to deliver the conditioned souls of this world. Unqualified people should chant Śrī Kṛṣṇa's name in isolation. In this way, while performing worship they do not associate with others. It is only when one is qualified, his association with persons who have attachments for worldly objects or liberation or are atheists, will not bring unfavorable results. Alternatively, those averse to *bhakti* are also able to attain the mercy of Śrī Kṛṣṇa's holy name. In this context these verses can be considered: 'naitat samācarejjātu manasāpi hyanīśvaraḥ' (Those who are incompetent should not even think of imitating the activities of powerful controllers) or 'anāsaktasya viṣayān yathārhamupayutaḥ, nirbandha kṛṣṇasambandhe yuktaṁ vairāgyamucyate' (Accepting all paraphernalia, according to need and in a detached mood, knowing it to be related to Śrī Kṛṣṇa, is called *yukta-vairāgya*).

VERSE 93

এত বলি' এক শ্লোক শিখাইল মোরে ।
ভাগবতের সার এই—বলে বারে বারে ॥৯৩॥

*eta bali' eka śloka śikhāila more
bhāgavatera sāra ei—bale bāre bāre*

Translation: Having said this, Śrī Gurudeva taught Me one verse and repeated many

times that this verse is the essence of *Śrīmad Bhāgavatam*.

VERSE 94

এবংব্রতঃ স্বপ্রিয়নামকীর্ত্তা
জাতানুরাগো দ্রুতচিত্ত উচৈঃ ।
হস্যতো রোদিতি রৌতি গায়—
তুন্মাদবন্থতি লোকবাহঃ ॥ ৯৪ ॥

*evam-vrataḥ svapriya-nāma-kīrtiyā
jātānurāgo drutacitta uccaiḥ
hasaty-atho roditi rauti gāya
ty-unmāda-vannṛtyati lokabāhyah*

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

Amṛta-pravāha Bhāṣya: One who has taken a vow to serve Śrī Kṛṣṇa is agitated since his mind is not in his control. Due to the development of attachment to the holy name of beloved Śrī Kṛṣṇa, his heart becomes unsteady. Becoming indifferent to social behavior, He sometimes laughs, sometimes cries, sometimes shouts, sometimes sings, and sometimes dances like a mad person.

Anubhāṣya: On Vasudeva's desire to hear *bhagavad-dharma* from Śrī Nārada Muni, the latter narrated an anecdote of Rṣabhadeva's nine sons called Navayogendra and King Nimi of Videha. In this context, Kavi, one of the Navayogendras, said the following to Nimi Mahārāja –

*evam-vrataḥ (śravaṇa-kīrtanādi-rūpaṁ sevana-
vrataṁ yasya saḥ) sva-priya-nāma-kīrtiyā
(svasya priyasya bhagavataḥ nāma-kīrtan-
ādinā) jātānurāgaḥ (jātaḥ anurāgaḥ yasya saḥ
jātaratiḥ, ataeva) druta-cittaḥ (utkaṇṭhita-
hadayaḥ) unmāda-vat loka-bāhyah (lokānām
bāhyah hāsyā-nindā-stutyādiṣu apekṣā-rahitaḥ
san) uccaiḥ hasati, atho roditi, rauti (krośati),
gāyati, nṛtyati ca.*

ŚLOKA-BHĀVĀNUVĀDA:

One who has taken a vow to serve Śrī Kṛṣṇa by hearing and performing *kīrtana*, etc., and in whom *rati* has awakened, due to strong hankering in his heart, becomes indifferent to other people's laughing, criticizing or praising him. Sometimes he laughs loudly, sometimes cries, sometimes shouts, sometimes sings, and sometimes dances like a crazy person.

Amṛtānukaṇikā: 'Evaṁvrata' – One whose vow is to endeavor for loving devotional service devoid of all worldly duties, which is the result of regularly practicing devotional service – such people have been called 'evaṁvrata' here. Among the limbs of *bhakti*, *nāma-saṅkīrtana* is the topmost.

'Svapriyānāmakīrttyā' – by chanting one's dearest name. The word 'svapriya-nāma' has two meanings – our beloved Śrī Kṛṣṇa's name or our dearest name of Śrī Bhagavān. Like in *Śrī-Haribhakti-vilāsa* (11/304) –

"sarvārthaśaktiyuktasya devadevasya cakṛiṇaḥ
yathābhīrocate nāma tat sarvārtheṣu kīrtayet"

"Bhagavān, who is the God of all gods, holder of the disc, is the possessor of all potencies. To attain one's desired object, one should therefore chant that name of His which delights him."

Śrī Sanātana Gosvāmī in the commentary to this śloka writes – 'yasya ca yan-nāmi prītiḥ tena tadeva sevya, tenaiva tasya sarvārtha-siddhir-ityāha' – "anyone who delights in any particular name of Śrī Bhagavān, the possessor of that name is worshipable for him and one can attain all kinds of perfections from that name alone."

As a result of continuous chanting of the holy name, one whose heart becomes free from all impurities and *prema* manifests therein, alone is called *jāta-anurāga* or *jāta-prema bhakta*. "Nitya-siddha kṛṣṇa-prema sādhyā kabhu naya, śravaṇādi-śuddha citte karaye udaya."

'Drutacitta' – When *prema* manifests in the heart, a strong desire to take *darśana* of Śrī Kṛṣṇa awakens. The heart of the devotee melts with the heat of this intense fire-like desire. As a result of this intense hankering, the devotee becomes disinterested in all subjects apart from Śrī Kṛṣṇa. Therefore, he becomes '*lokabāhya*' – meaning he is indifferent to the reproach or appreciation from society. 'What would people say of my behavior?' – such a thought does not cross his mind.

'Unmādat' – like a mad person. One who has no consideration for what others may think or speak and doing whatever comes to his mind – such a person alone is generally called a lunatic or crazy. The symptoms of a *jāta-prema bhakta* are also similar, however, he is not mad. The difference between a lunatic and *jāta-prema bhakta* is that the indifference to socially acceptable behavior of a lunatic person is due to his unsound mind. However, the *jāta-prema bhakta*'s indifference to what others think is not due to his unsound mind but due to one pointed absorption of his heart in Śrī Kṛṣṇa which makes him disinterested in all other material subjects and his heart's tendency is centered on Śrī Kṛṣṇa alone. Although externally, the symptoms of both may seem similar, the *jāta-prema bhakta* is not called 'mad' but 'like a mad person'. The heart of a *jāta-prema bhakta* is mostly absorbed in some pastime or other of Śrī Kṛṣṇa. During such a state of absorption his realization is — he

feels that he is very close to the place of Śrī Kṛṣṇa's pastime and he is conducting himself accordingly. At that time, he does not realize that he is in this material world, and therefore none of the objects of this world can attract his attention.

'Hasati' – On the manifestation of any pastime stimulating humor in his heart, the *jāta-prema bhakta* laughs very loudly producing 'ho-ho' sounds. For instance, when Śrī Kṛṣṇa as a child enters the house of some *gopī* for stealing butter and the old *gopī*, the lady of the house, sensing His arrival shouts 'catch that butter thief', 'catch that butter thief', and comes running towards Him. On listening to her cry, Śrī Kṛṣṇa becomes afraid and tries to escape. When this pastime manifests in the heart of *jāta-prema bhakta*, he directly experiences the running of Śrī Kṛṣṇa and then he cannot control his laughter and starts laughing.

'Roditi' – And sometimes when such pastime manifests in his heart, he takes direct *darśana* of Śrī Kṛṣṇa and when that *sphūrti* finishes and he is not able to see Śrī Kṛṣṇa anymore, he starts lamenting and crying and says — 'Where has Śrī Kṛṣṇa gone? He was just here, where has He suddenly gone? I had obtained the greatest treasure in my hand, how and where it dropped from my hand; what should I do?' Speaking like this he starts crying in distress.

'Rauti' – Sometimes on becoming impatient in separation from Śrī Kṛṣṇa, he says – 'O Prabhu! Where are You? Please let me take Your *darśana*, just once. At least please reply', saying all this he sometimes shouts.

'Gāyati' – Sometimes while glorifying the beauty, qualities, pastimes, etc., of Śrī Kṛṣṇa, he directly experiences Śrī Kṛṣṇa near him.

'Nṛtyati' – On experiencing Śrī Kṛṣṇa directly he becomes ecstatic and out of ecstasy starts dancing.

Here, it is worth remembering that the laughing, crying, dancing, singing, etc., of a *jāta-prema bhakta* are not under his control. Just as a person possessed by a ghost doesn't have any control over himself, a *jāta-prema bhakta* also does not act according to his wishes. Just as a puppeteer makes the puppets dance, *prema* also makes the *jāta-prema bhakta* dance to its tunes. A devotee helplessly performs all these actions or it is the influence of inexpressible ecstasy, that manifests on the awakening of the *prema*, that makes a devotee sometimes laugh, sometimes cry, and sometimes shout.

DEDICATED EFFORTS FOR BHAJANA ON RECEIVING GURU'S ORDERS –

VERSE 95

এই তাঁর বাক্যে আমি দৃঢ় বিশ্বাস ধরি ।
নিরন্তর কৃষ্ণনাম সঙ্কীৰ্ত্তন করি ॥ ৯৫ ॥

ei taṅra vākye āmi dṛḍha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari

MERCY OF THE COMPLETELY INDEPENDENT ŚRĪ-NĀMA PRABHU AS A RESULT OF PERFORMING BHAJANA –

VERSE 96

সেই কৃষ্ণনাম কভু গাওয়ায়, নাচায় ।
গাহি, নাচি নাহি আমি আপন-ইচ্ছায় ॥ ৯৬ ॥

sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

Translation: By firmly believing in this statement of My Gurudeva, I always chant the holy name of Śrī Kṛṣṇa. That very holy name of Śrī Kṛṣṇa sometimes makes me sing, and other times makes me dance. I do not sing or dance according to my wishes.

Anubhāṣya: Those who cannot keep faith in the words of their *guru*, and instead act independently never receive the eligibility to chant the holy name of Śrī Kṛṣṇa.

“*yasya deve parā bhaktir-
yathā deve tathā gurau
tasyaite kathitā hyarhāḥ
prakāśante mahātmanah*”

“The conclusive essence of the scriptures is revealed only to those great souls who have *parā-bhakti* unto Śrī Bhagavān and who have an equal amount of *bhakti* for Śrī Gurudeva.”

Śrī Gaurasundara, while supporting this statement of the scriptures, started performing Śrī Kṛṣṇa *saṅkīrtana*. By following the path of disciplic succession, He did not flout His Gurudeva and constantly performed *nāma-saṅkīrtana*. That *kīrtana* of *kṛṣṇa-nāma* Prabhu Himself administered the desire-potency (*icchā-śakti*) and developed Śrī Gaurasundara’s interest in dancing and singing. Śrī Gaurasundara did not perform *kīrtana* to oblige *śrī-nāma*; considering it to be some material object. Those who, out of restlessness of their senses, consider *śrī-kṛṣṇa-nāma* as a toy, and instead of serving *śrī-nāma* want to show their proprietary on it, by acting as its Lord instead of performing *bhajana*, they become subjugated by the fruits of their *karmas*; which results in an increase of *pitta* (bile) in their body, thereby inviting diseases.

(Mahāprabhu said)- ‘I am a senseless fool, for I do not know what is auspicious for Me and what is inauspicious. While investigating the true meaning of Vedānta, the *māyāvāda* philosophy, propagated by Śrī Śaṅkarācārya will destroy my natural tendency for *bhajana*. Due to this apprehension, I concluded that I am not qualified to study Vedānta with Śaṅkara’s

commentary. Therefore, by chanting the *śrī-kṛṣṇa-mantra*, I become free from the *anarthas* of this world and accept *śrī-kṛṣṇa-nāma*, who is worshiped by the liberated stalwarts. As a result of this one attains the lotus feet of Śrī Kṛṣṇa.

In this age of Kali, the age of quarrel and disagreement, there is no other *dharma* except accepting *harināma*. After receiving all these orders from Śrī Gurudeva, as a result of accepting the holy name, I became like a mad person. Later, after enquiring from him, I could conclude that the petty expectation of those who wish to achieve the four pursuits of *dharma*, *artha*, *kāma*, and *mokṣa* is nothing in comparison to the matchless auspiciousness which the *jīva* attains on becoming eligible for *kṛṣṇa-prema*, the highest object of human pursuit.

Devotees in whom *prema* has manifested, ignore social norms of behavior and perform *kṛṣṇa-kīrtana* loudly. Along with which they sometimes laugh, cry, sing, and dance. I know this alone as ‘*bhāgavata-jīvana*’ or the life of a devotee.

I did not take shelter of hypocrisy and thus never acted artificially. I perform *kṛṣṇa-kīrtana* because I have unflinching faith in the words of My Gurudeva. *Śrī-nāma* alone made Me a singer and dancer against the sobriety of the loin-clothed Vaidāntics (followers of Śaṅkara’s Vedānta). My own endeavor or influence is insignificant in this – all this is the result of the mercy of *śrī-nāma* Prabhu.

DIFFERENCE BETWEEN BRAHMĀNANDA AND BLISS IN ŚRĪ KṚṢṆA PREMA –

VERSE 97

কৃষ্ণনামে যে আনন্দসিন্ধু-আস্বাদন ।
ব্রহ্মানন্দ তার আগে খাতোদক-সম ॥ ৯৭ ॥

*kṛṣṇa-nāma ye ānanda-sindhu-āsvādana
brahmānanda tāra āge khātodaka-sama*

Translation: The transcendental bliss that one relishes by chanting Śrī Kṛṣṇa's holy name is like an ocean and in comparison the pleasure derived from the impersonal realization is like shallow water in a small pothole.

Amṛta-pravāha Bhāṣya – ‘*khātodaka*’ – a little water in a small pothole.

Anubhāṣya: Please refer to *Ādilīlā* 6/43-44.

HARIBHAKTI-SUDHODAYA -(14/36) –

VERSE 98

ত্বৎসাক্ষাৎকরণাহ্লাদ-বিশুদ্ধাক্ষিতস্য মে ।
সুখানি গোপদায়ন্তে ব্রাহ্মণ্যপি জগদ্গুরো ॥ ৯৮ ॥

*tvat-sākṣātkaraṇ-āhlāda-
viśuddh-ābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy-api jagad-guro*”

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

Amṛta-pravāha Bhāṣya: O master of the universe! On taking *darśana* of Your personal form I am situated in an ocean of pure transcendental bliss, and all other so-called happiness seems to be like the water contained in the hoofprint of a calf. The happiness that one experiences on merging with *brahma* is also like the water contained in the hoofprint of a calf.”

‘*Goṣpada*’ means a small pit formed by the hoofprint of a calf; the water in that pit is extremely insignificant when compared to the ocean.

Anubhāṣya:

he jagad-guro! tvat-sākṣātkaraṇ-āhlāda-viśuddh-ābdhi-sthitasya (tat tava sākṣāt-karaṇena darśana-janitena yadāhlādaḥ sa eva viśuddhaḥ mala-rahitaḥ abdhīḥ samudraḥ tasmin sthitasya) me (mama) brāhmāṇi (brahmā-nubhava-janitāni)

sukhāni api goṣpadāyante (goṣpada-vilastha-jalavat pratīyante).

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE GRADUAL CHANGE OF HEART OF THE SANNYĀSĪS AND THEIR QUESTIONS –

VERSE 99

প্রভুর মিষ্টবাক্য শুনি’ সন্ন্যাসীর গণ ।
চিত্ত ফিরি’ গেল, কহে মধুর বচন ॥ ৯৯ ॥

*prabhura miṣṭa-vākya
śuni’ sannyāsīra gaṇa
citta phiri’ gela, kahe
madhura vacana*

STAUNCH FAITH IN MĀYĀVĀDA BUT LITTLE IN BHAKTI –

VERSES 100-101

যে কিছু কহিলে তুমি, সর্ব সত্য হয় ।
কৃষ্ণপ্রেমা সেই পায়, যার ভাগ্যোদয় ॥ ১০০ ॥
কৃষ্ণে ভক্তি কর—ইহায় সবার সম্ভোষ ।
বেদান্ত না শুন কেনে, তার কিবা দোষ ॥ ১০১ ॥

*“ye kichu kahile tumi, sarva satya haya
kṛṣṇa-premā sei pāya, yāra bhāgyodaya
kṛṣṇe bhakti kara – ihāya sabāra santoṣa
vedānta nā śuna kene, tāra kivā doṣa”*

Translation: After listening to the sweet talks of Mahāprabhu, the hearts of the *sannyāsīs* changed and they started speaking with pleasing words. “Whatever You have said, is all true. One favored by fortune alone attains *kṛṣṇa-prema*. One must perform *bhakti* to Śrī Kṛṣṇa, we all are of this opinion, but why don’t You listen to Vedānta? What is the harm in it?”

Anubhāṣya: Māyāvādīs consider that scripture alone as ‘Vedānta’, which has Śrī Śaṅkarapāda’s *sārīraka-bhāṣya*, in particular. The followers of Śaṅkara’s doctrine

designate the *Upaniṣats* and *Brahma-sūtra*, with the commentary written by their *ācārya* postulating pure monism, as ‘Vedānta’. This has been stated in ‘*Vedānta-sāra*’ (essence of Vedānta) authored by Sadānanda Yogī – ‘*vedānto nāma upaniṣat-pramāṇam, tad-upakārīṇi śārīraka-sūtrāṇi ca.*’

In actuality, on saying Vedānta one should not just consider it to be exclusive monism. All four Vaiṣṇavācāryas are also Vedāntācārya, but they are not Māyāvādīs, the followers of Śaṅkara’s doctrine. Those who perform *ahaṅgrahopāsanā* (considering the worshipable object and the worshipper as non-different), in pursuance of the monism philosophy, such followers of the path of *māyāvāda* do not accept *śuddhādvaita* (purified monism), *śuddha-dvaita* (purified dualism), *viśiṣṭādvaita* (specific monism), *dvaitādvaita* (monism and dualism), and *acintya-bhedābheda* (inconceivable oneness and difference). In fact, they consider *kevalādvaita* philosophy alone to be an impeccable doctrine of Vedānta – this is their conception. The Māyāvādīs find satisfaction with the temporary material service to Śrī Kṛṣṇa performed by the material body and mind, that is, they consider devotional service to Śrī Kṛṣṇa as just another aspect of *karmānuṣṭhāna* (activities performed under *varṇāśrama-dharma*) and is therefore ‘*abhakti*’ (not *bhakti*) – saying this they attain satisfaction.

VERSE 102

এত শুনি’ হাসি’ প্রভু বলিলা বচন ।
দুঃখ না মানিহ যদি, করি নিবেদন ॥১০২॥

eta śuni’ hāsi’ prabhu balilā vacana
“*duḥkha nā māniha yadi, kari nivedana*”

Translation: After hearing this Mahāprabhu smiled and said – “If all of you will not mind, I would like to make a request.”

HUMILITY OF MĀYĀVĀDĪ SANNYĀSĪS –

VERSES 103-105

ইহা শুনি’ বলে সর্ব সন্ন্যাসীর গণ ।
তোমাকে দেখিয়ে য়েছে সাক্ষাৎ নারায়ণ ॥১০৩॥

তোমার বচন শুনি’ জুড়ায় শ্রবণ ।
তোমার মাধুরী দেখি’ জুড়ায় নয়ন ॥১০৪॥

তোমার প্রভাবে সবার আনন্দিত মন ।
কভু অসঙ্গত নহে, তোমার বচন ॥১০৫॥

ihā śuni’ bale sarva sannyāsīra gaṇa
“*tomāke dekhiye yaiche sāksāt nārāyaṇa*

tomāra vacana śuni’ juḍāya śravaṇa
tomāra mādhurī dekhi juḍāya nayana

tomāra prabhāve sabāra ānandita mana
kabhu asaṅgata nahe, tomāra vacana”

Translation: Hearing this all the *sanmyāsīs* said – “Your appearance is similar to Nārāyaṇa Himself, our ears are experiencing bliss upon hearing Your words. Our eyes take pleasure seeing Your beauty. Your influence is delighting our hearts. Whatever You want to say, please do, because Your statements can never be anomalous.”

MAHĀPRABHU’S VIEWS ON VEDĀNTA AND ITS
ELABORATION –

VERSE 106

প্রভু কহে, “বেদান্ত-সূত্র-ঈশ্বর-বচন ।
ব্যাসরূপে কৈল তাহা শ্রীনারায়ণ ॥১০৬॥

prabhu kahe, “vedānta sūtra – īśvara-vacana
vyāsa-rūpe kaila tāhā śrī-nārāyaṇa

Translation: Mahāprabhu said – “*Vedānta-sūtra* is actually the composition of Īśvara Himself. Lord Nārāyaṇa Himself as Vyāsadeva has written the *Vedānta-sūtra*.

Anubhāṣya: ‘*Sūtra*’ – From *Skanda* and *Vāyu Purāṇas* –

“*alp-ākṣarama-sandigdham*
sāravat viśvato-mukham

*astobham-anavadyaś-ca
sūtram sūtra-vido viduḥ*”

“A statement with few words, the certainty of meaning (without doubt), with clear essence, unambiguous in all respects, free from any obstruction in determining the true meaning, and free from defects (like *ativyāpti*, *avyāpti*, and *asambhava*) is called a *sūtra* (aphorism) by knowers of *sūtras*.”

Vedānta-sūtra is a book divided into four chapters, with sixteen *pādas* (divisions), consisting of *sūtras* and is popularly known by names such as (1) *Brahma-sūtra*, (2) *Śārīraka*, (3) *Vyāsa-sūtra*, (4) *Bādarāyaṇa-sūtra*, (5) *Uttara-mīmāṃsā*, and (6) *Vedānta-darśana*. Every division (*pāda*) of this book has different subject matters (*adhikaraṇas*). Every *adhikaraṇa* consists of *pañcāṅga-nyāya* – *pratijñā* (proposition), *hetu* (reason), *udāharaṇa* (example), *upanaya* (application), and *nigamana* (conclusion).

Further in the commentary –

*“eko viśaya sandehaḥ
pūrva-pakṣ-āvabhāśakah
śloko’parastu siddhānta-vādī
saṅgatayaḥ sphuṭaḥ ”*

“A particular verse, being the subject matter of doubt, presents the first part of the argument and another verse describes the conclusion, and clearly exhibits the reconciliation.”

According to different commentaries the number of *adhikaraṇas* range between 162-223, and the number of *sūtras* range between 520-560.

The meaning of the word ‘*Vedānta*’ given by Lexicographer Hemacandra — the Upaniṣad portion along with *Brāhmaṇas* is ‘*Vedānta*’, that is, the residual portion or the remaining part, or the end of Vedas. The

scripture in which the highest objective of the Vedas has been exhibited is also ‘*Vedānta*’. The scriptures which quote Upaniṣads as evidence and the *sūtras* which assist them, also come in *Vedānta*’s ambit. ‘*Vedānta-sūtra*’ is one among the three canonical texts of theology (*prasthānas*), and is called ‘*nyāya-prasthāna*’. The Upaniṣads are called ‘*śrutiprasthāna*’, and *Gītā-Bhāgavatam-Purāṇas*, etc., are called ‘*smṛti-prasthāna*’.

The Vedas manifested from the exhalation of Śrī Nārāyaṇa. The scripture in which elaboration of the Vedas has been done by Śrī Nārāyaṇa Himself is called ‘*Sātvata-pañcarātra*’. Some say that Śrī Vyāsa, the empowered incarnation of Śrī Nārāyaṇa, had strung the *Vedānta-sūtras* and others say that it was done by sage ‘*Apāntaratamā*’ (Śa: Bhā: 3/3/32). According to Śrī Gaurasundara – *Pañcarātra* and *Vedānta* express the same opinion. Being formulated by Śrī Vyāsadeva, one shall have to consider its statements as those of Śrī Nārāyaṇa Himself.

Śrī Vyāsadeva while compiling the *Vedānta-sūtra*, considered the doctrine of another seven ṛṣis on *Vedānta*. These ṛṣis were Ātreya, Āśmarathya, Oḍḍilomi, Kāṣṇājini, Kāśakṛtsna, Jaimini, and Bādarī. In addition, it is stated that ‘*Pārāśari*’ and ‘*Karmandībhikṣu*’ – these two books of *sūtras* were compiled before Śrī Vyāsadeva composed the [*Vedānta*] *sūtras*.

The first two chapters of the *Vedānta-darśana* (*Vedānta* philosophy) discuss ‘*sambandha jñāna*’, the third chapter describes ‘*abhidheya*’, the *sādhana-bhakti*, and the fourth chapter describes the intended fruit, which is *bhagavat-prema*.

‘*Śrīmad Bhāgavatam*’ is the natural commentary on *Vedānta-sūtra* authored by Śrī Vyāsa. Apart from this, the four Vaiṣṇava

ācāryas composed commentaries, that more or less follow *Śrīmad Bhāgavatam*. Further many commentaries written by the followers of their *sampradāyas*, distinctly express that *Vedānta-sūtra* explicitly emphasizes the eagerness for performing devotional service.

The recognition and respect of *Vedānta-sūtra* can also be seen in the *sampradāyas* following impersonal philosophy and devoid of *viṣṇu-bhakti*. All the available commentaries on *Vadānta*, based on material conceptions, and the purports, *sandarbhās*, etc., which are inconsonance with them, are all devoid of devotional service to Lord Viṣṇu and have conceptions that differ from the Absolute Truth.

Amṛtānukāṇikā: Śrīmad Bhāgavatam (1/3/21)–

‘*tataḥ sapta-daśe jātaḥ satyavatyāṁ parāśarāt*’

‘After this, in His seventeenth incarnation, Bhagavān Śrī Hari manifested from the womb of Satyavatī as Vyāsa, the son of sage Parāśara.’

Śrī Kṛṣṇa said in *Śrīmad Bhāgavatam* (11/16/28) –

‘*dvaipāyano’smi vyāsānām*’

‘Among the Vyāsas, I am Śrī Kṛṣṇa-dvaipāyana Vyāsa.’

In *Viṣṇu-purāṇa* (3/4/5) it has been said –

‘*kṛṣṇa-dvaipāyanam vyāsam
viddhi nārāyaṇam svayam*’

‘You should consider Śrī Kṛṣṇa-dvaipāyan to be Nārāyaṇa Himself.’ On the basis of all these scriptural evidences, it has been said – ‘Śrī Nārāyaṇa alone, as Vyāsadeva, has composed the *Vedānta-sūtra*.’

(1) THE STATEMENT OF ĪŚVARA—FREE FROM FOUR DEFECTS –

VERSE 107

ভ্রম, প্রমাদ, বিপ্রলিপ্সা, করণাপাটব ।
ঈশ্বরের বাক্যে নাহি দোষ এইসব ॥ ১০৭ ॥

*bhrama, pramāda, vipralipsā, karanā-pāṭava
īśvarera vākye nāhi doṣa ei-saba*

Translation: Misconception, carelessness, cheating propensity, and imperfection of senses – these four types of defects do not exist in the statements of Bhagavān.

Anubhāṣya: Please refer to *Ādi-līlā* 2/86.

(2) THE PERSONALITY OF ŚRĪ BHAGAVĀN ALONE IS THE AIM OF DIRECT MEANING (ABHIDHĀ-VṚTTI) OF VEDĀNTA –

VERSE 108

উপনিষৎ-সহিত সূত্র কহে যেই তত্ত্ব ।
মুখ্যবৃত্তে সেই অর্থ পরম মহত্ত্ব ॥ ১০৮ ॥

*upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛtṭye sei artha parama mahattva*

ONE WILL BE COMPLETELY DOOMED ON LISTENING TO THE COMMENTARY OF ŚAṆKARA; WRITTEN WITH INDIRECT MEANING AND MEANT TO ALLURE ASURAS –

VERSE 109

গৌণবৃত্তে যেবা ভাষ্য করিল আচার্য্য ।
তাহার শ্রবণে নাশ হয় সর্ব কার্য্য ॥ ১০৯ ॥

*gauṇa-vṛtṭye yebā bhāṣya karila ācārya
tāhāra śravaṇe nāśa haya sarva kārya*

Translation: The truth described by the *Vedānta-sūtra*, evidenced by the *Upaniṣads*, is understood with its direct meaning. The meaning is self-evident, and that meaning alone is considered as the best. On listening to the commentary with indirect meaning, composed by Śrī Śaṅkarācārya, one’s loving devotional service to Śrī Bhagavān, the essence of *Vedānta* and *Upaniṣads* is destroyed.

Amṛta-pravāha Bhāṣya – ‘Upaniṣad’ – Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Taittirīya, Aitareya, Chāndogya, Brhad-āraṇyaka, and Svetāśvatara, these eleven are the top Upaniṣads.

‘Sūtra’ – *Brahma-sūtra*, which is divided into four chapters, and sixteen sections. These two are most prominent among the scriptures.

Anubhāṣya: The description of the 108 Upaniṣads in *Muktikā-upaniṣad* (30-31) – Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Taittirīya, Aitareya, Chāndogya, Brhadāraṇyaka, Brahma, Kaivalya, Jāvāla, Śvetāśvatara, Hamsa, Ārūṇi, Garbha, Nārāyaṇa, Paramahamṣa, Amṛtabindu, Amṛtanāda, Atharva śirā, Atharva śikhā, Maitrāyaṇī, Kauṣītaki brāhmaṇa, Vṛhajjāvāla, Kālāgnirudra, Maitreya, Subāla, Kṣurikā, Mantrikā, Sarvasāra, Nirālamba, Rāma rahasya, Vajrasūcikā, Tejo bindu, Nāda bindu, Dhyāna bindu, Brahmavidyā, Yogatattva, Ātmabodha, Nārada parivrājaka, Trīśikhī brāhmaṇa, Sītā, Yoga cūḍāmaṇi, Nirvāṇa, Maṇḍala brāhmaṇa, Dakṣiṇāmūrti, Śarabha, Skanda, Mahānārāyaṇa, Advaya tāraka, Śukarahasya, Rāmatāpanī, Vāsudeva, Mudgala, Śaṇḍilya, Paiṅgala, Bhikṣuka, Mahā, Śārīraka, Yoga śikhā, Turīyātīta avadhūta, Sannyāsa, Paramahamṣa-parivrājaka, Akṣamālikā, Avyakta, Ekākṣara, Annapūrṇā, Sūrya, Akṣi, Adhyātma, Kuṇḍikā, Sāvitrī, Ātmā, Pāsupāta brāhmaṇa, Parabrahma, Avadhūta, Tripurātāpanī, Devī, Tripurā, Kaṭha rudra, Bhāvanā, Rudra hṛdaya, Yoga kuṇḍalinī, Bhasma jāvāla, Rudrākṣa jāvāla, Gaṇapati, Tārasāra, Mahāvākya, Pañcabrahma, Prāṇāgnihoṭra, Gopālatāpanī, Kṛṣṇa, Yājñavalkya, Varāha, Śāṭhyāyaṇī, Hayagrīva, Dattātreyā, Garuḍa, Kalisantarāṇa, Jāvālī, Saubhāgya lakṣmī, Sarasvatī rahasya, Bahavṛca, Darśana, Nṛsimhatāpanī, and *Muktikā* – these are 108 Upaniṣads.

‘*Mukhya-vṛtti*’ is *abhidhā-vṛtti* (direct or literal sense). The potency with which the famous meaning according to the dictionary, grammar, etc., is realized, is known as ‘*abhidhā*’. ‘*Gauṇa-vṛtti*’ means the *lakṣṇā-vṛtti* (indirect or secondary sense). The potency that conveys meanings other than the direct ones for fulfilling some objective or because it has many indirect meanings is known as *lakṣṇā-vṛtti*.

‘*Bhāṣya*’ – like,

“sūtrasthaṁ padam-ādāya
vākyaiḥ sūtra-nusāribhiḥ
sva-padāni ca varṇantye bhāṣyam
bhāṣya-vido vidah”

“The knowers of the truth regarding *bhāṣya* have referred that to be ‘*bhāṣya*’, in which the *padas* (sections) of *sūtras* are elucidated by the commentator in his own words that follow the real meaning of the *sūtra*.”

The tenable subject of the Upaniṣads and *sūtra*, the *tattva* which has form, qualities, etc., alone is the most superior of all – this has been exhibited on following the *mukhya* (*abhidhā*) *vṛtti*. The impersonalists, by taking support of *gauṇī* (*lakṣṇā*) *vṛtti*, exhibit the semblance of the *tattva* which is famous as *māyāvāda* instead of *tattva-vāda*.

By covering the *śuddhādvaita* philosophy of Śrī Viṣṇusvāmī, Śrī Śaṅkarācārya’s *kevala-advaita* philosophy spread far and wide. Then, by following the *śrauta-path* (disciplic succession), Śrī Rāmānujācārya through ‘*viśiṣṭādvaita-vāda*’ and Śrī Madhvācārya through ‘*tattva-vāda*’ refuted the philosophy of argument approach of the ignorant logicians. Mahāprabhu, by accepting the direct meaning, honored the true understanding of Vedānta. The meaning of Vedānta which Śrī Śaṅkarācārya wrote by accepting the indirect meaning only, creates havoc.

For example, it is said in *Padma Purāṇa* –

“*śṛṇu devī pravakṣyāmi tāmasāni yathā-kramama
yeṣāṃ śravaṇa-mātreṇa pātityaṃ jñāninām-api
apārthaṃ śruti-vākyānāṃ
darśaya-lloka-garhitam
karma-svarūpa-tyājya-tvam-
atra ca pratipādyate
sarva-karma-paribhramśān-
naiṣkarmyaṃ tatra cocyate
parātmā-jīvayor-aikyam
mayātra pratipādyate*”

“O Devi, listen! I am gradually describing the *tāmasa śāstra*, by merely listening to this, even the *jñānīs* will fall down from their position. This *śāstra*, by showing the condemnable degenerated meaning of the statements of Vedas, has propounded complete redundancy of *karma*. In this way, by relinquishing all *karma*, one attains *jñāna* (*naiṣkarmya*) on performing *niṣkāma-karma* that has been described there. Further, I have propounded the oneness of *Paramātmā* and the *jīva* there.”

Please refer to *Antya-līlā* 2/94-99.

Amṛtānukanikā: A word has three tendencies to determine its meaning – *mukhya* (direct or literal), *lakṣaṇā* (indirect or secondary), and *gauṇī* (suggestive). The meaning which is known to be true to its nature or the meaning which comes to mind on the mere pronunciation of the word, is designated as its *mukhya-artha* (direct meaning). The *vṛtti* (tendency) or potency of the word which conveys knowledge about the direct meaning of the word is known as its *mukhya-vṛtti*. For instance, on hearing the word ‘cow’, dewlap (the flesh hanging from the neck), tail, horns, etc., a four-legged animal’s picture appears in one’s mind. This specific animal alone is the direct meaning of the

word cow. The *vṛtti* of the word ‘cow’ which produces the understanding of its meaning, is called the *mukhya-vṛtti* of the word ‘cow’.

Some words are formed by the combination of constituent root and suffix. Whatever meanings of the word are obtained from the combination of the meanings of that constituent root and suffix, are the *mukhya-arthas* (direct meanings) of that word. The tendency through which the meaning of the word is conveyed is called *mukhya-vṛtti*. *Mukhyārtha* is also known as the meaning derived from ‘*abhidhā-vṛtti*’. ‘*Abhidhā*’ – ‘*abhidhā nyāya-mate śabda-śaktiḥ, mīmāṃsā-mate vidhi-samaveta-vidhi-vyāpārī-bhūta-padārthaḥ, tasyā lakṣaṇan – sa mukhye’rthas-tatras-tatra mukhyo-vyāpāro-’syābhidho-cyate, iti śabda-kalpa-druma-dhṛta kāvyā-prakāśa-vacanam*’.

‘*Lakṣaṇā-vṛtti*’ – When the direct meaning is inconsistent with the subject and another conception related to that subject is accepted, this tendency is called *lakṣaṇā-vṛtti*. ‘*Lakṣaṇā*’ – ‘*mukhyārthā-bādhe śakāśya sambandhe yā’nya-dhīr-tavet, sā lakṣaṇā*’ – *Alaṅkāra-kaustubha* 2/12. For example – ‘Ghoṣa’s residence is in the Ganges’. Here the direct meaning of the word ‘Ganges’ that is understood, is the River Bhāgīrathī. With this understanding the direct meaning of the statement will be as follows – ‘Ghoṣa lives inside the River Bhāgīrathī’, but it is not possible to reside in the middle of the river. Therefore, the direct meaning is inconsistent. The meaning of the word ‘Ganges’ will have to be taken as the ‘bank of Ganges’ because it is possible to reside there. Also, there is a direct relationship between the River Ganges and its bank. Thus, the meaning of the above-mentioned statement will be –

‘Ghoṣa resides on the banks of the river Ganges’. This meaning is said to be attained through the *lakṣaṇā-vṛtti*. Recourse to the *lakṣaṇā-vṛtti* has to be taken only when the *mukhya-vṛtti* stands inconsistent. If the direct meaning is consistent and still the indirect meaning is taken, then the meaning obtained through *lakṣaṇā-vṛtti* shall be inconsistent, for such a practice of taking the meaning is not accepted by the scriptures.

Lakṣaṇā has many divisions. Śrī Jīva Gosvāmi has described three divisions, called *ajahat-svārthā*, *jahat-svārthā*, and *jahad-ajahat-svārthā*.

‘*Ajahat-svārthā*’ – ‘*na jahati padāni svārtham yasyām sā*’; this means – ‘without giving up the original meaning of the word and extending to include others.’ This is understood in the statement – ‘Protect the curd from the crow.’ If such kind of instruction is given to someone, then that person will not just protect the curd from the crows, rather he shall protect it from any being like a cat or a dog that may attempt to destroy that curd. The primary objective is to protect the curd. Here, the literal meaning of the word ‘crow’ (only the crow) has to be dropped because it is inconsistent, if it is accepted, it would mean the curd is to be protected only from the crows and not from the menace of other creatures, but such is not the intention of the instruction, for the primary objective of the instruction, ‘protection of the curd’, will be defeated. Thus, the primary meaning of the word crow, being inconsistent with the instruction, shall have to be extended to include all the creatures who can destroy the curd; thus, the curd has to be protected from all of them. Hence, the word ‘crow’ would not only mean crow but all the creatures who can destroy the curd. Here

the word ‘crow’ does not drop its original meaning but extends it to include other creatures too. This is an example of ‘*ajahat-svārthā*’ *lakṣaṇā*.

‘*Jahat-svārthā*’ – ‘*jahati padāni svārtham yasyām*’ means ‘the kind of *lakṣaṇā* in which the original meaning of the word is dropped; it is known as *jahat-svārthā*. For example, “*mañcāḥ krośanti*” – “The stage is screaming” – this is the primary meaning of the sentence, however, this is not consistent, since a stage cannot scream [it is inert]. Therefore, by rejecting this meaning of the word ‘stage’, we have to take the meaning as ‘people on the stage’, that is, the people on the stage are screaming. There is a connection between the stage and the people on the stage, therefore it is *lakṣaṇā*, and the original meaning of the word ‘stage’ is dropped, thus it is *jahat-svārthā lakṣaṇā*.

‘*Jahad-ajahat-svārthā*’ – ‘*vācyārth-aikadeśa-tyāge-naika-deśa-vṛtti-lakṣaṇā*’ means ‘a *lakṣaṇā* in which a part of the original meaning is dropped and another part preserved is known as *jahad-ajahat-svārthā*.’ The Māyāvādīs, by taking shelter of this *jahad-ajahat lakṣaṇā* alone have interpreted the meaning of ‘*tat-tvam-asi*’. *Tat-tvam-asi* – *tat* (that *brahma*) *tvam* (you) *asi* (are). The word *tat* aims at *brahma* who is a conscious entity and full of attributes like omniscience, and the word *tvam* indicates the ignorant conscious entity (*jīva*). In terms of nature, there is no difference between them; both are conscious, however, *brahma* is omniscient and the *jīva*’s knowledge is limited. Due to this reason, the non-difference between the two cannot be established. From the *mukhyārthas* (direct meanings) of the words *tat* and *tvam*, the difference between the two conscious entities is clearly

established, because one (*brahma*) is omniscient and the other (*jīva*) has limited knowledge.

Thus, there is a big difference between *tat* and *tvam*. But in order to prove the oneness (non-difference) between them, from the direct meanings of the word *tat* (*brahma*), the omniscient portion is dropped and only the consciousness portion is accepted and similarly, from the word *tvam*, the limited knowledge is dropped and only the conscious portion is accepted. Thus, the meaning of both the words *tat* and *tvam* is equated, that is, they both mean consciousness. By saying so there remains no difference in the meanings of both these words. By using this technique on this *tat-tvam-asi* statement the Māyāvādīs prove the oneness of *brahma* and the *jīva*. From the original meaning of the *tat* word, omniscient consciousness (*sarvajña caitanya*), the omniscient portion is dropped and the consciousness portion alone is taken; similarly, from the original meaning of the word *tvam* – the limited consciousness with limited knowledge – the limited knowledge portion is dropped and the consciousness portion alone is accepted. Hence this is *jahad-ajahat-svārthā*. Since on accepting the ‘consciousness’ portion, these two words (*tat* and *tvam*) have a connection with the direct meaning also; this is *lakṣaṇā* as well. Therefore, if one wishes to interpret that the *tat-tvam-asi* statement means the oneness of *brahma* and the *jīva*, then he has to take the shelter of *jahad-ajahat-svārthā lakṣaṇā* alone.

‘*Gauṇī-vṛtti*’ – ‘*gauṇī cābhihit-ārtha-lakṣita-guṇa-yukte tatsadrṣe*’ – Śrī Jīva Gosvāmī in ‘*Sarva-saṁvādinī*’. ‘When the direct meaning seems inconsistent, then by taking one of the qualities of the direct

meaning – whatever meaning, which is like the direct meaning, is accepted, that is known as ‘*gauṇa-artha*’. The tendency through which this meaning is obtained is called ‘*gauṇī-vṛtti*’. For example – ‘*simho’yam devadattaḥ*’ – this Devadatta is a lion. From the direct meaning of the word ‘*simha*’, a very brave and strong animal is understood. Devadatta is a human; he does not have four legs, a tail, hair, or a mane like a lion. Therefore, from the statement ‘Devadatta is a lion’ – ‘Devadatta is an animal like a lion’ – such a meaning is inconsistent. Thus, the direct meaning of the word lion cannot be accepted here. Then, by dropping the direct meaning of the word lion and accepting the quality of strength, the interpretation of the meaning of the word ‘*simha*’ shall have to be taken – which is ‘as strong as a lion’ (metaphorical). ‘This Devadatta is strong like a lion’ – this will be the meaning of this statement. In terms of strength, the lion and Devadatta are alike. Taking one quality of the direct meaning and interpreting the meaning accordingly is called *artha* (meaning) based on *gauṇī-vṛtti*.

In some editions of grammar, *gauṇī-vṛtti* has not been accepted as a separate *vṛtti*. According to them, it is covered under *lakṣaṇā-vṛtti*. According to them, *lakṣaṇā* is of two types – *gauṇī* and *śuddhā*. The meaning which is derived taking into account only the qualities similar to that of the direct meaning is considered as a meaning obtained from the *gauṇī-lakṣaṇā*. If the meaning derived by any *lakṣaṇā* other than those similar to the direct meaning, then such derivation of the meaning is the one obtained through the *śuddhā-lakṣaṇā*. In the above statement ‘this Devadatta is a lion’, from the direct meaning of the word ‘particular strong animal’ ‘particular

animal’ has been dropped and the ‘strong’ portion alone has been accepted, and hence this meaning has also said to be meaning, as per *jahad-ajahat-lakṣaṇā*.

From the above discussion it is understood that for interpreting the meaning according to the *lakṣaṇā-vṛtti* and *gauṇī-vṛtti*, one has to take recourse to logic and imagination. There, the help of logic and imagination is however not required in direct meaning. Generally, where the interpretation of the statement of a word is inconsistent with the direct meaning, there the meaning according to the *lakṣaṇā-vṛtti* or the *gauṇī-vṛtti* has to be taken. In order to save the reputation of the authors of the books which have defects like illusion or carelessness, and thus to cover these defects, recourse to the *lakṣaṇā-vṛtti* and *gauṇī-vṛtti* is taken in elucidating that book. However, no such defects are there in *Brahma-sūtra*, and thus there is no requirement for the use of *lakṣaṇā-vṛtti* or *gauṇī-vṛtti*; and in such a case, the direct meaning reveals the true meaning. If at such a place a meaning according to *lakṣaṇā-vṛtti* or *gauṇī-vṛtti* is taken, then it actually covers the real meaning of the statement. In his commentary on *Vedānta-sūtra*, Śrī Śaṅkarācārya has dropped the direct meaning and interpreted the meaning of the *sūtras* according to the *gauṇī* or *lakṣaṇā vṛtti*, due to which all direct meanings of the *sūtras* were obscured, and his imagined meanings alone became prime. Therefore, on listening to the commentary of Śrī Śaṅkara, one cannot understand the true meaning of Vedānta. Thus, on listening to it no one will be benefitted; however, by listening to the imaginary explanation, it might just prove to be detrimental.

VERSE 110

তাহঁর নাহিক দোষ, ঈশ্বর-আজ্ঞা পাঞ ।
গৌণার্থ করিল, মুখ্য অর্থ আচ্ছাদিয়া ॥ ১১০ ॥

tānhāra nāhika doṣa, īśvara-ājñā pāñā
gauṇārtha karila, mukhya artha ācchādiyā

Translation: Actually, there is no fault of Śrī Śaṅkarācārya here, for it is under the order of the Supreme Lord that he covered the direct meaning of Vedānta and preached the indirect meaning.

Amṛta-pravāha Bhāṣya: The knowledge of the truth that primary scriptures (*Vedānta-sūtra* and Upaniṣads) provide through direct meaning is most important. All spiritual activities of a person are destroyed on hearing the commentary that Śrī Śaṅkarācārya wrote on these prime scriptures, based on the philosophy of pure monism and thus presenting its indirect meaning instead of the direct meaning. If someone were to ask – why did Śrī Śaṅkara Svāmī, the incarnation of Śiva himself, put forward such invalid philosophy? Listen to the answer now – since he was engaged in this task by the order of Īśvara, and there is no fault on his part. Like in *Padma Purāṇa* –

Śrī Mahādeva said to Pārvatī –

“māyāvādam-asac-chāstram
pracchannaṁ bauddham-ucyate
mayaiva kalpitam devī
kalau brāhmaṇa-rūpiṇā
brahmaṇas-cāparam rūpam
nirguṇam vakṣyate mayā
sarvasvaṁ jagato’pyasya
mohanārtham kalau yuge
vedānte tu mahā-śāstre
māyāvādam-avaidīkam
mayaiva vakṣyate devī
jagatām nāśa-kāraṇāt”

“Devi! Māyāvāda philosophy is extremely impious. It is covered Buddhism. In the garb of Vedic statements, it has entered into the religion of the Āryanas (great personalities). I, in Kali-yuga, shall assume the form of a *brāhmaṇa* and preach this *māyāvāda* philosophy. In order to bewilder the atheists, I will declare the Supreme Lord as formless and without qualities. Thus, I shall also comment on Vedānta according to the *māyāvāda* philosophy and sway people away from the Lord to ravage this material world.”

Śrī Bhagavān's statement in *Śiva Purāṇa* –

“dvāparādaṁ yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitaistvaṇca
janān madvimukhān kuru”

“Alienate the people of Kali-yuga from Me by propounding an imaginary meaning of the Vedas.”

Amṛtānukanikā: Please refer to the eighteenth chapter of *‘Jaiva-dharma’* published by Gauḍīya Vedānta Prakāśana and *‘Māyāvādi ki Jivnī or Vaiṣṇava Vijaya’*, published by Śrī Keśavaḥ Gauḍīya Maṭh.

(3) ENJOYER OF TRANSCENDENTAL PASTIMES, ŚRĪ BHAGAVĀN, IS THE TENABLE SUBJECT OF THE ŚRUTIS –

VERSES 111-112

‘ব্রহ্ম’-শব্দে মুখ্য অর্থে কহে—‘ভগবান’ ।
চিৎস্বরূপ-পরিপূর্ণ, অনূর্দ্ধ-সমান ॥ ১১১ ॥

তঁহার বিভূতি, দেহ,—সব চিদাকার ।
চিৎবিভূতি আচ্ছাদিয়া কহে ‘নিরাকার’ ॥ ১১২ ॥

‘brahma’-śabde mukhya arthe
kahe — ‘bhagavān’
cid-aśvarya-paripūrṇa,
anūrdhva-samāna

tānhāra vibhūti, deha, —
saba cid-ākāra
cid-vibhūti ācchādiyā
kahe ‘nirākāra’

TO CONSIDER TATTVA-VASTU AS FORMLESS AND VIṢṆU’S FORM AND OTHER FEATURES, ETC., AS A TRANSFORMATION OF MĀYĀ IS ‘MĀYĀVĀDA’ –

VERSE 113

চিদানন্দ—দেহ, তাঁর স্থান, পরিবার ।
তঁারে কহে,—প্রাকৃত-সত্ত্বের বিকার ॥ ১১৩ ॥

cid-ānanda — deha, tānra sthāna, parivāra
tānre kahe, — prākṛta-sattvera vikāra

Translation: The direct meaning of the word ‘brahma’ is Bhagavān – one who is complete with all the transcendental opulences and no one is equal to or greater than Him. All His opulences, like His abode, associates, and personal form, are transcendental. Śrī Śaṅkarācārya, however, concealed His transcendental opulences, and declared Him as formless. The Lord’s form, abode, and associates are all transcendental, but Śrī Śaṅkarācārya has defined them as the transformation of material *sattva*.

Anubhāṣya: According to ‘Vedānta-sāra’, written by Sadānanda Yogī –

Śaṅkara-vaidantika Sadānanda, the follower of the Śaṅkara’s philosophy on Vedānta, in his book ‘Vedānta-sāra’ has briefly summarized the purport of Śaṅkarācārya’s philosophy. This now is considered authentic and is well-accepted as a fundamental work by the Śaṅkara sect. “The eternal-conscious-blissful, non-dual vastu is *brahma*; ignorance, etc., all material objects are *avastu* (one that does not exist). One should understand that whatever is different from *sat* and *asat* (effect and cause), indescribable, made of three modes of material nature, and beliefs contrary to *jñāna*, is ‘*ajñāna*’. This *ajñāna* is

used in one or many forms; differently in *vyāṣṭi* (individual) and *samaṣṭi* (collective).

This *samaṣṭi* on attaining supreme designation is addressed by the name of ‘*viśuddha-sattva-pradhāna*’. This *viśuddha-sattva-pradhāna* on being reflected in *ajñāna* is called omniscient, Īśvara of all Īśvaras, the Supreme Controller, unmanifested *sat-asat*, the Supersoul of all *jīvas*, and Īśvara, the cause of the material world. ‘Īśvara’ is ‘omniscient’ because He manifests all *ajñāna*.”

According to his doctrine, the position of Īśvara is just the transformation of material *sattva*, born out of *ajñāna*. The *jīva* is an individual and impure *sattva-pradhāna*. Please refer to *Madhya-līlā* 25/33-34.

EVEN THOUGH THERE IS NO FAULT OF THE ORDER-KEEPER ŚAṆKARA, YET HEARING HIS COMMENTARY RESULTS IN COMPLETE HAVOC FOR THE JĪVAS –

VERSE 114

তাঁর দোষ নাহি, তেঁহো আজ্ঞাকারী দাস ।
আর যেই শুনে, তার হয় সর্বনাশ ॥১১৪॥

tānra doṣa nāhi, teñho ajñā-kārī dāsa
āra yei śune, tāra haya sarva-nāśa

Translation: Śrī Śaṅkarācārya is not at fault in writing the commentary on Vedānta in this manner because he is the obedient servant of the Lord. But then anyone who hears this commentary would be doomed.

Anubhāṣya: Please refer to verse 6/169 of *Madhya-līlā*.

TO CONSIDER VIṢṆU, THE LORD OF MĀYĀ, TO BE A PRODUCT OF MĀYĀ IS HERESY –

VERSE 115

প্রাকৃত করিয়া মানে বিষ্ণু-কলের ।
বিষ্ণুনিন্দা আর নাহি ইহার উপর ॥১১৫॥

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

Translation: There can be no greater blasphemy than considering the transcendental body of the *sac-cid-ānanda* Lord Viṣṇu to be material.

Amṛta-pravāha Bhāṣya: The real meaning, which is vividly exhibited on reading a subject, is called the direct meaning, or ‘*mukhyārtha*’.

IN BRHAD-ĀRAṆYAKA UPANIṢAD –

“*pūrṇam-adaḥ pūrṇam-idam*
pūrṇāt pūrṇam-udacyate”

“All the incarnations that manifest from *sac-cid-ānanda* Bhagavān, who is the complete non-dual Absolute Truth (*advaya-jñāna-tattva*), are also complete and *advaya-jñāna-tattva*.”

IN ŚVETĀŚVATARA UPANIṢAD –

“*vicitra-śaktiḥ puruṣaḥ purāṇaḥ*”

“The primeval *puruṣa*, Śrī Bhagavān, has variegated potencies.”

“*sa vṛkṣa-kālākṛti-bhiḥ paro’nyo yasmāt*
prapañca parivarttate’yam dharm-āvaham
pāp-anudaṁ bhageśam” (6/6)

“This material world or *māyā* is like a *pīpala* tree, and Śrī Bhagavān is absolutely beyond that *māyā*. It means this tree-like world can never touch Him. He is not only beyond the jurisdiction of *māyā*, rather He is the Lord of *māyā*. *Māyā* is His external potency and is subjugated by Him. Bhagavān possesses all transcendental qualities and liberates His devotees from all the defects of *māyā*.”

“*vedāham-etam puruṣam mahāntam āditya-varṇam tamasaḥ parastāt*” (3/8)

“Just as the sun rises and dissipates all the darkness of the night, similarly, I, by the mercy of the Lord, also became free from the darkness of *māyā* and attained the good fortune of taking *darśana* of His transcendental *svarūpa*.”

“*patim patinām paramaṁ parastāt*” (6/7)

“He is the Lord of all Lords and the most superior.”

“*mahān prabhurve puruṣaḥ*” (3/12)

“He is the Lord of everyone and is the Supreme Person.”

“*parāśyaśaktirvividhaiva śrūyate*” (6/8)

“We hear that Parameśvara has variegated potencies.”

RK-VEDA –

“*tadviṣṇo paramaṁ padam
sadā paśyanti sūrayaḥ*”

“Viṣṇu is the Supreme Lord and the wise meditate on His lotus feet”

PRAŚNUPANIṢAD (6/3) –

“*sa īkṣāṇsa-cakre*”

“He glanced at the material creation.”

AITERAYE UPANIṢAD –

“*sa ekṣata*” (1/1/1)

“He glanced at the material creation.”

“*sa imān-llokāna-srjata*” (1/1/2)

“He created this material world.”

TALAVAKĀRA UPANIṢAD –

“*taddh-aīṣām vijajñau tabhyo
ha prādur-babhūva*” (3/2);

In this way just by reading various statements of the Vedas, we come to know about the unparalleled and all-surpassing,

transcendental Bhagavān, complete with six opulences. Further, from statements like “*apāṇipādaḥ*” that express His formlessness, one shall have to understand that His form and opulences are not material but transcendental. The prominent *acārya* of *māyāvāda* philosophy concealed the transcendental *vibhūti*s of Bhagavān, and established Him as a transformation of the mode of goodness, without form.

When Śrī Bhagavān, His abode, and associates all are beyond the material nature, with transcendental bliss, then how can they be called the transformations of the material energy? Actually, His transcendental form and opulences are eternal. Thus, what is the fault of Śrī Śaṅkarācārya in describing Him as formless? [There is no fault] It is because he is just an obedient servant. For instance, in *Nārada-pañcarātra* – “*mān-ca gopaya yena syāt sṛṣṭir-eṣottarot-tarā*” – “Please conceal My identity so that the material creation may continue to expand.” However, if others listen to such a description, they will be doomed. There can be no greater blasphemy than considering the body of Viṣṇu as material.

Anubhāṣya: Viṣṇu alone is the Supreme Personality. The external potency of Viṣṇu is the basis of this material world. According to the principles of *vivarta-vāda*, there is no real existence of impersonal *brahma*’s *prakṛti* or *māyā-śakti*. The scriptures have described Viṣṇu *māyā* in detail.

‘**Viṣṇu**’ – He is not some demigod born of *māyā*. Those who think in this manner, that is, ‘He is born of *māyā*’, hold an opposite conception about Viṣṇu. Viṣṇu can never be counted among the material demigods. Only those who are bewildered consider Viṣṇu to be some material

demigod. In *Gītā* (7/14) Śrī Bhagavān has stated the following for the liberation of the conditioned souls –

“*daivī hy eṣā guṇa-mayī mama māyā duratyayā māmeva ye prapadyante māyām-etāṁ taranti te*”

“This external energy of Mine, which consists of the three modes and which bewilders the *jīvas*, is certainly very difficult to overcome. But those who completely surrender unto Me can easily transcend this *māyā*.”

Viṣṇu is *Vaikuṇṭha vastu*. To consider Him as a demigod resulting from the material energy is an offense with regard to the ascertainment of *vastu* – this is blasphemy. Viṣṇu is beyond sense perception (*Adhokṣaja*), He cannot be known by the material senses just like some material object. *Advaya-jñāna*, an attribute of being non-different, is situated between His body and Himself. There exists a difference between the body and the soul in this material world. The material paraphernalia is for enjoyment, however, Viṣṇu is the eternal enjoyer. To consider the enjoyer (*bhoktā*) as an object of enjoyment (*bhogyā*) is an offense. To consider the eternal object of service of devotees, Śrī Bhagavān, and introduce Him as a servant like a *jīva* is a great offense.

Please refer to *Anubhāṣya* of *Ādi-līlā* 7/112-113 and *Madhya-līlā* 25/35-39.

THE ABSOLUTE TRUTH IS LIKE BLAZING FIRE, JĪVA LIKE HIS TINY SPARKS –

VERSE 116

তত্ত্ব যেন ঈশ্বরের জ্বলিত জ্বলন ।
জীবের স্বরূপ—যেছে স্ফুলিঙ্গের কণ ॥১১৬॥

tattva yena īśvarera jvalita jvalana
jīvera svarūpa — yaiche sphulingera kaṇa

ŚRĪ KṚṢṆA – ENERGETIC-TATTVA, AND JĪVA – POTENCY –

VERSE 117

জীবতত্ত্ব—শক্তি, কৃষ্ণতত্ত্ব—শক্তিমান ।
গীতা-বিষ্ণুপুরাণাদি তাহাতে প্রমাণ ॥১১৭॥

jīva-tattva — śakti, kṛṣṇa-tattva — śaktimān
gītā-viṣṇu-purāṇādi tāhāte pramāṇa

Translation: The real truth is that if Bhagavān is said to be like a blazing fire then the living entities are like small sparks of that fire. *Jīva-tattva* is the marginal energy of Bhagavān and Śrī Kṛṣṇa, the possessor of the energies. *Gītā* and *Viṣṇu-Purāṇa*, etc., evidence it.

Amṛta-pravāha Bhāṣya: If *Īśvara tattva* is compared to a blazing fire then the unlimited *jīvas* can be compared to small sparks of that fire. The purport is that *Īśvara* is transcendental and unlimited, compared to fire and the unlimited *jīvas* are the tiny sparks of fire from which the *jīvas* have emanated as a separate entity. Here, there is no action of *māyā* in the constitution of the *jīva*'s form; it means that there is no material activity involved. Someone might ask, “What is the reason behind the constitution of these spiritual sparks?” Listen [to the reply] – the magnificent internal potency of *Īśvara* has two types of propensities – infinite action proclivity and infinitesimal action proclivity. From the infinite action proclivity, the personal form of *Īśvara* and the transcendental world in the form of *Vaikuṇṭha* manifests. This proclivity is called ‘*cit-śakti*’ (internal potency). From the infinitesimal action proclivity manifests the infinite, minute, and transcendental *jīvas*; this proclivity is called ‘*jīva-śakti*’ (marginal potency). Had these two diverse propensities of *svarūpa-śakti* not been present, there would have been a deficiency in Bhagavān's perfection.

The infinitesimal action proclivity of the all-opulent Bhagavān's potency in the form of the *jīvas*' existence, is essential and cannot be given up. Therefore, *kṛṣṇa-tattva*'s attribute of having all potencies (*vilāsa*, that is, performing pastimes) is due to the presence of the *jīva-tattva*. In the absence of *jīva-tattva*, Śrī Kṛṣṇa's attribute of possessing complete potency cannot be accepted. Absence of servitors would mean there is no master.

VERSE 118

ŚRĪMAD BHAGAVAD GĪTĀ (7/5) –

অপরেয়মিতস্তন্যং প্রকৃতিং বিদ্ধি মে পরাম্ ।
জীবভূতাং মহাবাহো যয়েদং ধার্যতে জগৎ ॥১১৮॥

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat*

Translation: O mighty-armed Arjuna, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the *jīva*, which is superior and which accepts this material world for the purpose of enjoying the fruits of his actions.

Amṛta-pravāha Bhāṣya: Earth, water, fire, air, and ether – these five elements constitute this gross material world. Mind, intelligence, and ego comprise the subtle world. This energy with eight divisions is known as *aparā* (inferior) or *jadā* (inert); and is addressed as *māyā-prakṛti* (material energy). Apart from this, there is another potency of Mine, *parā-prakṛti*, which is superior to the material energy. This *prakṛti* exists everywhere in this world in the form of the *jīva*. The purport is that Bhagavān is the only *vastu*; He has one internal or personal potency. There is a potency that appears to be separate from

that internal potency in the form of its shadow, which is known as *māyā* potency. Gross and subtle material creations have been created by this '*māyā*' alone. *Jīva-tattva* is beyond the purview of *māyā*. The *jīva*'s pure existence, pure ego, and disposition – all are constituted by some superior potency beyond *māyā*. Therefore, *māyā* has no role in the constitution of the *jīvas*. The materially conscious infinitesimal intelligence and the false ego of the *jīva* who has entered the material world are alone the work of *māyā*. The establishment of the *jīva* in his *svarūpa*, on becoming purified from this material consciousness, is called 'liberation'. When the *jīva* is liberated, the false ego created by *māyā* disappears and the constitutional transcendental tendency works in its pure form. Therefore, *jīva* is a distinct potency of Śrī Bhagavān.

Anubhāṣya:

iyam aparā (acit-prakṛtiḥ jadatvāt nīkṛtā), itaḥ (jāda-prakṛteḥ) anyāṁ parāṁ (cinmayīm) jīva-bhūtāṁ (jīva-svarūpāṁ) me (mama) prakṛtiṁ viddhi (jānihi), he mahā-bāho, yayā (cetanayā jīvākhyāyā śaktyā) idam (jadam) jagat dhāryate (sva-bhogyāya grhyate).

ŚLOKA-BHĀVĀNUVĀDA:

The inert *prakṛti* being material is inferior. Know My other *prakṛti* in the form of the *jīvas* to be superior. O mighty-armed Arjuna! The sentient potency known as the *jīva* accepts this material world for its enjoyment.

TRANSCENDENTAL, MARGINAL, AND MATERIAL – THREE TYPES OF VIṢṆU ŚAKTIS –

VERSE 119

VIṢṆU PURĀṆA (6/7/60) –

বিমুগ্ধশক্তিঃ পরা প্রোক্তা ক্ষেত্রজ্ঞা তথা পরা ।
অবিদ্যা কৰ্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥১১৯॥

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

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

Amṛta-pravāha Bhāṣya: The potency of Viṣṇu is of three types – *parā*, *kṣetra-jñā*, and *avidyā*. The *parā-śakti* of Viṣṇu is ‘*cit-śakti*’, *kṣetra-jñā-śakti* is known as *jīva-śakti* (which has been called ‘*aparā*’ {distinct} from the ‘*avidyā*’ {ignorance} in the form of *māyā*), and *avidyā-śakti* called *karma* is known as *māyā*.

Anubhāṣya:

viṣṇu-śakti (viṣṇoḥ svarūpa-śaktiḥ) parā (cit-svarūpā) proktā; tathā kṣetra-jñākhyā (jīva-śaktiḥ ca) parā proktā; anyā avidyā karma-saṁjñā (karma yasyāḥ saṁjñā sā) tṛtīyā māyāśaktiḥ iṣyate.

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

CONSIDERING ĪŚVARA TO BE IGNORANT LIKE THE JĪVA IS
MĀYĀVĀDA PHILOSOPHY –

VERSE 120

হেন জীবতত্ত্ব লঞা লিখি’ পরতত্ত্ব ।
আচ্ছন্ন করিল শ্রেষ্ঠ ঈশ্বর-মহত্ত্ব ॥ ১২০ ॥

hena jīva-tattva laṇā likhi’ para-tattva
ācchanna karila śreṣṭha īśvara-mahattva

Translation: Such *jīva-tattva* has been described as Supreme Truth (*brahma*) by Śaṅkarācārya. Through this, he has covered the glories of the supreme Īśvara.

Anubhāṣya: By writing that the *sva-rūpas* of Īśvara, *jīva*, and *prakṛti* are indescribable and ignorant, Śrī Śaṅkarācārya has covered the transcendental supremacy of Īśvara.

According to ‘*Vedānta-sāra*’ authored by Śrī Rāmānujapāda –

Someone may say that ‘before the material creation only the soul existed’ – (*Bṛhadāraṇyaka-Upaniṣad*-1/4/1). If this were the case, then how can Nārāyaṇa, the possessor of *cit-acit-śaktis*, be the original cause of the creation of the material world? The following statement answers this question: “From whom all these living beings have manifested, by whom they are maintained, and in whom they enter”. From this statement of *Taittirīya-Upaniṣad*, it is evidenced that all the *jīvas*, when liberated, leave their gross material bodies and in the liberated state accept the subtle form and situate themselves according to their intrinsic nature in *brahma* – their *sva-rūpa* is not destroyed. This is because the indestructible soul on being merged in the *tamaḥ-prakṛti* attains oneness with *brahma*. At that time due to the non-distinction of *prakṛti* and *brahma*, the existence of *prakṛti* is in *brahma*. From the word ‘*laya*’ (merging), one shall understand it as a bird sitting in a tree merging with the tree or a herd of deer in a forest merging with the forest.

‘ŚAKTI-PARIṆĀMA-VĀDA’ ALONE IS ACCEPTED IN BRAHMA-SŪTRA –

VERSE 121

ব্যাসের সূত্রেতে কহে ‘পরিণাম’-বাদ ।
‘ব্যাস ভ্রান্ত’—বলি’ তার উঠাইল বিবাদ ॥ ১২১ ॥

vyāsera sūtrete kahe ‘pariṇāma’-vāda
‘vyāsa bhrānta’ — bali’ tāra uṭhāila vivāda

Translation: In *Vedānta-sūtra* Vyāsadeva has described ‘*pariṇāma-vāda*’, which means that everything is but a transformation of the Lord’s energy. Śaṅkarācārya however, commented that Vyāsadeva was bewildered and thus created a controversy.

Anubhāṣya: Śrī Śaṅkarācārya wrote a commentary on the *sūtra* ‘*asminnasya ca tadyogaṃ śāsti*’ (*Brahma-sūtra* 1/1/19) while aiming at the *sūtra* ‘*ānandamayo ’bhyāsāt*’ (*Brahma-sūtra* 1/1/12). The essence of that commentary is as follows –

“Since the word ‘*brahma*’ is missing in the ‘*ānandamayo*’ *sūtra*, it cannot be addressed as primary *brahma*. If *ānandamaya* were to depict *brahma*, then it would mean since it has limbs of *brahma*, it shall have to be designated as *saviśeṣa-brahma* (qualified *brahma*). However, from the concluding part of the ‘*ānandamaya*’ statement, *nirviśeṣa-brahma* (formless *brahma*) is being designated. From the word ‘*ānandamaya*’, *ānanda-pracūra* (bliss in abundance) is expressed. On taking the meaning of the suffix ‘*mayat*’ as abundance (as is used by the Bhāgavatas who delight in transcendental pastimes of *brahma*) which is understood to mean that there remains a presence of some pain too; it is because the word ‘*pracūra*’ is used in the sense of ‘*ādhikya*’ (abundance) — describing scarcity is not its goal. ‘*Ānandamaya*’ is not ‘pure *brahma*’, having said that the *śrutis* have not used the word *ānandamaya* (again and again), rather they have repeatedly mentioned only the root word ‘*ānanda*’. If ‘*ānandamaya*’ were to be concluded as ‘pure *brahma*’, even on not being so, the use of ‘*ānandamātra*’ can be assumed to be ‘*ānandamaya*’. However, due to the absence of the connection with the limbs [joy, etc.], ‘*ānandamaya*’ is ‘not supreme *brahma*’, which is certain. For all these reasons and because of the usage of the word ‘*ānanda*’ in the various *śrutis* like ‘*ānandaṃ-brahma*’ for the supreme *brahma*, it is distinctly understood that in the other *śrutis* too, the word ‘*ānanda-*

mātra’ and not ‘*ānandamaya*’ designates supreme *brahma*.

Although in ‘*ānandamayamātmānam*’ *śrutis*, the use of the word ‘*ānandamaya*’ alone is evident, however, since it is described amongst ‘*annamaya*’, etc., [the word *ānandamaya* occurs in the series, it comes under the category of non-principal *ātmās* such as *annamaya* and *prāṇamaya*], the perceptibility of *ānandamaya* as supreme *brahma* has also been defeated. Even in the presence of the statement ‘He desired, I will become many’ near the ‘*ānandamaya*’ statement, due to the absence of proximity of pure *brahma* with *ānandamaya*, the latter cannot be considered as pure *brahma*. Further statements of *śruti* like – ‘*raso vai sa* (He alone is *rasa-svarūpa*)’ being related to pure *brahma* also do not indicate *ānandamaya*. Due to the absence of various words indicating limbs like – ‘Joy (*priya*) is His caput’ [while describing *ānanda*], it is concluded that ‘*ānanda*’ and not ‘*ānandamaya*’ is primary *brahma*. If someone were to say that *saviśeṣa brahma* is the purport of the above-mentioned *śruti*, then the following is the answer to the question – ‘This cannot be accepted, as it is refuted by this statement of *śruti* ‘*avāṇmānasagocara*’, and therefore, the ‘*mayat*’ suffix of the word ‘*ānandamaya*’ indicates ‘transformation’ alone and not the ‘abundance’.”

In this manner Śrīpāda Śaṅkarācārya, in order to discard the suffix ‘*mayat*’, that is, to exhibit its futility or excess, has made repeated endeavors to comment on the same statements in *sūtras* 12 to 19. Śrīmad Jīva Gosvāmī’s statement in this context from his book ‘*Sarvasaṃ vādinī*’ –

“On reading the commentary of Śaṅkarācārya, one feels that his confidential intention is to prove that Śrī Vedavyāsa was

unaware of the true meaning of Vedānta. Therefore, with the objective of correcting the errors of ācārya Śrī Vedavyāsa, Śrī Śaṅkarācārya very cleverly described the ‘ānandamaya’ sūtra in this manner –

Amongst the statements of śrutis mentioning ‘ānandamaya’, there is a statement ‘brahmapuccha pratiṣṭhā’, this statement refers to primary *brahma*. In the explanation of *Brahma-sūtra* (1/1/13), I shall describe the ‘avayava’ (limbs) by using the word ‘vikāra’ (transformation) and ‘sādrśya’ (similarity) by using the word ‘prācūrya’ (abundance). From such a description, it may appear that the *sūtrakāra* (the author of the *sūtras*, Śrī Vedvyāsa) lacked the knowledge of vocabulary; it is because the words used by Him do not give the true meaning of Vedānta. Further, from the suffix ‘mayat’ what other possible meanings of the given group of words are indicated except for transformation and abundance? This can be understood even by a child! Thus, it is a complete delusion to add any other meaning to the suffix ‘mayat’ except ‘vikāra’ and ‘prācūrya’ – this can be easily understood.

Please refer to *Madhya-līlā* 6/170-175 and 24/40-41.

THE ‘VIVARTAVĀDA’ (THEORY OF CAUSATION) OF MĀYĀVĀDĪS; WHO CONSIDER GURU TO BE DELUSIONAL –

VERSE 122

পরিণাম-বাদে ঈশ্বর হয়েন বিকারী ।
এত কহি ‘বিবর্ত্ত’-বাদ স্থাপনা যে করি ॥১২২॥
pariṇāma-vāde īśvara hayena vikārī
eta kahi ‘vivarta’-vāda sthāpanā ye kari

THE SHELTER OF VIVARTA –

VERSE 123

বস্তুতঃ পরিণাম-বাদ—সেই সে প্রমাণ ।
দেহে আত্মবুদ্ধি—এই বিবর্ত্তের স্থান ॥১২৩॥

vastutaḥ pariṇāma-vāda — sei se pramāṇa
dehe ātma-buddhi — ei vivartera sthāna

REFUTATION OF VIVARTAVĀDA – (1) THE INCONCEIVABLE POTENT ŚRĪ BHAGAVĀN –

VERSE 124

অবিচিন্ত্য-শক্তিযুক্ত শ্রীভগবান্ ।
ইচ্ছায় জগদ্রূপে পায় পরিণাম ॥১২৪॥

avicintya-śakti-yukta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma

(2) ILLUSTRATION OF MATERIAL TOUCHSTONE –

VERSES 125-126

তথাপি অচিন্ত্যশক্তে হয় অবিকারী ।
প্রাকৃত চিন্তামণি তাহে দৃষ্টান্ত খরি ॥১২৫॥
নানা রত্নরাশি হয় চিন্তামণি হৈতে ।
তথাপিহ মণি রহে স্বরূপে অবিকৃতে ॥১২৬॥

tathāpi acintya-śaktye haya avikārī
prākṛta cintāmaṇi tāhe dṛṣṭānta dhari
nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

Translation: Śrī Śaṅkarācārya said that by accepting the theory of the *pariṇāma-vāda* (doctrine of transformation) we shall have to accept transformation in Īśvara and therefore he established the ‘vivarta’-vāda (the soul is actually *brahma*, but due to illusion thinking himself to be an individual soul). It is the *pariṇāma-vāda* that is actually certified by all scriptures, however, identifying the self with the material body is *vivarta* (illusion). Bhagavān has inconceivable potencies and it is with His desire that His material potency transforms itself into this material world, however, Bhagavān remains unchanged due to His inconceivable potency. The analogy of material touchstone can be considered here. A touchstone produces various types of jewels, still, its potency remains unaltered.

Anubhāsyā: According to paragraph 58 of 'Paramātmā-sandarbhā' by Śrīla Jīva Gosvāmī –

Only following *vivarta-vāda* or *mithyā-vāda*, all the *tattvas* absorbed in *dvitya-bhāva* (considering themselves someone other than what they are) like *jīvas*, are imagined in the *svarūpa* of *brahma* by the influence of ignorance. By no other means can the transcendental *brahma-vastu*, who is immutable, unique, and free from false ego, be subjugated by or dependent on ignorance and delusion. *Brahma-vastu* is a supremely transcendental personality, and thus there is the possibility of the presence of an inconceivable potency in Him which is beyond the comprehension of trivial humans. When an extraordinary potency can be witnessed in material objects like a touchstone, then certainly a transcendental potency exists in *brahma*. Just as through medicine, there is an arrangement to purify the mutually contradictory minerals for curing a patient suffering from the imbalance of all the three Ayurvedic *doṣas* – *vāta*, *kapha*, and *pitta*; similarly, the potency with three mutually contradictory modes can arrange for *brahma* to be formless and with form, simultaneously. Vedic literature evidences that inconceivable potency: *Śvetāśvatara Upaniṣad* states – 'The eternal *puruṣa* has variegated potencies; no one else has powers like His.' *Śrīmad Bhāgavatam* also describes – 'Īśvara possesses multifarious energies, they are inconceivable.' According to *Brahma-sūtra* – "Many wonderful powers reside in the *ātmā* (Paramātmā)."

(According to the monistic philosophers) – Due to the non-presence of the conception of dualism, one cannot deny imagining the possibility of the presence of ignorance in *brahma*. However, with

the logical statement that – '*brahma* possesses inconceivable potency' and other *śruti* statements, the inconsistency of duality in *brahma* is removed. As a result, the only reason for the duality is the inconceivable potency. Therefore, even though Paramātmā has attributes like being immutable, still, His transformation into this material world occurs due to His inconceivable potency. Just as the touchstone is capable of giving all types of jewels, etc.; a magnet remains unchanged while attracting and moving iron. Similarly, *brahma-vastu* remains unchanged and His potency, which is capable of transforming, transforms into the form of this material world. Therefore, the presence of such inconceivable potency in *brahma* cannot be addressed as the illusionary tricks of '*māyā*'. However, this potency creates variegatedness, that is, this is the potency that manifests variegatedness. Therefore, this world is the result of Paramātmā. This is the conclusion of the *sāstras*.

The transformation of unchanging Absolute Truth happens through His inconceivable potency. The self-manifested *svarūpa*'s expansion is a potency known as the ingredient. That very potency is transformed; however, the *svarūpa* remains unchanged just as a touchstone even on emanating multifarious products remains unchanged.

Therefore, some opine that the ingredient of this world is '*brahma*' and some say that it is the '*pradhana*'. When one sees water, a conception of its form and nature is created within one's mind. Further, that conception remains dormant in the mind even when it is not the subject of the thought. However, when one sees something (say a mirage) that resembles water, the conception of water awakens

in the mind. Without attaining factual knowledge about that *vastu* (mirage), considering it non-different from the other *vastu* (water), and imposing this conception out of free will (the only logic being that the water looks like a mirage which is false), does not make the water false; or for that matter, the objects resembling water like a mirage, are also not false. However, what is false or unreal is to consider the mirage as non-different from the water.

This is also true of dreams. According to *Brahma-sūtra* 3/2/3- “Dreams are illusions manifested by the *māyā* potency. This is so because forms in dreams are manifested only incompletely [that is, these forms are only visible to the one who is seeing the dream and not to all].” According to this *nyāya* (logic), when one is awake one sees the forms of various objects and when one sleeps one recalls the memories of what one had seen. *Māyā*, the potency of Paramātmā, makes one think that those memories are direct perceptions. In this way, just as in the previous instance of the mirage, one misunderstands what one sees. Therefore, actually, nothing is false. Only such an accusation on the pure soul or Paramātmā [that the material universe is His form] is actually an illusion and not the material universe itself.

Further, since the example of *vivarta-vāda* is found in the *jñāna-prakaraṇa* (the section where *jñāna* is the principal topic), it is secondary; and *pariṇāma-vāda* is mentioned in *sva-prakaraṇa* (the section where the Absolute Truth is the principal topic), hence it is primary. Since *śakti-pariṇāma-vāda* is mentioned in both *jñāna-prakaraṇa* and *sva-prakaraṇa*, according to the strength of *sandamśa-nyāya* (the logic of tongs) the *śakti-*

pariṇāma (transformation of the potency of Śrī Bhagavān) is known to be the purport of *Śrīmad Bhāgavatam*.

(3) NO CHANGE IN ĪŚVARA DESPITE THE TRANSFORMATION OF THE ŚAKTI –

VERSE 127

প্রাকৃত-বস্তুতে যদি অচিন্ত্যশক্তি হয় ।
ঈশ্বরের অচিন্ত্যশক্তি,—ইথে কি বিস্ময় ॥ ১২৭ ॥

prākṛta-vastute yadi acintya-śakti haya
īśvarera acintya-śakti, — ithe ki vismaya

Translation: If a material object like a touchstone has such an inconceivable potency, then why should one be amazed to know that Īśvara too has inconceivable potency?

Amṛta-pravāha Bhāṣya: *Jīva-tattva* is a portion of potency. To establish that *jīva-tattva* is ‘*brahma*’ rather than ‘*aṇu-caitanya*’ (conscious spark) will certainly be an illusionary conclusion. Śrī Śaṅkarācārya, under the order of the Supreme Lord, with the objective of concealing the supremacy of Īśvara, established the oneness of *jīva-tattva* and *para-tattva* (Absolute Truth) and preached this illusionary doctrine. *Vyāsa-sūtra*, that is, *Vedānta-sūtra*, actually approves of (*śakti*)-*pariṇāma-vāda*. Śrī Śaṅkarācārya put forward the illogical argument that if one were to accept ‘*pariṇāma-vāda*’, Īśvara shall have to be called as changeable and by accepting *pariṇāma-vāda*, Vedavyāsa would have to be considered as deluded [this would be an offense towards the *guru*] – contemplating this he established ‘*vivarta-vāda*’.

In the commentary to ‘*tad-ananya-tvam-ārambhaṇa-śabd-ādibhyaḥ*’ the fourteenth *sūtra* of the first *pāda* of the second chapter of *Brahma-sūtra*, he has quoted the Vedic statement like ‘*vācā-rambhaṇaṁ vikāro*

nāma-dheyam’ (*Chāndogya-Upaniṣad* 6/1/4) as illustrations and gave the illogical argument by stating *pariṇāma-vāda* to be defective and addressed it as *vikāra-vāda*. Actually, in *Brahma-sūtra* it is mentioned that the desire of the Lord alone transforms into the activity of His inconceivable potency; in this manner, *pariṇāma-vāda* has been exhibited. The following is the symptom of transformation – ‘*sa-tattvato’nyathā-buddhir-vikāra-ity-udāhṛtaḥ*’. To consider one real *tattva*, which originates from another real *tattva*, as another *vastu*, is transformation or *pariṇāma*. *Brahma* is a real *vastu*, from whom a real *vastu*, the ‘*jīva*’, and another real *vastu*, the ‘material universe’, have both emanated in separate forms; to accept this statement would mean transformation or *pariṇāma* of *brahma*. Following is the illustration of transformation or resultant – ‘Milk’ is a true substance and that very milk becomes transformed into another true substance called ‘yogurt’. ‘*Aitad-ātmyam-idam sarvam*’ (*Chāndogya Upaniṣad* 6/8/7) – according to this Vedic statement ‘*brahma* alone is this material world’, and there is no doubt in this statement. *Brahma* has one inconceivable potency, and that is proven by this Vedic statement – ‘*parasya śaktir-vividhaiva śrūyate*’ (*Śvetāśvatara Upaniṣad* 6/8). By that potency *brahma*’s true *dharma* becomes transformed into this world – there can be no flaw in this kind of conclusion. *Chāndogya Upaniṣad* (6/2/1) – ‘*sadaiva saumy-edam-agra āsīd-ekam-ev-ādvitīyam*’ meaning – ‘O gentle one! He (the cause of all causes, the supreme *tattva*) exists before the creation of anything or the *jīvas*. *Chāndogya Upaniṣad* (6/2/3) – ‘*tad-aikṣata bahu syām prajāyeya*’ meaning, ‘By the glance of *advaya-jñāna-tattva* Bhagavān, all the things of this world came into existence,

in pursuance of His desire.’ *Chāndogya Upaniṣad* (6/8/4) – ‘*sanmūlāḥ saumy-emāḥ sarvāḥ prajāḥ sadāya-tanāḥ*’ meaning ‘O gentle one, *brahma* alone is the root cause of all the *jīvas*’. *Chāndogya Upaniṣad* (6/8/7) – ‘*aitad-ātmyam-idam sarvam*’ meaning ‘that *brahma*, without beginning and end or Bhagavān alone is the basis or root cause of everyone on this Earth’. According to these statements of *Chāndogya-Upaniṣad*, that *brahma* through His superior potency transforms into this sentient-inert world – this is well known.

The world and the *jīvas* are ‘*upādeya*’ (contained in) and *brahma* is ‘*upādāna*’ (ingredient). *Taittirīya, Bhu:* chapter 1 – ‘*yato vā imāni bhūtāni jāyante*’ meaning ‘from whom all these entities have originated’; in this Vedic statement it has been accepted that *brahma* is the material cause and *jīva* and matter are included in *brahma*. By not understanding the true purport of *pariṇāma-vāda*, one is unable to understand how ‘*jīva*’ and ‘material world’ are two separate real truths. From the statements like *Chāndogya Upaniṣad* (6/8/4) – ‘*sanmūlāḥ saumyemāḥ sarvāḥ prajāḥ sadāya-tanāḥ*’, it is clear that the ‘*jīva*’ and the ‘material world’ are certainly real entities. Saying this would mean accepting transformation in *brahma*. However, out of this futile fear, imagining the *jīva* and the material world to be illusory, like the illusion of a snake in a rope or silver in sea shells is just self-delusion. Although these analogies – the illusion of a snake in rope or silver in sea shells, as seen in various *Upaniṣads* such as *Māṇḍūkya* – are for special circumstances. The *jīva* is a pure conscious particle. When it attains the body of a human being and identifies itself with it, that is where the term ‘*vivarta*’ is applicable. The following is the definition

of ‘vivarta’ – ‘atattvato’nyathā-buddhir-vivarta ity-udāhṛtaḥ’ – it means accepting the form and nature of a *vastu* different from its real form and nature. *Vivarta* for a *jīva* is a great defect, and a conditioned soul is polluted with this defect of *vivarta-buddhi* (altered consciousness). Imposing these *vivarta* defects on the original material world *tattva* and *jīva-tattva* is an extremely lowly opinion. It is only by forgetting the inconceivable potency that such an illusion arises. There is a simple illustration to explain how Śrī Bhagavān has transformed into the material world. Many people say – there is a treasured jewel by the name of ‘*cintāmaṇi*’ (touchstone), and even on emanating various types of gem stones, it remains unchanged. If an ordinary material object can have such an inconceivable potency, then why would one be astonished to know about the inconceivable potency of Śrī Bhagavān, which is infinite times more potent than a *cintāmaṇi*?

PRAṆAVA, THE SEED OF THE VEDA TREE, IS MAHĀ-VĀKYA AND ĪŚVARA HIMSELF –

VERSE 128

‘প্রণব’ সে মহাবাক্য—বেদের নিদান ।
ঈশ্বরস্বরূপ প্রণব—সর্ববিশ্ব-ধাম ॥১২৮॥

‘*praṇava*’ *se mahāvākya* — *vedera nidāna*
īśvara-svarūpa praṇava – *sarva-viśva-dhāma*

Translation: *Praṇava* is the *mahāvākya* of the Vedas and forms the basis of all the Vedic mantras. *Praṇava* is the sound manifestation of Śrī Bhagavān and is the source of all material creation.

Anubhāṣya: According to *Gītā* –

“*om ity ekākṣaram brahma*
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramām gatim” (8/13)

“Uttering the syllable *om* – which is a sound manifestation of the Supreme Person – the *yogi* attains the supreme destination, giving up his body while meditating on Me.”

“*vedyaṁ pavitram om-kāra*” (9/17)

“I am the object of knowledge and the purifier. I am the syllable *om*.”

“*om tat sat iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ*” (17/23)

“It is said that *om*, *tat*, and *sat* are the three names used to indicate *brahma*, the Supreme Absolute Reality.”

(CHĀNDOGYA UPANIṢAD 1/1/1, 1/4/1) –

“*om-ityetad-akṣaram-udgītham-upāsita*
omiti hṛdgāyati tasyopa-vyākhyānam”

“The practitioners of devotional service shall consider *om* as *udagīth* (a name of the Supersoul with three letters) and practice chanting it. They first start their study of Vedas by chanting *om*.”

(ATHARVA-ŚIKHĀ 2) –

“*praṇavaḥ sarvān prāṇān praṇāmayati*
nāmayati, caitasmāt praṇavaś-caturdhā ‘*vasthita*
iti veda deva-yonir-dhyeyās-ceti saṁvartā
sarvebhyo duḥkha-bhayebhyaḥ saṁtārayati,
tāraṇāt tāni sarvāṇi viṣṇuḥ sarvān jayati”

“It is the *praṇava* alone which gives life to all lives and makes them conscious (*jñeya*). Thus, *praṇava* exists in four forms – *Veda*, *devayoni*, *dhyeya*, and *saṁvartā*. One who delivers from all grief and suffering is known as *saṁvartā*. Viṣṇu alone delivers all, therefore He is known as *saṁvartā*. He is placed above all.

(MĀṆḌŪKYA 1) –

“*om-ityad-akṣaram-idam sarvam;*
tasyopa-vyākhyānam bhūtaṁ bhavad-
bhaviṣyad-iti sarvam-omkāra eva, yac-
cānyatrika-kālātitaṁ tad-apyomkāra eva”

“*Om* is the sound manifestation of *brahma* who reveals the secrets of the Vedas or Upaniṣads and is the *svarūpa* of Parabrahma. One who exists before the creation shall eternally exist in the future, that is, even after the annihilation, the creation is manifested in the form of sound vibration, *om*.”

(TAITIRĪYA, ŚI:, CHAPTER 8) –

“*omīti brahma
omītīdam sarvaṁ
omīti sāmāni gāyanti
omīti brāhmaṇaḥ pravakṣyānn-
āha brahmaiv-āpānoti*”

“This *om* is *brahma*. This *om* is everything. It is only with *om* that all the hymns of Sāmaveda are sung. It is with *om* alone that the *brāhmaṇas* start teaching the Vedas and say that they may attain *brahma*, and they do attain *brahma*.”

VERSE 48 OF ŚRĪ BHAGAVAT-SANDARBHA –

Om is the closest (sweetest) name of *brahma*, which delivers the *jīva* from the fear of the material world as soon as he begins chanting it. Therefore it is also popular by the name of ‘*tāra*’ (deliverer). [At the beginning of his commentary on *Śrīmad Bhāgavatam*, Śrīdhara Svāmipāda has named *Śrīmad Bhāgavatam* as ‘*tārāṅkura*’, for *Śrīmad Bhāgavatam* starts with *om*.] Therefore the holy name is non-different from Śrī Bhagavān. *Nārada-pañcarātra* confirms this – ‘It is well known that Bhagavān Śrī Nārāyaṇa Himself manifests in the mouths of the *jīvas* in the form of the eight-syllable *mantra*.’ In the context of *praṇava*, in *Māṇḍūkya Upaniṣad* too, it is said – ‘Everything that is transcendental is *om-kāra* alone.’ ‘There is another manifestation of *brahma* and that is *praṇava*; it is also known as the supreme *vastu*. It is magnificent,

unrestrained, beyond *māyā*, supreme, and immutable. It is the beginning, middle, and end of all. In this manner, a *jīva* by knowing *praṇava* enjoys nectar. All should consider *praṇava*, which is situated in the hearts of all, as Īśvara. By accepting *omkāra* as an all-pervading Lord as *svarūpa* of Viṣṇu, an intelligent person need no longer lament for anything; that is, he no more remains trivial. *Om*, even though devoid of material punctuation symbols, has infinite symbols; it is through *praṇava* alone that the material conception of duality is destroyed and one attains the non-dual knowledge, hence it is the form of utmost auspiciousness.’

Here, one should not think that – ‘it is impossible for the Parameśvara’s incarnation in the form of *praṇava* to deliver all auspiciousness since it is a mere syllable or letter of the material world, thus there is no truth in the aforesaid statement; this is just a form of a prayer.’

Actually, like other incarnations of Parameśvara, *praṇava* is His sound manifestation. It is because this meaning is accepted with the support of the above-mentioned scriptural statements, it being non-different with that possibility, this meaning stands true. Therefore, the name of Bhagavān is non-different from Bhagavān Himself. There is no doubt about this.

Om or *praṇava* alone is the *mahāvākya* as the root cause of the Vedas. At the start and end of every Vedic *mantra*, *praṇava* is placed. *Praṇava* is a form of Īśvara. ‘*A-kāreṇ-ocyate kṛṣṇaḥ sarva-lok-aika-nāyakaḥ, u-kāreṇ-ocyate rādhā ma-kāro jīva-vācakaḥ*’. Meaning – from the syllable ‘*a* (*a-kāra*)’, Kṛṣṇa, the controller of all the worlds, from the syllable ‘*u* (*u-kāra*)’ His internal potency Śrī Rādhā, are symbolized, and ‘*m* (*m-kāra*)’ signifies *jīvas*.

Amṛtānukanikā: The statement which consists of the subject matter in discussion is known as *mahā-vākya*. All the subjects relating to Śrī Rāmacandra, worth elucidation, are in *Rāmāyaṇa*. Therefore, *Rāmāyaṇa* is *mahā-vākya* whose subject is Śrī Rāma. Similarly, *Mahābhārata* is a *mahā-vākya* whose subject matter is the Kurus and the Pāṇḍavas. However, *Rāmāyaṇa* and *Mahābhārata* are relative *mahā-vākyas* – they are *mahā-vākyas* only in connection to some subjects in particular. However, an independent *mahā-vākya* would be the one that aims at everything – whatever and wherever — of both the material and the transcendental world, and all should be included in it.

Śrīla Jīva Gosvāmī in his *Sarva-samvādinī* commentary has said – ‘A cluster of statements is known as *mahā-vākya*.’ The following are the factors that determine the conclusion of scriptures: *upakrama* (the preface of the book), *upasaṁhāra* (the summary at the end of the book), *abhyāsa* (the repetition of a subject), *apūrvatā* (uniqueness or unknown), *phala* (the result from reading that book), *arthavāda* (exhibition of an objective), and *upapatti* (conclusion or philosophy). It means the consensus of *upakrama* and *upasaṁhāra*, *abhyāsa*, *apūrvatā*, *phala* (result), *praśamsā* (praise), and *yuktimatva* (logical reasoning) – these six conclude the purport of the scriptures. Thus, it is essential to arrive at the conclusion with respect to the meaning of *mahā-vākya* by following the process of direct and indirect interpretation, through mutual agreement. From this statement of Śrīla Jīva Gosvāmī, it is understood that *mahā-vākya* is the main subject which in subtle form is placed in the center (just as a tree in subtle form is present in its seed)

of the Veda, Vedānta, Upaniṣad, Purāṇa, Itihāsa, etc., further which is propounded in all the scriptures directly or indirectly and through *upakrama-upasaṁhāra*, etc. This type of symptom is present only in *praṇava* (*om-kāra*) and is not present in any other statement.

All the scriptures have originated from the *praṇava* or *brahma*. This is stated by all the *śrutis*. According to *Maitreyī-Upaniṣad* (6/32) – ‘*asya mahato bhūtasya niḥśvasitam-etat yad ṛg-vedaḥ yajur-vedaḥ sāma-vedaḥ atharvāṅgirasa itihāsaḥ purāṇam*’ – meaning, the four Vedas, Itihāsa, Purāṇa, etc., have originated from the *praṇava* or *brahma* and these are the expressions of *praṇava* alone. All these scriptures are present inside *praṇava* in a subtle form, therefore *praṇava* alone is the complete essence of all the statements of the scriptures. *Praṇava* is *mahā-vākya* alone. All the scriptures speak on the subject matter of *praṇava* or *brahma*, directly or indirectly. In all the scriptures the same *praṇava* or *brahma* has been propounded through *upakrama-upasaṁhāra*, etc. and thus *praṇava* is *mahā-vākya*.

This material world visible to us and all the *jīvas* of this world, both have originated from *praṇava*, and thus the *jīvas* have an eternal, non-severable connection with *praṇava*, therefore *praṇava* alone is *sambandha-tattva*. It is understood from the above-mentioned statements of the *śrutis*. However, for some reason, the *jīvas* of this world have forgotten this eternal connection of theirs. Therefore, in order to awaken the remembrance of this connection, the worship of the one and only creator-maintainer-destroyer of this world, *praṇava* has also been witnessed in the *śrutis*. The *śruti* statements like ‘*eṣa ātmā śrotavyaḥ mantavyaḥ*

nididhyāsitavyaḥ’, ‘sarve vedā yat-padamānamanti’ also mention the worship of *praṇava*, which is a form of *brahma*. All *śrutis* state the process with *praṇava* as an object of worship. What will be the fruit of this worship? This also is stated by the *śrutis*. According to *Kaṭhopanīṣad* –

“Through worship, one knows *praṇava* and then realizes Him; then one attains one’s desires. The *jīva* can even attain the abode of *brahma*, in the form of *praṇava*, if he so desires.”

All these *śruti* statements only talk about the *prajojana-tattva* which is the result of worship of *praṇava*. It has been seen this way — *sambandha-tattva*, *abhidheya-tattva*, and *prajojana-tattva* all exist in *praṇava*. The tenable subject matter of all the scriptures, Vedas, Vedānta, Upanīṣads, etc., is also these three *tattvas* alone. These three *tattvas* being intrinsic to *praṇava* makes *praṇava* the *mahā-vākya* as *vākya-samudāyaḥ* (the cluster of the statements). This alone is concluded.

ĪŚVARA IS THE SUBJECT MATTER, PRAṆAVA IS HIS SOUND MANIFESTATION; TAT-TVAM-ASI, ETC. — REPRESENT ONLY ONE PORTION OF THE VEDAS —

VERSE 129

সৰ্বাশ্রয় ঈশ্বরের করি প্রণব উদ্দেশ ।
‘তত্ত্বমসি’-বাক্য হয় বেদের একদেশ ॥ ১২৯ ॥

sarvāśraya īśvarera kari praṇava uddeśa
‘tat-tvam-asi’ — *vākya haya vedera ekadeśa*

Translation: *Mahā-vākya* ‘*praṇava*’ aims at the Supreme Lord, the shelter of all, however, the statements like ‘*tat-tvam-asi*’ are only partial explanations of Vedic knowledge.

Anubhāṣya: ‘*Tat-tvam-asi*’ — *Chāndogya Upanīṣad* (6/8/16) states — ‘*sa ātmā tat-tvam-asi śvetaketo iti*’. The statement ‘*tat-tvam-asi*’

is one among the four Vedic *mahā-vākyas* propagated by Śrī Śaṅkarācārya.

VERSE 130

‘প্রণব’ মহাবাক্য—তাহা করি’ আচ্ছাদন ।
মহাবাক্যে করি’ ‘তত্ত্বমসি’র স্থাপন ॥ ১৩০ ॥

‘*praṇava*’ *mahā-vākya* —
tāhā kari’ ācchādana
mahāvākya kari’
‘*tat-tvam-asi*’ra *sthāpana*

ŚRĪ KṚṢṆA ALONE IS TO BE UNDERSTOOD THROUGH ABHIDHĀ-VṚTTI (DIRECT MEANING) OF THE VEDAS —

VERSE 131

সৰ্ব বেদসূত্রে করে কৃষ্ণের অভিধান ।
মুখ্যবৃত্তি ছাড়ি’ কৈল লক্ষণা-ব্যাখ্যান ॥ ১৩১ ॥

sarva veda-sūtre kare kṛṣṇera abhidhāna
mukhya-vṛttichāḍi’ kailalakṣaṇā-vyākhyāna

Translation: Śrī Śaṅkarācārya covered the *mahā-vākya* ‘*praṇava*’ and instead established ‘*tat-tvam-asi*’ as *mahā-vākya*. In all the Vedic *sūtras* Śrī Kṛṣṇa alone has been described as the tenable subject on taking the direct interpretation. Śrī Śaṅkarācārya, however, excluded the direct meaning of the scriptures and described only the indirect meaning.

Anubhāṣya: ‘*Vede rāmāyaṇe caiva purāṇe bhārata tathā, ādāvante madhye ca hariḥ sarvatra gīyate*’, that is, all the Vedas, *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, etc., sing the glories of the Supreme Lord Hari everywhere — in the beginning, middle, and at the end.

INDEPENDENT ŚABDA-PRAMĀṆA IS THE HIGHEST —

VERSE 132

স্বতঃপ্রমাণ বেদ—প্রমাণ-শিরোমণি ।
লক্ষণা করিলে স্বতঃপ্রমাণতা-হানি ॥ ১৩২ ॥

svataḥ-pramāṇa veda — pramāṇa-śiromaṇi lakṣaṇā karile svataḥ-pramāṇatā-hāni

Translation: Self-evident Vedas are the highest amongst all the evidence, however, accepting their interpretation through *lakṣaṇā-vṛtti*, their self-evident glory is lost.

Amṛta-pravāha Bhāṣya: *Praṇava* is the primary statement of the Vedas, and therefore it alone is *mahā-vākya* which signifies *brahma*. ‘*Praṇava*’ is the word that describes the *svarūpa* of the *Īśvara* and is thus an eternal name of the *Īśvara*. The word ‘*sarva-viśva-dhāma*’ aims at *Īśvara*, the shelter of all. Thus, the statements like ‘*tat-tvam-asi*’ (*Chāndogya Upaniṣad* 6/8/7), ‘*idaṁ sarva yad-ayam-ātma*’, ‘*brahmedaṁ sarvaṁ*’ (*Bṛhadaraṇyaka* 2/5/1), ‘*ātmaivedyaṁ sarvaṁ*’ (*Chāndogya Upaniṣad* 7/25/2), ‘*neha nānāsti kiñcana*’ (*Kāthopaniṣad* 2/1/11, *Bṛhadaraṇyaka* 4/4/11) have been called *mahā-vākyas*. This, however, is a big delusion. It is because the main statement – ‘*tat-tvam-asi*’ – is but a *prādeśika* (localized) statement. Therefore, whatever has been denoted by the word *tat-tvam-asi* is an instruction applicable to only one portion of the Vedas. That which is applicable all through the Vedas is alone the *mahā-vākya*, therefore, apart from *praṇava*, there cannot be any other *mahā-vākya*. Śrī Śaṅkarācārya concealed this fact and declared *tat-tvam-asi* as *mahā-vākya*.

By adhering to such an imaginary *mahā-vākya*, excluding all-pervading *mukhya-vṛtti* or *abhidhā-vṛtti*, and describing through *lakṣaṇā* or *gauṇī vṛtti*, the description of *kṛṣṇa-tattva* of all the Vedic *sūtras* is being disgraced without any reason. Interpreting the word meanings of the self-evident Vedas according to the *lakṣaṇā-vṛtti* is akin to destroying the Vedas self-evident nature.

Anubhāṣya: Please refer to *Ādi-līlā* 7/108.

COMMENTARY OF ŚAṅKARA BASED ON LAKṢAṆĀ-VṚTTI, THEREFORE IMAGINARY –

VERSE 133

এইমত প্রতীসূত্রে সহজার্থ ছাড়িয়া ।
গৌণার্থ ব্যাখ্যা করে সব কল্পনা করিয়া ॥ ১৩৩ ॥

*ei-mata prati-sūtre sahajārtha chāḍiyā
gauṇārtha vyākhyā kare saba kalpanā kariyā*

MAHĀPRABHU’S REFUTATION OF ŚAṅKARA’S COMMENTARY ON EACH SŪTRA; ASTONISHMENT OF THE SANNYĀSĪS –

VERSE 134

এইমতে প্রতীসূত্রে করেন দুষণ ।
শুনি’ চমৎকার হৈল সন্ন্যাসীর গণ ॥ ১৩৪ ॥

*ei-mate prati-sūtre karen dūṣaṇa
śuni’ camatkāra haila sannyāsīra gaṇa*

Translation: “In this way, Śrī Śaṅkarācārya ignored all the direct meanings of Vedas and described the secondary meanings, according to his imagination. Thus, Śrī Śaṅkarācārya polluted each and every *sūtra*.” On listening to such an explanation by Mahāprabhu, all the *sannyāsīs* became astonished.

SANNYĀSĪS’ STATEMENTS OF ACCEPTANCE AND SECTARIAN MOOD –

VERSES 135-136

সকল সন্ন্যাসী কহে,—“শুনহ শ্রীপাদ ।
তুমি যে খণ্ডিলে অর্থ, এ নহে বিবাদ ॥ ১৩৫ ॥

আচার্য-কল্পিত অর্থ,—ইহা সবে জানি ।
সম্প্রদায়-অনুরোধে তত্ত্ব ইহা মানি ॥ ১৩৬ ॥

*sakala sannyāsī kahe, — “śunaha śrīpāda
tumi ye khaṇḍile artha, e nahe vivāda*

*ācārya-kalpita artha, — ihā sabe jāni
sampradāya-anurodhe tattva ihā māni*

REQUEST TO MAHĀPRABHU TO DESCRIBE ACCORDING TO
ABHIDHĀ-VṚTTI –

VERSE 137

মুখ্যার্থ ব্যাখ্যা কর, দেখি তোমার বল ।
মুখ্যার্থে লাগা'ল প্রভু সূত্রসকল ॥১৩৭॥

mukhyārtha vyākhyā kara, dekhi tomāra bala
mukhyārthe lāga'la prabhu sūtra-sakala

Translation: All the *saṁnyāsīs* started saying – “Śrīpāda, please listen! We have no dispute with Your refutation of Śrī Śaṅkarācārya’s philosophy. We all know that he has fabricated this meaning. However, being part of the *saṁpradāya* we accept it as a *tattva*. You may kindly describe the *sūtras* in terms of their direct meaning and we will witness Your ability.” On hearing this, Mahāprabhu began His direct explanation of all the *sūtras*.

Amṛta-pravāha Bhāṣya- Oh Śrī Kṛṣṇa Caitanya! By expressing Your thoughts You have rejected the meaning of Śrī Śaṅkarācārya’s doctrine; this is not a futile argument, that is, a fortunate person alone can accept it as the ultimate truth.

COMMENTARY BY MAHĀPRABHU-(1) BHAGAVĀN ŚRĪ
KṚṢṆA ALONE IS ‘SAMBANDHA’ –

VERSES 138-140

“বৃহদ্বস্ত ‘ব্রহ্ম’ কহি—‘শ্রীভগবান্’ ।
ষড়্বিধৈশ্বর্য্যপূর্ণ, পরতত্ত্বধাম ॥১৩৮॥
স্বরূপ-ঐশ্বর্য্যে তাঁর নাহি মায়াগন্ধ ।
সকল বেদের হয় ভগবান্ সে সম্বন্ধ ॥১৩৯॥
তাঁরে ‘নির্বিশেষ’ কহি, চিহ্নিত্তি না মানি ।
অর্দ্ধ স্বরূপ না মানিলে পূর্ণতা হয় হানি ॥১৪০॥

“bṛhad-vastu ‘brahma’ kahi — ‘śrī-bhagavān’
ṣaḍ-vidhaiśvarya-pūrṇa, para-tattva-dhāma
sva-rūpa-aiśvare tānra nāhi māyā-gandha
sakala vedera haya bhagavān se sambandha
tānre ‘nirviśeṣa’ kahi, cic-chakti nā māni
ardha svarūpa nā mānile pūrṇatā haya hāni

Translation: “ ‘*Brahma*’, who is greater than the greatest, is ‘Śrī Bhagavān’ Himself. He is complete with six opulences and is the abode of Transcendental Truth. His *sva-rūpa* is replete with transcendental bliss and His opulence is the transformation of *cit-śakti*, therefore even a faint scent of *māyā* is not present in Him. The objective of all the Vedas is Bhagavān. In other words, the objective of the Vedas is to realize one’s relationship with Bhagavān. To call Him impersonal is equivalent to rejecting His *cit-śakti*. Thus, accepting His partial *sva-rūpa*, in reality, is like rejecting His complete *sva-rūpa*.

Amṛta-pravāha Bhāṣya: In ‘*pūrṇamadah*’, etc., statements of *Bṛhadāraṇyaka* (5/1), the *para-tattva*, complete with six opulences, has been called *bṛhada-vastu*. In all the Purāṇas from the word ‘Bhagavān,’ all those features have been described. Therefore, wherever in the Vedas the word *brahma* has been mentioned, it shall have to be taken as Bhagavān in order to vindicate the real meaning of the word, that is, the direct meaning of the word is revealed. Therefore in all the Vedas, Bhagavān is the only *sambandha* to be pursued. Bhagavān is an eternal Personality with one quality as impersonal. Calling Him impersonal would mean not accepting His *cit-śakti*. *Brahma* is *saviśeṣa* with *cit-śakti*, therefore not accepting half *sva-rūpa* means not accepting the full *sva-rūpa*.

Anubhāṣya: Śrī Rāmānujācārya has stated the following in ‘*Vedārtha-saṅgraha*’ –

We can know the *sva-rūpa* of *brahma* on the basis of one of his attributes, ‘knowledge’ (*jñāna*). However, ‘*Brahma* is knowledge alone’, is not true. If someone inquires, “How is this construed?”, this can be understood through hundreds of *śrūtis* [that tell us that *brahma* is also the shelter of knowledge]. Example:

‘One who is omniscient and all-knowing’ (this statement of *śruti* mentions *brahma* as the knower), ‘Parabrahma’s *parā-śakti* is full of variety; that *parā-śakti* is perceivable in different forms’, and ‘by what means can one know the all-knowledgeable *brahma*?’

Knowledge is just one attribute. Therefore, trying to establish the *svarūpa* of a *vastu* through one attribute alone (that is, saying *brahma* is knowledge alone), is inconsistent. Therefore, all the terms in the statement – ‘*satyaṁ jñānam-anantaṁ brahma*’ such as being eternal and knowledgeable – establish one with these different attributes [and not just the knowledge alone] as *brahma*. [The Advaitavādīs] attempt to establish the *svarūpa* of the *vastu* as impersonal by rejecting the primary meanings of these two terms – ‘*tat*’ [*brahma* with attributes of omniscience and consciousness] and ‘*tvam*’ [the *jīva* with attributes of limited knowledge and consciousness]. Through *lakṣṇā-vṛtti* they accept the attribute of consciousness alone. This results in loss of the primary meaning obtained from *abhidhā vṛtti*. In defense of their statement, they say – ‘Since the purport of the statement *tat-tvam-asi* is the oneness of *brahma* and *jīva*, there is no error in resorting to *lakṣṇā-vṛtti*, as in the example of ‘*so’yaṁ devadatta*’ (this is he, that Davadatta).’ [In reply, this can be said – the primary meaning of the statement ‘*so’yaṁ devadatta*’ is consistent, so it is futile to quote this example. Similarly, there is no need to apply *lakṣṇā-vṛtti* in the case of *tat-tvam-asi*. For the purport of oneness, it has already been mentioned that the meaning of the word ‘*tat*’ is Parabrahma, the cause of all causes, and of the word ‘*tvam*’ is the Supersoul of the *jīva*. Thus, Parabrahma can also be the soul of the *jīva*. This is the primary meaning of the statement — ‘*tat-tvam-asi*’].

From the *svarūpa* of the words and statements which manifests from their different meanings and conjunction, the evidence in the form of *śabda* (the meaning derived), is obtained. This *śabda* cannot indicate a *vastu* that has no attributes. Thus, *nirviśeṣa-vastu* is not supported by *śabda-pramāṇa*. However, the words *nirviśeṣa*, etc., only indicate the lack of features of some known *vastu* in relation to some other *vastu* that is known for its special attributes.

(2) SĀDHANA-BHAKTI WITH LIMBS LIKE ŚRAVAṆA IS THE MEANS OR ‘ABHIDHEYA’—

VERSES 141-142

ভগবান-প্রাপ্তি-হেতু যে করি উপায় ।
শ্রবণাদি ভক্তি—কৃষ্ণপ্রাপ্ত্যের সহায় ॥১৪১॥
সেই সর্ববেদের ‘অভিধেয়’ নাম ।
সাধনভক্তি হৈতে হয় প্রেমের উদগম ॥১৪২॥

bhagavān-prāpti-hetu ye kari upāya
śravaṇādi bhakti — kṛṣṇa-prāptyera sahāya
sei sarva-vedera ‘abhidheya’ nāma
sādhana-bhakti haite haya premara udgama

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

Amṛta-pravāha Bhāṣya: *Sādhana-bhakti* is the means to obtain the shelter of the lotus feet of that *bhagavat-tattva* (Absolute Truth) and has been addressed as ‘*abhidheya*’ in all the scriptures. *Kṛṣṇa-prema* awakens through *navadhā-sādhana-bhakti* (the practice of devotional service with nine limbs), like *śravaṇa*.

VERSES 143-145

(3) KṚṢṆA-PREMA ALONE IS THE DESIRED OBJECT, ‘PRAYOJANA’ OR THE FIFTH OBJECT OF HUMAN PURSUIT –

কৃষ্ণের চরণে যদি হয় অনুরাগ ।
কৃষ্ণবিনু অন্যত্র তার নাহি রহে রাগ ॥১৪৩॥

পঞ্চমপুরুষার্থ সেই প্রেম-মহাধন ।
কৃষ্ণের মাধুর্য্য-রস করায় আশ্বাদন ॥১৪৪॥
প্রেমা হৈতে কৃষ্ণ হয় নিজ ভক্তবশ ।
প্রেমা হৈতে পায় কৃষ্ণের সেবা-সুখরস ॥১৪৫॥

kṛṣṇera carāṇe yadi haya anurāga
kṛṣṇa-binu anyatra tāra nāhi rahe rāga
pañcama-puruṣārtha sei prema-mahādhana
kṛṣṇera mādhyura-rasa karāya āsvādana
prema haite kṛṣṇa haya nija bhakta-vaśa
prema haite pāya kṛṣṇera sevā-sukha-rasa

Translation: Once the practitioner becomes attached to the lotus feet of Śrī Kṛṣṇa, he cannot remain attached to anything or anyone else, apart from Śrī Kṛṣṇa. *Kṛṣṇa-prema*, the supreme wealth, is the *pañcam-puruṣārtha*, the fifth object of human pursuit. That *prema* makes one relish Śrī Kṛṣṇa's *mādhyura-rasa*. It is through the devotee's *prema* that Śrī Kṛṣṇa becomes captivated. Through *prema*, the devotee relishes the mellows of the happiness attained by serving Śrī Kṛṣṇa.

SAMBANDH, ĀBHIDHEYA, AND PRAYOJANA ARE THE PREDICABLE SUBJECTS OF BRAHMA-SŪTRA –

VERSE 146

সম্বন্ধ, অভিধেয়, প্রয়োজন-নাম ।
এই তিন অর্থ সর্বসূত্রে পর্য্যবসান ॥১৪৬॥

sambandha, abhidheya, prayojana-nāma
ei tina artha sarva-sūtre paryavasāna

Translation: *Sambandha*, *abhidheya*, and *prayojana* – these three subjects are specified in every *sūtra* of *Vedānta-sūtra*. These three subjects are the conclusion of the entire *Vedānta* philosophy.”

Amṛta-pravāha Bhāṣya: Who am I? And what is this material world? And what is *bhagavat-vastu*? Also, what is our relationship with each other? Once we get

the right answer to these four questions, we attain ‘*sambandha-jñāna*’. What is the duty of a person who has attained *sambandha-jñāna*? After ascertaining the duty, adherence to that duty alone shall have to be understood as the ‘*abhidheya*’ of all the scriptures. The fruit that is obtained after performing one's duty is known as ‘*prayojana*’. These three subjects alone have been instructed in *Brahma-sūtra*.

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE SEVENTH CHAPTER.

GLORIFICATION BY SANNYĀSIS AFTER LISTENING TO THE EXPLANATIONS OF ALL THE SŪTRAS –

VERSES 147-148

এইমত সর্বসূত্রের ব্যাখ্যান শুনিয়া ।
সকল সন্ন্যাসী কহে বিনয় করিয়া ॥১৪৭॥

“বেদময়-মূর্তি তুমি,—সাক্ষাৎ নারায়ণ ।
ক্ষম অপরাধ,—পূর্বে যে কৈলুঁ নিন্দন ॥১৪৮॥

ei-mata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsī kahe vinaya kariyā

“vedamaya-mūrti tumi, — sākṣāt nārāyaṇa
kṣama aparādha, — pūrve ye kailuṅ nindana”

Translation: Thus, after listening to the explanations in light of the direct meaning of all the *Vedānta sūtras*, the *sannyāsīs* very humbly started saying – “You are the Vedas personified and Nārāyaṇa Himself. We had committed a grave offense earlier by slandering You. We request You to kindly forgive us for that.”

ACCEPTANCE AND CONSTANT CHANTING OF KṚṢṆA-NĀMA –

VERSE 149

সেই হৈতে সন্ন্যাসীর ফিরে গেল মন ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ নাম সদা করয়ে গ্রহণ ॥১৪৯॥

sei haite sannyāsīra phire gela mana
‘kṛṣṇa’ ‘kṛṣṇa’ nāma sadā karaye grahaṇa

Translation: From that time, the hearts of all those *sannyāsis* changed and they chanted ‘Kṛṣṇa Kṛṣṇa’ always.

Anubhāṣya: At that time Śrī Prakāśānanda Sarasvatī was the leader of Kāśī’s *ekadaṇḍī sannyāsis* of the Śaṅkara *sampradāya*. Some people out of illusion try to portray Śrī Prakāśānanda Sarasvatī and Śrī Prabodhānanda Sarasvatī – the resident of Śrī Raṅgakṣetra and later the resident of Kāmyavana, as the same person. Śrī Prabodhānanda Sarasvatī came from Mahiśūra and migrated to Śrī Raṅgakṣetra, and is a *tridaṇḍī sannyāsi* in the Rāmānuja *sampradāya*. He is the author of books like ‘Śrī Caitanyā Candrāmṛta’, ‘Rādhā-rasa-sudhā-nidhi’, ‘Saṅgīta-mādhava’, ‘Vṛndāvana-śataka’, and ‘Navadvīpa-śataka’. Vyeṅkaṭa Bhaṭṭa, Tirumalaya Bhaṭṭa, and Prabodhānanda were three brothers. Śrīman Mahāprabhu had seen them initiated in Rāmānuja *sampradāya*, during *cāturmasya* in 1433 *śakābda*. To see him shortly after that – that is, in 1435 *śakābda* in Kāśī – initiated in Śaṅkara *sampradāya*, is absolutely illogical. Please refer to Śrī *Bhakti-ratnākara grantha* in this regard.

Amṛtānukaṇā: Some Māyāvādīs try to portray Prakāśānanda, a resident of Kāśī, and Prabodhānanda, a foremost Vaiṣṇava, as the same person. We, however, could never, in any manner whatsoever, trust their portrayal. It is because the third chapter of *Madhya Khaṇḍa* of Śrī *Caitanya Bhāgavata* describes the following about Prakāśānanda Sarasvatī –

“*ei-rūpe navadvīpe prabhu viśvambhara
bhakti-mukhe bhāse lai sarva anucara* [3]

gupta vākye tuṣṭa hai’ *varāha-iśvara
vedaprati krodha kari balaye utara* [35]

*kāṣite paḍāya beṭā ‘prakāśānanda’
seī beṭā kare mora aṅga khaṇḍa khaṇḍa* [37]

bākhānaye-veda mora, vighraha nā māne” [38A]

“In this way, Mahāprabhu along with His associates in Navadvīpa was inundated in the bliss of *bhakti*. One day, He manifested His Varāha form at the house of Murāri Gupta and was pleased with his glorification. It is then that while manifesting anger towards the Vedas, He stated – In Kāśī a boy called Prakāśānanda teaches; He does not teach, he breaks My body in parts. He gives commentaries on the Vedas, but does not accept My form.”

(The following is the excerpt from the preface to ‘Śrī Caitanya Candrāmṛtam’ book, written by Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda) –

“This incident took place between 1425 *śakābda* and 1430 *śakābda*. In 1433 *śakābda*, Mahāprabhu on His auspicious arrival in Śrī Raṅgam, saw Śrī Prabodhānanda among the three brothers (Śrī Vyeṅkaṭa Bhaṭṭa and others). At that time they were Śrī Rāmānuja Vaiṣṇavas initiated in the Śrī *sampradāya*. Therefore, they were Viśiṣṭādvaitavādīs and use to always serve the *vighraha* of Śrī Nārāyaṇa; and Prakāśānanda at that time was a prominent follower of *māyāvāda*, promulgated by Śaṅkara. Any attempt to consider them as one is but complete madness. By not addressing the reverend uncle and Gurudeva of Śrī Gopāla Bhaṭṭa Gosvāmī as the crown jewel amongst the eternally perfect devotees, rather designating him as a *māyāvādī*, who is against Viṣṇu and Vaiṣṇavas; slandering him by addressing him as a conditioned soul and criticizing him, shall result in grave offense against the Vaiṣṇavas, and that will lead one to the hellish planets. Śrīpāda Prabodhānanda Sarasvatī out of his

humility and modesty, through Śrī Gopāla Bhaṭṭa, had prohibited the description of his personal story in *Śrī Caitanya Caritāmṛta*. Śrīla Kavirāja Gosvāmī also did not disobey his orders, and due to this very reason this adversity can be witnessed.”

Some people trying to exhibit their newness give an example of the *sahajiyā* book called ‘*Bhaktamāla*’ and say that Mahāprabhu Himself named Śrī Prakāśānanda as ‘Prabodhānanda’ and sent him to Vṛndāvana. Also, some people make this false statement further obvious by taking shelter of an illegitimate book, namely ‘*Advaitaparakāśa*’ – wherein deliverance of Prabodhānanda in Kāśī and not Prakāśānanda has been mentioned. Further, most authentic books like *Śrī Caitanya Bhāgavata* and *Śrī Caitanya Caritāmṛta*, on the life of Mahāprabhu do not even give a hint of the deliverance of Prabodhānanda in Kāśī or any change of name of Prakāśānanda. Especially, in *Ādi-līlā* Chapter 7 and *Madhya-līlā* Chapter 25 of *Śrī Caitanya Caritāmṛta*, that is twice, a detailed description of the deliverance of Prakāśānanda has been written and even there not the slightest hint of such a type of statement [that Prakāśānanda and Prabodhānanda are same] is seen. On the other hand, one can witness the distinct mention of the change of name of Śrī Rūpa and Sanātana in *Śrī Caitanya Caritāmṛta* (*Madhya-līlā* 1/207-208) – “*śuni mahāprabhu kahe, – śuna, dabira-khāsa; tumi dūi-bhāi mora purātana dāsa; āji haite dūihāra nāma ‘rūpa’-‘sanātana’.*” In the same book, even on the distinct elaboration of the deliverance of Prakāśānanda twice, there is not even a single verse describing his change of name, and hence the imagining of Prakāśānanda being transformed into Prabodhānanda is completely absurd.

Some say that Śrī Prabodhānanda out of modesty forbade Śrī Kṛṣṇa dāsa to reveal anything about himself, and hence this name was not mentioned. There is no doubt in this prohibitory order, as it is true. But had this been the case that Śrī Prabodhānanda earlier was Prakāśānanda, then in the context of ‘Prakāśānanda deliverance’, the author would have completely concealed it, since it was related to Śrī Prabodhānanda. If someone were to say that the pastime of deliverance [of Prakāśānanda] was extremely important and worth mentioning, our answer would be: Had there been a change in the name of Prakāśānanda, then it (change of name) would have been an indispensable part of the deliverance pastime and would not have gone unmanifested.

Sending Prakāśānanda to Vṛndāvana, post his deliverance by Mahāprabhu, is also completely fictitious. Śrīla Sanātana Gosvāmī was present at the time of Prakāśānanda’s deliverance in Kāśī. Mahāprabhu, before setting off for Puri from Kāśī, had ordered him to go to Vṛndāvana. This can be seen twice in ‘*uddhāra-līlā*’ (pastime of the deliverance of Prakāśānanda), narrated by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī – ‘*loka-nistāriyā prabhura calite haila mana; vṛndāvane pāṭhailā śrīsanātana.*’ (*Ādi-līlā* 7/160) and ‘*sanātane kahilā-tumi yāha vṛndāvana.*’ (*Madhya-līlā* 25/175). If Mahāprabhu, after delivering Prakāśānanda, had sent him to Vṛndāvana, then the author would not have been left with any reason to conceal it. In fact, on reading that episode carefully, it is seen that Śrī Prakāśānanda along with his like-minded disciples, inundated in the love of Śrī Gaura, and with great joy became absorbed in *saṅkīrtana* and discussing *Śrīmad Bhāgavatam* in Kāśī, which was

transformed to the ‘*dvitīya nādīyā nagara*’ (the second Navadvīpa). (Śrī Caitanya Caritāmṛta – Madhya-līlā 25/158-160) –

“*saba kāṣṭhāsi kare nāma-saṅkīrtana*
saṁnyāsī, paṇḍita kare bhāgavata-vicāra
vārāṇasīpura prabhu karilā nistāra
vārāṇasī haila dvitīya nādīyā nagara”

Therefore, Śrī Prakāśānanda had no reason to leave Kāśī just like Tapanā Mīśra and other devotees of Śrī Gaura.

Some people consider that Śrī Prabodhānanda earlier was Kāśī’s Māyāvādī Prakāśānanda because Śrī Prabodhānanda in various verses of his book ‘Śrī Caitanya Candrāmṛta’ and especially in the last verse of his ‘*Rādhā-rasa-sudhā-nidhi*’, has mentioned about the path of *jñāna* and *māyāvāda*. In Śrī Caitanya Candrāmṛta, the author, while elaborating upon Mahāprabhu’s magnificent glories, by virtue of affirmative (*anvaya*) and negative (*vyatireka*) sentences, has exhibited the insignificance of the path of *karma*, the path of *yoga*, the desire of heavenly planets, the repeated study of scriptures, those attached to family (son, wife, etc.) and sense gratification, the followers of ‘*aham brahma*’ (I am *brahma*), ascetics, the fruitive actions practiced in Gayā, and the path of *jñāna* of Kāśī, etc. By mentioning his deep absorption in these different types of conducts unfavorable to *bhakti* and calling himself deprived of *gaura-prema*, at certain places, has exhibited heart-wrenching remorse in different ways. Similarly, being unable to understand the purport of the humility befitting a Vaiṣṇava and not being simple-hearted, they, even though witnessing the author (Śrī Prabodhānanda) criticizing all the paths unfavorable to pure *bhakti*, have still endeavored to bind

him in the mold of a Māyāvādī. Whenever they have seen him (Śrī Prabodhānanda) writing any statement criticizing the path of *jñāna*, they have tried to present him as Prakāśānanda of Kāśī. Such people are deceiving themselves and others.

In the last verse of ‘*Rādhā-rasa-sudhā-nidhi*’, the author has sung glories of Śrī Gaura, like a cooling ocean, who through the treasure of the nectarean mellows of Śrī Rādhā, soothes (like the moon) the hearts scorched by *māyāvāda*.

“*sa jayati gaura-payodhir-*
māyāvāda-tāpa-santaptam
hannatha udaṣṭitala-yad yo
rādhā-rasa-sudhā-nidhinā”

(The opinion of those people is) – ‘*Māyāvāda-tāpa-santaptam*’ – do not these words express that the identity of Prabodhānanda earlier was that of ‘*Māyāvādī Prakāśānanda of Kāśī*’?

In ‘Śrī Caitanya-caritāmṛta’, wherein the deliverance of Prakāśānanda has been specially elaborated, nowhere in there can one see any discussion by Mahāprabhu, in connection with the ‘mellows of Śrī Rādhā’, with Prakāśānanda. Mahāprabhu refuted only the commentary of Śrī Śaṅkara on *Brahma-sutra* amongst the staunch believers of impersonalism, inimical towards Viṣṇu and Vaiṣṇavas and He further while establishing *Śrīmad Bhāgavatam* as the natural commentary of *Brahma-sutra*, elaborated upon *sambandha*, *abhidheya*, and *prayojana tattva*. However, He did not introduce the treasure of ‘*rādhā-rasa*’, which is most confidential, and far more exalted than any of these. After delivering Prakāśānanda, Mahāprabhu stayed in Kāśī only for five days and then left for Puri – ‘*ei mata dina pañca loka nistāriyā; āra dina*

calilā prabhu udvigna hañā' (*Madhya-līlā* 25/170). There is no further evidence of any meeting between them (Mahāprabhu and Prakāśānanda). Therefore, the burning heart of Prakāśānanda, afflicted by *māyāvāda*, was soothed by the mercy of Śrī Gaura. There is no doubt in this, however, this is certainly not being controlled by 'rādhā-rasa'.

On the other hand, during *cāturmāsya* Mahāprabhu stayed in Śrī Raṅgama with Vyeṅkaṭa Bhaṭṭa, Trimalla Bhaṭṭa, and Śrī Prabodhānanda, for a long duration. Mahāprabhu gradually shifted their attachment from Śrī Lakṣmī-Nārāyaṇa to Śrī Gopīnātha and Rādhānātha. Śrī Kṛṣṇa, by establishing that the conception of Bhagavān's *mādhurya* is more exalted than the conception of *aiśvarya*, revealed the infinite glories of the *gopīs*. He further disclosed that among the *gopīs*, it is only Rādhā who can completely control Śrī Kṛṣṇa. At that time, even on externally accepting the Vedas, the real identity of the *jīva*, of being the servitor of Viṣṇu, was not accepted, as there was a predominance of *Māyāvāda*, the destructor of servitorship of Viṣṇu, due to which the heart of Śrī Prabodhānanda, who was firmly attached to the service of Śrī Nārāyaṇa, was always burning. On seeing the culmination of the endeavor by Śrī Rādhā for the service of Śrī Viṣṇu, Śrī Prabodhānanda's heart was relieved by the mellows of Śrī Rādhā like the rays of the moon rising from Śrī Gaura like the ocean. There is no doubt in this. Therefore, in no manner whatsoever, can the effort be successful in proving Kāśī's Prakāśānanda and the eternal perfected associate of Śrī Bhagavān, Śrī Prabodhānanda as one.

MAHĀPRABHU FORGIVING THE OFFENSES AND BESTOWING MERCY —

VERSE 150

এইমতে তাঁ-সবার ক্ষমি' অপরাধ ।
সবাকারে কৃষ্ণনাম করিলা প্রসাদ ॥ ১৫০ ॥
ei-mate tāṅ-sabāra kṣami' aparādha
sabākāre kṛṣṇa-nāma karilā prasāda

HONORING MAHĀ-PRASĀDA TOGETHER —

VERSES 151-152

তবে সকল সন্ন্যাসী মহাপ্রভুকে লৈয়া ।
ভিক্ষা করিলেন সবে, মথ্যে বসাইয়া ॥ ১৫১ ॥
ভিক্ষা করি' মহাপ্রভু আইলা বাসাঘর ।
হেন চিত্র-লীলা করে গৌরাঙ্গ-সুন্দর ॥ ১৫২ ॥

tabe sakala sannyāsī mahāprabhuke laiya
bhikṣā karilena sabe, madhye basāiyā
bhikṣā kari' mahāprabhu āilā vāsāghara
hena citra-līlā kare gaurāṅga-sundara

Translation: In this manner, Mahāprabhu pardoned the offenses of everyone and offered His mercy by giving them *kṛṣṇa-nāma*. Then all the *sannyāsīs* made Mahāprabhu sit amongst them and honored *mahā-prasāda*. After accepting *mahā-prasāda*, Mahāprabhu went back to the place where He was residing. Śrī Gaurāṅgasundara used to perform such astonishing *līlās*.

THE BLISS OF THE DEVOTEES FROM MAHĀPRABHU'S MUNIFICENT PASTIMES —

VERSE 153

চন্দ্রশেখর, তপনমিশ্র, আর সনাতন ।
শুনি' দেখি' আনন্দিত সবাকার মন ॥ ১৫৩ ॥

candraśekhara, tapana miśra, āra sanātana
śuni' dekhi' ānandita sabākāra mana

Translation: Śrī Candraśekhara, Śrī Tapana Miśra, Śrī Sanātana Gosvāmī, and all

other devotees were delighted on hearing and seeing such pastimes of Śrīman Mahāprabhu.

VERSE 154

প্রভুকে দেখিতে আইসে সকল সন্ন্যাসী ।
প্রভুর প্রশংসা করে সব বারাগসী ॥১৫৪॥
prabhuke dekhite āise sakala sannyāsī
prabhura praśamsā kare saba vārāṇasī

KĀŚI BLESSED BY MAHĀPRABHU'S ARRIVAL —

VERSE 155

বারাগসীপুরী আইলা শ্রীকৃষ্ণচৈতন্য ।
পুরীসহ সর্বলোক হৈল মহাধন্য ॥১৫৫॥
vārāṇasī-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

DARŚANA OF MAHĀPRABHU BY INFINITE NUMBER OF PEOPLE —

VERSE 156

লক্ষ লক্ষ লোক আইসে প্রভুকে দেখিতে ।
মহাভিড় হৈল দ্বারে, নারে প্রবেশিতে ॥১৫৬॥
lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhida haila dvāre, nāre praveṣite

Translation: All the *sannyāsīs* of Kāśī started coming to take *darśana* of Mahāprabhu and all the people of Vārāṇasī started glorifying Mahāprabhu. The city of Vārāṇasī as well as its residents were blessed upon the arrival of Śrī Kṛṣṇa Caitanya. Millions of people started thronging to take *darśana* of Mahāprabhu. There was so much of a crowd that it was difficult even to enter the house.

Amṛtānukanikā: By the order of Lord Viṣṇu, *ācārya* Śaṅkara, the incarnation of Śiva, preached Māyāvāda, the philosophy

of impersonalism which would enchant those of demoniac nature. However, in his pure form he is a 'Vaiṣṇava'. Therefore, that '*vaiṣṇavānām yathā śambhu*' – the foremost Vaiṣṇava, Śambhu's heartily desire, the one and only most confidential conclusion of Vedānta, the *acintya-bhedābheda tattva*, was propagated by Śrī Gaurasundara in the city of Śiva, thus fulfilling the internal desire of foremost Vaiṣṇava Lord Śaṅkara.

Śiva's *amśī-tattva* (source), Sadāśiva's incarnation, Śrī Advaita Prabhu's offering of water and tulsi leaves and loud roar to induce Śrī Gaurasundara to incarnate in this universe, along with His *dhāma* and associates, became successful. All those ignorant *jīvas* who considered the lotus feet of Parameśvara Viṣṇu, one who is the sole objective of the Vedas, equivalent with His dependent Īśvara *tattvas* like Śiva. By imagining demigods like Śiva to be independent Gods they were accumulating offenses committed at the lotus feet of Viṣṇu and Vaiṣṇavas. As a result of these offenses, some, by accepting the path of impersonal *brahma* to be the highest goal, which leads to self-destruction of the *jīva*, had fallen and were deprived [of their constitutional position]. Hence, in order to prevent the pious and the seekers of truth, who in the future might accept them as their ideals and fall into the Vaitaraṇī-like river of deception, Śrī Gaurasundara preached the *acintya-bhedābheda* doctrine in Kāśī *dhāma*. By accepting the non-duality and variegatedness of *śakti* of a *vastu*, one does not choose the existence of multiple gods or a one-sided opinion of the Vedas; in fact, the all-pervading principle of the Vedas is beautifully accepted.

VERSES 157-158

প্রভু যবে যা'ন বিশ্বেশ্বর-দরশনে ।
লক্ষ লক্ষ লোক আসি' মিলে সেই স্থানে ॥১৫৭॥
মান করিতে যবে যা'ন গঙ্গাতীরে ।
তাহাঞ সকল লোক হয় মহাভিড়ে ॥১৫৮॥

prabhu yabe yā'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne
snāna karite yabe yā'na gaṅgā-tīre
tāhāñi sakala loka haya mahā-bhīḍe

MAHĀPRABHU'S DELIVERANCE OF THE PUBLIC BY MAKING
THEM PERFORM HARI-KĪRTANA —

VERSE 159

বাহু তুলি' প্রভু বলে,—বল হরি হরি ।
হরিশ্রবণ করে লোক স্বর্গমর্ত্য ভরি' ॥১৫৯॥

bāhu tuli' prabhu bale, — bala hari hari
hari-dhvani kare loka svarga-martya bhari'

Translation: When Mahāprabhu used to go to take *darśana* of Kāśī Viśveśvara, even then millions of people would come to meet Him. When Mahāprabhu used to go to the banks of the Ganges to take bath, even there, a huge crowd would gather for Him. When Mahāprabhu used to raise His hands and say 'Hari-Haribol', then all the people along with Him would chant Haribol, which used to echo on earth and in heaven.

MAHĀPRABHU'S LEAVING KĀŚĪ AND SENDING ŚRĪ
SANĀTANA TO VṚNDĀVANA —

VERSES 160-161

লোক নিস্তারিয়া প্রভুর চলিতে হৈল মন ।
বৃন্দাবনে পাঠাইলা শ্রীসনাতন ॥১৬০॥
রাত্রি-দিবসে লোকের শুনি' কোলাহল ।
বারাণসী ছাড়ি' প্রভু আইলা নীলাচল ॥১৬১॥

loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhailā śrī-sanātana

rātri-divase lokera śuni' kolāhala
vārāṇasī chāḍi' prabhu āilā nilācala

Translation: Thus, after delivering the residents of Kāśī, Mahāprabhu desired to leave. It is then that He ordered Śrī Sanātana Gosvāmī to go to Vṛndāvana. After listening to the tumultuous crowd, day and night, Mahāprabhu left Vārāṇasī and came to Nilācala, Jagannātha Puri.

VERSE 162

এই লীলা কহিব আগে বিস্তার করিয়া ।
সংক্ষেপে কহিলাঙ ইহা' প্রসঙ্গ পাইয়া ॥১৬২॥

ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṅ ihā' prasanga pāiyā

Translation: I shall narrate this *līlā* later in detail. Herein, I have described this in brief due to the presence of the context.

MAHĀPRABHU'S DELIVERANCE OF THIS WORLD IN THE
FORM OF PAÑCA-TATTVA —

VERSE 163

এই পঞ্চতত্ত্বরূপে শ্রীকৃষ্ণচৈতন্য ।
কৃষ্ণ-নাম-প্রেম দিয়া বিশ্ব কৈল ধন্য ॥১৬৩॥

ei pañca-tattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kaila dhanya

Translation: In this way, Śrī Kṛṣṇa Caitanya Mahāprabhu in the form of Pañca-tattva blessed the world by giving the name and *prema* of Śrī Kṛṣṇa.

PROPAGATION OF THE GLORIES OF PREMA THROUGH
NĀMA ACROSS INDIA AND DELIVERANCE OF PEOPLE BY
HIMSELF AND HIS PREACHERS —

VERSES 164-167

মথুরাতে পাঠাইল রূপ-সনাতন ।
দুই সেনাপতি কৈল ভক্তি-প্রচারণ ॥১৬৪॥
নিত্যানন্দ-গোসাঞি পাঠাইলা গৌড়দেশে ।
তঁহো ভক্তি প্রচারিলা অশেষ-বিশেষে ॥১৬৫॥

আপনে দক্ষিণ দেশ করিলা গমন ।
 গ্রামে গ্রামে কৈলা কৃষ্ণনাম-প্রচারণ ॥১৬৬॥
 সেতুবন্ধ পর্যন্ত কৈলা ভক্তির প্রচার ।
 কৃষ্ণপ্রেম দিয়া কৈলা সবার নিস্তার ॥১৬৭॥

*mathurāte pāṭhailā rūpa-sanātana
 dui senā-pati kaila bhakti-pracāraṇa*

*nityānanda-gosāṇe pāṭhailā gauḍa-deśe
 tenho bhakti pracārilā aśeṣa-viśeṣe*

*āpane dakṣiṇa deśa karilā gamana
 grāme grāme kailā kṛṣṇa-nāma-pracāraṇa*

*setubandha paryanta kailā bhaktira pracāra
 kṛṣṇa-prema diyā kailā sabāra nistāra*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: With the objective of delivering all the people across India with *kṛṣṇa-prema*, Mahāprabhu, through Śrī Rūpa-Sanātana in north-west India in Mathura, through Śrī Nityānanda Prabhu in Gauḍa-Bangāladeśa, and Himself till Setu-bandha in South India, preached Śrī Kṛṣṇa's name in each and every village and thus delivered everyone by endowing *kṛṣṇa-prema*.

THUS ENDS THE ANUBHĀṢYA
 OF THE SEVENTH CHAPTER

Amṛtānukāṇikā: The deluge of unlimited *prema* of the Lords of *prema*, Śrī Gaura-Nityānanda, has still not stalled, in fact, it does not at any point in time. Just as the clouds cover the eyes of the insignificant people and sometimes devoid them of taking *darśana* of the self-illuminating sun, however, the residents of the sun, at any point in time, are never devoid of Sungod's *darśana*. Similarly, the infinitesimal conscious *jīvas* by remaining covered

by the clouds of ignorance are unable to receive the rays of light which destroy the darkness of ignorance and relish the sweetness of the cooling moon rays emanating from the eternally effulgent Śrī Gaura-Nityānanda in Gauḍadeśa. It is then the embodiment of *prema*, the most munificent one who experiences other peoples' miseries as His own — that Lord dispels the darkness of ignorance of people by inspiring and sending His associates in this world. It's then that the *jīvas* attain the great fortune of immersing themselves in Śrī Gaurasundara's ocean of love. Śrī Gaura-Nityānanda's deluge of love has inundated the entire world and so many of the pious and fallen people have become engaged in the ecstasy of eternal service and will continue to be engaged.

OBTAINING KNOWLEDGE OF ŚRĪ GAURA-TATTVA-ON
 HEARING ABOUT THE PAÑCA-TATTVA —

VERSE 168

এই ত' কহিল পঞ্চতত্ত্বের ব্যাখ্যান ।
 ইহার শ্রবণে হয় চৈতন্যতত্ত্ব-জ্ঞান ॥১৬৮॥

*ei ta' kahila pañca-tattvera vyākhyāna
 ihāra śravaṇe haya caitanya-tattva jñāna*

Translation: Till here, I have described the Pañca-tattva. On hearing this, one obtains knowledge of Śrī Caitanya *tattva*.

VERSES 169-170

শ্রীচৈতন্য, নিত্যানন্দ, অদ্বৈত,—তিন জন ।
 শ্রীবাস-গদাধর-আদি যত ভক্তগণ ॥১৬৯॥

সবাকার পাদপদ্মে কোটি নমস্কার ।
 যৈছে তৈছে কহি কিছু চৈতন্য-বিহার ॥১৭০॥

*śrī-caitanya, nityānanda, advaita, — tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa*

*sabākāra pādapadme koṭi namaskāra
yaiche taiche kahi kichu caitanya-vihāra*

Translation: I offer my millions of obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and Śrī Advaita Prabhu – these three Īśvaras and unto all devotees like Śrīvāsa and Gadādhara. It is out of their mercy that I somehow have been able to narrate some portion of Caitanya Mahāprabhu's *līlās*.

VERSE 171

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥১৭১॥

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa and Raghunātha, Kṛṣṇadāsa is narrating Śrī *Caitanya Caritāmṛta*.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 7,
DESCRIBING THE PAÑCA-TATTVA.

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Glossary of Terms

A

abhidheya – comes from the verbal root *abhidhā*, meaning to set forth or explain, and the word *abhidheya* literally means that which is worthy of explanation. The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth (*tattva*) that is most worthy of explanation. The means by which the ultimate goal is achieved is the practice of *sādhana-bhakti*.

abhimāna – egoism; the self-conception with which one identifies.

ācārya – spiritual preceptor, one who teaches by example.

āśraya–(1) shelter, support, refuge, protection, container; (2) the receptacle of *prema*, or Kṛṣṇa's *bhaktas*. Kṛṣṇa may also become the receptacle of *prema* for His *bhaktas*.

acinnmātravāda – The conception that materialism is the only manifestation of the Absolute Truth.

acintya-bhedābheda – inconceivable oneness and difference.

acit-vastu – unconscious objects.

Acyuta – infallible or imperishable; one who is never deviated, moved, or shaken; one who never falls from the transcendental position; a name for Śrī Kṛṣṇa.

adharma – irreligion; failure to carry out one's socio-religious duties prescribed in the *śāstra*.

adhikāra – eligibility or authority by conduct and temperament to perform a particular kind of work.

adhiroha-vāda – the conception that one can know the Absolute Truth by the ascending process of knowledge (by one's efforts).

advaita-jñāna – knowledge of non-duality. Although in the true sense, this refers to the Supreme Absolute Personality of Godhead who is devoid of all duality, the Māyāvāda conception of *advaita-jñāna* is that the ultimate substance, *brahma*, is devoid of form, qualities, personality, and variegatedness.

advaita-siddhi – the perfectional stage of oneness aspired for by those who cultivate an awareness of indistinct *brahma*.

advaita-vāda – the doctrine of non-dualism, or monism; which emphasizes the absolute oneness of the living entities with God. This is often equated with the Māyāvāda theory that everything is ultimately one; that there is no distinction whatsoever between the Supreme Absolute and the individual living entities; that the Supreme is devoid of form, personality, qualities, and activities; and that perfection is to merge oneself into the all-pervading impersonal *brahma*. This doctrine was propagated by Śrī Śaṅkarācārya.

Advaita-vādī – one who advocates the doctrine of monism (see *advaita-vāda*).

advaya-jñāna-vastu – non dual Truth, Śrī Bhagavān.

āgama – is a part of Veda which deals with the science of *tantra*.

ahamkāra – literally *aham* (I) *kāra* (am the doer), that is, the false ego.

aiśvarya – opulence, splendor, magnificence, majesty, supremacy. In regard to *bhakti*, this refers to devotion that is inspired by the opulence and majesty of the Lord especially in His feature as Lord Nārāyaṇa. This type of devotion restricts the intimacy of exchange between Śrī Bhagavān and His *bhaktas*.

aiśvarya-jñāna – knowledge of Śrī Kṛṣṇa's opulence.

ajāta-ruci bhaktas – those who have not developed the taste for pure spiritual relishing.

akarma – the non-performance of auspicious activities or prescribed duties.

akartā – non-doer

amśa-avatāras – Śrī Bhagavān's partial incarnations.

ānanda – spiritual bliss, ecstasy, joy, happiness; that which Śrī Bhagavān relishes through His *hlādinī-śakti* (see *hlādinī*).

ananya-bhakti – exclusive or pure devotion; devotion which is not mixed with any other desires and has no objective other than Śrī Kṛṣṇa.

anartha – unwanted desires in the heart which impede one's advancement in *bhakti*.

anartha-nivṛtti – the clearing of all unwanted desires in the heart. This is the third stage in the development of the creeper of *bhakti*, which occurs through the influence of *sādhū-saṅga* and *bhajana-kriyā*.

aṅga – limb, division, part; the various practices of *bhakti* such as hearing and chanting are referred to as *aṅgas* (of *bhakti*).

aṅga-kānti – bodily effulgence.

aṅgī – the source; like Śrī Bhagavān is the *aṅgī* (source) of all incarnations.

antarāṅga-śakti – Śrī Bhagavān's internal potency (see *svarūpa-śakti*).

anubhāva – one of the five essential ingredients of *rasa*. The actions which display or reveal the spiritual emotions situated within the heart are called *anubhāvas*.

anurāga – (1) attachment in general; (2) spiritual attachment; (3) a specific stage in the development of *prema* which has been defined in *Ujjvala-nīlamanī* (14.146) as follows: "Despite regularly meeting and being already well-acquainted with the beloved, an ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one had never before any experience of such a person. The attachment which inspires such a feeling is known as *anurāga*."

aparādha – offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the *śāstras*, the holy places, the Deity, and so on. The verbal root *rādh* means to give pleasure or satisfy and the prefix *apa* means taking away. Thus the word *aparādha* signifies all activities that are displeasing to Bhagavān and His *bhaktas*.

aparā-śakti – Śrī Bhagavān's inferior or material potency.

apauruṣeya – that which is not created by (*puruṣa*) man; divine; that which is transcendental in nature, emanating directly from Śrī Bhagavān; the Vedas.

aprākṛta – transcendental, beyond the influence of material nature, beyond the perception of the mind and senses, not created by any human, beyond the material world, situated in Kṛṣṇa's transcendental abode, extraordinary, divine, pure, or consisting of spiritual consciousness and bliss.

ārādhaka – worshiper.

ārādhya – the object of worship.

arcanam – to worship the Deity in a temple with different types of paraphernalia. When this worship is conducted internally,

it is known as *mānasi-pūjā*. *Arcanam* is one of the nine primary *aṅgas* of *bhakti*.

apūrva – unprecedented, extraordinary, unparalleled.

āsakti – attachment. This especially refers to the attachment for the Lord and His eternal associates. *Āsakti* occurs when one's liking for *bhajana* leads to a direct and deep attachment for the person who is the object of that *bhajana*. This is the sixth stage in the development of the creeper of *bhakti*, which is awakened upon the maturing of one's *ruci* for *bhajana*.

āśrama – (1) one of the four stages of life – student, married, retired, or renounced – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*; (2) a hermitage, usually in the association of others, which is established to facilitate spiritual practices.

āśraya – (1) shelter, support, refuge, protection, and container; (2) the receptacle of *prema*.

āśraya-vigraha – the abode of devotion, spiritual master.

ātmā – the soul; it may also refer to the body, mind, intellect, or the Supreme Self. It usually refers to the *jīva* soul.

avaroha-vāda – a conception that one can know the Absolute Truth by the descending process of knowledge (the knowledge obtained from the higher authorities; it is perfect knowledge).

avāstava-vastu – things which are not eternally existing; worldly phenomena.

avatārī – the source of all the incarnations.

avidyā – ignorance, spiritual ignorance, illusion. This ignorance is of four kinds: to mistake (1) that which is impermanent to be permanent, (2) that which is full of misery to be blissful, (3) that which is impure to be pure, and (4) that which is not the self to be the self. *Avidyā* is one

of the five types of *kleśa*, or miseries, destroyed by *bhakti*.

B

bahirāṅgā-śakti – the external or material potency of Bhagavān, also known as *māyā-śakti*. This potency is responsible for the creation of the material world and all affairs pertaining to the material world. Because Bhagavān never directly contacts the material energy, this potency is known as *bahirāṅgā*, external.

Bhagavān – the Supreme Lord; the Supreme Personality of Godhead.

bhagavat-svarūpānanda – the inherent bliss that exists in the very nature of Śrī Bhagavān.

bhagavat-tattva – the fundamental conclusions with regard to the Absolute Truth, Bhagavān.

bhajana – (1) the word *bhajana* is derived from the verbal root *bhaj* which is defined in the *Garuḍa Purāṇa* (*Pūrva-khaṇḍa* 23.1.3): “*bhaj ity eṣa vai dhātu sevāyām parikīrtitaḥ tasmāt sevā budhaiḥ proktā bhakti sādhana-bhūyaśi* – The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* is performed with the consciousness of being a servant, it is called *bhakti*.” According to this *śloka*, *kṛṣṇa-sevā*, or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. (2) in the general sense *bhajana* refers to spiritual practices; especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhakta – a devotee of Śrī Bhagavān.

bhakta-rūpa – in the form of a devotee, (Mahāprabhu).

bhakta-śakti – Kṛṣṇa's potency that appears as a devotee (Śrī Gadādhara)

bhakta-svarūpa – one who is always in the mood of a devotee of Śrī Kṛṣṇa (Lord Nityānanda).

bhakti – the word *bhakti* comes from the root word *bhaj*, which means ‘to serve’ (see *bhajana*). Therefore the primary meaning of the word *bhakti* is to render service.

bhāva-bhakti – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, or the essence of Śrī Kṛṣṇa’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing *bhakta* from the heart of one of His eternal associates and softens the heart by different kinds of tastes. It is the first sprout of *prema*, or pure love of God. *Bhāva-bhakti* is the seventh of the eight stages of development of the *bhakti-latā*, the creeper of devotion.

bhava-mahāroga – the cycle of birth and death.

bheda – distinction: it is of three types. (1) *svagata bheda* – difference within one’s own self, one’s own body. Though the object is a single unit, there is an internal variation of this nature. For instance, there is internal differentiation or variety in a single body. The right hand is different from the left hand, one finger is different from another, and one part of the body is different from another part of the body. (2) *sajātīya bheda* – the difference in a single species or a category of the same kind, for instance, one cow is different from another cow even though both belong to the same species, they differ on the basis of color, features, etc. (3) *vijātīya bheda* – the difference of different kinds of species: a stone is different from a tree, a man is different from an animal; stone, tree, man, animal are all different species.

bhedābheda-prakāśa – a manifestation simultaneously distinct yet not separate from Śrī Bhagavān.

Brahmā – the first created being in the universe. Directed by Śrī Viṣṇu, he creates all life forms in the universe and rules the mode of passion.

brahma – the spiritual effulgence emanating from the transcendental body of the Lord; the all-pervading, indistinct feature of the Absolute. Depending on the context, this may sometimes refer to the Supreme *brahma*, Śrī Kṛṣṇa, who is the source of *brahma*.

brahmacārī – the first *āśrama* or stage of life in the *varṇāśrama* system; unmarried student life.

brahma-jñāna – knowledge of impersonal *brahma*; knowledge aiming at impersonal liberation.

brāhmaṇa – the highest of the four *varṇas*, or castes, in the *varṇāśrama* system; a priest or teacher.

brahma-sukha – happiness experienced on attaining *brahma*.

C

caturvyūha – quadruple forms of Śrī Bhagavān – Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

cid-vastu – transcendental or cognitive substance.

cit – consciousness; pure thought; spirit; spiritual cognition or perception.

cit-śakti – Śrī Bhagavān’s internal potency by which His transcendental pastimes are accomplished.

D

dama – Self-control over the external organs — one of the qualities by which *brāhmaṇas* work, which also manifests in a perfect Vaiṣṇava.

dāsa – a servant; a servant of Kṛṣṇa.

dāsyā – (1) the second of the five primary relationships with the Lord which is established in the stages of *bhāva* or *prema*; love or attraction to Kṛṣṇa which is expressed in the mood of a servant. (2) in this world the general relationship of practicing *bhaktas* toward Him is known as *kṛṣṇa-dāsyā* or *bhagavad-dāsyā*. This means simply recognizing that one's true identity is to be a servant of Kṛṣṇa.

dhāma – a holy place of pilgrimage; the abode of the Lord where He appears and enacts His transcendental pastimes.

dharma – from the verbal root *dhṛ* meaning 'to sustain'; literally 'that which sustains'; (1) the natural, characteristic function of a thing; that which cannot be separated from its nature; (2) religion in general; (3) the socio-religious duties prescribed in *śāstra* for different classes of persons in the *varṇāśrama* system; one's fixed occupation in relation to the highest ideals known to man. *Dharma* is aspired for by persons who not only desire enjoyment in this world but who hanker for something more, like *Svarga*. For this, it is necessary to follow the religious codes outlined in *śāstra*. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain *Svarga*. The performance of *dhārmika* duties is foremost for such people, and therefore their *puruṣārtha* (goal of life) is known as *dharma*.

dikṣā – receiving initiation from a spiritual master. Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dikṣā*. (*Anuccheda* 283-*Bhakti-sandarbhā* by Śrī Jīva Gosvāmī)

dikṣā-guru – initiating spiritual master; one who gives a *mantra* in accordance with the regulations of *śāstra* to a qualified candidate for the purpose of worshipping Śrī Bhagavān and realizing Him through that *mantra* is known as a *dikṣā-guru* or *mantra-guru*.

dikṣā-mantras – the *mantras* given by the *guru* at the time of one's initiation. These *mantras* are invested with *divya-jñāna*, or transcendental knowledge of Kṛṣṇa's form and one's specific relationship with Him.

dvitya-bhāva – conception of considering oneself someone other than what one really is.

G

Gauḍīya Vaiṣṇava Sampradāya – the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu.

gaurābda – a year in the Era beginning from the appearance of Śrī Gaurāṅga Mahāprabhu (corresponding to 1486 AD).

gaura-līlā – the divine pastimes of Śrī Caitanya Mahāprabhu, who is identical to Śrī Kṛṣṇa.

gopīs – the young cowherd maidens of Vraja headed by Śrīmatī Rādhikā who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

grhasthas – the householders.

guṇāvatāra – the primary presiding deities of the *tri-guṇas* (three *guṇas*) – Viṣṇu, Brahmā, and Śiva – who preside over the qualities of *sattva*, *rajas*, and *tamas* respectively.

H

hari-kathā – narrations of the holy name, form, qualities, and pastimes of Śrī Hari.

hari-nāma – the chanting of the holy names of the Lord. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads.
hlādinī – this refers to *svarūpa-śakti* which is predominated by *hlādinī* (see *svarūpa-śakti*). *Hlādinī* is the potency that relates to the *ānanda*, or bliss, aspect of the Supreme Lord. *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss.

I

icchā-śakti – desire potency.
iṣṭa-deva – one's worshipful deity; the particular form of Kṛṣṇa towards whom one is attracted and who is the object of one's love and service.
Īśvara – the Supreme Lord or Supreme Controller.

J

jagatpati – Lord of the material world.
jīva – the eternal individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.
jñāna – (1) knowledge; (2) knowledge which leads to impersonal liberation; this concerns the *ātmā*'s distinction from matter and its identity with *brahma*.
jñāna-kāṇḍa – a division of the Vedas which relates to knowledge of the one, undifferentiated spirit known as *brahma*.
jñāna-yoga – the path of spiritual realization through a philosophical search for truth.

K

kalā – portion of the portion.
Kali-yuga – the present age of quarrel and hypocrisy which began five thousand years ago (see *yuga*).

kāma – lust.
kaniṣṭha-bhakta – the neophyte practitioner of *bhakti*.
kāraṇa – cause.
karma – (1) any activity performed in the course of material existence; (2) pious activities leading to material gain in this world or the heavenly planets after death; (3) fate; former acts leading to inevitable results.
Karma-kāṇḍa – a division of the Vedas which relates to the performance of ceremonial acts and sacrificial rites directed toward material benefits or liberation.
karma-yoga – the path to God-realization through the dedication of the fruits of one's work to God.
kārya – effect.
kāya-vyūha – direct expansions.
kīrtana – congregational singing of Kṛṣṇa's holy names, sometimes accompanied by music. This may also refer to loud individual chanting of the holy name, as well as oral descriptions of Bhagavān names, forms, qualities, associates, and pastimes. *Kīrtana* is the most important of the nine *āṅgas* of *bhakti*.
kṛṣṇa-bahirmukha – being oblivious to Śrī Kṛṣṇa due to having one's attention focused outwardly toward the material world; ignorance of Śrī Kṛṣṇa and enthrallment with material enjoyment.
Kṛṣṇa-līlā – the divine pastimes of Śrī Kṛṣṇa.
Kṛṣṇa-prema – pure love for Kṛṣṇa.

L

Lakṣmīs – the consorts of Lord Viṣṇu in *Vaikuṇṭha*.
līlā – divine sportive pastimes. Śrī Bhagavān's activities, whether in the matter of the creation of the material world or the matter of transcendental exchanges of love with

His *bhaktas*, are never under the influence of karma or material nature. They are all manifestations of His self-willed potencies and are therefore known as *līlā*, divine sport or play. These pastimes are heard, described, and meditated upon by *bhaktas* as part of the practice of *sādhana-bhakti*.

līlā-avatāra – Śrī Kṛṣṇa's *līlā* (pastime) manifestations e.g. Nṛsiṃha, Varāha, Kūrma etc.

loka-dharma – social customs.

M

mādhurya – sweetness or beauty. In regard to *bhakti* this refers to a devotion which is inspired by attraction to Śrī Kṛṣṇa's sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between Him and His *bhaktas*.

Madhva – the chief *ācārya* of the *Brahmā sampradāya*; born in 1239 near Udupī. He established the doctrine of *dvaita-vāda* which emphasizes the eternal distinction between the living entities and the Supreme Lord. He preached vigorously against the *keval-ādvaita-vāda* teachings of Śrī Śaṅkarācārya.

madhyama-bhakta – the practitioner of *bhakti* who is on an intermediate level.

mahābhāva – the highest stage of *prema* or divine love. In *Ujjvala-nīlamanī* (14.154) *mahābhāva* is defined: When *anurāga* reaches a special state of intensity, it is known as *bhāva* or *mahābhāva*. This state of intensity has three characteristics: (1) *anurāga* reaches the state of *sva-samvedya*, which means that it becomes the object of its own experience; (2) it becomes *prakāśita*, radiantly manifest, which means that all eight *sāttvika-bhāvas* become prominently displayed; and (3) it attains the state of *yāvad āśraya-vṛtti*,

which means that the active ingredient of this intensified state of *anurāga* transmits the experience of Rādhā and Kṛṣṇa's *bhāva* to whoever may be present and qualified to receive it. This includes both the *sādhaka* and *siddha-bhaktas*.

mahājana – a great personality who teaches and sets an example for others.

mahāvākya – principal statements or utterances of the *Upaniṣads*. *Praṇava* (*om*) is the true *mahāvākya* of the Vedas as established in Chapter Twelve. However, Śrī Śaṅkarācārya has widely broadcast four aphorisms as *mahāvākyas*. Therefore, the word *mahāvākya* has come to be associated with these expressions: “*aham brahmāsmi* – I am *brahma*” (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10); “*tat tvam asi śvetaketo* – O Śvetaketo, you are that” (*Chāndogya Upaniṣad* 6.8.7); “*prajñānam brahma* – The supreme knowledge is *brahma*” (*Aitareya Upaniṣad* 1.5.3); and “*sarvaṁ khalv idam brahma* – All the universe is *brahma*” (*Chāndogya Upaniṣad* 3.14.1).

māna – consists of the *bhāvas* (such as Śrīmatī Rādhikā's jealous anger) that prevent the *nāyaka* and *nāyikā* from meeting freely, although they are together, and attracted to each other.

Manu – any one of fourteen principal progenitors and administrators of the universe appearing in succession; the first of these is known as Svāyambhuva to whom the famous lawbook, *Manu-saṁhitā*, is ascribed. *māyā* – illusion; that which is not; Śrī Bhagavān's external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

māyā-prakṛti – material energy.

māyā-śakti – the potency that creates bewilderment, which is responsible for the manifestation of the material world, time, and material activities.

māyāvāda – the doctrine of illusion; a theory advocated by the impersonalist followers of Śaṅkarācārya which holds that the Lord's form, this material world, and the individual existence of the living entities are *māyā*, or false.

Māyāvādī – one who advocates the doctrine of illusion (see *Māyāvāda*).

mīmāṃsā – a philosophical doctrine that has two divisions: (1) *pūrva*, or *karma-mīmāṃsā* founded by Jaiminī, which advocates that by carrying out the ritualistic *karma* of the Vedas, one can attain the celestial planets; and (2) *uttara-mīmāṃsā* founded by Bādarāyaṇa Vyāsadeva, which deals with the nature of *brahma*. (See *pūrva-mīmāṃsā* and *uttara-mīmāṃsā*).

mūrti – the Deity form of Śrī Bhagavān.

N

nāma – the holy name of Kṛṣṇa, chanted by *bhaktas* as the main limb of the practice of *sādhana-bhakti*.

nāma-aparādha – offensive chanting of the holy name, or chanting of the holy name which is subject to the ten kinds of *nāma-aparādha*.

nāma-bhajana – the practice of chanting the holy name softly to oneself on *tulasī* beads.

nāmābhāsa – a semblance of the holy name. The stage of chanting in which one is becoming cleared of sins and offenses but has not yet attained pure chanting.

nāma-saṅkīrtana – the practice of chanting the holy name of Kṛṣṇa, especially congregational chanting.

nāmaskāra – offering obeisance, or the act of offering adoration, praise, or reverence.

Nārāyaṇa – an expansion of Śrī Kṛṣṇa. The opulent Lord of *Vaikuṇṭha*.

navadhā-bhakti – nine primary types of *bhakti*: *śravaṇam*, *kīrtanam*,

viṣṇu-smaraṇam, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam* – hearing, chanting, and remembering the glories of Kṛṣṇa, serving His lotus feet, worshiping Him, praying to Him, carrying out His orders in the mood of a servant, making friends with Him, and offering one's very self to Him (see under the individual headings for more information on each of these).

nimitta – the efficient cause.

nirbheda – undifferentiated; that which is devoid of distinguishing characteristics or qualities; often used as an adjective to describe the impersonal *brahma*.

nirbheda-brahma-jñānī – one who seeks to attain the impersonal *brahma* through the process of monistic knowledge.

nirguṇa – free from the influence of the material qualities of goodness, passion, and ignorance. In relationship to Śrī Kṛṣṇa, this implies that He is endowed with transcendental qualities.

nirguṇa-bhakti – *bhakti* that is transcendental to the three modes of material.

nirviśeṣa-brahma – The featureless aspect of the Absolute Truth.

niṣkāma – Devoid of all desires except serving Śrī Kṛṣṇa.

niṣṭhā – firm faith; steadiness in one's devotional practices. This is the fourth stage in the development of the creeper of *bhakti*. *Niṣṭhā* occurs after the elimination of the major portion of one's *anarthas*.

nitya-kiśora – eternally adolescent.

Nyāya – the philosophy dealing with a logical analysis of reality, also known as *nyāya-darśana*. This system of philosophy was founded by Mahārṣi Gautama. The *Naiyāyikas*, adherents of the *nyāya-darśana*, accept the following four types of evidence: (1) *pratyakṣa*, direct perception; (2) *anumāna*, inference; (3) *upamāna*,

comparison; and (4) *śabda*, the authority of the Vedas.

nyāya-sāstra – the *śāstras* dealing with a logical analysis of reality. The precepts of *nyāya* are mostly explained through analogies drawn from an analysis of common objects such as a clay pot (*ghaṭa*) and a piece of cloth (*pata*); these words are repeatedly encountered in discussions of *nyāya*.

P

paṇḍita – *paṇḍā* means ‘the intelligence of one who is enlightened by the knowledge of the *śāstra*’, and the word *paṇḍita* refers to one who has such intelligence.

pāpa – sin.

Parabrahma – the Supreme *brahma*, the source of the *brahma* effulgence, Śrī Bhagavān.

pāralaukika – that which concerns the next world; extra-mundane; spiritual.

paramahansa – the fourth and final stage of *sannyāsa*, which has been referred to as *niṣkriya* (freedom from all material obligations) in *Śrīmad-Bhāgavatam* (3.12.43). In his commentary on this *śloka*, Śrīla Viśvanātha Cākravartī Ṭhākura has defined *niṣkriyā* as *prāpta-tattva*, the realization of the Supreme Absolute Truth.

paramārtha – the highest truth; spiritual knowledge; the highest object of attainment.

Paramātmā – the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

parārdha – the number of days in half of the life span of Brahmā.

parā-śakti – Śrī Bhagavān’s superior potency which has three divisions: *cit*, *taṭasthā*, and *māyā*.

Paravyoma – means ‘the spiritual sky’. Generally, this refers to the region of the

spiritual sky where the Vaikuṇṭha planets reside.

pārśadas – the associates of the Lord.

Patañjali – a great *maharṣi* and author of the *yoga-sūtra*.

patha-pradarśaka-guru – the spiritual master who illuminates the path leading to devotional service.

phalgu-vairāgya – *phalgu* (worthless), *vairāgya* (renunciation) Insufficient or false renunciation; renouncing everything considering it to be material.

prabhu – the master or Lord.

pradhāna – the source of the material elements; the subtle undifferentiated sum-total of all the material elements.

prakāśa – a particular type of manifestation of Bhagavān; when a single form is manifest in many places simultaneously and each of these forms is identical in terms of bodily features, qualities, and pastimes, such a manifestation is called *prakāśa*.

prakṛti – (1) nature, the material world, the power that creates and regulates the world; (2) matter as opposed to *puruṣa*, spirit; (3) the primordial female energy, a woman or womankind.

prakṛtivādi – the advocates of utter materialism.

prayojana – a goal or object of attainment. In terms of *bhakti*, this refers to the ultimate goal, *kṛṣṇa-prema*.

prema – (1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā*, or possessiveness, in relation to the Lord (this is the general definition of *prema* given in *Bhakti-rasāmṛta-sindhu*, 1.4.1); (2) When *rati* becomes firmly rooted and unchecked by any obstacle it is known as *prema*. When some cause arises that could conceivably ruin the relationship between

the lover and beloved and yet their bond remains completely unaffected, such an intimate loving relationship is known as *prema*. When *prema* is augmented, it is gradually transformed into *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, and *bhāva* (Ujjvala-nīlamani 14.59.63).

prema-bhakti – a stage of *bhakti* which is characterized by the appearance of *prema* (see above); the perfectional stage of devotion; the eighth and fully blossomed state of the *bhakti-latā*.

prema-sevottarā – liberation predominated by the desire to serve their worshipable Deity/Lord for His pleasure.

prīti – love for Kṛṣṇa which is also known as *prema* or *bhakti*. Śrīla Jīva Gosvāmī has defined *prīti* in his *Prīti-sandarbhā* (Anuccheda 65): “*tasyā hlāḍīnyā eva kāpi sarvānandātiśāyinī vṛttir-nityam bhakta-vṛndesv eva nikṣīpyamāṇā bhagavat-prītyākhyayā varṭtate* – When the eternal pleasure-giving faculty of the *hlāḍīnī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the *bhakta*’s heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Purāṇas – the eighteen historical supplements to the Vedas.

puruṣa – (1) the primeval being as the soul and original source of the universe, the Supreme Being or Soul of the universe; (2) the animating principle in living beings, the soul, spirit as opposed to *prakṛti*, or matter; (3) a male or mankind.

R

rāga – a deep attachment that is permeated by spontaneous and intense absorption in the object of one’s affection.

rāga-mārga – the path of *rāgā*, or spontaneous attachment (see *rāgānugā*).

rāgamayī-bhakti – *bhakti* which is permeated with *rāga*, or spontaneous affection. *Rāgamayī-bhakti* is not within *sādhana*. It refers to the stage after *prema* has arisen. When *prema* attains the state of *rāga* it is called *rāgamayī*. It comes after one takes his birth in the womb of a *gopī* and attains the association of Kṛṣṇa’s *rāgātmikā-bhaktas*.

rāgānugā-bhakti – that *bhakti* which follows in the wake of the *rāgātmika* nature, which is present in the hearts of the Lord’s eternal associates in Vraja, is known as *rāgānugā-bhakti*.

rajo-guṇa – the quality or nature of living beings that is characterized by intense activity and passion.

rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies. (2) the state of aesthetic consciousness.

rasarāja – the emperor of *rasa*; one who is supreme in relishing the mellows of *rasa*; this is a name for Śrī Kṛṣṇa who is *akhilā-rasāmṛta-mūrti*, the embodiment of the essence of all *rasa*.

rasa-vigraha – the embodiment of mellows.

rasika-bhakta – one who is able to relish *bhakti-rasa* within his heart. At the stage of *bhāva*, a *bhakta*’s heart becomes infused with *śuddha-sattva* from the heart of one of Kṛṣṇa’s eternal associates in Vraja. This *śuddha-sattva* is then known as *kṛṣṇa-rati*, the first dawning of divine love. When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of *bhakti-rasa*. One who is eligible to taste this *rasa* is known as a *rasika-bhakta*.

rati – (1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva* (see *bhāva-bhakti*).

rṣi – a great sage learned in the Vedas.

ruci – taste. This is the fifth stage in the development of the creeper of *bhakti*. *Ruci* develops after one has acquired steadiness in *bhajana*. At this stage, with the awakening of actual taste, one's attraction to spiritual matters, such as hearing, chanting, and other such devotional practices, exceeds one's attraction to any type of material activity.

S

sac-cid-ānanda – that which is composed of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

sādhaka – one who follows a spiritual discipline to achieve a specific goal. In this book, this especially refers to a practitioner of *bhakti*.

sādhana – the method one adopts in order to obtain a specific goal is called *sādhana*. Without *sādhana* one cannot obtain *sādhya*, the goal of one's practice. Those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting, and so on.

sādhana-bhakti – the practicing stage of devotion; a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses for the purpose of bringing about the manifestation of *bhāva*, or spiritual *prema*.

sādhū – derived from the verbal root *sādh* meaning 'to go straight to the goal (like an

arrow),' or 'to succeed.' Thus, *sādhū* means 'one who is straightforward and speaks the truth unaffected by social convention, as does *sādhana*, the process of going straight to the goal.' Although in a general sense, this may be translated as a religious person or a *bhakta*, it refers to *bhaktas* who are highly advanced. Such *bhaktas* are also known as *mahat* (great souls) or *bhāgavata* (*bhaktas* that embody the characteristics of Bhagavān).

sādhū-saṅga – the association of highly advanced *bhaktas*. The word *sādhū-saṅga* does not mean merely to be in the proximity of advanced *bhaktas*; it means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in their footsteps, and to conduct one's life according to their instructions.

sādhya – the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process, is known as *sādhya*. The *sādhya-vastu*, or object of attainment, for the *bhaktas* is *bhagavat-prīti*, love for the Supreme Lord. This is also known as *prema*.

śāktyāveśa-avatāra – an empowered incarnation; a *jīva* who, due to submission to Bhagavān becomes *āveśa* (empowered) by Him to act powerfully on His behalf.

śama – control of mind/internal restraint - one the qualities by which *brāhmanās* work, which also manifests in a perfect Vaiṣṇava.

samādhi – meditation or deep trance either upon the Paramātmā or upon Kṛṣṇa's *līlā*.

sambandha-jñāna – knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy. The living entities

are eternally and inseparably connected to the Supreme Lord, who is therefore the true object of the relationship. The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

sambandha-tattva – the principle regarding the mutual relationships between Bhagavān, the living entities, and the material energy.

sampradāya – (*samyak* + *pradāya*) that process or path that bestows the Supreme Absolute Truth thoroughly and perfectly. A line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching. The *Padma Purāṇa* predicts the advent of four authorized lines of Vaiṣṇava disciplic succession as well as their founding *ācāryas* in the age of Kali: the Śrī (Lakṣmī) – Rāmānujācārya taught specialized non-dualism (*viśiṣṭādvaita-vāda*); Brahmā – Śrīman Madhvācārya who propounded the doctrine of dualism (*dvaita-vāda*); Rudra – Śrī Viṣṇusvāmī taught purified non-dualism (*śuddhādvaita-vāda*); and Sanaka (Catuḥsana) – Śrī Nimbādityācārya taught dualism-with monism (*dvaitādvaita-vāda*).

saṁvit – this refers to *svarūpa-śakti* which is predominated by *saṁvit* (see *svarūpa-śakti*). *Saṁvit* is the potency that relates to the *cit*, or cognizant, aspect of Śrī Bhagavān. Although Bhagavān is the embodiment of knowledge, *saṁvit* is the potency by which He knows Himself and causes others to know Him. When the *saṁvit* potency is prominent in *viśuddha-sattva*, it is known as *ātma-vidyā*, knowledge of the individual self and Bhagavān.

sandhinī – this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency that relates to the *sat*, or existential aspect of Śrī Bhagavān. This is the potency by which He maintains His own existence and the existence of others. When the *sandhinī* potency is prominent in *viśuddha-sattva*, it is known as *ādhāra-śakti*, the all-accomodating potency. The spiritual abode of the Lord and His associates are manifest by this *ādhāra-śakti*.

saṅkīrtana – congregational chanting of the names of Kṛṣṇa.

sāṅkhya – the path of knowledge involving an analysis of spirit and matter; This atheistic philosophy was propagated by the sage Kapila, who appeared in the dynasty of Agni. (He is not the *avatāra* of the Lord known as Kapila, the son of Kardama and Devahūti).

sannyāsa – the fourth *āśrama*, or stage of life in the *varṇāśrama* system; renounced ascetic life.

sannyāsa-āśrama – the order of renunciation.

sannyāsī – a member of the renounced order.

śaraṇāgati – also known as *śaraṇāpatti*; surrender; approaching for refuge or protection. The six symptoms of self-surrender: acceptance of that which is favorable to *bhagavad-bhajana*, rejection of that which is unfavorable, firm faith in the Lord as one's protector, deliberate acceptance of the Lord as one's guardian and nourisher, submission of the self, and humility. (*Anuccheda 236 -Bhakti-sandarbha*).

Śārīraka-bhāṣya – the commentary on *Vedānta-sūtra* by Śrī Śaṅkarācārya.

śāstra – scripture, especially the Vedic scriptures.

sāttvika-bhāva – one of the five essential ingredients of *rasa*; eight symptoms of

spiritual ecstasy arising exclusively from *viśuddha-sattva* (when the heart is overwhelmed by emotions in connection with the five primary moods of affection for Kṛṣṇa or the seven secondary emotions) The eight symptoms that constitute *sāttvika-bhāva* are: (1) *stambha*, or becoming stunned; (2) *sveda*, or perspiration; (3) *romāñca*, or standing of the hairs on end; (4) *svara-bhaṅga*, or faltering of the voice; (5) *kampa*, or trembling; (6) *vaivarṇa*, or pallor or change of color; (7) *aśru*, or tears; and (8) *pralaya*, or loss of consciousness or fainting.

satya—truth, reality; demonstrated conclusion.
sevonmukha—a *jīva* eager to serve Śrī Kṛṣṇa.
sevyā-vastu—one who is the object of service.

siddha—(1) realized or perfected; (2) liberated souls who reside in the spiritual world; (3) a liberated soul who accompanies Bhagavān to the material world to assist in His pastimes, or one who has attained the perfectional stage of *bhakti* (*prema*) in this life. He is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments or material distress, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta* (*Bhakti-rasāmṛta-sindhu*—2.1.180).

siddhānta—philosophical doctrine or precept; demonstrated conclusion; established end; admitted truth.

śikṣā-guru—the person from whom one receives instructions on how to progress on the path of *bhājana* is known as *śikṣā-guru*, or instructing spiritual master.

smaraṇam—remembrance and meditation upon Kṛṣṇa's names, forms, qualities, and pastimes. *Smaraṇam* is one of the nine primary *āṅgas* of *bhakti*.

smārta—an orthodox *brāhmaṇa*. One who rigidly adheres to the *smṛti-śāstras*

(in particular, the *dharma-śāstras* or codes of religious behavior), being overly attached to the external rituals without comprehending the underlying essence of the *śāstra*. They are distinct from the Vaiṣṇava *smārtas* and *smṛti-śāstras* such as *Hari-bhakti-vilāsa*.

Smṛti—(1) that which is remembered; (2) tradition as distinguished from Śruti, revelation. The body of sacred literature which is remembered (in contradistinction to Śruti, or that which is directly heard by or revealed to the *ṛṣis*). These include the six *Vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *Itihāsas*.

sneha—affection.

śraddhā—faith. This refers to faith in the statements of *śāstra* which is awakened after accumulating pious devotional activities over many births. Such faith is aroused in the association of saintly *bhaktas* and it is the external manifestation of the seed of the creeper of *bhakti*. The inner essence of that seed is the conception that is planted in the heart of the disciple to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity.

śrauta-vākya—instructions received through disciplic succession.

śravaṇam—hearing the transcendental descriptions of Bhagavān's names, forms, qualities, pastimes, and associates from the mouths of advanced *bhaktas*. One of the nine most important *āṅgas* of *bhakti*.

Śrī Bhāṣya—a commentary on *Vedānta-sūtra* by Śrī Rāmānujācārya.

śrīṅgāra-rasa—conjugal love.

Śruti—(1) that which is heard; (2) revelation, as distinguished from *Smṛti*, tradition; infallible knowledge which was received by *Brahmā* or by the great sages in the beginning of creation and which descends in disciplic succession from them; the

body of literature which was directly manifest from the Supreme Lord. This applies to the original four Vedas (also known as the *nigamas*) and the Upaniṣads. *sthāyibhāva* – one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment of love for the Lord in one of the five primary relationships of tranquility, servitude, friendship, parental affection, or conjugal love. This dominant emotion of the heart in one of the five primary relationships is also known as *mukhya-rati*, primary attachment. The *sthāyibhāva* can also refer to the dominant sentiment in the seven secondary mellows of laughter, wonder, heroism, compassion, anger, fear, and disgust. In that case, it is known as *gauṇa-rati*, secondary attachment.

śuddha-bhakta – a pure *bhakta*; one who performs *śuddha-bhakti*.

śuddha-bhakti – pure devotion; devotion which is unmixed with fruitive action or monistic knowledge, and which is devoid of all desires other than the exclusive pleasure of Kṛṣṇa; this is also known as *uttama-bhakti*.

śuddha-bhāva – the pure or genuine state of *bhāva-bhakti*; the genuine spiritual emotions which manifest at the state of *bhāva*.

śuddha-sattva – pure goodness (transcendental) – that is the basis of everything transcendental.

śūdra-varṇa – the fourth or lowest class in *varṇāśrama*.

sukṛti – spiritual credits; piety, virtue; pious activity. *Sukṛti* is of two types: *nitya*, eternal; and *naimittika*, temporary. The *sukṛti* by which one obtains *sādhū-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it produces eternal fruit. *Bhakta-saṅga*, or the association of *bhaktas*, and *bhakti-kriya-saṅga*, or contact with acts of devotion, are *nitya-sukṛti*. The *sukṛti*

by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all *naimittika-sukṛti*.

śuṣka-vairāgya – renunciation without assimilation. *śuṣka* (dry) *vairāgya* (renunciation).

svārūpa-śakti – Śrī Bhagavān's divine potency. It is called *svārūpa-śakti* because it is situated in His form. This potency is *cinmaya*, fully conscious, and thus it is the counterpart and antithesis of matter. It is also known as *cit-śakti*, (potency which embodies the principle of consciousness), *antaraṅga-śakti* (intimately connected with the Lord, being situated in His form), *parā-śakti* (superior potency). The *svārūpa-śakti* has three divisions: (1) *sandhinī*, the potency which accommodates the spiritual existence of Kṛṣṇa and all of His associates; (2) *saṁvit*, the potency which bestows transcendental knowledge of Him; and (3) *hlādinī*, the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His *bhaktas* (see *sandhinī*, *saṁvit*, and *hlādinī*).

svārūpa-siddhi – the stage in which a *bhakta's* *svārūpa*, or internal spiritual form and identity, becomes manifest. This comes at the stage of *bhāva-bhakti*.

svayam-prakāśa – Self-enlightened; self-manifesting.

T

tan-mātrās – the objects of sense perception.

taṭasthā-śakti – the marginal, or *jīva*, potency of Śrī Bhagavān. It is included neither within the *svārūpa-śakti* nor within *māyā-śakti*, hence known as *taṭasthā-śakti*, the marginal potency. The word *taṭa* means a shore or bank, like the shoreline of an ocean; and the verbal root

stha means to be situated. The *jīva-śakti* is known as *taṭasthā-śakti* for two reasons (1) it cannot be included within *māyā-śakti* for it is beyond *māyā-śakti*. (2) although *jīva-śakti* is overcome by ignorance, the defect of being overcome in this way cannot touch the Paramātmā situated in his heart (Paramātmā-sandarbhā, Śrī Jīva Gosvāmī).

tattva – truth, reality, philosophical principle; the essence or substance of anything.

tridaṇḍa – a staff which is carried by the Vaiṣṇava *sannyāsīs*. It consists of three rods symbolizing the engagement of body, mind, and words in the service of the Lord. These three rods may also signify the eternal existence of the servitor (the *bhakta*), the object of service (Bhagavān), and service, thus distinguishing Vaiṣṇava *sannyāsa* from the Māyāvāda *ekadaṇḍa sannyāsa*.

turiya – the fourth-dimensional stage.

U

upādāna – the ingredient cause.

V

vaidhī-bhakti – devotion prompted by the regulations of *śāstra*. When *sādhana-bhakti* is not inspired by intense longing but is instigated instead by the discipline of the *śāstra*, it is called *vaidhī-bhakti*.

vaiṣṇava-dharma – the constitutional function of the soul which has as its goal the attainment of love for Kṛṣṇa. This is also known as *jaiva-dharma*, the fundamental nature of living beings, and *nitya-dharma*, the eternal function of the soul.

vandanam – principally refers to the offering of prayers or the recitation of Sanskrit *śloka*s composed by *suddha-bhaktas*. Akrūra attained perfection through *vandana*, offering prayers. *Vandanam* may also be divided into another three categories: (1) *kāyika*, by the

body; (2) *vācika*, by speech; and (3) *mānasika*, by the mind.

varṇa – one of the four social orders or castes – priest, administrator, businessman, or laborer – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*.

varṇāśrama-dharma – the Vedic social system, which organizes society into four occupational divisions and four stages of life (*varṇas* and *āśramas*).

vāstava-vastu – any really existing or abiding substance; that which is grounded in transcendence; Bhagavān, His atomic parts (the *jīvas*), and His potency (*māyā*).

vastu – an object, thing, or substance; that which has existence.

Vedānta – the end of Vedic knowledge. The Upaniṣads are the latter portion of the Vedas, and the *Vedānta-sūtra* summarizes the philosophy of the Upaniṣads in concise statements. Therefore, the word Vedānta especially refers to the *Vedānta-sūtra*. *Śrīmad Bhāgavatam* is considered to be the natural commentary on *Vedānta-sūtra* by the same author, Vyāsadeva. Therefore, in the opinion of the Vaiṣṇavas, *Śrīmad Bhāgavatam* is the culmination or ripened fruit of the tree of all Vedic literature.

Vedānta-darśana – Vedānta philosophy.

Vedānta-sāra – essence of Vedānta.

vibhāva – the causes for tasting *bhakti-rasa*. These are of two types: (1) *ālambana*, the support (this refers to Kṛṣṇa and His *bhaktas* who possess in their hearts spiritual love known as *rati* which can be transformed into *rasa* by combination with the other four ingredients of *rasa*); and (2) *uddīpana*, the stimulus (objects connected to Kṛṣṇa which arouse one's spiritual love for Him and cause that love to be transformed into *rasa*).

vidhī-mārga – the path of *bhakti* which follows rules and regulations of the *śāstras*.

vigraha – (1) individual form, shape, or embodiment; (2) the Deity form of Kṛṣṇa.

vilāsa – (1) pastimes, especially the playful amorous pastimes of Śrī Śrī Rādhā and Kṛṣṇa in Vraja; (2) a particular type of manifestation of the Lord. That form which, although manifesting different bodily features for the purpose of accomplishing particular pastimes, is almost identical with its original root form, is known as *vilāsa*.

viṣaya – an object of the senses, anything perceptible by the senses; any object of affection, concern, or attention; sensual enjoyment.

viṣaya jñāna – Knowledge of material objects; Knowledge acquired through the senses.

viṣaya-vigraha – the object of one's worship.

viśuddha-sattva – state of unalloyed goodness that is beyond the influence of material nature; of a pure character.

vivarta – an apparent or illusory form; illusion.

vivarta'-vāda – to mistake one thing for another (as, for example, to accept the body as oneself) is called *vivarta-vāda*. Every conditioned living entity who considers the body to be the soul is deluded by this *vivarta-vāda*. Śaṅkarācārya put forward his theory of illusion (*vivarta-vāda*). He concocted this meaning of *pariṇāma-vāda*, and by word jugglery, he endeavored very hard to establish *pariṇāma-vāda* as *vivarta-vāda*.