

maṅgalācaraṇa, or auspicious invocation verses.

In the first verse the author offers his respects to both Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. In the second verse he offers obeisances to only Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead. In the third verse the author discloses the confidential knowledge that Śrī Caitanya Mahāprabhu is nondifferent from Śrī Kṛṣṇa, the son of Yaśodā, and Nityānanda Prabhu is nondifferent from Śrī Balarāma, the son of Rohiṇī. In the fourth verse the author glorifies the form, qualities, and pastimes of Śrī Caitanyacandra. In the fifth verse the author glorifies the pastimes and characteristics of Śrī Caitanya's devotees. In the beginning of the book, prayers are offered to the devotees and the worship of devotees is described as superior to the worship of the Supreme Lord. The author then offers obeisances to the original Saṅkarṣaṇa, Śrī Nityānanda-Baladeva, who is not only his spiritual master but who in His incarnation as Saṅkarṣaṇa, or Ananta, serves Śrī Kṛṣṇa Caitanya in ten different forms and who as Śeṣa constantly glorifies the qualities of Śrī Kṛṣṇa Caitanya with His thousands of mouths as He holds the universes on His heads. Śrī Nityānanda Prabhu is worshipable by even Lord Mahādeva, the greatest of the demigods, therefore He is *jagad-guru*, the spiritual master of the entire universe, and only by His mercy can one attain the eternal service of Śrī Kṛṣṇa Caitanya. The author also establishes that Lord Balarāma's *rāsa-līlā* is eternal, like that of Lord Kṛṣṇa, and he cites evidence from the *Śrīmad Bhāgavatam* in order to refute opposing views, which are contrary to the conclusions of the scriptures. While describing the glories of Lord Balarāma, the author explains that although Balarāma is nondifferent from Kṛṣṇa, the son of Mahārāja Nanda, He nevertheless serves Kṛṣṇa by accepting various forms such as His friend, brother, *cāmara*, bed, house, umbrella, clothes, ornaments, and seat. The truths regarding Nityānanda-Baladeva, like those of Gaura-Kṛṣṇa, are difficult for even Lord Brahmā and Lord Śiva to understand. In His form as Śeṣa, Lord Balarāma supports the entire universe and constantly glorifies the characteristics of Lord Kṛṣṇa with His thousand mouths. Śrī Nityānanda Prabhu is that same Lord Balarāma. In other words, Śrī Baladeva, who is the original Saṅkarṣaṇa, is Lord Nityānanda. Other than by taking shelter of His lotus feet, there is no means for a living entity to gain freedom from material existence and attain the service of Gaura-Kṛṣṇa. The author composed *Śrī Caitanya-maṅgala* or *bhāgavata* by the order and mercy of Śrī Nityānanda Prabhu. He did not exhibit any pride by presenting this great work, rather he humbly states that living entities who are under the clutches of *māyā* cannot possibly describe by their own endeavor the topics of the Lord, who is the controller of *māyā*. Out of His causeless mercy, the Supreme Lord personally manifests in the heart of a living entity who has received the mercy of the spiritual master. In this book the pastimes of Śrī Caitanya Mahāprabhu have been described in three

divisions: (1) the *Ādi-khaṇḍa*, mainly comprising the Lord's scholastic pastimes, (2) the *Madhya-khaṇḍa*, mainly comprising the inauguration of the *saṅkīrtana* movement, and (3) the *Antya-khaṇḍa*, mainly comprising the Lord's distribution of the holy names as a *sannyāsī* in Nīlācala. This chapter concludes with a summary of the contents of the entire book.

Gauḍīya-bhāṣya

*āśraya-viṣaya-dvaya, anyo 'nya-sambhoga-maya,
rādhā-kṛṣṇa mādhubhya dekhāya
vipralambha-bhāva-maya, śrī-caitanya dīnāśraya,
duye mili' audārya vilāya*

The worshipable Lord and His devotee enjoy each other's association as Rādhā and Kṛṣṇa reveal Their sweet pastimes. The combined form of Rādhā and Kṛṣṇa, Lord Śrī Caitanya, is the shelter of the fallen souls and the personification of audārya, magnanimity, and vipralambha-bhāva, service in separation.

*bhakta rāya-rāmānanda, gaure vraja-yuva-dvandva
dekhe nija-bhāva-siddha-cakṣe
sei kāle rāya bhūpa, kṛṣṇera sannyāsī-rūpa,
nāhi pāya sādhakera lakṣye*

When the confidential devotee of Śrī Gaura, Śrī Rāmānanda Rāya, saw with divine eyes that Gaura is the combined form of Rādhā and Kṛṣṇa, he was not able to see the sannyāsī form of Kṛṣṇa.

*rādhā-bhāve nija-bhrānti, suvalita rādhā-kānti,
audārye mādhubhya aprakāṣa
audārye mādhubhya-bhrama, nā karibe tāhe śrama,
bale prabhu-vṛndāvana-dāsa*

Being absorbed in the mood of Rādhā, Kṛṣṇa forgets Himself and exhibits Her

dazzling complexion. The conjugal pastimes of the Lord are not manifest in His magnanimous pastimes. Vṛndāvana dāsa Ṭhākura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

gāndharvikā-citta-hārī, kṛṣṇa—yogye kṛpākārī,
rādhā vinā tiñho kāro naya
kāṅgāla dīnera saba, śrī-caitanya dayārṇava,
tānre sevi' tāhā siddha haya

Lord Kṛṣṇa, who enchants the heart of Gāndharvikā and who bestows mercy on the qualified devotees, does not belong to anyone other than Rādhārāṇī. The perfection of attaining His lotus feet is achieved by serving Śrī Caitanya, who is the ocean of mercy and friend of the poor.

caitanya-nitāi-kathā, śunile hṛdaya-vyathā,
ciritare yāya sunīscita
kṛṣṇe anurāga haya, viṣaye āsakti-kṣaya,
śrotā labhe nija-nitya-hita

If one hears the topics of Śrī Caitanya and Nityānanda, the pangs of one's heart are certainly destroyed forever. By this process of hearing one attains the eternal benefit of attachment to Kṛṣṇa and detachment from material enjoyment.

bhāgavate kṛṣṇa-kathā, vyāsera lekhanī yathā,
tāra marma vṛndāvana jāni'
śrī-caitanya-bhāgavate, varṇe anurūpa-mate,
gaura-kṛṣṇe eka kari' māni'

Śrīla Vṛndāvana dāsa Ṭhākura understood the topics of Kṛṣṇa described by Śrīla Vyāsadeva in the Śrīmad Bhāgavatam, and in the same way He wrote Śrī Caitanya-bhāgavata, describing the pastimes of Gaura, who he accepted as nondifferent from Kṛṣṇa.

gaurera gaurava-lilā, śuddha-tattva prakāśilā,

ye nitāi-dāsa vṛndāvana
tānhāra padābja dhari', anukṣaṇa śiropari,
gauḍīya-bhāṣyera saṅkalana

The glorious pastimes of Gaura have been revealed by Śrī Vṛndāvana dāsa, the servant of Lord Nityānanda. Following in his footsteps and always keeping his lotus feet on my head, I write the Gauḍīya-bhāṣya commentary on Caitanya-bhāgavata.

śrī-caitanya-bhāgavata, līlā-maṇi-marakata,
caitanya-nitāi-kathā-sāra
śune sarva-kṣaṇa karṇe, sahasra-mukhete varṇe,
grantha-rāja-mahimā apāra

Śrī Caitanya-bhāgavata is a collection of the jewel-like pastimes of Śrī Caitanya and Nityānanda. One should always hear and chant with thousands of mouths the unsurpassable glorification of the Lord contained in this great book.

śrī-bhaktivinoda-pada, yāte nāṣe bhogi-gada,
śuddha-bhakti yān-ha 'te pracāra
likhite gauḍīya-bhāṣya, rahu citte tava dāsyā,
yāci, prabho! karuṇā tomāra

Śrīla Bhaktivinoda Ṭhākura preached the process of pure devotional service, and his lotus feet destroy the desire for material enjoyment. While writing this Gauḍīya-bhāṣya commentary I beg for his mercy. O Prabhu, let the desire for serving you always remain in my heart.

hari-vinodera āśā, bhāgavata-vyākhyā-bhāṣā,
kuñja-sevā kariba yatane
bhakata-karuṇā ha 'le, sarva-siddhi tabe mile,
nāhi rākhi anya āśā mane

By the desire of Lord Hari and Srila Bhaktivinoda Thakura I am writing this

commentary on Śrī Caitanya-bhāgavata. I will attentively serve Their Lordships in the kuñjas. By the mercy of the devotees, one can achieve all perfection. Therefore I do not keep any other desire in my mind.

śuddha-bhakta mūrtimān, śunaye yānhāra kāna,
śrī-caitanya-bhāgavata-gāna
śrī-gaura-kiśora vara, e dāsera guruvara,
sadā kṛpā kara more dāna

The pure devotees of the Lord hear and chant this Śrī Caitanya-bhāgavata. Śrī Gaurakiśora dāsa Bābājī is the spiritual master of this servant, so I always beg for his mercy.

śrī-vārṣabhānavī-devī- āśliṣṭa-dayite sevi',
yena chāḍi aparādha ghora
śrī-vraja-pattane vasi', gāndharvike, divā-niśi,
giridhara sevā pāi tora

Śrī Vārṣabhānavī dayita dāsa desires to serve the beloved Lord of Śrī Vārṣabhānavīdevī by giving up all offenses. O Gāndharvikā-Giridhārī, I pray day and night for Your service while sitting at Śrī Vraja-pattana, Māyāpur.

Opening Words

The original name of Śrī Caitanya-bhāgavata was Śrī Caitanya-maṅgala. As Śrī Locana dāsa Ṭhākura, the disciple of Narahari Sarakāra Ṭhākura, wrote another book named Śrī Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura later changed the name of his own book to Śrī Caitanya-bhāgavata in order to differentiate the two books. When Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī refers to Śrī Caitanya-maṅgala in his Śrī Caitanya-caritāmṛta, he is referring to this Śrī Caitanya-bhāgavata. It is said that Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his book to Śrī Caitanya-bhāgavata by the desire of Śrīmatī Nārāyaṇī devī. Anyway, as in the Śrīmad Bhāgavatam the pastimes of Kṛṣṇa are described, in this book the pastimes, particularly the Navadvīpa pastimes, of Śrī Caitanyadeva, who is nondifferent from the son of Nanda, are described. Śrī Caitanya-caritāmṛta deals more with Śrī Caitanya's pastimes as a sannyāsī in Nīlācala and therefore may be accepted as a

supplement to Śrīla Vṛndāvana dāsa Ṭhākura's book. This great book is divided into three parts—*Ādi*, *Madhya*, and *Antya*. *Ādi-khaṇḍa* extends up to the Lord's acceptance of initiation, *Madhya-khaṇḍa* extends up to the Lord's acceptance of *sannyāsa*, and *Antya-khaṇḍa* describes some of the Lord's pastimes over a period of a few years in Nīlācala. The Lord's later pastimes in Nīlācala are not described in this book. Such later pastimes were also not described by Śrī Murāri Gupta in his book *Śrī Caitanya-carita*.

CB Ādi-khaṇḍa 1.1

TEXT 1

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

TRANSLATION

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

COMMENTARY

In this first verse of the maṅgalācaraṇa the forms of Śrī Gaura and Śrī Nityānanda are described. They have long arms that stretch to Their knees, Their complexions are like gold, and Their eyes are like the petals of the lotus flower. These two brothers have been described and adored as the inaugurators of the *saṅkīrtana* movement, the protectors of religious principles for this age, the maintainers of the living entities, the benefactors of the universe, the best of the *brāhmaṇas*, and the most merciful of all incarnations. Śrī Gaurahari and Śrī Nityānanda are the bestowers of the *mahā-mantra*, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of *jīve dayā*, compassion for all living entities. They are addressed as *karuṇa* and *viśvambhara*, merciful and the maintainers of the universe, because They have preached the religious principles for the age of Kali, in the form of serving Viṣṇu and the Vaiṣṇavas through the process of *saṅkīrtana*, which is the only means of deliverance for the people of this age. Everyone

should follow the principles of such prayers by *nāme ruci*, having a taste for chanting the holy names, *jīve dayā*, showing compassion for other living entities, and *vaiṣṇava-seva*, serving the Vaiṣṇavas. By using *dvi-vacana* [the verb form for two] rather than *bahu-vacana* [plural verb form] it is established that Their preaching, mercy, and protection of *yuga-dharma* is different from that found in seminal succession.

The arms of great personalities stretch to their knees, as indicated by the words *ājānu-lambita-bhujau*, whereas ordinary people’s arms are not like that. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva* who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the *Caitanya-caritāmṛta* (Ādi 3.42-44): “One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality. Such a person is called *nyagrodha-parimaṇḍala*. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a *nyagrodha-parimaṇḍala*. His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.”

The phrase *kanakāvadātau* is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are golden. They are the *viṣaya-vigraha*, or shelter of all devotees, They are the source of all spiritual beauty, and They attract all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityānanda is His personal manifestation. As stated in the *Mahābhārata* (*Dāna-dharma, Viṣṇu-sahasra-nāma-stotra*, 149.92, 75 1: *suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadi*)—“In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold.”

The words *saṅkīrtanaika-pitarau* indicate that Śrī Gaura-Nityānanda are the inaugurators of the *śrī-kṛṣṇa-saṅkīrtana* movement. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 3.76) as follows:

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya

saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

“Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana* [congregational chanting of the holy name of the Lord]. One who worships Him through *saṅkīrtana* is fortunate indeed.”

Hṛla Bhaktisiddhanta Sarasvatī Phḍkura refers here to two verses, but quotes only two lines from the former. Two lines from the latter verse: *sannyāsa-kāc chamaṇaṇ çānto nīñöhā-çānti-parūyaëaṇ*—“In His later pastimes He accepts the *sannyāsa* order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees,” are combined with the former two lines and quoted as one verse in the *Caitanya-caritāmṛta*.¹

By using the *dvi-vacana* form of the word *viśvambhara*, both *Viśvarūpa* and *Viśvambhara* are indicated. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva*, and since They have distributed love of God to the world through the chanting of the holy names, They are known as *Viśvambhara*. Śrī Nityānanda and Śrī *Viśvarūpa* are one. Please refer to the *Ādi-khaṇḍa* (4.47-49) of this book. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 3.32-33) as follows: “In His early pastimes He is known as *Viśvambhara* because He floods the world with the nectar of devotion and thus saves the living beings. The verbal root *ḍubhrñ* [which is the root of the word “*viśvambhara*”] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.”

A reference to the word *viśvambhara* is given in the *Vedas* (*Atharva Veda*, second *khāṇḍa*, third *prapāṭhaka*, fourth *anuvāk*, fifth mantra) as follows: *viśvambhara viśvena mā bharasā pāhi svāhā*—“Please preserve me by sustaining the universe, O *Viśvambhara*, upholder of the universe.”

The word *dvija* generally refers to *brāhmaṇas*, *kṣatriyas*, and *vaiśyas* who have undergone the purificatory processes, but here the word *dvija-varau* refers to Lord Caitanya and Lord Nityānanda, who are dressed as *brāhmaṇas* and who have taken the role of *ācāryas*. Only *brāhmaṇas* are meant to take *sannyāsa*, because *kṣatriyas* and *vaiśyas* are not qualified. So according to *āśrama* consideration, only *brāhmaṇas* are addressed as *dvija-vara*. Both Śrī Gaura and Śrī Nityānanda took the role of *jagad-guru ācāryas* and taught devotional service of the Lord to the people of this world, therefore They are the crest jewels amongst the *brāhmaṇas*. In this incarnation They did not consider Themselves cowherd boys and perform pastimes like *rāsa-līlā* with any cowherd damsels either in *Gauḍa-deśa* or in *Orissa*. If one wants to destroy the distinction between the *mādhurya* pastimes of *Vṛndāvana* and the *audārya* pastimes of *Navadvīpa*, then he will commit *rasābhāsa* and fall into hell due to the offense of opposing the conclusions of the author [*Vṛndāvana dāsa Ṭhākura*] and *Rāmānanda Rāya*.

The word *dvija-varau* may alternatively refer to *dvija-rajau*, or two full moons that have simultaneously arisen.

The word *yuga* is explained as follows: A *mahā-yuga* consists of 4,320,000 earthly years. A *kalpa*, or day of *Brahmā*, consists of 1,000 *mahā-yugas*. In this day of *Brahmā* there are 14 *Manus*, each of whom rule for 71 such *yugas*. A $1/10^{\text{th}}$ portion of a *mahā-yuga* is the duration of *Kali-yuga*, a $2/10^{\text{ths}}$ portion of a *mahā-yuga* is the duration of *Dvāpara-yuga*, a $3/10^{\text{ths}}$ portion of a *mahā-yuga* is the duration of *Tretā-yuga*, and a $4/10^{\text{ths}}$ portion of a *mahā-yuga* is the duration of *Satya-yuga*.

Regarding *yuga-dharma*: The process of self-realization for *Satya-yuga* is meditation, for *Tretā-yuga* is sacrifice, for *Dvāpara-yuga* is Deity worship, and for *Kali-yuga* is congregational chanting of the holy names of the Lord. As stated in the *Śrīmad Bhāgavatam* (12.3.52):

kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ

dvāpare paricaryāyām kalau tad dhari-kīrtanāt

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.” Elsewhere in the Śrīmad Bhāgavatam (12.3.51) it is stated:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

“My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.” The Śrīmad Bhāgavatam (11.5.36) further states:

kalim sabhājayanty āryā guṇa jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanenaiva sarva-svārtho ‘bhilabhyate

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana.” And in the Viṣṇu Purāṇa (6.2.17) it is stated:

dhyāyan kṛte yajan yajñais tretāyām dvāpare ‘rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

“Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga, and by the worship of Lord Kṛṣṇa’s lotus feet in Dvāpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keśava.”

The phrase *yuga-dharma-pāla* is described as follows: According to the scriptures dealing with *karma-kāṇḍa*, or fruitive activities, the religious principle for the age of Kali is charity. But as the maintainers of *yuga-dharma*, the two most magnanimous Lords, Śrī Gaura and Śrī Nityānanda, have inaugurated the congregational chanting of the holy names of Kṛṣṇa. The Śrīmad Bhāgavatam (11.5.32 and 10.8.9) says:

kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

āsan varṇās trayo hy asya gṛhṇato ‘nuyugam tanūḥ
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ

“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot.] All such incarnations have now assembled in Kṛṣṇa.]”

Śrīla Rūpa Gosvāmī has offered his obeisances unto Śrī Kṛṣṇa Caitanyadeva as follows:

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya- nāmne gaura-tviṣe namaḥ

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” In other words, magnanimity is Śrī Caitanya Mahāprabhu’s characteristic and distributing love of Kṛṣṇa is His pastime. Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (Ādi 8.15):

śrī-kṛṣṇa-caitanya-dayā karaha vicāra

vicāra karite citte pābe camatkāra

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.”

Śrīla Bhaktivinoda Ṭhākura has written about this mercy as follows: (dayāla) nitāi-caitanya bale’ ḍākre āmāra mana—“My dear mind, please chant the names of the most merciful Nitāi-Caitanya.” Actually the charity given by Śrī Gaura-Nityānanda is matchless, supreme, and unique. They are both maintainers of yuga-dharma, performers of śrī-kṛṣṇa-saṅkīrtana, and bestowers of unalloyed mercy.

The words jagat priya-karau indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 1.86, 102) as follows:

sei dui jagatere haiyā sadaya
gauḍa-deśe pūrva-śaile karilā udaya
ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

“These two have arisen over the eastern horizon of Gauḍa-deśa [West Bengal], being compassionate for the fallen state of the world. These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of

Bengal.” The *Caitanya-caritāmṛta* (Ādi 1.2) further states:

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

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Regarding *karuṇāvatārau*, the two merciful incarnations, Śrīla Rūpa Gosvāmī has written about Lord Caitanya Mahāprabhu in the introduction to his *Vidagdha-mādhava* as follows: *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau*—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before.” Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 5.207-208, 216): “Who in this world but Nityānanda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityānanda showed me Śrī Madana-mohana and gave me Śrī Madana-mohana as my Lord and master.”

CB Ādi-khaṇḍa 1.2

TEXT 2

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

TRANSLATION

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

COMMENTARY

In the second verse of the auspicious invocation, Śrī Caitanya Mahāprabhu is addressed as follows: He is the Absolute Truth, existing in the past, present, and future, and therefore He is eternal. I offer my obeisances to Śrī Gaurasundara, the son of Jagannātha, along with His servants, sons, consorts, and associates.

The word *jagannātha-suta* is singular and so refers only to Śrī Gaurasundara; Jagannātha Mīśra's other son, Śrī Viśvarūpa, or Śaṅkarāraṇya Svāmī, is not referred to herein, as Śrī Viśvarūpa took *sannyāsa* in His childhood and had no disciples in the renounced order. Therefore the later two adjectives of this verse—*sa-kalatrāya* and *sa-putrāya*—are not applicable to Him.

One may question how the word *sa-putrāya* can be applied to Śrī Gaurasundara. In answer to this it is to be understood that the Lord's renunciate Gosvāmī disciples are accepted as His sons and His householder disciples are accepted as His servants. The renunciate *sannyāsīs* who belong to the Acyuta-gotra are considered the Lord's sons. In the beginning of his *Upadeśāmṛta*, Śrīla Rūpa Gosvāmī has established his followers as *tridaṇḍi-sannyāsīs*. They are actually the Lord's own family members. Śrī Acyuta Prabhu, the son of Advaita Ācārya, is the founding forefather of the Acyuta-gotra, and he is therefore addressed as Acyutānanda. The followers of the two Prabhus, Śrī Nityānanda and Śrī Advaita, are the servants of Their Lord, Śrī Caitanya Mahāprabhu. According to regulative principles, the consorts of Śrī Gaura-Nārāyaṇa are Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Śrī Navadvīpa-dhāma, which is Nīlā, Līlā, or Durgā. According to devotional principles, the consorts of Śrī Gaura-Govinda are Śrī Gadādhara Paṇḍita, Śrī Gadādhara dāsa, Śrī Narahari, Śrī Jagadānanda, Śrī Vakreśvara, Śrī Rāmānanda, Śrī Rūpa-Sanātana, and other Gosvāmīs.

Śrīla Kavirāja Gosvāmī has written in his *Caitanya-caritāmṛta* (Ādi 7.14): “One of Them is Mahāprabhu, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of Mahāprabhu.”

CB Ādi-khaṇḍa 1.3

TEXT 3

avatīrṇau sa-kāruṇyau paricchinnau sad īśvarau
śrī kṛṣṇa caitanya-nityānandau dvau bhrātarau bhaje

TRANSLATION

I worship the two brothers, Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

COMMENTARY

The word *paricchinnau* indicates that the spiritual pastimes of the *svayam-rūpa*, original form of the Supreme Lord, and His *svayam-prakāśa*, first expansion, are full of spiritual variegatedness. Śrī Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma, are nondifferent, yet They have accepted two forms as *svayam-rūpa* and *svayam-prakāśa*.

Bhrātarau means “the two brothers.” Śrīmān Mahāprabhu and Nityānanda Prabhu did not

play the role of seminal brothers. In order to establish that there is no difference between the pastimes of the *svayaṁ-rūpa* and *svayaṁ-prakāśa*, the transcendentalists address Them as brothers out of spiritual consideration.

CB Ādi-khaṇḍa 1.4

TEXT 4

sa jayati viśuddha-vikramaḥ kanakābhaḥ kamalāyatekṣaṇaḥ
vara-jānu-vilambi-ṣaḍ-bhujo bahudhā bhakti-rasābhinartakaḥ

TRANSLATION

All glories to Śrī Gaurasundara, whose powerful activities are supremely pure, whose bodily complexion is like molten gold, whose eyes are like lotus petals, whose six beautiful arms extend to His knees, and whose heart is inundated by loving devotional sentiments as He enjoys dancing in various ways during kīrtana.

COMMENTARY

The phrase *bahudhā bhakti-rasābhinartakaḥ* is explained as follows: When the five direct *rasas* and seven indirect *rasas* interact with one another it is called *bhakti-rasa*. The object of attachment for the devotees situated in the five direct *rasas*, Śrī Gaurasundara, danced along with those who had taken shelter of Him.

CB Ādi-khaṇḍa 1.5

TEXT 5

jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā
jayati jayati bhṛtyās tasya viśveśa-mūrter
jayati jayati nṛtyaṁ tasya sarva-priyāṇām

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanyacandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Śrī Gaurasundara is the controller of all other controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all glories to the dancing of His beloved associates!

COMMENTARY

After Śrī Gaurasundara left Navadvīpa, His followers addressed Him as Śrī Kṛṣṇa Caitanyacandra, the predominating Deity of sambandha. Śrī Rūpa Gosvāmī has stated in his prayer: *kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*—“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who has assumed the golden color of Śrīmatī Rādhārāṇī.” It is stated in the *Caitanya-caritāmṛta* (Ādi 3.34): “In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching everyone the glories of Lord Śrī Kṛṣṇa.”

Those who are *acetanāśraya*, or devoid of spiritual consciousness, should not think that they can contaminate the teachings of Lord Gaurāṅga simply by replacing *Caitanya-maṅgala* with *Gaura-maṅgala*, *Caitanya-bhāgavata* with *Gaura-bhāgavata*, *Caitanya-caritāmṛta* with *Gaurāṅga-caritāmṛta*, or *Caitanya-candrodaya* with *Gaura-candrodaya*. In *gaura-līlā* the Lord has accepted the name Śrī Kṛṣṇa Caitanya in order to awaken the propensity of materialistic people, who are *acaitanya*, devoid of spiritual consciousness, to develop their *caitanya-dharma*, in the form of cultivating Kṛṣṇa consciousness. He also induced people who aspired for liberation to engage in the worship of Lord Kṛṣṇa.

Śrī Gaurasundara is *mahā-vadānya*, most magnanimous, and *kṛṣṇa-prema-pradātā*, the bestower of love for Kṛṣṇa—these are His supremely pure eternal glories.

All the devotees who are direct servants of Śrī Viśvambhara, the controller of the universe and Lord of Goloka, are personally maintained by Him and are therefore the owners of His entire wealth and opulence.

All glories to the servitorship of Śrī Svarūpa Dāmodara, Śrī Rāmānanda, Śrī Vakreśvara, and other beloved devotees, who in the mood of *gopīs* always glorify the Lord.

CB Ādi-khaṇḍa 1.6

TEXT 6

ādye śrī caitanya-priya-goṣṭhīra caraṇe

aśeṣa-prakāre mora daṇḍa-paraṇāme

TRANSLATION

In the beginning I offer unlimited obeisances to the feet of the loving, confidential devotees of Lord Śrī Caitanya.

COMMENTARY

Before offering prayers to Śrī Caitanya, the author offers his obeisances at the feet of the Lord’s confidential devotees. Among the confidential devotees of the Lord, the spiritual master is the prime celebrity. Lord Nityānanda Prabhu Himself is the author’s spiritual master. *Goṣṭhi* refers to a group of persons who have great relish for a wide variety of scriptures,

who are endowed with truthful words, who are embellished with faultless ornaments, and who are full of perfect knowledge. Hearing topics related to the Lord from the *Bhāgavata* and other scriptures, they realize the Lord.

The word *danḍa* means “falling to the ground straight like a stick,” and the word *paraṇāma* means “obeisances.” Such obeisances are of four varieties: (1) offering greetings, (2) offering obeisances with eight parts of the body touching the ground, (3) offering obeisances with five parts of the body touching the ground, and (4) bowing the head with folded hands.

CB Ādi-khaṇḍa 1.7

TEXT 7

*tabe vandoṅ śrī kṛṣṇa caitanya maheśvara
navadvīpe avatāra, nāma—viśvambhara*

TRANSLATION

I then offer my obeisances to the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya. He incarnated in Navadvīpa, and He is known as Viśvambhara.

COMMENTARY

After first offering obeisances unto his spiritual master, Śrī Nityānanda Prabhu, the author then offers his obeisances unto Śrī Caitanyadeva. This is the proper etiquette. That is why the word *tabe*, or “then,” is used in this verse.

Long before the advent of Śrīpāda Śaṅkarācārya, the *tridaṇḍi sannyāsa* order existed in the Vaiṣṇava line of Śrī Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya*, there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tridaṇḍa*, the triple staff of *sannyāsa*. But at the time of Śaṅkarācārya, who was a Vedāntist inclined to impersonalism and who preached the philosophy of monism, the sect of *pañcopāsakas* (those who worship five gods) had again become prominent in India. That is why Śrī Caitanya Mahāprabhu accepted Vedic *sannyāsa* from the Śaṅkara-*sampradāya*, which uses ten names for their *sannyāsīs*. In Āryāvarta, many Āryan pseudo-followers of the *Vedas* became followers of Śaṅkarācārya known as *pañcopāsakas* under the guidance of that *sampradāya*. The ten names of the Śaṅkara *sannyāsīs* are Tīrtha, Āśrama, Vana, Araṇya, Giri, Parvata, Sāgara, Sarasvatī, Bhāratī, and Purī. The title and abode of each *sannyāsī* and *brahmacārī* is as follows: *Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their *brahmacārī* name is Prakāśa. Those with the names Giri, Parvata, and Sāgara generally stay at Badarikāśrama, and their *brahmacārī* name is Ānanda. Those with the titles Sarasvatī, Bhāratī, and Purī usually live at Śrīgerī in South India, and their *brahmacārī* name is

Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four *sannyāsī* disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra, and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of Śaṅkara's sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a *brahmacārī* under a bona fide *sannyāsī*. The *brahmacārī*'s name is ascertained according to the group to which the *sannyāsī* belongs. This custom is current in this *sampradāya* up to the present day. Lord Caitanya superficially accepted *sannyāsa* from Keśava Bhāratī and became known as Śrī Kṛṣṇa Caitanya. The Lord kept His *brahmacārī* name even after accepting *sannyāsa*. Those who recorded the Lord's pastimes did not mention that the Lord ever identified Himself as Bhāratī. Although a *sannyāsī* in the Śaṅkara-sampradāya thinks that he has become the Supreme, Śrī Caitanya Mahāprabhu considered Himself the eternal servant of Lord Kṛṣṇa even after He took *ekadaṇḍa-sannyāsa*. As the friend of the living entities and spiritual master of the universe, He benefited the conditioned souls by preaching pure devotional service of Lord Kṛṣṇa among them and never exhibited the pride of an *ekadaṇḍī-sannyāsī*. The *brahmacārīs*' only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Caitanya took *sannyāsa* He accepted the *daṇḍa* (rod) and begging pot, which are symbolic of the *sannyāsa* order.

The word *maheśvara* is found in the *Śvetāśvatara Upaniṣad* (4.10 and 6.7) as follows: *māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*—“Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller,” and *tam īśvarāṇām paramaṁ maheśvaram*—“You are the supreme controller of all controllers.” In his commentary on *Śrīmad Bhāgavatam* (11.27.23), Śrīla Śrīdhara Svāmī has quoted the following verses from the *Padma Purāṇa*:

yo vedādaḥ svarah prokto vedānte ca pratiṣṭhitah
tasya prakṛti-līnasya yah parah sa maheśvarah

“He who is described in the Vedas and established in the Vedānta, who exists after the merging of *prakṛti*, is called Maheśvara.”

yo 'sāv akāro vai viṣṇur viṣṇur nārāyaṇo hariḥ
sa eva puruṣo nityah paramātmā maheśvarah

“The original person, who remains after annihilation, is none other than Lord Viṣṇu, who is

certainly nondifferent from Nārāyaṇa, or Hari. He is the eternal Supersoul known as Maheśvara.” Also in the Brahma-vaivarta Purāṇa (Prakṛti-khaṇḍa, Chapter 53) it is said:

viśva-sthānaṁ ca sarveṣāṁ mahatāmīśvaraḥ svayam

maheśvaraṁ ca tenemaṁ pravadaṁti maṇiṣiṇaḥ

“The wise say that maheśvara refers to the Lord of all places in the universe, which is called mahat.”

The city of Navadvīpa is situated on the eastern bank of the Ganges. For a long time it was the capitol of the Sena kings. At present the place formerly known as Navadvīpa consists of a number of villages with various names. The place now known as Śrī Māyāpur is the site wherein the residences of Jagannātha Mīśra, Śrīvāsa Ṭhākura, Śrī Advaita Ācārya, and Murāri Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvīpa area of Lord Caitanya’s time has been submerged. Therefore most of the inhabitants were forced to shift to nearby places. The modern city of Navadvīpa is situated at the place known during the time of Lord Caitanya as Kuliya, or Pāhāḍapura, but in the eighteenth century Navadvīpa was situated on the island of Kuliya-daha or Kāliya-daha. In the seventeenth century, however, Navadvīpa was situated at the places now known as Nidayā, Śaṅkarapura, and Rudrapāḍā. Previous to that and up to the sixteenth century the Navadvīpa of Lord Caitanya’s time extended throughout the places now known as Śrī Māyāpur, Ballāl-dīghi, Vāmana-pukura, Śrī Nāthapura, Bhārui-dāṅgā, Simuliyā, Rudrapāḍā, Tāraṇavāsa, Kariyāṭī, and Rāma-jīvanapura. The present day village of Vāmana-pukura was then known as Belpukura, but when this ancient village of Belpukura was shifted to Meghāra-caḍā at the end of the seventeenth century it became known as Vāmana-pukura. Rāmacandrapura, Kākaḍera Māṭha, Śrī Rāmapura, Bāblā Āḍi, and other places were on the western side of the Ganges. Some of these places were part of Koladvīpa, and some were part of Modadrumadvīpa. Although some places like Cināḍāṅgā and Pāhāḍapura are now lost, places like Tegharira Kola, Kola Āmāda, and Kuliya-gaṅja of present day Navadvīpa still display evidence of ancient Koladvīpa. Vidyānagara, Jannagara, Māmgāchi, Kowlā, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvīpa. Various unreasonable arguments regarding the location of ancient Navadvīpa began even before the time of Lord Caitanya and have presently taken a terrible shape due to various reasons. These baseless arguments have not and will not ever be successful. Under the order of perfect devotees like Śrīla Jagannātha dāsa Bābājī it has again been indisputably established that a short distance from the *samādhi* of Chand Kazi is the site of Jagannātha Mīśra and Śacīdevī’s house (the Lord’s birthplace) at Śrī Māyāpur Yogapīṭha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Māyāpur is the site of ancient Navadvīpa.

In the twelfth wave of *Bhakti-ratnākara* it is written: “It is specifically stated in the *Viṣṇu Purāṇa* that all of the Lord’s abodes are situated within Nadia. The *Viṣṇu Purāṇa* (2.3.6-7)

states: ‘Please hear about the nine islands of Bhārata-varṣa known as Indradvīpa, Kaṣeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and the ninth, Navadvīpa, which is situated near the ocean in the midst of the other eight islands. Navadvīpa extends 1,000 *yojanas* from north to south.’

“In his commentary on these two verses, Śrīla Śrīdhara Svāmī writes: ‘In these verses the word *sāgara-saṁvṛta* means “near the ocean.” Since the name of the ninth island is not separately mentioned, it is obvious that the ninth island is Navadvīpa.’

“In the *Gaura-gaṇoddeśa-dīpikā* (18) it is said: ‘All glories to the most wonderful abode of Navadvīpa, which those in full knowledge of *rasa* call Vṛndāvana, which people of knowledge call Goloka, which others call Śvetadvīpa, and still others call Paravyoma, the spiritual sky.’

“Navadvīpa is famous throughout the universe as the place where the nine types of devotional service, beginning with hearing, shine brilliantly. The nine varieties of devotional service are enumerated by Prahlāda Mahārāja in the *Śrīmad Bhāgavatam* (7.5.23-24) as follows: ‘Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.’

“Although Śrī Navadvīpa consists of nine separate islands, they remain one. Throughout Satya, Tretā, and Dvāpara *yugas*, up through the beginning of Kali-yuga, the name of Navadvīpa was never lost; but as Kali-yuga progresses, the name of Navadvīpa will be nearly forgotten. Some persons, however, will realize the abode of Navadvīpa. By Kṛṣṇa’s will, Vajranābha established many villages in Vraja and named them according to the pastimes that were performed there, yet as time passed many of those places were forgotten or renamed. In the same way, the villages of Navadvīpa were manifested and named according to the pastimes performed there by the Lord and His devotees, yet some of them were forgotten and some were renamed. The name of Navadvīpa, however, remained. Simply by hearing the word *dvīpa*, one’s miseries are diminished. There are nine *dvīpas* on the eastern and western sides of the Ganges. Antardvīpa, Sīmantadvīpa, Godrumadvīpa, and Śrī Madhyadvīpa are situated east of the Ganges, while Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa are situated west of the Ganges. Beloved devotees of the Lord headed by Śiva and Pārvatī eternally reside in the abode of Navadvīpa.”

Tridaṇḍī Gosvāmī Śrīla Prabodhānanda Sarasvatī has written in his *Navadvīpa-śataka* (1-2): “Through the nine processes of devotional service, beginning with hearing, remembering, and worshiping, we adore the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is absorbed in the mood of Rādhārāṇī, who is resplendent with the radiance of molten

gold, who in Navadvīpa is always engaged in *kīrtana* with associates playing *mṛdaṅgas* and *karatālas*, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the age of Kali, and who is the bestower of happiness to His devotees. We adore Śrī Navadvīpa-dhāma, which is manifested by the Lord's internal potency, which bestows supreme happiness, which the *Chāndogya Upaniṣad* glorifies as Para-Brahmapura, which is glorified by the *smṛtis* as Vaikuṅṭha, the abode of Viṣṇu, which is called Śvetadvīpa by some great souls, and which is known as Vṛndāvana by the rare devotees conversant with transcendental mellows.”

The word *avatāra* is explained by Śrīla Jīva Gosvāmī in his *Kṛṣṇa-sandarbhā* as follows: “An *avatāra* is He who descends into the material realm.” Śrīla Baladeva Vidyābhūṣaṇa has commented on the description of the Lord's incarnations in Śrīla Rūpa Gosvāmī's *Laghu-bhāgavatāmṛta* as follows: “When the Absolute Truth incarnates from the spiritual world, Vaikuṅṭha, into this material creation, He is called an *avatāra*.”

In the *Caitanya-caritāmṛta* (Ādi 2.88-90) it is stated: “Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated *svayam bhagavān*, or the primeval Lord. When from one candle many others are lit, I consider that one the original. Kṛṣṇa, in the same way, is the cause of all causes and all incarnations.” The *Caitanya-caritāmṛta* (Ādi 3.28-30) says: “Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes. Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali. Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.” The *Caitanya-caritāmṛta* (Ādi 3.110) says: “Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.” The *Caitanya-caritāmṛta* (Ādi 5.14-15, 19) says: “Beyond the material nature lies the realm known as *paravyoma*, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences. That Vaikuṅṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations. That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.” The *Caitanya-caritāmṛta* (Ādi 5.78, 80-82) says: “Although Kṣīrodaśāyī Viṣṇu is called a *kalā* of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.” The *Caitanya-caritāmṛta* (Ādi 5.131-132, 127-128, 133) says: “When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him. In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa. But I accept it as the truth because it has been said by devotees. Since

He is the source of all incarnations, everything is possible in Him. They know that there is no difference between the incarnation and the source of all incarnations. Previously different people regarded Lord Kṛṣṇa in the light of different principles. Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.”

It is also stated in the *Caitanya-caritāmṛta* (Madhya 20.263-264): “The form of the Lord that descends into the material world to create is called an *avatāra*, or incarnation. All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [*avatāras*].”

For the meaning of the word *viśvambhara*, please see the purport of the first verse.

CB Ādi-khaṇḍa 1.8

TEXT 8

“*āmāra bhaktera pūjā—āmā haite baḍa*”

sei prabhu vede-bhāgavate kailā daḍha

TRANSLATION

That same Supreme Personality of Godhead has declared in the Vedas and Śrīmad Bhāgavatam, “Worship of My devotees is superior to worship of Me.”

COMMENTARY

The devotees who worship the opulent feature of the Lord first develop in their hearts the conception that only the worship of the Supreme Lord is important. This conception, however, diminishes the glories of worshipping the devotees and exhibits their lack of love and devotion for the Supreme Lord. As stated in the Padma Purāṇa:

ārādhanānām sarveṣāṃ viṣṇor ārādhanam param

tasmāt parataram devi tadīyānām samarcanam

arcayitvā tu govindam tadīyān nārcayet tu yaḥ

na sa bhāgavato jñeyah kevalam dāmbhikah smṛtaḥ

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava. One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.”

The word daḍha means dṛḍha, or “determination.” In the path of awe and reverence, the Supreme Lord alone is worshiped and His servants are the worshipers. But in the path of spontaneous attachment, awe and reverence are not prominent in the relationship between

the object of worship and the worshiper; rather, the attitude of service is prominent. The servants have great pride in their service. Therefore the servants in *mādhurya-rasa* consider themselves greater than their worshipable Lord Kṛṣṇa. In other words, such persons consider their worshipable Lord as their subordinate, or under their control. The superiority of worshiping the Lord’s devotees is celebrated in the *Vedas*. Some examples are found in the following statements.

The *Muṇḍaka Upaniṣad* (3.1.10) states: *tasmād ātma-jñam hy arcayed bhūti-kāmaḥ*—“By worshiping the devotees of the Lord, all one’s desires will be fulfilled.” Baladeva Vidyābhūṣaṇa has written in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51): *ātma-jñam bhagavat-tattva-jñam tad bhaktam ity arthaḥ; bhūti-kāmo mokṣa-paryanta-sampatti-lipsur ity arthaḥ*. In other words, if one wants the highest benediction, he should serve the devotees of the Lord.

In Madhvācārya’s commentary on the *Vedānta-sūtras* (3.3.47), he quotes the following from the *Poṣāyaṇa-śrūti*: *tānupāsva tānupacarasva tebhyaḥ śṛṇu hi te tāmavantu*—“Worship the devotees of the Lord, serve the devotees of the Lord, and hear from the devotees of the Lord, for they will protect you.”

In the *Śvetāśvatara Upaniṣad* (6.23) it is stated:

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

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” There are many similar statements found in the *Vedas*.

In the *Itihāsa-samuccaya* it is stated:

tasmād viṣṇu-prasādāya vaiṣṇavān paritoṣayet
prasāda-sumukho viṣṇus tenaiva syān na samśayaḥ

“In order to attain the mercy of Lord Viṣṇu, one should satisfy the Vaiṣṇavas. There is no doubt that by their mercy, Viṣṇu will be pleased.” There are many similar statements in the *Vaiṣṇava literatures*.

CB Ādi-khaṇḍa 1.9

TEXT 9

mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ

“Worshiping My devotees is better than directly worshiping Me.”

TRANSLATION

When the great devotee Uddhava inquired about pure devotional service and

knowledge of the Supreme Lord for the welfare of the living entities, Lord Kṛṣṇa glorified His devotees in this verse from the Śrīmad Bhāgavatam (11.19.21) while describing the various limbs of pure devotional service.

CB Ādi-khaṇḍa 1.10

TEXT 10

eteke karila āge bhaktera vandana
ataeva āche kārya siddhira lakṣaṇa

TRANSLATION

I have therefore offered my prayers first to the devotees, as this is the secret for attaining perfection.

COMMENTARY

In the Ādi Purāṇa, it is stated:

ye me bhakta-janāḥ pārtha na me bhaktās ca te janāḥ
mad bhaktānām ca ye bhaktās te me bhaktatamāḥ matāḥ

“My dear Pārtha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.” Also in the Śrīmad Bhāgavatam (3.17.2) it is said:

durāpā hy alpa-tapasāḥ sevā vaikuṅṭha-vartmasu
yatropagīyate nityam deva-devo janārdanaḥ

“Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṅṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.” In the Padma Purāṇa, Uttara-khaṇḍa, it is stated:

arcayitvā tu govindam tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ kevalam dāmbhikaḥ smṛtaḥ
tasmād sarva-prayatnena vaiṣṇavān pūjayet sadā
sarvaṁ tarati duḥkhaugham mahābhāgavatārcaṇāt

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. One should always worship the Vaiṣṇavas by all means, for by worshipping the great devotees one is freed

from all miseries.” In this way various other statements glorifying the worship of pure devotees are found in the scriptures.

The word *kārya-siddhi* is explained by Baladeva Vidyābhūṣaṇa in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51), wherein he quotes from the *Śāṅḍilya-smṛti* as follows:

siddhir bhavati vā neti saṁśayo ‘cyuta sevinām
niḥsaṁśayas tu tad bhakta paricaryāratātmanām
kevalam bhagavat-pāda- sevayā vimalam manaḥ
na jāyate yathā nityam tad bhakta-caraṇārcanāt

“One may doubt whether the servant of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection. One’s mind is not as fully purified by serving the lotus feet of the Supreme Lord as it is by serving the feet of His devotees.”

Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 1.20-21) as follows: “In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions. Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.”

CB Ādi-khaṇḍa 1.11

TEXT 11

iṣṭa-deva vandoṅ mora nityānanda-rāya
caitanya-kīrti sphure yānhāra kṛpāya

TRANSLATION

I offer my respectful obeisances unto Śrī Nityānanda Rāya, for He is my worshipable Lord. By His mercy the glories of Lord Caitanya become manifest.

COMMENTARY

After first offering respects to the Vaiṣṇavas, the author offers obeisances to his own spiritual master and then begins to describe the pastimes of Śrī Caitanya Mahāprabhu. The mercy of Lord Nityānanda, the author’s spiritual master, is the main qualification in his endeavor. It is to be remembered that *svayam-prakāśa* Śrī Nityānanda-Baladeva, who is nondifferent from *svayam-rūpa* Śrī Gaura-Kṛṣṇa, is the source of the following *viṣṇu-tattvas*: Mūla-Saṅkarṣaṇa, Mahā-Saṅkarṣaṇa, the three *puruṣavatāras*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu—as well as the thousand-headed Ananta

TEXT 12

*sahasra-vadana vandoṅ prabhu-balarāma
yāñhāra sahasra-mukhe kṛṣṇa-yaśodhāma*

TRANSLATION

I offer my respectful obeisances unto the thousand-headed Lord Balarāma. His thousands of mouths are the abode of Lord Kṛṣṇa's transcendental glories.

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.2.13) the Supreme Lord glorifies Balarāma before Yogamāyā as follows: “He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.” In the *Caitanya-caritāmṛta* (Ādi 5.116-117 and 120-122) it is said: “That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. The four Kumāras hear *Śrīmad Bhāgavatam* from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.”

The word *yaśodhāma* means “the storehouse of all transcendental qualities and glories.” It is to be understood that *svayam-prakāśa* Śrī Nityānanda-Baladeva, who appears in a two-armed humanlike form holding a plow, increases the ecstasy of *kṛṣṇa-prema* by constantly engaging in the service of Śrī Gaura-Kṛṣṇa in the mood of a devotee. Śrī Ananta Śeṣa, the plenary portion of Lord Baladeva, holds all the universes on His hoods. His matchless service of always glorifying the qualities of Śrī Gaura, His worshipable Lord, is being described here. Śrī Anantadeva constantly recites *Śrīmad Bhāgavatam* to the great *brāhmaṇa* sages headed by the four Kumāras. He is the Lord and guru of the author, who is the incarnation of Vyāsadeva for describing the pastimes of Śrī Gaura-Kṛṣṇa.

The thousand-headed Lord Anantadeva's recitation of *Śrīmad Bhāgavatam*, which is full of the glories of Lord Kṛṣṇa, is described in Citraketu's prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.40, 43) as follows: “O unconquerable one, when You spoke about *bhāgavata-dharma*, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of *bhāgavata-dharma* to achieve

shelter at Your lotus feet. My dear Lord, one's occupational duty is instructed in *Śrīmad Bhāgavatam* and *Bhagavad-gītā* according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.”

Another meaning of *kṛṣṇa-yaśodhāma* is *Śrīmad Bhāgavatam*, which is the treasure house of Lord Kṛṣṇa's transcendental glories.

CB Ādi-khaṇḍa 1.13

TEXT 13

*mahā-ratna thui yena mahāpriya-sthāne
yaśo-ratna-bhāṇḍāra śrī ananta-vadane*

TRANSLATION

Lord Ananta's mouths are the storehouse of the gemlike glories of Lord Kṛṣṇa, for valuable jewels are kept in a most appropriate place.

COMMENTARY

The word *thui* in this verse means “to keep.”

As people keep valuable jewels in the care of a dear and faithful person, Śrī Gaurasundara Mahāprabhu, who is nondifferent from the son of the king of Vraja, has kept the unlimited treasure of His qualities and pastimes with Anantadeva, who is the plenary portion of Baladeva-Nityānanda. Thus Gaura gives the thousand-headed Anantadeva the opportunity to serve Him by reciting His glories in the form of *Śrīmad Bhāgavatam*.

Lord Ananta is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.1) as follows: “My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of *tamo-guṇa* or darkness, He is sometimes called *tāmasī*.”

In his commentary of the *Śrīmad Bhāgavatam* (5.17.17), Śrīla Madhvācārya quotes from the *Brahmāṇḍa Purāṇa* as follows: *anantāntaḥ sthito viṣṇur anantaś ca sahāmunā*—“Because Viṣṇu is the shelter of the unlimited, He is called Ananta, or unlimited.”

In Part 2 of the *Viṣṇu Purāṇa* (5.13-27) there is a description of Ananta Śeṣa's unlimited prowess. He is the object of all devotees' worship, He possesses a thousand hoods or heads, He holds a club and plow, and He has various opulences such as an enormous body.

CB Ādi-khaṇḍa 1.14

TEXT 14

*ataeva āge balarāmera stavana
karile se mukhe sphure caitanya-kīrtana*

TRANSLATION

Therefore in the beginning I offer my prayers to Lord Balarāma, so that the glories of Lord Caitanya will manifest from my mouth.

COMMENTARY

For further descriptions of the glories of Lord Balarāma, please see Lord Śiva’s prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (5.17.17-24), Śrī Śukadeva Gosvāmī’s prayers to Lord Saṅkarṣaṇa in *Śrīmad Bhāgavatam* (5.25.1-13), Nārada Muni’s glorification of Lord Saṅkarṣaṇa to King Citraketu in the *Śrīmad Bhāgavatam* (6.16.18-25), King Citraketu’s prayers to Saṅkarṣaṇa in the same chapter (verses 34-48), and Lord Kṛṣṇa’s prayers to Baladeva in the *Viṣṇu Purāṇa*, Part 5 (9.22-31). By considering these statements from the scriptures, it is understood that by offering prayers or glorifying the names and qualities of Lord Nityānanda Rāma, who is the personification of Vaiṣṇava scriptures, a living entity’s material designations or bondage, which are born out of nescience, are destroyed. The purified living entity then accepts Lord Nityānanda Rāma as his spiritual master, and with a purified tongue he glorifies the worshipable Lord Śrī Kṛṣṇa Caitanya under Nityānanda Prabhu’s guidance.

CB Ādi-khaṇḍa 1.15

TEXT 15

*sahasreka-phaṇādhara prabhu-balarāma
yateka karaye prabhu, sakala—uddāma*

TRANSLATION

Lord Balarāma has thousands of hoods, and all of His activities are extraordinary.

COMMENTARY

Lord Ananta’s thousands of hoods are described in Lord Śiva’s prayers to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (5.17.21) as follows: “All the great sages accept the Lord as the source of creation, maintenance, and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His thousands of hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?”

Śrī Śukadeva Gosvāmī tells Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.2): “This great universe, situated on one of Lord Anantadeva’s thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.”

In this connection, please see verses 12 and 13 of the same chapter of *Śrīmad Bhāgavatam*, quoted by the author as verses 56 and 57 of this first chapter. King Citraketu also prays to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.48) as follows: “The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.”

The word *uddāma* in this verse means “independent” or “moving by one’s own will,” as well as “exceedingly powerful.” In this connection one may refer to *Śrīmad Bhāgavatam* (5.17.17-24, 5.25.1-13, and 6.16.34-48).

CB Ādi-khaṇḍa 1.16

TEXT 16

haladhara-mahāprabhu prakāṇḍa-sarīra
caitanya-candrera yaśomatta mahādhīra

TRANSLATION

The Supreme Lord Balarāma carries a plow and possesses a gigantic body. Although He is exceptionally grave, He is intoxicated by the glories of Lord Caitanya.

COMMENTARY

Śrī Śukadeva Gosvāmī describes the characteristics of Anantadeva, who sustains the universes and is the Lord of Pātāla-loka, in the following words from *Śrīmad Bhāgavatam* (5.25.7):

“Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands.”

While describing the *prābhava* and *vaibhava* features of the Lord in his *Laghu-bhāgavatāmṛta* (Pūrva 62), Śrīla Rūpa Gosvāmī writes: “Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His hoods, resides in Pātāla-loka. This Saṅkarṣaṇa recited *Śrīmad Bhāgavatam* to the *brāhmaṇas* and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, a club, and a trident in His hands.”

The word *mahāprabhu* is explained in the *Caitanya-caritāmṛta* (7.14) as follows: “One of Them is Mahāprabhu, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of Mahāprabhu.” Nevertheless the plow-carrying Śrī Baladeva Prabhu is the personal manifestation of the Supreme Personality of Godhead, Gaura-Kṛṣṇa; He is the

predominating Deity of the *sandhinī* energy, the original Saṅkarṣaṇa, the reservoir of all living entities, and the original source of all *viṣṇu-tattvas*. Being a fully devoted servant of Baladeva, the author therefore uses the title Mahāprabhu to address Śrī Ananta Śeṣa, who is the plenary portion of Balarāma and nondifferent from Him. The author’s conclusion is therefore justified.

The word *prakāṇḍa-śarīra* in this verse is explained in the *Caitanya-caritāmṛta* (5.119) as follows: “The universe, which measures five hundred million *yojanas* in diameter, rests on one of His hoods like a mustard seed.”

King Citraketu prays to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.37) as follows: “There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [*ananta*].” Please also refer to the *Śrīmad Bhāgavatam* verses (5.17.21, 5.25.2, and 6.16.48) as cited in verse 15 of this chapter.

Another reading for the second line is *caitanya-candrera rase matta mahādhīra*—“Although He is exceptionally grave, He is intoxicated by the transcendental mellows of Lord Caitanya.”

CB Ādi-khaṇḍa 1.17

TEXT 17

*tatodhika caitanyera priya nāhi āra
niravadhi sei dehe karena vihāra*

TRANSLATION

There is no one more dear to Lord Caitanya than Nityānanda, therefore Lord Caitanya always enjoys pastimes within Him.

COMMENTARY

The Caitanya-caritāmṛta (Ādi 5.4-6) further states: “The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa’s transcendental pastimes. That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.” Then in *Caitanya-caritāmṛta* (Ādi 5.8-11) it is stated: “Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways. In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.” In the same chapter (verses 120, 124, 137, and 156) it is said: “That Ananta Śeṣa is the

devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires."

It should be understood that Śrī Nityānanda-Saṅkarṣaṇa Prabhu is the Supreme Absolute Truth, Lord Viṣṇu, so He is the qualitatively equal personal manifestation of the original Personality of Godhead, Lord Kṛṣṇa. In other words, Śrī Nityānanda Prabhu is the predominating Deity of the *sandhinī* energy, the sustainer of the spiritual world, and the source of pure goodness.

In the *Caitanya-bhāgavata* (CB *Madhya-khaṇḍa* 12.55-58) it is stated: "Lord Caitanya said: Whoever worships Lord Nityānanda with faith and devotion also worships Me. The lotus feet of Nityānanda are worshiped by Śiva and Brahmā, therefore you should all worship Him with love. If one has even a fraction of a portion of envy towards Nityānanda, he is not accepted by Me even if he's a devotee. Lord Kṛṣṇa will never give up one who has been touched by the air that has touched the body of Nityānanda."

CB Ādi-khaṇḍa 1.18

TEXT 18

tānhāra caritra yebā jane śune, gāya

śrī kṛṣṇa caitanya—tānre parama sahāya

TRANSLATION

Śrī Kṛṣṇa Caitanya is most satisfied with one who chants or hears the characteristics of Lord Nityānanda.

COMMENTARY

The glories of those who chant or hear the qualities of Saṅkarṣaṇa, or Śrī Nityānanda Rāma, are mentioned in the Śrīmad Bhāgavatam (5.17.18-19). In Śrīmad Bhāgavatam (5.25.8) it is stated: "If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu." Śrīmad Bhāgavatam (5.25.11), which is quoted as text 55 of this chapter, should also be seen.

In the *Śrīmad Bhāgavatam* (6.16.34, 44) Citraketu prays to Lord Saṅkarṣaṇa as follows: “O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees. My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even *caṇḍālas*, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?”

CB Ādi-khaṇḍa 1.19

TEXT 19

*mahāprīta haya tānre maheśa-pārvatī
jihvāya sphuraye tānra śuddhā sarasvatī*

TRANSLATION

Lord Śiva and Pārvatī also become pleased with such a person, and the transcendental goddess of learning, Sarasvatī, manifests on his tongue.

COMMENTARY

Lord Saṅkarṣaṇa is situated in the heart of Lord Śiva. Considering Lord Saṅkarṣaṇa their worshipable Lord, Śiva and Pārvatī eternally worship Him with prayers. In this regard please see Śrīmad Bhāgavatam (5.17.16-24). Therefore one who hears or chants the characteristics of Lord Nityānanda, who is the original Saṅkarṣaṇa, pleases Śiva and Pārvatī, who accept that person as a servant of their worshipable Lord.

That Lord Baladeva always steadfastly increases the happiness of Lord Kṛṣṇa. The words that are spoken in connection with Kṛṣṇa’s service by pure living entities who desire to serve Lord Kṛṣṇa under the guidance of Baladeva Prabhu are called *śuddhā* (transcendental) *Sarasvatī*. The words that are devoid of connection with Kṛṣṇa’s service spoken by those who desire to satisfy their senses and ignore the guidance of Baladeva Prabhu are called *asati* or *duṣṭā* (unchaste or wicked) *Sarasvatī*.

CB Ādi-khaṇḍa 1.20

TEXT 20

*pārvatī-prabhṛti navārbuda nārī lañā
saṅkarṣaṇa pūje śiva, upāsaka hañā*

TRANSLATION

Along with Pārvatī and innumerable maidservants, Lord Śiva engages in the worship of Saṅkarṣaṇa.

COMMENTARY

Śrī Śukadeva Gosvāmī glorifies Saṅkarṣaṇa before Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam* (5.25.1) as follows: “Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, ‘I am the enjoyer, and this world is meant to be enjoyed by me,’ this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.” See also Śrīdhara Svāmī’s *Bhāvārtha-dīpikā* commentary on this verse. In the *Śrīmad Bhāgavatam* (10.2.13) the Supreme Lord says to Yogamāyā: “The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī.”

In the *Śrīmad Bhāgavatam* (5.17.16) it is said: “In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of Goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha, and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as *tāmasī*, the Lord’s form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.” The mantra chanted by Lord Śiva is found in *Śrīmad Bhāgavatam* (5.17.17-24).

Śrīla Madhvācārya writes in his commentary on *Śrīmad Bhāgavatam* (5.17.17): “In Ilāvṛta-varṣa, the Lord is worshiped by Lord Śiva, who is considerate to the *jīvas* and dependent on the Supersoul.”

In the *Bṛhad-bhāgavatāmṛta* (1.2.97-98, 1.3.1, and 2.3.66) it is stated: “Lord Śiva worships the most enchanting, equally powerful and opulent Lord Saṅkarṣaṇa, who is adored with *cāmaras* and an umbrella and surrounded by associates. Is it not wonderful that even Śiva accepts Saṅkarṣaṇa as his worshipable Lord? In Śivaloka, Nārada Muni watches the most opulent Śiva become absorbed while chanting and dancing in the mood of a devotee as he worships Lord Saṅkarṣaṇa. Although Śiva is the lord of the universe, he accepts the mood of a servant and eternally worships the thousand-headed Śeṣa with love.”

In his description of the *līlā-avatāras* in the *Laghu-bhāgavatāmṛta* (Pūrva 87-88) Śrīla Rūpa Gosvāmī writes: “He who is the second expansion of the *catur-vyūha* in Goloka is known as Saṅkarṣaṇa. He merges with Śeṣa, who supports all universes, and then appears as Lord Balarāma, a *līlā-avatāra*. Śeṣa has two forms—one supports all universes, and one serves as the bed for the Viṣṇu incarnations. The former Śeṣa is the empowered incarnation of Saṅkarṣaṇa and is therefore also known as Saṅkarṣaṇa.” In the description on the *prābhava* and *vaibhava* features of the Lord in the *Laghu-bhāgavatāmṛta* (Pūrva 62) it is stated: “Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His

hoods, resides in Pātālaloka. This Saṅkarṣaṇa recited *Śrīmad Bhāgavatam* to the *brāhmaṇas* and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, club, and trident in His hands.” Again, in the description on the *catur-vyūha* expansions of the Lord in the *Laghu-bhāgavatāmṛta* (Pūrva 167), it is stated: “As the second expansion of the *catur-vyūha*, Śrī Saṅkarṣaṇa is the *vilāsa-vigraha* of Vāsudeva, the first expansion of the *catur-vyūha*. Since He is the reservoir of all living entities, He is also known as *jīva*.”

CB Ādi-khaṇḍa 1.21

TEXT 21

*pañca-skandera ei bhāgavata-kathā
sarva vaiṣṇavera vandyā balarāma-gāthā*

TRANSLATION

The topics in the Fifth Canto of the Śrīmad Bhāgavatam concerning Lord Balarāma, the original Saṅkarṣaṇa, are glorified by all Vaiṣṇavas.

COMMENTARY

Please see *Śrīmad Bhāgavatam* (5.17.16-24) in this regard. Those who accept Viṣṇu as the Supreme Lord are called Vaiṣṇavas, and Mūla-Saṅkarṣaṇa, or Balarāma, is the source of all *viṣṇu-tattvas*. Therefore it is the duty of all Vaiṣṇavas to glorify Mūla-Saṅkarṣaṇa, who is nondifferent from Lord Balarāma. As Śukadeva Gosvāmī explains to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.4, 7-8): “When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa with great devotion, they become very joyful. The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādhars and many highly elevated sages constantly offer prayers to the Lord. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father’s assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.” In this regard one may also see verses 53-57 of this chapter.

CB Ādi-khaṇḍa 1.22

TEXT 22

*tāna rāsa-krīḍā-kathā—parama udāra
vṛndāvane gopī-sane karilā vihāra*

TRANSLATION

The narrations of Lord Balarāma's rāsa-līlā pastimes with the gopīs in Vṛndāvana are most exalted.

COMMENTARY

The definition of *rāsa-krīḍā* is given by Śrīdhara Svāmī in his *Bhāvārtha-dīpikā* commentary on the *Śrīmad Bhāgavatam* (10.33.1) as follows: “*Rāsa-līlā* refers to a particular type of dance involving many women dancers.” In his *Bṛhad-vaiṣṇava-toṣaṇī*, Sanātana Gosvāmī gives the characteristics of the *rāsa* dance as follows: “When many women join hands in a circle and are embraced around the neck by male dancers it is called a *rāsa* dance.” In the book named *Saṅgīta-sāra* it is stated: “When a male dancer performs, being surrounded by a circle of many women dancers moving about, it is called a *hallīṣaka*. When a *hallīṣaka* dance is accompanied by various refined *tālas* (tunes), dance steps, and gestures, it is called a *rāsa* dance. As it does not exist even in heaven, what is the question of it existing on earth?” In his *Sārārtha-darśinī* commentary on the *Śrīmad Bhāgavatam*, Viśvanātha Cakravartī states: “*Rāsa-krīḍā* refers to a *rāsa* dance in which there is a mixture of ingredients such as dancing, singing, kissing, and embracing.”

The word *udāra* in this verse means “great” or “exalted.”

Jīva Gosvāmī describes Balarāma's *rāsa-krīḍā* in his *Laghu-toṣaṇī* or *Vaiṣṇava-toṣaṇī* commentary on *Śrīmad Bhāgavatam* (10.65.16) as follows: “Śrī Baladeva, who is nondifferent from Saṅkarṣaṇa, solaced the damsels of Vṛndāvana by singing the glories of Kṛṣṇa's names. Sometimes Śrī Baladeva draws Kṛṣṇa from Dvārakā by His mind and presents Him before a particular *gopī* in a secluded place, therefore He is known as Saṅkarṣaṇa.” He then says, “In this way it is reasonable to say that Śrī Baladeva performed *rāsa-līlā* with His own *gopīs*. Because He is the all-knowing Supreme Lord and endowed with all potencies, He knows the internal feelings of His eternal beloved *gopīs*. If one explains this verse in another way it would diminish the prestige of Dvārakā, so there is no need to further elaborate on this.” He further says, “At this juncture, Baladeva's mood as the older brother did not manifest in order to protect the pathetic *gopīs*.” He also gives a description in his *Krama-sandarbhā* commentary as follows: “The all-attractive Baladeva, who is also known as Saṅkarṣaṇa, attracts Kṛṣṇa by His mind and reveals Him. The word *tāḥ* refers to Kṛṣṇa's beloved girlfriends.” Also in his *Bṛhat-krama-sandarbhā*, Jīva Gosvāmī says that the word *tāḥ* refers to Kṛṣṇa's *gopīs*.

For an explanation of *gopī-sane vihāra*, see the purport of verse 25.

There is a difference between the *rāsa-krīḍā* of Kṛṣṇa with His *gopīs* and the *rāsa-krīḍā* of Balarāma with His *gopīs*. The arenas of the two *rāsa-līlās* are situated in different places within Vṛndāvana. Such spiritually variegated activities are of two types—*maryādā*, or awe and reverent, and *mādhurya*, or sweet. We must be extremely careful to protect our vision of spiritual variegatedness from the attack of monism. Although *svayam-rūpa* Kṛṣṇa and *svayam-prakāśa* Baladeva are nondifferent, the distinction between Their pastimes must not be denied. Even though Śrī Baladeva belongs to the category of the supreme shelter,

He is the prime example amongst the subordinates of the Lord.

CB Ādi-khaṇḍa 1.23

TEXT 23

*dui-māsa vasanta, mādharma-madhu-nāme
halāyudha-rāsa-krīḍā kahaye purāṇe*

TRANSLATION

The Purāṇas describe how Lord Balarāma performs His rāsa-līlā in the two months of spring—Mādhava and Madhu.

COMMENTARY

According to Śrīdhara Svāmī's commentary, the word *madhu* in this verse means Caitra (March-April) and *mādhava* means Vaiśākha (April-May). *Halāyudha* refers to Balarāma, and *purāṇe* means in the Śrīmad Bhāgavatam and in the Viṣṇu Purāṇa (5.24.21 and 5.25.18).

CB Ādi-khaṇḍa 1.24

TEXT 24

*se sakala śloka ei śuna bhāgavate
śrī śuka kahena, śune rājā-parīkṣite*

TRANSLATION

Now please hear those verses that were spoken by Śukadeva Gosvāmī to Parīkṣit Mahārāja in the Śrīmad Bhāgavatam.

COMMENTARY

In the following four verses from the Śrīmad Bhāgavatam (10.65.17-18 and 10.65.21-22), Śrī Śukadeva Gosvāmī narrates to Parīkṣit Mahārāja the full moon night *rāsa-līlā* of Balarāma and His *gopī* friends. Śukadeva had previously just described Baladeva's arrival in Gokula to receive the affection of His juniors, meet His former Vraja friends, and solace those who were afflicted by separation from Kṛṣṇa, such as the elders, headed by Nanda and Yaśodā, the friends of the same age, and the *gopīs*, who had fully dedicated their lives to Kṛṣṇa.

CB Ādi-khaṇḍa 1.25

TEXT 25

*dvau māsau tatra cāvātsīn madhum mādharmaṁ eva ca
rāmaḥ kṣapāsu bhagavān gopīnām ratim āvahan*

TRANSLATION

Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

COMMENTARY

Balarāma's *rāsa-līlā* is described by Śrī Sanātana Gosvāmī in his *Bṛhad-vaiṣṇava-toṣaṇī* commentary as follows: "In this way Śrī Baladeva first solaced those *gopīs* who were attached to Kṛṣṇa and thus fulfilled the principle purpose of His visit. He thus exhibited His affection for the residents of Vraja. Thereafter He enjoyed spring pastimes with other *gopīs*." He then says, "Regarding the words *ratim āvahan*, *rati* refers to the original mellow, *ādi-rasa*, or conjugal love, the prefix *ā* means 'properly,' and the word *vahan* means 'having received.' Because He is *rāmaḥ*, He is expert in conjugal affairs. He is also the Supreme Lord, so He is very expert in the various types of conjugal pastimes mentioned in the *Kāma-śāstras*. Or the word *tāḥ* (in the previous *Bhāgavatam* verse) can also refer to those *gopīs* who are greatly afflicted out of separation from Kṛṣṇa and whose only desire was to see Kṛṣṇa. Therefore Balarāma resided in Vṛndāvana for two months in order to please the *gopīs* of Vraja with conjugal pastimes at night. By the use of the word *ca* it is understood that Lord Balarāma remained in Vṛndāvana for more than two months, because the *gopīs* were greatly afflicted by feelings of separation and because Lord Baladeva is most merciful and gives happiness to everyone."

In his *Laghu-toṣaṇī* commentary, Śrī Jīva Gosvāmī writes: "The word *gopīnām* in this verse refers to other *gopīs*, for the use of the word *gopī* does not always refer to Kṛṣṇa's *gopīs*. If one says that both subject matters are the same—Kṛṣṇa enjoyed pastimes at night with the *gopīs*, and Baladeva also enjoyed pastimes at night with the *gopīs*—so there is no difference between Kṛṣṇa's *gopīs* and Balarāma's *gopīs*. In reply to this it may be said that no one should have such doubts, because the *gopīs* described in the previous *rāsa* pastimes are different from these *gopīs*. Therefore one should understand that Balarāma's *gopīs* are different. So Śrī Baladeva expertly pacified Kṛṣṇa's beloved *gopīs* and then went to those *gopīs* in whose presence He was once teased by Kṛṣṇa, who said, 'My dear older brother, the *gopīs* are desiring the touch of Your broad chest and the embrace of Your two arms.' These joking words indicated that although Balarāma did not touch those *gopīs* at the time, it would take place in the future. There no mention that after Kṛṣṇa killed Śaṅkhacūḍa and played Holi with His beloved *gopīs* that these *gopīs*, described as subordinate to Kṛṣṇa's beloved *gopīs*, received Kṛṣṇa's touch, so it should be understood that Kṛṣṇa instructed these *gopīs* to carefully protect their chastity for the pleasure of Balarāma. According to this, it should be understood that Kṛṣṇa solaced these *gopīs* as explained above. The word *kṣapāsu* means 'most confidential.' The word *rāmaḥ* in this verse refers to one who is qualified for enjoying." In his *Krama-sandarbhā*, Jīva Gosvāmī

writes: “The *gopīs* referred to in this verse as Balarāma’s *gopīs* are those who played Holi along with Kṛṣṇa’s *gopīs* after the killing of Śaṅkhacūḍa. It should be understood at this point that these *gopīs* remained chaste under Kṛṣṇa’s instructions. There is no mention of these *gopīs* receiving the touch of Balarāma in His earlier Vraja pastimes; there is only some mention of their strong attachment for Balarāma. Therefore Kṛṣṇa mercifully requested them to protect their chastity for the pleasure of Balarāma.” In his *Bṛhat-krama-sandarbha*, Jīva Gosvāmī writes: “He pleased His *gopīs*’ means that He pleased His own group of *gopīs*.”

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura has quoted Śrīdhara Svāmī as follows: “The conjugal affairs of the *gopīs* mentioned in this verse relate with those *gopīs* who had either not taken birth when Kṛṣṇa enjoyed His *rāsa-līlā* pastimes or who were too young to take part. This is the standard understanding of the previous *ācāryas*. Our Prabhupāda, Śrī Sanātana Gosvāmī, has stated that these beloved *gopīs* of Balarāma were those who had joined Kṛṣṇa’s beloved *gopīs* in the Holi pastimes after the killing of Śaṅkhacūḍa.”

CB Ādi-khaṇḍa 1.26

TEXT 26

pūrṇa-candra-kalā-mṛṣṭe kaumudī-gandha-vāyunā
yamunopavane reme sevite strī-gaṇair vṛtaḥ

TRANSLATION

In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

COMMENTARY

Balarāma’s *rāsa-līlā* is described by Śrī Sanātana Gosvāmī in his *Bṛhad-vaiṣṇava-toṣaṇī* commentary as follows: “In order to please Balarāma and increase the beauty of Vṛndāvana, the eternal full moon of the transcendental abode appeared. In this verse the phrase *sevite strī-gaṇair*—‘in the company of numerous women’ refers to *gopīs* other than those who enjoyed pastimes with Kṛṣṇa.”

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura states: “Śrī Balarāma enjoyed His *rāsa-līlā* pastimes on the banks of the Yamunā at the famous place called Rāma-gḥāṭa. This place is far away from the place of Kṛṣṇa’s *rāsa-līlā* pastimes.”

CB Ādi-khaṇḍa 1.27-28

TEXTS 27-28

upagīyamāno gandharvair vanitā-śobhi-maṇḍale

reme kareṇu-yūtheśo māhendra iva vāraṇaḥ
nedur dundubhayo vyomni vavṛṣuḥ kusumair mudā
gandharvā munayo rāmaṁ tad-vīryair idire tadā

TRANSLATION

As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants. At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

COMMENTARY

Some editions have *udgāyan* instead of *upagīyamāno* and *māhendro vāraṇo yathā* instead of *māhendra iva vāraṇaḥ*. [In either case the meaning is the same.] Since these two verses from *Śrīmad Bhāgavatam* (10.65.21-22) have not been commented on by Śrīdhara Svāmī, Sanātana Gosvāmī, Jīva Gosvāmī, or Viśvanātha Cakravartī Ṭhākura, it appears that these verses are not found in some editions of *Śrīmad Bhāgavatam*. Explanations on these two verses may be found in the *Bhāgavata-candra-candrikā* commentary of Vīrarāghava Ācārya, who comes in the Rāmānuja-sampradāya, and in the *Pada-ratnāvalī* commentary of Vijayadhvaja Tīrtha, who comes in the Madhva-sampradāya.

CB Ādi-khaṇḍa 1.29

TEXT 29

*ye strī-saṅga muni-gaṇe karena nindana
tānrāo rāmera rāse karena stavana*

TRANSLATION

Sages condemn the association of women, yet they glorify Lord Balarāma's association with the cowherd girls in the rāsa dance.

COMMENTARY

In the *Śrīmad Bhāgavatam* (2.1.3-4) Śrī Śukadeva Gosvāmī condemns the association of women and those who are attached to women in the following statement to Parīkṣit Mahārāja: “O King, the lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. Persons devoid of *ātma-tattva* do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children, and wife. Although

sufficiently experienced, they still do not see their inevitable destruction.”

In the *Śrīmad Bhāgavatam* (3.31.32-42) Lord Kapiladeva says to His mother, Devahūti, “If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind. Amongst all kinds of living entities begotten by Brahmā, namely men, demigods, and animals, none but the sage Nārāyaṇa is immune to the attraction of *māyā* in the form of woman. Just try to understand the mighty strength of My *māyā* in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip. One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The woman, created by the Lord, is the representation of *māyā*, and one who associates with such *māyā* by accepting services must certainly know that this is the way of death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon *māyā* in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.”

Nārada Muni speaks the following words to Mahārāja Prācīnabarhi in the *Śrīmad Bhāgavatam* (4.25.6): “Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life’s ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.”

Nārada Muni describes the story of Purañjana and Purañjanī to Mahārāja Prācīnabarhi in the Fourth Canto of the *Śrīmad Bhāgavatam* from Chapter Twenty-five, verse 10, to Chapter Twenty-nine, verse 51. Yet he particularly points out the ill effects of associating with women and the benefits of pleasing Lord Hari in verse 28 of the Twenty-eighth Chapter.

Again in the *Śrīmad Bhāgavatam* (4.29.54-55) Nārada Muni further explains to Mahārāja Prācīnabarhi, “My dear King, woman, who is very attractive in the beginning but in the

end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides. My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.”

In his narration about the householder Vaiṣṇava, King Priyavrata, Śrī Śukadeva Gosvāmī spoke to Parikṣit Mahārāja in the *Śrīmad Bhāgavatam* (5.1.29) as follows: “He greatly loved his wife Barhiṣmatī, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhiṣmatī increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.”

In the same chapter of the *Śrīmad Bhāgavatam*, verse 37, King Priyavrata condemned his life of material enjoyment as follows: “Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.” In the *Śrīmad Bhāgavatam* (5.5.2, 7-9) Lord Rṣabhadeva speaks to His sons as follows: “It is the verdict of all *śāstras* and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives, and wealth. In this way one increases life’s illusions and thinks in terms of ‘I and mine.’ When the strong knot in the heart of a person implicated

in material life due to the results of past action is slackened, one turns away from his attachment to home, wife, and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.” After Ajāmila was freed from the clutches of the Yamadūtas by the mercy of the Viṣṇudūtas, he condemned his life of material enjoyment in the following verses from the *Śrīmad Bhāgavatam* (6.2.36-38): “Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead’s illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman’s hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness. Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of ‘I’ and ‘mine’ and fix my mind on the lotus feet of Kṛṣṇa.”

In the *Śrīmad Bhāgavatam* (6.3.28) Yamarāja says to his servants, “*Paramahāṁsas* are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord’s lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with *paramahāṁsas*, and who are attached to family life and worldly enjoyment, which form the path to hell.”

In the *Śrīmad Bhāgavatam* (6.4.52-53) it is described how Prajāpati Dakṣa and his descendants, who were expert in associating with women and who followed the path of *pravṛtti*, or sense enjoyment, were instructed by Lord Hari to continually engage in material enjoyment and follow the nondevotional path of associating with women. When the king of the Vidyādharas, Citraketu, saw the lord of the *paramahāṁsas* and foremost of the *avadhūtas*, Lord Śiva, embracing Pārvatī, he spoke the following words in the *Śrīmad Bhāgavatam* (6.17.8): “Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places.”

In the *Śrīmad Bhāgavatam* (7.6.11-13, 17) Prahlāda Mahārāja instructs his demoniac friends as follows: “How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?”

In the *Śrīmad Bhāgavatam* (7.9.45) Prahlāda Mahārāja says to Lord Nṛsimha-deva: “Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhis*, so-called *gṛhasthas* who have no spiritual knowledge, think that this itching is the greatest platform of

happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.”

While describing the four *āśramas*, Śrī Nārada Muni spoke to Mahārāja Yudhiṣṭhira the following verses in the *Śrīmad Bhāgavatam* (7.12.6-7, 9-11): “Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A *brahmacārī*, or one who has not accepted the *gṛhastha-āśrama* [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a *sannyāsī*, a member of the renounced order of life. Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise. As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered. All the rules and regulations apply equally to the householder and the *sannyāsī*, the member of the renounced order of life. The *gṛhastha*, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.”

In the *Śrīmad Bhāgavatam* (7.14.12-13) Nārada Muni says to Yudhiṣṭhira Mahārāja, “Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone. Through proper deliberation, one should give up attraction to his wife’s body because that body will ultimately be transformed into small insects, stool, or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?”

Nārada Muni further explains to Yudhiṣṭhira Mahārāja in the *Śrīmad Bhāgavatam* (7.15.18): “One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.”

In the *Śrīmad Bhāgavatam* (9.6.51) Saubhari Muni repents after his extended association with women as follows: “A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking, and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.”

While describing the characteristics of Lord Rāma and Sītā, Śrī Śukadeva Gosvāmī says to Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam* (9.11.17): “The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the

cause of fear for them, what to speak of others who are attached to household life in this material world.”

In Śrī Śukadeva Gosvāmī’s description of the topics of Urvaśī and Purūravā to Parīkṣit Mahārāja, Urvaśī speaks the following statement in the *Śrīmad Bhāgavatam* (9.14.36-38): “My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.”

See also the Ninth Canto, Nineteenth Chapter, particularly verses 1-20 and 24-28, wherein Mahārāja Yayāti, speaking to Devayānī, condemns the association of women with the story of a he-goat and she-goat.

In the *Śrīmad Bhāgavatam* (11.3.18-19) Śrī Prabuddha, one of the Nine Yogendras speaks the following words to Mahārāja Nimi, the king of Videha: “Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases. Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives, and domestic animals, which are all maintained by one’s hard-earned money?”

In the *Śrīmad Bhāgavatam* (11.5.13, 15) Śrī Camasa instructs King Nimi as follows: “Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform. The conditioned souls become completely bound in affection to their own corpse-like material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.”

Lord Kṛṣṇa’s narration to Uddhava on the conversation between Mahārāja Yadu and the self-realized mendicant, who tells the story of a pigeon and his wife in the *Śrīmad Bhāgavatam* (11.7.52-74) may also be discussed in this regard.

In the *Śrīmad Bhāgavatam* (11.8.1, 7-8, 13-14, and 17-18) the mendicant *brāhmaṇa* further

instructs Mahārāja Yadu as follows: “O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one’s seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness. One who has failed to control his senses immediately feels attraction upon seeing a woman’s form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly, and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames. A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing, and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire. A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body. A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady’s company can at any moment be killed by her other lovers who are stronger than he. A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter’s horn and is thus captured and killed. Becoming attracted to the worldly singing, dancing, and musical entertainment of beautiful women, even the great sage R̥ṣyaśṛṅga, the son of Mṛgī, fell totally under their control, just like a pet animal.”

Piṅgalā’s words of frustration are narrated by Lord Kṛṣṇa to Uddhava in the *Śrīmad Bhāgavatam* (11.8.30-34) as follows: “Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into this body are

constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.” Please see verses 35, 39, and 42 in the same chapter.

In the *Śrīmad Bhāgavatam* (11.9.27) the mendicant *brāhmaṇa* instructs King Yadu as follows: “A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs, and limbs, all desiring satisfaction, pull the living entity in many directions.”

Lord Kṛṣṇa instructs Uddhava in the *Śrīmad Bhāgavatam* (11.10.7, 25, 27-28) as follows: “One should see one’s real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth, and so on. Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world. If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature.”

Lord Kṛṣṇa tells Uddhava in the *Śrīmad Bhāgavatam* (11.14.29): “Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.”

In the *Śrīmad Bhāgavatam* (11.17.33, 56) Lord Kṛṣṇa says to Uddhava: “Those who are not married—*sannyāsīs*, *vānaprasthas*, and *brahmacārīs*—should never associate with women by glancing, touching, conversing, joking, or sporting. Neither should they ever associate with any living entity engaged in sexual activities. But a householder whose mind is

attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality, and who unintelligently thinks, ‘Everything is mine and I am everything,’ is certainly bound in illusion.”

Lord Kṛṣṇa gives the following instructions to Uddhava in the *Śrīmad Bhāgavatam* (11.21.18-21): “By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man’s broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.”

Lord Kṛṣṇa further instructs Uddhava in the *Śrīmad Bhāgavatam* (11.26.3): “One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.”

In the same chapter, verses 4 through 24 describe the results of association with women obtained by Ilā’s son, Purūravā.

In the *Bhakti-rasāmṛta-sindhu* (*Dakṣiṇa* 5.72) the following verse is found: “Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”

Also in the *Bhakti-rasāmṛta-sindhu* (*Uttara* 7.8) it is stated: “Alas, how can an intelligent person who has awakened even a little attachment for Kṛṣṇa enjoy this material body, which is full of blood, covered with skin and flesh, and stinks of mucus.”

And in the Eighth Wave it is said:

(1) “Alas, I am enthusiastically engaged in relishing varieties of enjoyment in this gross body, which is composed of mucus, semen, and blood and covered by skin! O my God! I’m so wretched that I am too lazy to remember Kṛṣṇa, who is the Supersoul and the personification of transcendental bliss.”

(2) “When will I give up affection for this gross body, which is full of flesh, blood, and pus and again expertly engage with love in the service of fanning with *cāmara* the Supreme Lord Hari, who is beyond the reach of argument and who sits on a golden throne?”

(3) “A devotee of Lord Viṣṇu who intensely loathes seeing a *padmīnī* woman endowed with all good qualities, considering her bad association, can travel anywhere, dancing and remembering the lotus feet of the Lord.”

(4) “As soon as remembrance of associating with women awakens in my mind, my lips curl with disgust. My mind is not satisfied with the activities meant to attain impersonal *samādhi*, like hearing and remembering, and I have no interest for attaining the mystic perfections,

because, O Lord, my mind is extremely attached only to the worship of Your lotus feet.” Because the Supreme Personality of Godhead Kṛṣṇa and Baladeva are the eternal shelter of all devotees, They are the suitable personalities for enjoying with the *gopīs*, who are under the shelter of *mādhurya-rasa*. The *gopīs* have no material conceptions like conditioned souls. In other words, the living entities of this material world consider themselves enjoyers and enjoy the company of women only due to material conceptions. But when Lord Balarāma, who is the source of all *viṣṇu-tattvas*, performs *rāsa-līlā* there is no possibility of any material abominations or illicit behavior. Therefore when the most fortunate *munis* who are conversant with the Supreme Lord Baladeva’s glories see His pastimes through divine eyes, they offer prayers with folded hands.

CB Ādi-khaṇḍa 1.30

TEXT 30

yānra rāse deve āsi’ puṣpa-vṛṣṭi kare
deve jāne—bheda nāhi kṛṣṇa-haladhare

TRANSLATION

The demigods came and showered flowers on His rāsa-līlā, because they know there is no difference between Kṛṣṇa and Balarāma.

COMMENTARY

The Caitanya-caritāmṛta (Ādi 5.4-5) also states that there is no difference between Kṛṣṇa and Balarāma in the following words: “The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa’s transcendental pastimes.” Also in the *Caitanya-caritāmṛta* (Madhya 20.174) it is stated: “The first manifestation of the *vaibhava* feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.” Lord Kṛṣṇa glorifies Balarāma, who is nondifferent from Himself, in the *Śrīmad Bhāgavatam* (10.15.8): “You have embraced the young cowherd women between Your two arms—a favor hankered after by the goddess of fortune herself.”

CB Ādi-khaṇḍa 1.31

TEXT 31

cāri-vede gupta balarāmera carita
āmi ki baliba, saba—purāṇe vidita

TRANSLATION

The characteristics of Lord Balarāma are confidential to the Vedas, but they are elaborated in the Purāṇas. What will I describe?

COMMENTARY

Whatever is confidential to the Vedas is known to the Vaiṣṇava Purāṇas. Regarding the glories of the Purāṇas, one may refer to verses 12-17 of the *Tattva-sandarbhā*, one of Jīva Gosvāmī's six *Sandarbhās*. In the *Mahābhārata* (Ādi 1.267) it is stated: "One should expand and accept the meaning of the Vedas with the help of the *Itihāsas* (histories) and *Purāṇas*. The Vedas are afraid of being mistreated by one who is ignorant of the *Itihāsas* and *Purāṇas*." The *Nārādīya Purāṇa* says: "O beautiful one, I consider the message of the *Purāṇas* to be more important than that of the Vedas. All that is established in the Vedas is also in the *Purāṇas* without doubt. If a person rejects the *Purāṇas*, even if he is controlled in senses and mind, he will take birth as an animal. He can never attain the goal of life." In the *Skanda Purāṇa*, *Prabhāsa-khaṇḍa* it is stated: "O best of the *brāhmaṇas*, I consider the *Purāṇas* as equal to the Vedas. All that is established in the Vedas is also in the *Purāṇas* without doubt. The Vedas feared that their purport would be distorted by inattentive listening, but their purport was established long before by the *Itihāsas* and *Purāṇas*. Moreover, O *brāhmaṇas*, what is not found in the Vedas is found in the *smṛtis*. And what is not found in either is described in the *Purāṇas*. A person who knows the four Vedas along with their *aṅgas*, the *Upaniṣads*, but does not know the *Purāṇas* is not very learned." The characteristics of Lord Baladeva are described in all Vaiṣṇava *Purāṇas*, especially in the *Śrīmad Bhāgavatam*, Fifth Canto, Chapters 16 and 25, Sixth Canto, Chapter 16, Tenth Canto, Chapters 34 and 65, and also in the *Viṣṇu Purāṇa* (5.9.22-31).

CB Ādi-khaṇḍa 1.32

TEXT 32

mūrkhā-doṣe keha keha nā dekhi' purāṇa
balarāma-rāsa-kṛīḍā kare apramāṇa

TRANSLATION

Due to foolishness, some people neglect the Purāṇas and refuse to accept the authenticity of Balarāma's rāsa-līlā.

COMMENTARY

The word *mūrkhā-doṣe* means "due to foolishness." One who cannot realize the purport or essence of the scriptures is called a fool. Some living entities are proud of their material designations due to being averse to Lord Viṣṇu, who is beyond material conceptions. They never care to discuss important *Purāṇas* like the *Śrīmad Bhāgavatam*. Others simply commit offenses by misinterpreting the conclusions of the *Śrīmad Bhāgavatam*, which is

the ripened fruit of the desire tree of Vedic knowledge, the destroyer of nescience, and the source of knowledge of the Absolute Truth. These two categories of people refuse to accept the *rāsa-līlā* of Lord Balarāma. The author has properly condemned these people in verses 38-41 of this chapter. Those who attempt to establish that Lord Balarāma is not the supreme enjoyer without understanding that He is the supreme shelter, the Personality of Godhead, are polluted with the defect of foolishness.

CB Ādi-khaṇḍa 1.33

TEXT 33

*eka ṭhāñi dui-bhāi gopikā-samāje
karilena rāsa-kṛīḍā vṛndāvana-mājhe*

TRANSLATION

The two brothers, Kṛṣṇa and Balarāma, both performed rāsa-kṛīḍā pastimes in the company of the gopīs at the same place in Vṛndāvana.

COMMENTARY

The word *rāsa-kṛīḍā* in this verse refers to the Holi festival, as explained by Śrīla Jīva Gosvāmī in his *Laghu-toṣaṇī* commentary on *Śrīmad Bhāgavatam* (10.34.13).

CB Ādi-khaṇḍa 1.34

TEXT 34

*kadācid atha govindo rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryām madhya-gau vraja-yoṣitām*

TRANSLATION

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing Holi in the forest at night with the young girls of Vraja.

COMMENTARY

After Śrī Śukadeva Gosvāmī narrated to Parīkṣit Mahārāja the Śiva-caturdaśī pastime of Kṛṣṇa’s liberating Nanda Mahārāja from the clutches of the snake, who was actually the Vidyādhara named Sudarśana, he described Kṛṣṇa and Balarāma’s Holi festival with the gopīs on the full moon evening. Beginning with the above verse, the author now quotes four verses from the *Śrīmad Bhāgavatam* (10.34.20-23) describing this pastime.

The word *atha* in this verse indicates after Śiva-rātri. The word *kadācid* refers to the night of Holi Pūrṇimā. The word *rāma* means “He who makes Kṛṣṇa enjoy.” It is therefore understood that since Kṛṣṇa and Balarāma had sported together since Their births, They

enjoyed mutual feelings of friendship. The mood of friendship between Kṛṣṇa and Balarāma was particularly prominent in Vraja, while in Dvārakā Balarāma acted more in the role of an elder brother. In this verse the word *ca* is used with the desire to establish that Balarāma's mood of being the elder brother is secondary. This mood is found in the observance of the Holi festival described in the *Bhaviṣya Purāṇa*, *Uttara-khaṇḍa*, and in central India. The word *vane* refers to the subforests of Vṛndāvana. This is the understanding from Śrīla Jīva Gosvāmī's *Laghu-toṣaṇī*.

CB Ādi-khaṇḍa 1.35

TEXT 35

upagīyamānau lalitam strī-janair baddha-sauhṛdaiḥ
sv-alakṛtānuliptāṅgau sragvinau virajo-'mbarau

TRANSLATION

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

COMMENTARY

According to Śrīla Jīva Gosvāmī's *Laghu-toṣaṇī*, Lord Balarāma had His own group of *gopī* friends.

CB Ādi-khaṇḍa 1.36

TEXT 36

niśā-mukham mānayantāv uditodupa-tārakam
mallikā-gandha-mattāli- juṣṭam kumuda-vāyunā

TRANSLATION

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

CB Ādi-khaṇḍa 1.37

TEXT 37

jagatuḥ sarva-bhūtānām manah-śravaṇa-maṅgalam
tau kalpayantau yugapat svara-maṇḍala-mūrcchitam

TRANSLATION

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

COMMENTARY

In his *Laghu-toṣaṇī*, Śrīla Jīva Gosvāmī quotes the following description of *mūrcchana* from the *Saṅgīta-sāra*: “A *mūrcchana* is a scale using the seven notes in ascending and descending sequences. There are three modes, or *grāmas*, each with seven subdivisions, or *mūrcchanas*, making a total of twenty-one *mūrcchanas*.” [These are the precursors of *ragas*.]

In the *Śrīmad Bhāgavatam* (6.16.38) King Citraketu prays to Lord Saṅkarṣaṇa as follows: “O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.” The glories of Śrī Balarāma, or Saṅkarṣaṇa, who is worshipable by all living entities, are described in the *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 34 and 65, Fifth Canto, Chapters 17 and 25, and Sixth Canto, Chapter 16. Those who are indifferent to these descriptions can never make advancement on the path of devotional service. In spite of their material intelligence and mundane knowledge, which is a product of their own mental speculation, such people are unable to appreciate the topics of Śrī Baladeva, or Saṅkarṣaṇa, who is the source of all *viṣṇu-tattvas*.

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 5, appropriate conclusions on this topic are given as follows: “Śrī Balarāma is the counterform of Lord Govinda. Balarāma’s own expansion is called Mahā-Saṅkarṣaṇa. The marginal potency of the Lord is known as the *jīva*. Mahā-Saṅkarṣaṇa is the shelter of all *jīvas*. His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion. The first *puruṣa* casts His glance at *māyā* from a distance, and thus He impregnates her with the seed of life in the form of the living entities. A part of a part of a whole is called a *kalā*. I say that this *kalā* is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other *puruṣas* and who is all-pervading. Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires. These two brothers are

like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.”

CB Ādi-khaṇḍa 1.38

TEXT 38

*bhāgavata śuni’ yāra rāme nāhi prīta
viṣṇu-vaiṣṇavera pathe se jana—varjita*

TRANSLATION

One who has no love for Lord Balarāma after hearing the Śrīmad Bhāgavatam is rejected by both the Lord and His devotees.

COMMENTARY

As long as the living entity is conditioned, he is not considered on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. In other words, he is unable to realize that the Lord is eternally full of knowledge and bliss. As soon as the living entity realizes the truths regarding the three puruṣas, he is freed from illusion or mundane intelligence. In other words, this realization awakens transcendental intelligence in the heart of the living entity and helps him advance on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. It is stated in the *Sātvata-tantras*: “The first puruṣa, Mahā-Viṣṇu, is the creator of the total material energy [*mahat*], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of *māyā*.”

CB Ādi-khaṇḍa 1.39

TEXT 39

*bhāgavata ye nā māne, se—yavana-sama
tāra śāstā āche janme-janme prabhu yama*

TRANSLATION

One who does not accept Śrīmad Bhāgavatam is no better than a Yavana, and Lord Yamarāja punishes him birth after birth.

COMMENTARY

In the *Bhāgavata-māhātmya* of the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: “The topics of the Supreme Lord are realized by discussing *Śrīmad Bhāgavatam*. One can understand the purport of the *Vedas* from every line of every *śloka*.” There are many other similar statements in the various *Vaiṣṇava Purāṇas*.

The result of disregarding *Śrīmad Bhāgavatam* is described in the *Hari-bhakti-vilāsa* (10.2.77) as follows: “In this age of Kali, one who considers *Śrīmad Bhāgavatam* more dear than his own life will never suffer the punishment of Yamarāja, even for a hundred *kalpas*.” Also in *Hari-bhakti-vilāsa* (10.2.81) it is stated: “The wretched person who does not appreciate the study of *Śrīmad Bhāgavatam* and who hinders others in its study causes a hundred generations of family members to go to hell.” In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter 63, it is stated: “One continues to wander in the cycle of birth and death as long as he does not for even a moment hear the *Śrīmad Bhāgavatam*, which was recited by Śukadeva Gosvāmī. A person who does not hear anything from the *Śrīmad Bhāgavatam* throughout his entire life is no better than a *caṇḍāla* or an ass. The result of his birth was only his mother’s delivery pains. Indra, the king of the demigods in heaven, declares that the sinful man who never hears the topics of *Bhāgavatam* is simply a burden to the earth, and although living, he is actually dead.”

The word *yavana* refers to a *mleccha* who does not follow proper behavior and is averse to Vedic literatures. In the *Mahābhārata* (Ādi 84.13-15) King Yayāti curses Turvasu in the following words: “O Turvasu! Although you were born from my heart, you are not giving me your youth. Therefore your sons will not inherit the kingdom. You fool! You will be the king of low-class persons who are *caṇḍālas*, meat-eaters, or born from intercaste marriages. You will be the king of those sinful *mlecchas* who are lusty for the wife of their guru and those whose mentality and activities are no better than animals.” Elsewhere in the *Mahābhārata* (Ādi 85.34) it is said: “The descendants of Yadu Mahārāja are called Yādava *kṣatriyas*, and the descendants of Turvasu are known as Yavanas. The descendants of Druhya are known as Bhojas, and the descendants of Anu are known as *mlecchas*.” In the *Mahābhārata* (Ādi 174.36) it is stated: “The Pahlavas were created from her tail, the Draviḍas and Śaṅkas were created from her udder, the Yavanas were created from her genital, and the Śabarās and Bahūnas were created from her dung.” In the *Rāmāyaṇa* (*Bāla-kāṇḍa* 55.3) it is stated: “The Yavanas were born from the genital.” The *Hari-vaṁśa* (*Hari-vaṁśa-parva* 14.25-26) says: “Keeping his promise and respecting the words of his guru, King Sagara did not kill them but destroyed their religious principles and changed their dress. He shaved half the heads of the Śakas and the full heads of the Yavanas and Pahlavas.” The following statement is found in the *Manu-saṁhitā* (10.44-45): “The Pauṇḍras, Codas, Draviḍas, Kambogas, Yavanas, Śakas, Pāradas, Pahlavas, Cīnas, Kirātas, Daradas, and Khaśas, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called *dasyus*, whether they speak the language of the *mlecchas* or that of the Āryans.” In the *Prāyaścitta-tattva*, the *Bodhāyana-smṛti* is quoted as follows: “Those persons who eat cow flesh, who always speak critically, and who are devoid of proper conduct are called *mlecchas*. Persons born in the place called Yavana are called Yavanas.”

In the *Vṛddha-cāṅakya* it is stated: “Wise persons have said that among thousands of *caṅdālas*, one is a Yavana. There is no person more degraded than a Yavana.”

The living entities are born in higher and lower castes according to the fruits of their activities. By the influence of *sattva-guṇa*, living entities are born in the families of *brāhmaṇas*, and by the influence of *rajo-guṇa* and *tamo-guṇa* living entities are born in sinful lower castes, like the Yavanas. The living entities who are born in the families of *brāhmaṇas* receive ample opportunity to become swanlike knowers of the Absolute Truth through the study of the *Vedas*, but living entities who are born in the families of lower castes like Yavanas are not qualified to study the Vedic literatures. *Śrīmad Bhāgavatam* is the ripened fruit of the desire tree of Vedic literature and the crest jewel of all scriptures. The Yavanas have no respect for *Śrīmad Bhāgavatam* whatsoever. If someone is born in the family of a caste higher than that of a Yavana and he unfortunately does not respect *Śrīmad Bhāgavatam*, which is the personification of devotional service to Lord Kṛṣṇa, the shelter of everyone, and equal to Kṛṣṇa, then due to the lack of good instructions from the spiritual master, such misguided people become degraded to the status of foolish uncultured Yavanas or no better than asses. At present in the pious land of India there are people who belong to societies that are supposedly opposed to the non-Āryans, and although they unfortunately advertise themselves as followers of the *Vedas*, because they are extremely averse to understanding the meaning of the *Śrīmad Bhāgavatam*, they are envious of its conclusions. These people are similar to foolish asslike Yavanas. On the other hand, although Haridāsa Ṭhākura was born in a family of Yavanas, he was faithful to the *Śrīmad Bhāgavatam* and fully conversant with its conclusions. He was therefore the crest jewel of the *brāhmaṇas* and a swanlike pure devotee.

In this verse the word *prabhu* refers to one who is able to kill or protect. In the *Śrīmad Bhāgavatam* (6.3.7) the Yamadūtas spoke to Yamarāja as follows: “The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.” In the *Nṛsimha Purāṇa* (and *Viṣṇu Purāṇa* 3.7.15) it is stated: “Śrī Yamarāja, who judges the pious and impious activities of the living entities, offers his obeisances to the devotees of the Lord and punishes those who are envious of Viṣṇu and the Vaiṣṇavas by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord.”

CB Ādi-khaṇḍa 1.40

TEXT 40

ebe keha keha napuṁsaka-veśe nāce

bole—“balarāma-rāsa kon śāstre āche?”

TRANSLATION

Nowadays some faithless persons [eunuchs] challenge, “In which scripture is Balarāma’s rāsa-līlā described?”

COMMENTARY

The impersonalists consider the wonderful transcendental rāsa-līlā of Balarāma, who is the Lord of lords, as uncorroborated by Vedic literatures. Even after giving up material enjoyment, they are unable to enter the transcendental arena of the rāsa dance, which is the eternal goal for the pure living entities. Although their mentality is like that of the eunuchs, who unnaturally abstain from sense enjoyment, they are deprived of serving the Lord in any of the five types of relationships. That is why such people are known as eunuchs or impersonalist sannyāsīs.

CB Ādi-khaṇḍa 1.41

TEXT 41

*kona pāpī śāstra dekhileha nāhi māne
eka arthe anya artha kariyā vākhāne*

TRANSLATION

Some sinful persons do not accept this pastime even if they read about it in the scriptures. They distort the actual meaning of the scriptures into some other meaning.

COMMENTARY

To distort the meaning of the scriptures is cheating and an offense against the holy names. It is impossible to realize the Absolute Truth with a sinful heart. Faithless persons are always confused when trying to understand the Absolute Truth. They are blind in attaining their goal of life and, rather than accepting the truth, they distort the meanings of the scriptures.

CB Ādi-khaṇḍa 1.42

TEXT 42

*caitanya-candrera priya-vigraha balāi
tāna-sthāne aparādhe mare sarva ṭhāñi*

TRANSLATION

Lord Nityānanda is the dearest object of Śrī Caitanyacandra, therefore anyone who commits an offense at His lotus feet is vanquished.

COMMENTARY

Śrī Acyutānanda, the son of Śrī Advaita Prabhu, served Lord Hari under the guidance of Śrī Gadādhara Paṇḍita. Although two of Advaita's other sons sometimes accepted the guidance of Lord Caitanya, there is no mention of their devotion for the lotus feet of Lord Nityānanda. One of Śrī Advaita Prabhu's sons was named Balarāma, and his son was Madhusūdana. He was particularly affectionate towards the smārta Raghunandana Bhaṭṭācārya, the son of Harihara Bhaṭṭācārya of Bandāghaṭa. The son of Madhusūdana, Rādhāramaṇa Bhaṭṭācārya, followed the path of the smārtas and became faithless towards Śrī Nityānanda-Baladeva. The author of *Caitanya-bhāgavata*, who is a pure devotee and spiritual master, has perhaps written these verses (38-42) with these people in mind. The statements of Śrīla Vṛndāvana dāsa Ṭhākura are not inapplicable to the unqualified descendants of Śrī Nityānanda Prabhu's disciples.

CB Ādi-khaṇḍa 1.43

TEXT 43

mūrti-bhede āpane hayena prabhu-dāsa

se-saba lakṣaṇa avatārei prakāśa

TRANSLATION

Lord Balarāma appears in various forms as the servant of the Lord. He manifests these symptoms in His various incarnations.

COMMENTARY

For the benefit of the readers, we are again quoting the verses written by Śrīla Kṛṣṇadāsa Kavirāja in the *Caitanya-caritāmṛta* (Ādi 5.4-5, 8-11, 45-46, 48, 73-74, 76, 80-81, 113, 115-117, 120-121, 123, 125, 134-135, 137, and 156), which state: "The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes. Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways. In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara. There is one marginal potency, known as the *jīva*. Mahā-Saṅkarṣaṇa is the shelter of all *jīvas*. Saṅkarṣaṇa is the original shelter of the *puruṣa*, from whom this world is created and in whom it is dissolved. That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma. Śrī Balarāma is the counterform of Lord Govinda. Balarāma's own expansion is called Mahā-Saṅkarṣaṇa,

and His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion. Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation. In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion. He then descends to maintain the material world. His unlimited opulences cannot be counted. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. That person of whom Lord Ananta is a *kalā*, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda? Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya. Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires."

In some editions the word *lakṣaṇa* appears as *lakṣmaṇa*, which then means: "This is demonstrated in His incarnation as Lakṣmaṇa." As explained in the *Caitanya-caritāmṛta* (Ādi 5.149-154): "Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother. The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering. As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind. When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness. Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance. Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion."

CB Ādi-khaṇḍa 1.44

TEXT 44

sakhā, bhāi, vyajana, śayana, āvāhana
gṛha, chatra, vastra, yata bhūṣaṇa, āsana

TRANSLATION

Lord Balarāma serves Kṛṣṇa in ten different ways, as His friend, brother, fan, bed, carrier, residence, umbrella, garments, ornaments, and sitting place.

COMMENTARY

Please refer to the Śrī Caitanya-caritāmṛta verses quoted in the purport of verse 43.

CB Ādi-khaṇḍa 1.45

TEXT 45

āpane sakala-rūpe sevena āpane
yāre anugraha karena, pāya sei jane

TRANSLATION

In all these forms He serves Himself. Whoever receives His mercy can understand this truth.

COMMENTARY

Svayam-rūpa Śrī Kṛṣṇa has personally appeared as svayam-prakāśa Śrī Baladeva in order to relish spiritual happiness. Please refer to the Śrī Caitanya-caritāmṛta verses quoted in the purport of verse 43.

CB Ādi-khaṇḍa 1.46

TEXT 46

nivāsa-śayyāsana-pādukāmśuko-
padhāna-varṣātapa-vāraṇādibhiḥ
śarīra-bhedais tava śeṣatām gatair
yathocitaṁ śeṣa itīrite janaiḥ

TRANSLATION

O my Lord, when will I satisfy You and Lakṣmī, who are both seated on the

bed of Ananta? Although He is Your transcendental personal expansion, He has accepted Your service in the form of Your residence, bed, sitting place, slippers, garments, pillow, and umbrella. Therefore He is appropriately known by people as Śeṣa. (Stotra-ratna 37)

COMMENTARY

In the *Śrīmad Bhāgavatam* (10.3.25) Devakī prays to the Supreme Lord in the following words: *bhavān ekaḥ śiṣyate 'śeṣa-samjñāḥ*—“At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.” In his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī has stated: “You alone remain and are therefore called Aśeṣa, the complete. *Eka* can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). *Aśeṣa*, meaning ‘complete,’ can also refer to the Vaikuṅṭha planets. The word *samjñā*, or ‘definition,’ refers to the true nature of an object, indicated by its particular form. According to the Śrī Vaiṣṇavas, *śeṣa* means ‘He who remains (*śiṣyate*) after the dissolution.’ This is also an acceptable definition. The word can also be taken as *śeṣa*—‘He who remains,’ instead of *aśeṣa*. This can include the Lord’s associates as well, but it does not include the material world or the *jīvas* therein (who disappear during the *mahā-pralaya*).”

In the *Śrīmad Bhāgavatam* (10.2.8) the Supreme Lord speaks the following words to Yogamāyā: “Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.” In his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī says: “Śeṣa means ‘that which remains’ or ‘part.’ *Akhyā* means ‘known.’ He is known as Śeṣa because of being an expansion of Me. Saṅkarṣaṇa is My own form and the shelter of the spiritual abode, My transcendental forms, and various energies.”

When the angry Lord Baladeva was pulling the city of Hastināpura into the Yamunā with His plow, the Kauravas prayed to Him in the *Śrīmad Bhāgavatam* (10.68.46) as follows: “O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.”

In his commentary on this *Bhāgavatam* verse, Sanātana Gosvāmī writes: “I am Śeṣa, the upholder of the earth, and though different from the Supreme Lord, why am I glorified as being nondifferent from Him? In answer to this, the next line says: even at the time of annihilation, Śeṣa does not fail to perform His duty of protection, because He withdraws the universe within Himself. He remains there (*paritaḥ śiṣyamāṇaḥ*) as the only evidence of the Lord, and therefore is called Śeṣa, the remainder.”

In his commentary on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the *Laghu-bhāgavatāmṛta*, Śrīla Baladeva Vidyābhūṣaṇa writes: “The Śeṣa who holds a buffalo horn and bow, who is the bed of Lord Viṣṇu, and who is replete with the all-accommodating potency is the Supreme Lord. The Śeṣa who supports the earth is among the living entities who are empowered by the Supreme Lord.” In the description of Balarāma

from the *Laghu-bhāgavatāmṛta* (87) it is stated: “The Saṅkarṣaṇa from the second *catur-vyūha* merges with the Śeṣa who supports the earth and appears as Lord Balarāma. The two forms of Śeṣa are He who supports the earth and He who is the bed of Lord Viṣṇu. The Śeṣa who holds the earth is also known as Saṅkarṣaṇa, because He is an empowered incarnation of Saṅkarṣaṇa. The Śeṣa who is the bed of Lord Nārāyaṇa considers Himself the friend and servant of Nārāyaṇa.”

CB Ādi-khaṇḍa 1.47

TEXT 47

anantera aṁśa śrī garuḍa mahābalī
līlāya balaye kṛṣṇe hañā kutūhalī

TRANSLATION

The most powerful Śrī Garuḍa, the expansion of Anantadeva, enjoys his pastimes as Kṛṣṇa’s carrier.

COMMENTARY

The powerful Śrīla Garuḍadeva, who is the expansion of Anantadeva, is simultaneously Lord Viṣṇu’s servant, friend, sitting place, flag, and carrier. As stated by Śrī Yamunācārya in Stotra-ratna (38):

dāsaḥ sakhā vāhanam āsanam dhvajo
yas te vatānam vyajanam trayī-mayaḥ
upasthitam tena puro garutmatā
tvad-aṅghri-sammarda-kiṅkāṅka-śobhinā

“O Lord, when will I satisfy You, who are present before me with Garuḍa, Your servant, friend, carrier, sitting place, flag, canopy, cāmara, and the personified Ṛg, Sāma, and Yajur Vedas. He is decorated with symptoms of having massaged Your lotus feet.”
Other editions have bulaye or vahaye in place of balaye. Balaye means “surrounding” or “prosperity in service.” Bulaye means “traveling,” and vahaye means “carrying.”

CB Ādi-khaṇḍa 1.48

TEXT 48

ki brahmā, ki śiva, ki sanakādi ‘kumāra’
vyāsa, śuka, nāradādi, ‘bhakta’ nāma yānra

TRANSLATION

Lord Brahmā, Lord Śiva, the four Kumāras (Sanaka, Sanātana, Sanandana and Sanāt-kumāra), Vyāsadeva, Śukadeva Gosvāmī, and Nārada are all pure devotees, eternal servants of the Lord.

COMMENTARY

Please refer to the purport of verse 21.

CB Ādi-khaṇḍa 1.49

TEXT 49

*sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu—bhakti-rasa-maya*

TRANSLATION

Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

COMMENTARY

In the Śrīmad Bhāgavatam (10.2.5) Śrī Śukadeva Gosvāmī says to Mahārāja Parīkṣit: “A plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa’s second quadruple expansion.”

Lord Brahmā speaks to the demigods in the Śrīmad Bhāgavatam (10.1.24) as follows: “The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.”

In the Kṛṣṇa-sandarbhā (86) Śrīla Jīva Gosvāmī writes: “Vāsudeva refers to the son of Vasudeva. His first part, or kalā, is Saṅkarṣaṇa, or Ananta. As Saṅkarṣaṇa, He is the original form. Svarāt means He exists independently. The name Ananta indicates that He is not restricted by space and time. That Śeṣa has thousands of mouths.” In the Śrīmad Bhāgavatam (10.65.28) Yamunā offers the following prayer to Lord Balarāma:

*rāma rāma mahā-bāho na jāne tava vikramam
yasyaikāṁśena vidhṛtā jagatī jagataḥ pate*

“Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.” The word ekāṁśena—“with a single portion,” is explained in the commentary as referring to the Lord’s expansion as Śeṣa. Therefore the Śrīmad Bhāgavatam (10.2.8) says: “My partial plenary expansion is known

as Saṅkarṣaṇa or Śeṣa.” In the commentary on this verse it is stated: “He who remains after dissolution is called Śeṣa. This statement indicates that Śeṣa is a permanent form, or *aṁśa*, of the Lord, or He who finds the glories of the Lord as endless.”

CB Ādi-khaṇḍa 1.50

TEXT 50

*ādideva, mahā-yogī, ‘īśvara’, ‘vaiṣṇava’
mahimāra anta ihā nā jānaye saba*

TRANSLATION

Lord Ananta is the first incarnation of the Lord and the master of all mystic power. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.

COMMENTARY

The word *ādideva* is found in the *Śrīmad Bhāgavatam* (2.7.41) as Lord Brahmā describes the *līlā-avatāras* of Lord Kṛṣṇa to Nārada Muni in the following words: “Even [Ādideva] the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.” In the *Śrīmad Bhāgavatam* (5.25.6) Śrī Śukadeva Gosvāmī tells Parīkṣit Mahārāja: “Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is [Ādideva] nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.”

Lord Saṅkarṣaṇa is Ādideva or *ādi-puruṣa*, the original Personality of Godhead. In this regard one should refer to *Śrīmad Bhāgavatam* (6.16.31 and 10.15.6).

The word *mahāyogī* has two meanings: the first is *yogeśvara*, or “master of all mystic power.” In the *Śrīmad Bhāgavatam* (10.78.31) after Baladeva killed the show-bottle devotee Romaharṣaṇa Sūta, the disciple of Vyāsa, the sages of Naimiṣāraṇya lamented and offered prayers to Baladeva as follows: “Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power.”

The second meaning of *mahāyogī* is *yoga-māyādhīśa*, or “controller of mystic power.” In the *Śrīmad Bhāgavatam* (10.78.34) Lord Balarāma accepts the sages’ prayers and replies to them as follows: “O sages, just say the word, and by My mystic power I shall restore everything you promised him.” In the *Śrīmad Bhāgavatam* (11.30.26) it is stated: “Lord Balarāma then sat down on the shore of the ocean and *yogam āsthāya pauruṣam*, fixed Himself in meditation upon the Supreme Personality of Godhead.” In his commentary on this verse, Śrīdhara Svāmī writes: “The words *pauruṣam yogam* indicate *parama-puruṣa-dhyāna*, or ‘meditation on the Supreme Personality of Godhead.’”

The word *īśvara* is described in the *Śrīmad Bhāgavatam* (6.16.47) as King Citraketu prays to Lord Śaṅkarṣaṇa in the following words: “My dear Lord, You are the creator, maintainer, and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.” In the *Śrīmad Bhāgavatam* (10.15.35), while describing the killing of Dhenukāsura, Śrī Śukadeva Gosvāmī glorifies Balarāma by saying, “My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.” When the angry Lord Baladeva was pulling the city of Hastināpura into the Yamunā with His plow, the Kauravas prayed to Him in the *Śrīmad Bhāgavatam* (10.68.45) as follows: “You alone cause the creation, maintenance, and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.”

The word *vaiṣṇava* is used in reference to Anantadeva in the following statement of Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.2.5):

saptamo vaiṣṇavam dhāma yam anantaṁ pracakṣate
garbho babhūva devakyā harṣa-śoka-vivardhanaḥ

“A plenary portion of Kṛṣṇa [the Vaiṣṇava Ananta] entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta.”

Not everyone can understand that the glories of Anantadeva are unlimited. This is confirmed in the *Śrīmad Bhāgavatam* (5.17.17, 5.25.6, 9, 12-13 (quoted as verses 56 and 57 of this chapter) and 6.16.23, 46-47).

CB Ādi-khaṇḍa 1.51

TEXT 51

sevana śunilā, ebe śuna ṭhākurāla
ātma-tantre yena-mate vaisena pātāla

TRANSLATION

I have already spoken to you of Anantadeva’s influential service to the Lord. Now hear how the self-sufficient Ananta exists in the lower planetary system of Pātāla.

COMMENTARY

The word *ṭhākurāla* means “influence” or “important or opulent pastimes.” The word *ātma-tantre* means “self-supporting.” This is explained by Śrīdhara Svāmī in his commentary on the *Śrīmad Bhāgavatam* (5.26.13), which is quoted as verse 57 of this chapter. Lord Anantadeva is situated below Rasātala (below the earth) as “self-supporting on His own.”

CB Ādi-khaṇḍa 1.52

TEXT 52

*śrī-nārada-gosāñi ‘tumburu’ kari’ saṅge
se yaśa gāyena brahmā-sthāne śloka-vandhe*

TRANSLATION

Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta in Brahmā’s assembly. Nārada Muni has composed many transcendental verses in praise of the Lord.

COMMENTARY

The word *tumburu* refers to the famous instrument called *vīṇā*, which is always carried by Śrī Nārada Muni to glorify the qualities of Lord Hari. (Please refer to verse 74 of this chapter.) Another meaning of *tumburu* is the celestial singer who is the leader of the Gandharvas. (Please refer to *Śrīmad Bhāgavatam* 1.13.60)

The word *brahmā-sthāne* refers to Brahmā’s assembly known as *Mānasī*, wherein Gandharvas such as Tumburu play their musical instruments. This is described in the *Śrī Nīlakaṇṭha* commentary on the *Mahābhārata* (*Sabhā* 11.28) wherein Nārada describes Brahmā’s assembly to Yudhiṣṭhira as follows: “A group of twenty Gandharvas and Apsarās come to Brahmā’s assembly. Apart from them, there are seven other principle Gandharvas present there, including Haṁsa, Hāhā, Hūhū, Viśvāvasu, Ruci, Vṛṣaṇa, and Tumburu.” The word *śloka-vandhe* means “accumulating or composing verses.” This verse is a Bengali rendering of part of verse eight of the Twenty-fifth Chapter of the Fifth Canto of *Śrīmad Bhāgavatam*, which states: *tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha tumburuṇā sabhāyām brahmaṇaḥ saṁślokaḥ āsa.*—“Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father’s assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.”

CB Ādi-khaṇḍa 1.53

TEXT 53

utpatti-sthiti-laya-hetavo ‘sya kalpāḥ

sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance, and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

COMMENTARY

In this and the following four verses taken from Śrīmad Bhāgavatam (5.25.9-13) Śukadeva Gosvāmī describes to Mahārāja Parīkṣit the glorification of Saṅkarṣaṇa's qualities by Nārada Muni accompanied by his viṇā musical instrument or the Gandharva named Tumburu.

CB Ādi-khaṇḍa 1.54

TEXT 54

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādade 'navadyām
ādātum svajana-manāmsy udāra-vīryaḥ

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

COMMENTARY

In his commentary known as Krama-sandarbha, Śrīla Jīva Gosvāmī says, "The word

mṛga-pati refers to Lord Varāhadeva, who performed the pastime of lifting the earth. From this statement the glories of Anantadeva are further enhanced.” Śrīdhara Svāmī explains in his *Bhāvārtha-dīpikā* commentary: “Those who are approached for some purpose are called *mṛga*, or wish-fulfilling demigods. Their *pati* is their master, or He who is the master of the demigods.”

CB Ādi-khaṇḍa 1.55

TEXT 55

*yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty amhaḥ sapadi nṛṇām aśeṣam anyam
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ*

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord’s name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

CB Ādi-khaṇḍa 1.56

TEXT 56

*mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṅy adhi gaṇayet sahasra-jihvaḥ*

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees, and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

COMMENTARY

In his *Krama-sandarbha* commentary on the *Śrīmad Bhāgavatam*, Śrī Jīva Gosvāmī Prabhu says that because the form of the Supreme Lord is immeasurable, the universe naturally appears small in comparison with Him.

CB Ādi-khaṇḍa 1.57

TEXT 57

*evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ
mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmām sthitaye bibharti*

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

COMMENTARY

According to Śrīdhara Svāmī, the word *ātma-tantra* in this verse means “self-sufficient.”

CB Ādi-khaṇḍa 1.58

TEXT 58

*sṛṣṭi, sthiti, pralaya, sattvādi yata guṇa
yānra dṛṣṭi-pāte haya, yāya punaḥ punaḥ*

TRANSLATION

Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance, and annihilation. These modes of nature appear again and again.

COMMENTARY

This and the following verse are Bengali translations of *Śrīmad Bhāgavatam* (5.25.9), which is quoted as verse 53 of this chapter. The word *dṛṣṭi-pāte* means “by His glance.” The words *haya* and *yāya* indicate that by His glance the ability for creation, maintenance, and annihilation are made possible. In the *Caitanya-caritāmṛta* (Ādi 5.46) it is stated: “*Saṅkarṣaṇa* is the original shelter of the *puruṣa*, from whom this world is created and in

whom it is dissolved.”

CB Ādi-khaṇḍa 1.59

TEXT 59

*advitīya-rūpa, satya anādi mahattva
tathāpi ‘ananta’ haya, ke bujhe se tattva?*

TRANSLATION

The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand His ways?

COMMENTARY

The word *advitīya* means “without a second or devoid of *māyā*,” “fearless,” or “absolute knowledge.” The word *satya* means *dhruva*, “the unchanging or supreme truth.” The word *anādi* means “the original or beginningless” or “unborn.” The word *tattva* in this verse means *vartma*, or “path.”

CB Ādi-khaṇḍa 1.60

TEXT 60

*śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa sulīlāya*

TRANSLATION

His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted within His form.

COMMENTARY

This and the following verse are Bengali translations of *Śrīmad Bhāgavatam* (5.25.10), which appears in this chapter as verse 54. The word *śuddha-sattva* in this verse refers to Śrī Baladeva, who is the predominating Deity of the *sandhinī* energy, which is one of the three internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, *śuddha-sattva*, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Viṣṇu’s various forms are His plenary portions or portions of His plenary portions, and They are all forms of pure goodness. In the *Śrīmad Bhāgavatam* (4.3.23) Lord Śiva speaks to Satī as follows: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the

Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.” In their commentaries on this verse: (1) Śrīla Jīva Gosvāmī says, “The word *viśuddha* indicates a complete absence of material influence because of being sheltered by the Lord’s *svarūpa-śakti*;” (2) Śrīla Viśvanātha Cakravartī Ṭhākura says, “The word *viśuddha* indicates that it is spiritual, being composed of the *cit-śakti*;” and (3) Śrīla Śrīdhara Svāmī says, “*Sattva* refers to the consciousness, or the level of pure *sattva*.” In his commentary on *Śrīmad Bhāgavatam* (1.2.24) he says: “*Sattva* refers to direct perception of Brahman.” And in his commentary on the words *viśuddham sattvam ūrjitam* from the *Śrīmad Bhāgavatam* (1.3.3), he says: “*Viśuddha* indicates ‘untouched by the *guṇas*’ and *ūrjitam* means ‘unsurpassed.’” In his *Śrī Bhāgavata-tātparya*, Śrī Madhvācārya says: “*Sattva* refers to the possession of saintly qualities, knowledge, strength, and attractive form.” In the *Matsya Purāṇa* it is stated: “*Sattva* refers to the totality of all strength and knowledge.” Another name for the state of pure goodness is *vasudeva*. One who appears in that state is called Vāsudeva. It is stated in the *Caitanya-caritāmṛta* (Ādi 4.64-65): “The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa’s existence rests upon it. Kṛṣṇa’s mother, father, abode, house, bedding, seats, and so on are all transformations of *śuddha-sattva*.” Again, in the *Caitanya-caritāmṛta* (Ādi 5.43-44, 48) it is said: “One variety of the pastimes of the spiritual energy is described as pure goodness [*viśuddha-sattva*]. It comprises all the abodes of Vaikuṅṭha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa. That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.”

The words *mūrti* and *vigraha* are synonymous—both mean form. All the forms of Lord Viṣṇu are naturally eternal, full of knowledge and bliss, and purely spiritual; His name, form, qualities, associates, and pastimes are all transcendental. He is factually not impersonal or devoid of spiritual variegatedness. A conditioned soul who is averse to the Lord cannot comprehend the Lord with his imagination born of mental speculation, which is a product of material qualities and faults. The Lord is *adhokṣaja*, or beyond material conception, and the living entities are also transcendental and superior to material nature.

The word *sabāra* in this verse means “of the material and spiritual worlds,” in other words, “of this material world, which is a mixture of cause and effect, and of the spiritual worlds, including all *viṣṇu-tattvas*.”

The word *sulīlāya* means “natural” or “by the influence of wonderful pastimes.”

CB Ādi-khaṇḍa 1.61

TEXT 61

yānhāra taraṅga śikhi’ simha mahāvali

nija-jana-mano rañje hañā kutūhalī

TRANSLATION

He is very powerful and always prepared to please His personal associates and

devotees with waves of pastimes.

COMMENTARY

The word *tarāṅga* in this verse refers to the waves of the Lord's unlimited ocean of pastimes. The word *śikhi* means "having learned," and the word *simha* means "the lion," "Śrī Nṛsimha-deva," or, according to Śrīla Jīva Gosvāmī, "Śrī Varāhadeva." The word *mahāvalī* means "powerfully magnanimous." The word *nija-jana* means "other beasts" for the lion, "the devotee Prahlāda" for Nṛsimha-deva, and "the *munis* headed by Brahmā" or "the earth" for Varāhadeva.

CB Ādi-khaṇḍa 1.62-63

TEXTS 62-63

*ye ananta-nāmera śravaṇa-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane
aśeṣa-janmera bandha chiṅḍe sei-kṣaṇe
ataeva vaiṣṇava nā chāḍena kabhu tāne*

TRANSLATION

If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never misses the opportunity to glorify Anantadeva.

COMMENTARY

Verses 62 through 64 are the translation of verse 55.

Please refer to the translation of Śrīmad Bhāgavatam (6.16.44) quoted in the purport of verse 18.

The word *bandha* refers to the dirty things in the heart of a conditioned soul, and the word *chiṅḍe* means "washed away." For an elaboration on the second line of verse 63, one may refer to the translations of Śrīmad Bhāgavatam (5.25.4, 6.16.34, and 6.16.43).

After giving up the offenses in the chanting of the holy names, if one somehow utters the name of Śrī Anantadeva, the knots of speculation born of nescience, which are the root cause of illusory conceptions, are destroyed. As such, Vaiṣṇavas will never attempt to disrespect Śrī Anantadeva in any way.

CB Ādi-khaṇḍa 1.64

TEXT 64

‘śeṣa’ ba-i saṁsārera gati nāhi āra

anantera nāme sarva-jīvera uddhāra

TRANSLATION

Lord Anantadeva is known as Śeṣa [the unlimited end] because He alone ends our passage through this material world. By chanting His glories, everyone can be liberated.

COMMENTARY

One may refer to the purport to verse 46 for the meaning of the word Śeṣa. The word *ba-i* means “without” or “beyond.” The word *gati* refers to the means of ending material life. For the meaning of the words *sarva-jīvera uddhāra*, one may refer to the Fifth Canto of the *Śrīmad Bhāgavatam*, Chapter 26, the first half of verse 8, quoted in the purports of verses 14, 18, and 21, as well as the translation of *Śrīmad Bhāgavatam* (6.16.44).

CB Ādi-khaṇḍa 1.65

TEXT 65

*ananta pṛthivī giri-samudra-sahite
ye-prabhu dharena śire pālana karite*

TRANSLATION

On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

CB Ādi-khaṇḍa 1.66

TEXT 66

*sahasra phaṇāra eka-phaṇe ‘bindu’ yena
ananta vikrama, nā jānena, ‘āche’ hena*

TRANSLATION

He is so large and powerful that this universe rests on one of His hoods just like a mustard seed. Indeed, He does not know where it is.

COMMENTARY

Verses 65 and 66 are the translation of verse 56. In this regard one may refer to the translations of *Śrīmad Bhāgavatam* (5.17.21, 5.25.2, and the second half of 6.16.48), which are quoted in the purport of verse 15. The word *bindu* means “mustard seed.” The meaning of *ananta vikrama* may be found in the translation of verse 56.

Lord Śrī Ananta Śeṣa has thousands of hoods upon one of which He holds the entire universe, with its many mountains and oceans, like a tiny mustard seed. What to speak of perceiving its weight, the unlimitedly powerful Anantadeva is not even aware of its presence.

CB Ādi-khaṇḍa 1.67

TEXT 67

*sahasra-vadane kṛṣṇa-yaśa nirantara
gāite āchena ādi-deva mahī-dhara*

TRANSLATION

While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

COMMENTARY

Lord Śrī Ananta Śeṣa, who holds the universe on His hood, constantly chants the glories of Lord Kṛṣṇa with His thousands of mouths. One may refer to the purport of verses 12 and 13 in this regard.

CB Ādi-khaṇḍa 1.68

TEXT 68

*gāyena ananta, śrī-yaśera nāhi anta
jaya-bhaṅga nāhi kāru, doṅhe—balavanta*

TRANSLATION

Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has still not come to their end. Both are unconquerable.

COMMENTARY

The word *śrī-yaśera* in this verse refers to the glories or qualities of Lord Kṛṣṇa. The word *jaya-bhaṅga* means “end.” The word *doṅhe* means “both Anantadeva and Kṛṣṇa,” who are the crest jewels amongst eloquent speakers.

CB Ādi-khaṇḍa 1.69

TEXT 69

*adyāpiha ‘śeṣa’-deva sahasra-śrī-mukhe
gāyena caitanya-yaśa anta nāhi dekhe*

TRANSLATION

To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them.

CB Ādi-khaṇḍa 1.70

TEXT 70

ki āre, rāma-gopāle vāda lāgiyāche

brahmā, rudra, sura, siddha muniśvara, ānande dekhiche

TRANSLATION

How wonderful is the competition between Balarāma and Kṛṣṇa! Brahmā and Śiva along with the demigods, Siddhas, and Munis watch in great happiness.

COMMENTARY

In this verse rāma-gopāle means “between the svayam-rūpa, Śrī Kṛṣṇa, and the svayam-prakāśa, Śrī Balarāma, or Anantadeva.” The words vāda lāgiyāche refers to the competition for superiority between the worshipable Lord Kṛṣṇa, whose sweet qualities are constantly increasing, and the worshiper Lord Ananta, who glorifies the qualities of Śrī Kṛṣṇa with thousands of mouths in thousands of ways. Siddha in this verse refers to a type of demigod, and muniśvara refers to great sages and the best of munis.

CB Ādi-khaṇḍa 1.71

TEXT 71

lāg bali cali’ yāya sindhu taribāre

yaśera sindhu nā deya kūla, adhika adhika bāḍe

TRANSLATION

Although Śrī Ananta tries to reach the shore of the ocean of Kṛṣṇa’s qualities, He is unable to do so, for the ocean is continually expanding.

COMMENTARY

The word lāg means “reach” or “near.” Although the ever-increasing ocean of Kṛṣṇa’s glories is unsurpassable, in order to surpass that ocean, Śrī Balarāma, or Anantadeva, vigorously chants Kṛṣṇa’s glories. In this regard, the word sindhu refers to the ocean of Kṛṣṇa’s glories. Śrī Anantadeva thinks that He will reach the shore of the ocean of Kṛṣṇa’s qualities by chanting with thousands of mouths, but the shoreline of the unsurpassable

ocean of Kṛṣṇa’s glories remains beyond His reach. That is why Śrī Anantadeva continues to chant the sweet glories of the unlimited qualities of Kṛṣṇa with increased enthusiasm with His thousands of mouths.

CB Ādi-khaṇḍa 1.72

TEXT 72

*nāntaṁ vidāmy aham amī munayo ‘gra-jās te
māyā-balasya puruṣasya kuto ‘varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo ‘dhunāpi samavasyati nāsya pāram*

TRANSLATION

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

COMMENTARY

In this verse from the Śrīmad Bhāgavatam (2.7.41), the Supreme Lord’s heroic activities related with the material and spiritual worlds are described as unlimited. One may refer to Śrīla Jīva Gosvāmī’s Krama-sandarbhā commentary in this regard.

CB Ādi-khaṇḍa 1.73

TEXT 73

*pālana-nimitta hena-prabhu rasātale
āchena mahā-śakti-dhara nija-kutūhale*

TRANSLATION

The most powerful Lord Ananta Śeṣa happily resides in Rasātala in order to maintain the universe.

COMMENTARY

This verse is the translation of the second half of verse 57. The word pālana-nimitta means “maintains.” The word rasātale is mentioned in the Śrīmad Bhāgavatam (5.24.7) in the following words: “Beneath this earth are seven other planets, known as Atala, Vitala,

Sutala, Talātala, Mahātala, Rasātala and Pātāla.”

According to Śrīla Śrīdhara Svāmī, the abode of Anantadeva is below the earth, or, according to Śrīmad Bhāgavatam (5.25.1), it is below Pātāla. The meaning of *mahā-śakti-dhara* is found in the first half of verse 57. *Nija-kutūhale* means “by His own sweet will.”

CB Ādi-khaṇḍa 1.74

TEXT 74

*brahmāra sabhāya giyā nārada āpane
ei guṇa gāyena tumburu-vīṇā-sane*

TRANSLATION

Śrī Nārada Muni visits the assembly of Lord Brahmā and glorifies the qualities of Lord Ananta accompanied by his vīṇā.

COMMENTARY

Tumburu is the stringed instrument that is always found with Śrī Nārada Ṛṣi. In another opinion it is known as *kacchapī*. One may refer to the purport of verse 52.

CB Ādi-khaṇḍa 1.75

TEXT 75

*brahmādi—vihvala, ei yaśera śravaṇe
ihā gāi’ nārada—pūjita sarva-sthāne*

TRANSLATION

Headed by Lord Brahmā, everyone is overwhelmed while hearing the Lord’s glories. Nārada Muni is worshiped everywhere for chanting the Lord’s glories.

CB Ādi-khaṇḍa 1.76

TEXT 76

*kahilān ei kichu ananta prabhāva
hena-prabhu nityānanda kara anurāga*

TRANSLATION

I have thus described a portion of Lord Ananta’s glories. Please, therefore, develop attachment for Lord Nityānanda.

COMMENTARY

In this verse *ananta prabhāva* refers to the great influence of Śrī Anantadeva. That is why the author, who is a servant of Anantadeva, has addressed Him as Mahāprabhu in verse 16 and as Prabhu in verse 73. In this regard one may refer to Brahmā's statement to King Raivataka in the *Viṣṇu Purāṇa* (4.1.26-33). The word *anurāga* means "constant service with affection."

CB Ādi-khaṇḍa 1.77

TEXT 77

*samsārera pāra hai' bhaktira sāgare
ye ḍubibe, se bhajuka nitāi-cāndere*

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda.

COMMENTARY

The word *samsāra* means "like an ocean." If a living entity drowns in it, he is ruined. But if one crosses this material ocean and drowns in the unfathomable water of the service of the Lord, then one achieves eternal happiness. Therefore one who desires to drown in the ocean of service must take shelter of the eternal lotus feet of the Lord.

CB Ādi-khaṇḍa 1.78

TEXT 78

*vaiṣṇava-caraṇe mora ei manaskāma
bhaji yena janme-janme prabhu balarāma*

TRANSLATION

My only desire at the feet of the Vaiṣṇavas is that birth after birth I may worship the feet of Lord Balarāma.

COMMENTARY

The living entities of this material world are busy gratifying their temporary senses. They want to enjoy the objects of the senses through the medium of material knowledge. When one becomes detached from the enjoying mood, he gets the opportunity to approach the Absolute Truth by taking shelter of the spiritual master, who is nondifferent from Lord Nityānanda. Lord Nityānanda is nondifferent from the worshipable Lord Śrī Kṛṣṇa Caitanya. In other

words, He is the dearmost servant of svayaṁ-rūpa Lord Śrī Gaura-Kṛṣṇa. Pure devotional service is the propensity of pure liberated souls. A true disciple who is engaged in the unmotivated uninterrupted service of Gaura-Kṛṣṇa is eligible to swim in the ocean of the mellows of devotional service. It is explained in the *Śvetāśvatara Upaniṣad* (6.23):

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

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

Śrīla Narottama dāsa Ṭhākura, the crest jewel of the paramahamsas has written in his *Prārthanā*:

nitāi pada-kamala, koṭī-candra-suśītala,
ye chāyāya jagat juḍāya.
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
ḍṛḍha kari’ dhara nitāira pāya.

“The lotus feet of Lord Nityānanda are as soothing as the rays of millions of moons. The entire world can be solaced by the shelter of His lotus feet. Dear brother, without the mercy of Lord Nityānanda no one can attain the lotus feet of Rādhā-Kṛṣṇa. Therefore catch hold of the lotus feet of Nityānanda with firm determination.”

Śrī Nityānanda-Baladeva is the source of all viṣṇu-tattvas and the Lord of the Vaiṣṇavas, or servants of Viṣṇu. In order to serve that Lord, the author offers prayers at the feet of His eternal servants, the Vaiṣṇavas. The Vaiṣṇavas are eternal, liberated, and always worshipable for the living entities. The author shows that submission to the Vaiṣṇavas is one of the inseparable limbs of pure devotional service. By setting example, he teaches cheaters, wretches, proud persons, and persons bewildered by the influence of false ego that in order to achieve one’s desired goal one should pray at the feet of the devotees.

CB Ādi-khaṇḍa 1.79

TEXT 79

‘dvija’, ‘vipra’, ‘brāhmaṇa’ yehena nāma-bheda
ei-mata ‘nityānanda’, ‘ananta’, baladeva’

TRANSLATION

Just as dvija, vipra, and brāhmaṇa are different names of the same person, Nityānanda, Ananta, and Baladeva are similarly different names of the same Lord.

COMMENTARY

Just as the words dvija, vipra, and brāhmaṇa are of the same category, Ananta, Baladeva, and Nityānanda are different names for the same personality.

CB Ādi-khaṇḍa 1.80

TEXT 80

*antaryāmī nityānanda balilā kautūke
caitanya-caritra kichu likhite pustake*

TRANSLATION

Lord Nityānanda, who is the Supersoul, joyfully instructed me to write a book on the pastimes of Lord Caitanya.

COMMENTARY

The author has described himself as the last servant of Lord Nityānanda. In other words, after accepting the author, Lord Nityānanda did not accept any other disciples. Śrī Nityānanda Prabhu appeared in the heart of the author and instructed him to describe the characteristics of Lord Caitanya. By using the word antaryāmī as an adjective of Nityānanda Prabhu, it is indicated that the author received within his heart the instruction to write this book after the disappearance of Lord Nityānanda.

CB Ādi-khaṇḍa 1.81

TEXT 81

*caitanya-caritra sphure yānhāra kṛpāya
yaśera bhāṇḍāra vaise śeṣera jihvāya*

TRANSLATION

By the mercy of Lord Nityānanda the pastimes of Śrī Caitanya will become manifest, because His tongue is the storehouse of Lord Caitanya's glories.

COMMENTARY

One may refer to verses 13 and 14 in this regard.

CB Ādi-khaṇḍa 1.82

TEXT 82

*ataeva yaśomaya-vigraha ananta
gāiluṅ tāhāna kichu pāda-padma-dvandva*

TRANSLATION

Therefore Śrī Ananta is the embodiment of Lord Caitanya’s glories. Thus I have described a fragment of Ananta’s glories.

CB Ādi-khaṇḍa 1.83

TEXT 83

*caitanya-candrera puṇya-śravaṇa carita
bhakta-prasāde se sphure,—jāniha niścita*

TRANSLATION

Hearing the pastimes of Śrī Caitanyacandra brings all auspiciousness, but know for certain that they are revealed only through the mercy of the devotees.

COMMENTARY

The meaning of *puṇya-śravaṇa carita* is found in the *Śrīmad Bhāgavatam* (1.2.17), which states: *puṇya-śravaṇa-kīrtanaḥ*—“hearing and chanting of the Lord’s names and characteristics is supremely purifying.”

The author has accepted the pastimes of Śrī Caitanya Mahāprabhu that he heard from the mouths of His devotees as the ingredients for the composition of this *Śrī Caitanya-bhāgavata*. By this example the author shows that one must follow the footsteps of the Vaiṣṇavas and accept the process of hearing in disciplic succession.

CB Ādi-khaṇḍa 1.84

TEXT 84

*veda-guhyā caitanya-caritra kebā jāne?
tāi likhi, yāhā śuniyāchi bhakta-sthāne*

TRANSLATION

Who can understand the pastimes of Śrī Caitanya? They are confidential even to the Vedas. Therefore I will write only what I have heard from the devotees.

CB Ādi-khaṇḍa 1.85

TEXT 85

*caitanya-caritra ādi-anta nāhi dekhi
yena-mata dena śakti, tena-mata likhi*

TRANSLATION

I do not find a beginning or end to the pastimes of Śrī Caitanya. I write whatever He inspires me.

CB Ādi-khaṇḍa 1.86

TEXT 86

*kāṣṭera putalī yena kuhake nācāya
ei-mata gauracandra more ye bolāya*

TRANSLATION

Whatever I describe is only by the direction of Śrī Gauracandra, just as a puppet dances only by the direction of the puppeteer.

COMMENTARY

As a puppet cannot dance independently but dances in various ways according to the unseen direction of the puppeteer, the most merciful Supreme Lord, Śrī Gauracandra, has directed me to dance and chant His names and qualities. I am unable to independently dance, in the form of chanting His names and qualities. Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (Ādi 8.39): “Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.”

CB Ādi-khaṇḍa 1.87

TEXT 87

*sarva vaiṣṇavera pā'ye kari namaskāra
ithe aparādha kichu nahuka āmāra*

TRANSLATION

Let me offer my respectful obeisances at the feet of the Vaiṣṇavas so that I may not commit any offenses to them.

COMMENTARY

The Vaiṣṇava author has humbly written this verse in various places of this book.

CB Ādi-khaṇḍa 1.88

TEXT 88

mana diyā śuna, bhāi, śrī caitanya-kathā

bhakta-saṅge ye ye līlā kailā yathā-yathā

TRANSLATION

My dear brother, please hear with attention the topics of Śrī Caitanya concerning the various pastimes that He performed with His devotees.

CB Ādi-khaṇḍa 1.89

TEXT 89

*trividha caitanya-līlā—ānandera dhāma
ādi-khaṇḍa, madhya-khaṇḍa, śeṣa-khaṇḍa nāma*

TRANSLATION

The pastimes of Śrī Caitanya are the abode of all happiness. These pastimes are divided into Ādi-khaṇḍa, Madhya-khaṇḍa, and Antya-khaṇḍa.

CB Ādi-khaṇḍa 1.90-91

TEXTS 90-91

*ādi-khaṇḍe—pradhānataḥ vidyāra vilāsa
madhya-khaṇḍe—caitanyera kīrtana-prakāśa
śeṣa-khaṇḍe—sannyāsi-rūpe nīlācale sthiti
nityānanda-sthāne samarpiyā gauḍa-kṣiti*

TRANSLATION

The Ādi-khaṇḍa mainly describes the Lord's scholastic pastimes. In the Madhya-khaṇḍa the Lord's kīrtana pastimes are described. The Antya-khaṇḍa contains descriptions of the Lord's residence in Jagannātha Purī as a sannyāsi and His entrusting the Bengal preaching to Nityānanda Prabhu.

COMMENTARY

Among the three khaṇḍas, or sections, of this book, the Ādi-khaṇḍa describes the Lord's scholastic pastimes, the Madhya-khaṇḍa describes the Lord's kīrtana pastimes, and the Antya-khaṇḍa describes the Lord's residence in Jagannātha Purī as a sannyāsi. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of kīrtana. In His pastimes as a sannyāsi, He remained in Jagannātha Purī and nourished His devotees. When the Lord preached devotional service in Bengal, Śrī

Nityānanda Prabhu, Haridāsa Ṭhākura, and other pure devotees assisted Him in His preaching. When Śrīmān Mahāprabhu resided in Nīlācala, He appointed Lord Nityānanda as the principal preacher for Bengal. The Gauḍīya devotees who resided in Nīlācala were under the care of Śrī Svarūpa Dāmodara Gosvāmī, and the devotees in Bengal constantly worshiped Lord Hari under the care of Nityānanda Prabhu. Śrīmān Mahāprabhu was personally in charge of the preachers in Nīlācala, and He appointed Nityānanda Prabhu to take charge of the preachers in Bengal. Śrī Nityānanda Prabhu preached all over Bengal with His twelve prominent devotees. In Vraja-maṇḍala, Śrī Rūpa and Sanātana Gosvāmī were the commander-in-chiefs who accepted the responsibility for preaching in the West.

CB Ādi-khaṇḍa 1.92

TEXT 92

*navadvīpe āche jagannātha-mīśra-vara
vasudeva-prāya teṅho—sva-dharma-tatpara*

TRANSLATION

Jagannātha Mīśra was always enthusiastic in following his religious principles while residing in Navadvīpa. He was equal to Vasudeva, the father of Lord Kṛṣṇa.

CB Ādi-khaṇḍa 1.93

TEXT 93

*tāna patnī śacī nāma—mahā-pati-vratā
dvitīya-devakī yena sei jagan-mātā*

TRANSLATION

His most chaste wife, Śacīdevī, was just like Devakī, the universal mother.

CB Ādi-khaṇḍa 1.94

TEXT 94

*tāna garbhe avatīrṇa hailā nārāyaṇa
śrī kṛṣṇa-caitanya-nāma saṁsāra-bhūṣaṇa*

TRANSLATION

From the womb of mother Śacī appeared Nārāyaṇa. His name, Śrī Kṛṣṇa Caitanya, is the ornament of this world.

COMMENTARY

While narrating topics regarding the Absolute Truth, the author has addressed Lord Caitanya's father and mother as Vasudeva and Devakī and Lord Caitanya Mahāprabhu as Nārāyaṇa. Such statements are not incorrect when describing the Absolute Truth or His opulences, for if the sweet features of the Lord are discussed amongst ignorant people they will achieve no benefit. While at home, Śrīmān Mahāprabhu had various names like Nimāi and Viśvambhara. After accepting sannyāsa, He was known as Śrī Kṛṣṇa Caitanya. The Lord inspired the people of the world to chant the names of Kṛṣṇa and thus fulfilled the purport of the name "Śrī Kṛṣṇa Caitanya." Amongst the social orders, the order of sannyāsa is the highest. That is why the sannyāsa names are ornaments of the world.

CB Ādi-khaṇḍa 1.95

TEXT 95

*ādi-khaṇḍe, phālguna-pūrṇimā śubha-dine
avatīrṇa hailā prabhu niśāya grahaṇe*

TRANSLATION

In the Ādi-khaṇḍa the Lord's appearance during an eclipse on the night of the Phālguna Pūrṇimā is described.

COMMENTARY

Śrīmān Mahāprabhu appeared during a lunar eclipse on the full moon night of the month of Phālguna (February-March) in the year 1486.

CB Ādi-khaṇḍa 1.96

TEXT 96

*hari-nāma-maṅgala uṭhila catur-dige
janmilā īśvara saṅkīrtana kari' āge*

TRANSLATION

Preceding the Lord's birth, the auspicious names of Lord Hari were heard from all directions.

COMMENTARY

People throughout the world considered the occasion of the lunar eclipse as most auspicious, so they engaged in loud chanting of the names of Hari. The Lord appeared as this chanting was going on.

CB Ādi-khaṇḍa 1.97

TEXT 97

ādi-khaṇḍe, śiṣu-rūpe aneka prakāśa
pitā-mātā-prati dekhāilā gupta-vāsa

TRANSLATION

In the Ādi-khaṇḍa the Lord displays various pastimes as a child. He also reveals His own abode to His parents.

COMMENTARY

In the material world, the Supreme Lord and His abode are unmanifested. The Lord exhibited His unmanifest abode to His parents by awakening their transcendental knowledge.

CB Ādi-khaṇḍa 1.98

TEXT 98

ādi-khaṇḍe, dvaja-vajra-aṅkuśa-patākā
gṛha-mājhe apūrva dekhilā pitā-mātā

TRANSLATION

In the Ādi-khaṇḍa the Lord's parents are astonished to see footprints marked with the signs of a banner, a thunderbolt, an elephant goad, and a flag.

COMMENTARY

The symptoms of a great personality like banner, thunderbolt, elephant goad, and flag are mentioned in the Sāmudrika. These marks are eternally manifested on the lotus feet of the Supreme Lord. Wherever the Lord walked within the house, He left impressions of these marks, which were seen by mother Śacī.

CB Ādi-khaṇḍa 1.99

TEXT 99

ādi-khaṇḍe, prabhure hariyāchila core
core bhāṇḍāiyā prabhu āilena ghare

TRANSLATION

In the Ādi-khaṇḍa the Lord is kidnapped by thieves, who become bewildered and return the Lord to His home.

CB Ādi-khaṇḍa 1.100

TEXT 100

ādi-khaṇḍe, jagadīśa-hiraṇyera ghare
naivedya khāilā prabhu śrī-hari-vāsare

TRANSLATION

In the Ādi-khaṇḍa the Lord eats grains in the house of Jagadīśa and Hirāṇya on the day of Ekādaśī.

COMMENTARY

The appearance day of the Lord, Ekādaśī, and a few Dvādaśīs are called Hari-vāsara. On these days the servants of Lord Hari abstain from all kinds of activities and vow to serve Hari while fasting. But since the Lord is the Supreme Personality of Godhead, He did not exhibit pastimes like fasting on Hari-vāsara, which must be observed by His devotees; rather, He accepted various foodstuffs that were offered to Him.

CB Ādi-khaṇḍa 1.101

TEXT 101

ādi-khaṇḍe, śiśu chale kariyā krandana
bolāilā sarva-mukhe śrī-hari-kīrtana

TRANSLATION

In the Ādi-khaṇḍa the Lord tricks everyone into chanting the holy names of Hari by crying as a child.

COMMENTARY

It is the nature of children to cry when they are in pain or in need of something. In order to stop such crying, various methods are employed to distract their attention. Following such behavior, ladies who were on the level of motherly relations with the Lord also chanted the names of Hari in order to divert Gaurahari's attention. In order to stop His crying in this way, Gaurahari demanded that the ladies chant the holy names, which is the religious principle for this age.

CB Ādi-khaṇḍa 1.102

TEXT 102

ādi-khaṇḍe, loka-varjya hāṇḍira āsane
vasiyā māyere tattva kahilā āpane

TRANSLATION

In the Ādi-khaṇḍa the Lord sits on rejected cooking pots and instructs His mother on the Absolute Truth.

COMMENTARY

According to ordinary behavior, earthen pots that have been used for sinful purposes are considered impure and thrown away. The place where such earthen pots are thrown is also generally considered impure. In order to exhibit His pastime of equal vision, the Lord rejected considerations of purity and impurity by establishing impure places as pure. When mother Śacī desired to understand the real truth behind this pastime, the Lord instructed her in absolute knowledge. Conceptions of superior and inferior in regard to items of this world are not supported by absolute knowledge. In one's constitutional position, everything is perceived equally. The Lord imparted this truth to His mother.

CB Ādi-khaṇḍa 1.103

TEXT 103

*ādi-khaṇḍe, gaurāṅgera cāpalya apāra
śiśu-gaṇa-saṅge yena gokula-vihāra*

TRANSLATION

In the Ādi-khaṇḍa Gaurāṅga displays unlimited restlessness and imitates His Gokula pastimes with His friends.

COMMENTARY

As Kṛṣṇa in His Vṛndāvana pastimes played with His cowherd boyfriends in various ways, the Lord in His Navadvīpa pastimes played with His brāhmaṇa boyfriends in various mischievous ways.

CB Ādi-khaṇḍa 1.104

TEXT 104

*ādi-khaṇḍe, kailena ārambha paḍite
alpe adhyāpaka hailā sakala-śāstrete*

TRANSLATION

In the Ādi-khaṇḍa the Lord begins His studies, and in a short time He becomes a teacher of the scriptures.

COMMENTARY

During the course of the Lord's ordinary studies, He quickly became a highly learned

professor. This extraordinary display of scholarship was not the result of intense study. The Lord exhibited His proficiency in all forms of knowledge in the course of His ordinary studies.

CB Ādi-khaṇḍa 1.105

TEXT 105

ādi-khaṇḍe, jagannātha-miśra-paraloka
viśvarūpa-sannyāsa,—śacīra dui śoka

TRANSLATION

In the Ādi-khaṇḍa Śacīdevī laments for both the disappearance of Jagannātha Miśra and the acceptance of sannyāsa by Viśvarūpa.

COMMENTARY

Mother Śacī had two reasons for lamenting—the first was the disappearance of the Lord's father and the second was separation from her son, the Lord's elder brother, who took sannyāsa.

CB Ādi-khaṇḍa 1.106

TEXT 106

ādi-khaṇḍe, vidyā-vilāsera mahārambha
pāṣaṇḍī dekhaye yena mūrṭi-manta dambha

TRANSLATION

In the Ādi-khaṇḍa at the beginning of the Lord's educational pastimes He appears to the atheists as the personification of pride.

COMMENTARY

Since the Lord ridiculed the foolish people by His exhibition of scholarship, He was regarded by the atheists as the personification of pride. The devotees of the Lord, who accept His qualities as all-auspicious, were overjoyed on seeing His scholastic pastimes. Envious persons shook in fear of Him and accused Him of being proud.

CB Ādi-khaṇḍa 1.107

TEXT 107

ādi-khaṇḍe, sakala paḍuyā-gaṇa meli'
jāhnavīra taraṅge nirbhaya jala-keli

TRANSLATION

In the Ādi-khaṇḍa the Lord along with other students sports fearlessly in the waters of the Ganges.

COMMENTARY

The word *jala-keli* indicates swimming and splashing water.

CB Ādi-khaṇḍa 1.108

TEXT 108

*ādi-khaṇḍe, gaurāṅgera sarva-śāstre jaya
tri-bhuvane hena nāhi ye sanmukha haya*

TRANSLATION

In the Ādi-khaṇḍa Lord Gaurāṅga masters all the scriptures. No one in the three worlds can compete with Him.

COMMENTARY

The Lord defeated all scholars by the strength of His great learning. Neither the spiritual master of the demigods who reside in the heavenly planets, nor the scholars of this planet, nor the so-called scholars of the abominable lower planets could stand before the Lord in debate.

CB Ādi-khaṇḍa 1.109

TEXT 109

*ādi-khaṇḍe, baṅga-deśe prabhura gamana
prācyā-bhūmi tīrtha haila pāi' śrī-carāṇa*

TRANSLATION

In the Ādi-khaṇḍa the Lord travels to East Bengal [modern day Bangladesh], which becomes a holy place by the touch of His lotus feet.

COMMENTARY

A few places in East Bengal [Bangladesh] that the Pāṇḍavas did not visit are still known as impure, because the pure Bhāgīrathī River does not flow there. In His travels to Bangladesh, Śrī Gaurasundara turned those places into tīrthas by the sanctified touch of His lotus feet.

CB Ādi-khaṇḍa 1.110

TEXT 110

ādi-khaṇḍe, parva-parigrahera vijaya

śeṣe, rāja-pañḍitera kanyā parinaya

TRANSLATION

The Ādi-khaṇḍa describes the disappearance of Lakṣmīpriyā and the Lord's second marriage with the daughter of the Rāja Pañḍita.

COMMENTARY

The Lord's first wife was Lakṣmīpriyādevī. The word vijaya in this verse indicates that she gave up her body and returned to her own abode. The Lord then married Śrī Viṣṇupriyādevī, the daughter of Sanātana Mīśra, who was the king's priest.

CB Ādi-khaṇḍa 1.111

TEXT 111

*ādi-khaṇḍe, vāyu-deha-māndya kari' chala
prakāśilā prema-bhakti-vikāra-sakala*

TRANSLATION

In the Ādi-khaṇḍa, the Lord displays ecstatic devotional sentiments on the pretension of an imbalance of bodily airs.

COMMENTARY

The Lord exhibited various transformations of ecstatic love on the pretext of gastric disorder.

CB Ādi-khaṇḍa 1.112

TEXT 112

*ādi-khaṇḍe, sakala bhaktere śakti diyā
āpane bhramena mahā-pañḍita hañā*

TRANSLATION

In the Ādi-khaṇḍa the Lord empowers the devotees and wanders about as a great scholar.

COMMENTARY

During His life as a scholar, the Lord would enlighten His students while wandering about Navadvīpa.

CB Ādi-khaṇḍa 1.113

TEXT 113

*ādi-khaṇḍe, divya-paridhāna, divya-sukha
ānande bhāsenā śacī dekhi' candra-mukha*

TRANSLATION

In the Ādi-khaṇḍa mother Śacī floats in an ocean of happiness on seeing the moonlike face of the Lord, who dresses enchantingly and enjoys transcendental pleasure.

COMMENTARY

The word *divya-paridhāna* refers to exotic clothes. *Divya-sukha* means “unsurpassable transcendental bliss.” The word *candra-mukha* means “a bright, cool, shining face.”

CB Ādi-khaṇḍa 1.114

TEXT 114

*ādi-khaṇḍe, gaurāṅgera digvijayī-jaya
śeṣe karilena tānra sarva-bandha-kṣaya*

TRANSLATION

In the Ādi-khaṇḍa Lord Gaurāṅga defeats the Digvijayī scholar and ultimately delivers him from all bondage.

COMMENTARY

Lord Gaurāṅga defeated Keśavācārya, a Digvijayī from Kashmir, and thus vanquished his pride. Śrī Gaurāṅga removed Keśava's adoration for material knowledge by instructing him on the transcendental science of Kṛṣṇa. Keśava could spontaneously compose and recite various types of poems. He composed many original verses in glorification of the Ganges, and the Lord retained them all in His heart. After the recitation, the Lord pointed out various grammatical faults, which left Keśava struck with wonder. Keśava received an opportunity from the Lord to gather the conclusions of the philosophy of simultaneous oneness and difference, in the form of Śrī Rādhā-Govinda's worship. Later on, this Keśava composed an elaborate commentary on Nimbārka's *Vedānta-kaustubha* named *Kaustubha-prabhā*. Various śloka and prescriptions in the compilation of Vaiṣṇavas rituals, *Śrī Hari-bhakti-vilāsa*, are taken from *Krama-dīpikā*, which was composed by this Keśava. By His causeless mercy, Gaurasundara conferred on Keśava the title Ācārya amongst the Vaiṣṇavas. Nowadays many less intelligent pseudo followers of Keśava try to establish him as the *vartma-pradarśaka-guru* of Śrīmān Mahāprabhu. In order to protect these people from the offense of such useless proud attempts and their reaction, Vṛndāvana dāsa Ṭhākura has herein written: *śeṣe karilena tānra sarva-bandha-kṣaya*—“[Gaurāṅga] ultimately delivers him from all

bondage.”

The *Bhakti-ratnākara* lists Keśava’s predecessors in his disciplic succession. [Śrīla Prabhupāda quotes this list in his purport to *Śrī Caitanya-caritāmṛta* (Ādi 16.25).] The name Keśava Kāsmīrī may be found in the first chapter of *Vaiṣṇava-maṅjuṣā*.

CB Ādi-khaṇḍa 1.115

TEXT 115

ādi-khaṇḍe, sakala-bhaktere moha diyā

seikhāne bule prabhu sabāre bhāṇḍiyā

TRANSLATION

In the Ādi-khaṇḍa the Lord bewilders the devotees and lives amongst them as an ordinary person.

COMMENTARY

In the Lord’s childhood pastimes at Navadvīpa, the devotees could not understand Him as Lord Kṛṣṇa Himself. He created misconceptions in the minds of all the devotees by personally exhibiting indifference to devotional service. The word seikhāne means “in Navadvīpa.” The word bule indicates that the Lord lived amongst the residents as one of them.

CB Ādi-khaṇḍa 1.116

TEXT 116

ādi-khaṇḍe, gayā gelā viśvambhara-rāya

īśvara-purīre kṛpā karilā yathāya

TRANSLATION

In the Ādi-khaṇḍa Lord Viśvambhara goes to Gayā and bestows mercy on Śrī Īśvara Purī.

COMMENTARY

The Lord went to Gayā in order to perform His father’s śrāddha ceremony. The abode of Gayā is celebrated by the mark of the lotus feet of Lord Hari. By accepting Śrī Īśvara Purī as His spiritual master, the Lord showered unlimited mercy on the beloved disciple of Śrī Mādhavendra Purī, who belongs to the Madhva-sampradāya.

The son of Advaita Ācārya and follower of Gadādhara Paṇḍita, Śrī Acyutānanda, replied to His father’s question as follows, “Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.” Under the influence of material knowledge, many

foolish persons accept Śrī Gaurasundara as the disciple of Śrī Īsvara Purī, but in order to deliver such deluded people from calamity, Śrī Vṛndāvana dāsa Ṭhākura, the king of Vaiṣṇavas, established Īsvara Purī as the recipient of the Lord's mercy.

CB Ādi-khaṇḍa 1.117

TEXT 117

*ādi-khaṇḍe, āche kata ananta vilāsa
kichu śeṣe varṇibena mahāmuni vyāsa*

TRANSLATION

In the Ādi-khaṇḍa there are innumerable pastimes that will be described in the future by the great sage Vyāsadeva.

COMMENTARY

The great sage Śrīla Vyāsadeva has described innumerable pastimes of the Lord. Apart from the pastimes of Gaurasundara described in this book, His many other pastimes will be described by followers of Vedavyāsa. Those who follow in the disciplic succession of Vyāsadeva by narrating and compiling the pastimes of Lord Gaurasundara are also known as Vyāsa and sit on vyāsāsanas. Ordinary munis describe topics other than those of the Lord. But since Śrīla Vyāsadeva does not describe topics other than those of the Lord, he alone is addressed as Mahāmuni, while others are munis only in name. Topics not related with Kṛṣṇa are known simply as the urge of speech. One who controls this urge through the service of Kṛṣṇa is a real muni.

The word *varṇibena* is in the future tense. Seeing this usage, materialistic persons become doubtful about the existence of Vyāsas, who are followers of the original Vedavyāsa.

CB Ādi-khaṇḍa 1.118

TEXT 118

*bālya-līlā-ādi kari' yateka prakāśa
gayāra avadhi 'ādi-khaṇḍe'ra vilāsa*

TRANSLATION

The Ādi-khaṇḍa begins with the Lord's childhood pastimes and continues through His visit to Gayā.

COMMENTARY

The Ādi-khaṇḍa of Śrī Caitanya-bhāgavata ends with the Lord's visit to Gayā and return to Navadvīpa.

TEXT 119

*madhya-khaṇḍe, vidita hailā gaura-simha
cinilena yata saba caraṇera bhṛṅga*

TRANSLATION

In the Madhya-khaṇḍa the lionlike Lord Gaurāṅga reveals Himself so that the devotees, who are like bees at His lotus feet, are able to recognize Him.

COMMENTARY

The meaning of the word *gaura-simha* may be found in the commentary on Pāṇini (2.1.6). In the *Caitanya-caritāmṛta* (Ādi 3.30) it is also stated: “Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.”

The feet of the Supreme Lord are always compared to the lotus flower. The devotees, who are like bees, are attracted to drink the honey from those lotus feet.

TEXT 120

*madhya-khaṇḍe, advaitādi śrīvāsera ghare
vyakta hailā vasi' viṣṇu-khaṭṭāra upare*

TRANSLATION

In the Madhya-khaṇḍa the Supreme Lord reveals His identity at the houses of Śrīvāsa Paṇḍita and Advaita Prabhu while sitting on Viṣṇu's altar.

COMMENTARY

The word *viṣṇu-khaṭṭā* refers to the cot or throne reserved for the worship of Viṣṇu. The word *khaṭṭā* indicates a four-legged throne made of wood. In ordinary usage it refers to a cot. The words *vyakta hailā* indicate that Lord Gaurasundara displayed the opulent pastimes of Nārāyaṇa, His *naimittika*, or occasional, incarnation.

TEXT 121

*madhya-khaṇḍe, nityānanda-saṅge daraśana
eka ṭhāṇi dui bhāi karilā kīrtana*

TRANSLATION

In the Madhya-khaṇḍa the Lord meets Nityānanda Prabhu, and the two brothers perform kīrtana together.

COMMENTARY

In this verse dui bhāi refers to Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma. These two Lords were not born from the same father—Nityānanda was the son of Hāḍu Ojhā, and Gaurasundara was the son of Jagannātha. The relationship of brotherhood between the two is spiritual, not seminal. The Lord first met Nityānanda at Śrī Māyāpur after He returned from Gayā. Nityānanda’s name as the son of Hāḍu Ojhā is not found. Nityānanda’s name, “Svarūpa,” is simply the *brahmacārī* title that is given by a Tīrtha *sannyāsī*.

CB Ādi-khaṇḍa 1.122

TEXT 122

*madhya-khaṇḍe, ‘ṣaḍ-bhuja’ dekhilā nityānanda
madhya-khaṇḍe, advaita dekhilā ‘viśva-raṅga’*

TRANSLATION

In the Madhya-khaṇḍa Nityānanda Prabhu sees the Lord’s six-armed form and Advaita Prabhu sees the Lord’s universal form.

COMMENTARY

The word ṣaḍ-bhuja refers to the famous six-armed form of Lord Gaurasundara with the two hands of Śrī Rāmacandra, the two hands of Śrī Kṛṣṇa, and the two hands of Śrī Gaurahari. Another opinion is that *ṣaḍ-bhuja* has the two hands of Nṛsimha, the two hands of Rāma, and the two hands of Kṛṣṇa. The two hands of Gaurasundara hold a *daṇḍa* and *kamaṇḍalu*, the two hands of Kṛṣṇa hold a flute, and the two hands of Rāma hold bow and arrows. A painting of this form is found in Jagannātha Purī in one temple [in Sārvabhauma Bhaṭṭācārya’s house, or Gaṅgā-mātā Maṭha].

The word *viśva-raṅga* refers to the universal form of the Lord as mentioned in the Eleventh Chapter of the *Bhagavad-gītā*.

CB Ādi-khaṇḍa 1.123

TEXT 123

*nityānanda-vyāsa-pūjā kahi madhya-khaṇḍe
ye prabhure nindā kare pāpiṣṭha pāṣaṇḍe*

TRANSLATION

In the Madhya-khaṇḍa there is a description of the Vyāsa-pūjā performed by Lord Nityānanda, who is criticized by sinners and atheists.

COMMENTARY

People who are averse to Lord Viṣṇu are known as *pāpiṣṭha*, or sinners, and people who consider the demigods as equal to Lord Viṣṇu are *pāśaṇḍīs*, or atheists. Sinners and atheists criticize Lord Nityānanda Prabhu without understanding His position. Although Śrī Nityānanda Prabhu is personally the source of all *viṣṇu-tattvas*, He accepted His own servant, Vyāsadeva, as spiritual master and demonstrated the process of Vyāsa-pūjā. The arrangement for Lord Nityānanda Prabhu's Vyāsa-pūjā was made in order to fulfil the purport of the verses *yasya deve parā bhaktir, tad vijñānārthaṁ sa gurum evābhigacchet*, and *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ*.

CB Ādi-khaṇḍa 1.124

TEXT 124

*madhya-khaṇḍe, haladhara hailā gauracandra
haste hala-muṣala dilā nityānanda*

TRANSLATION

In the Madhya-khaṇḍa Lord Gauracandra accepts the mood of Balarāma, and Nityānanda Prabhu gives Him a plow and club.

COMMENTARY

As Śrī Gaurahari is *svayaṁ-rūpa*, or the Supreme Personality of Godhead, Śrī Baladeva, His manifestation, is certainly included in Him. So it is not improper for the *svayaṁ-rūpa* to display Baladeva's pastimes and hold His weapons. Nityānanda Prabhu also handed His own weapons like the plow and club to Śrīmān Mahāprabhu for that particular pastime.

CB Ādi-khaṇḍa 1.125

TEXT 125

*madhya-khaṇḍe, dui ati pātakī-mocana
'jagāi-mādhāi'-nāma vikhyāta bhuvana*

TRANSLATION

In the Madhya-khaṇḍa there is a description of the deliverance of the two most sinful persons, known throughout the world as Jagāi and Mādhāi.

COMMENTARY

Jagāi and Mādhāi, the two brothers named Jagadānanda Bandyopādhyāya and Mādhavānanda Bandyopādhyāya, used to live on the bank of the Ganges near the Māyāpur village of Navadvīpa. Due to their sinful nature they obstructed Nityānanda Prabhu and Haridāsa Ṭhākura, who were preaching under the instructions of Śrīmān Mahāprabhu. Later, when Nityānanda Prabhu excused their offenses, they were delivered and became pure devotees by the mercy of Śrī Gaurasundara.

CB Ādi-khaṇḍa 1.126

TEXT 126

madhya-khaṇḍe, kṛṣṇa-rāma—caitanya-nitāi

śyāma-śukla-rūpa dekhilena śacī āi

TRANSLATION

In the Madhya-khaṇḍa mother Śacī sees Lord Caitanya and Nityānanda in Their blackish and whitish forms as Kṛṣṇa and Balarāma.

COMMENTARY

The color of Kṛṣṇa is blackish, and the color of Balarāma is whitish. Lord Caitanyadeva is Kṛṣṇa, and Śrī Nityānanda is Balarāma. Śacīdevī saw Gaura-Nitāi with the color of Kṛṣṇa-Balarāma.

CB Ādi-khaṇḍa 1.127

TEXT 127

madhya-khaṇḍe, caitanyera mahā-parakāśa

‘sāt-prahariyā bhāva’ aiśvarya-vilāsa

TRANSLATION

In the Madhya-khaṇḍa the Lord displays His mahā-prakāśa, His divine opulences, for twenty-one hours.

COMMENTARY

The word mahā-parakāśa refers to the Lord’s pastime of displaying His opulence. The Lord manifested His opulences for sāt-prahara, or twenty-one hours.

CB Ādi-khaṇḍa 1.128

TEXT 128

sei dina a-māyāya kahilena kathā

ye-ye-sevakera janma haila yathā yathā

TRANSLATION

On that day the Lord spontaneously revealed the past identities of His servants.

COMMENTARY

The word *a-māyāya* indicates that the Lord manifested the Absolute Truth by dissipating illusion, removing the material conceptions of the living entities who are prone to be controlled by *māyā*, cheating the demons through His illusory energy, and manifesting His supreme abode of Vaikuṅṭha, which is beyond the realm of the nondevotees' senses.

CB Ādi-khaṇḍa 1.129

TEXT 129

*madhya-khaṇḍe, nāce vaikuṅṭhera nārāyaṇa
nagare nagare kaila āpane kīrtana*

TRANSLATION

In the Madhya-khaṇḍa Nārāyaṇa, the Lord of Vaikuṅṭha, dances and personally performs kīrtana throughout the streets of Navadvīpa.

COMMENTARY

Lord Nārāyaṇa eternally resides in the opulent abode of Vaikuṅṭha, surrounded by His quadruple expansions, headed by Vāsudeva. That transcendental Supreme Lord personally danced and chanted His own glories throughout the streets of Navadvīpa. He thus allowed the living entities to hear the transcendental sound vibration of the holy names.

CB Ādi-khaṇḍa 1.130

TEXT 130

*madhya-khaṇḍe, kājīra bhāṅgilā ahaṅkāra
nija-śakti prakāśiyā kīrtana apāra*

TRANSLATION

In the Madhya-khaṇḍa the Lord breaks the Kazi's pride, while manifesting His potency in a tremendous kīrtana.

COMMENTARY

During the Lord's manifest pastimes, a magistrate was appointed to maintain peace in the city of Navadvīpa. The name of that post was "Kazi." At that time, Maulana Sirajudin, who was known as Chand Kazi, was appointed as the magistrate to maintain peace. Since he was engaged in the task of administration, he forgot his eternal identification and proudly considered himself a government officer. By glorifying the service of the Transcendence, Śrī Gaurasundara delivered the Kazi from his atheistic mentality arising from the three modes of material nature. The Lord converted the mentality of people who were under the clutches of the covering and throwing potencies of the illusory energy and who were trying to either enjoy or renounce the material world. He thus manifested His own internal potency.

CB Ādi-khaṇḍa 1.131

TEXT 131

*bhakti pāila kājī prabhu-gauraṅgera vare
svacchande kīrtana kare nagare nagare*

TRANSLATION

By the benediction of Lord Gaurāṅga, the Kazi attains devotional service. Thus all the devotees are allowed to freely perform kīrtana in the streets of Navadvīpa.

COMMENTARY

By the Lord's mercy, Kazi Mahāśaya became attached to the service of the supreme worshipable object. Śrīmān Mahāprabhu benefited one and all by getting the process of continuous chanting of the holy names sanctioned throughout Navadvīpa, the jurisdiction of the Kazi.

CB Ādi-khaṇḍa 1.132

TEXT 132

*madhya-khaṇḍe, mahāprabhu varāha haiyā
nija-tattva murārire kahilā garjiyā*

TRANSLATION

In the Madhya-khaṇḍa the Lord accepts the form of Varāha and discloses His identity to Murāri Gupta.

COMMENTARY

Śrīmān Mahāprabhu is the fountainhead of all incarnations and the Supreme Absolute Truth. In the form of Varāha, He roared loudly and instructed Murāri Gupta about His own identity.

TEXT 133

*madhya-khaṇḍe, murārira skande ārohaṇa
catur-bhuja haṇā kailā aṅgane bhramaṇa*

TRANSLATION

In the Madhya-khaṇḍa the Lord accepts a four-armed form and rides on Murāri's shoulders throughout his courtyard.

TEXT 134

*madhya-khaṇḍe, śuklāmbara-taṇḍula-bhojana
madhya-khaṇḍe, nānā chānda hailā nārāyaṇa*

TRANSLATION

In the Madhya-khaṇḍa the Lord eats Śuklāmbara Brahmācārī's rice and performs various pastimes as Nārāyaṇa.

COMMENTARY

The Lord displayed His pastimes of eating *ātapa* and *siddha* rice 1, which are prepared from *āśu* and *haimantika* paddy. He took both varieties of rice from the alms received by Śuklāmbara Brahmācārī. The word *chānda* refers to the display of pastimes through various amazing gestures.

TEXT 135

*madhya-khaṇḍe, rukmiṇīra veśe nārāyaṇa
nācīlena, stana pīla sarva-bhakta-gaṇa*

TRANSLATION

In the Madhya-khaṇḍa Gaura-Nārāyaṇa dances in the dress of Rukmiṇī and breast-feeds all the devotees.

Ātapa rice is taken directly from the husk of *āśu* paddy, which is harvested in the rainy season, while *siddha* rice is *haimantika* paddy, which is harvested in autumn and boiled before husking and drying.²

COMMENTARY

Rukmiṇīdevī is Mahālakṣmī herself and Kṛṣṇa's legitimately married queen. She is the mother of the universe. As the Supersoul, the Lord is the maintainer and sustainer of the entire universe, so He also manifests motherly propensities. He thus breast-fed all His subordinates in the mood of parenthood. Kṛṣṇa is the mother, Kṛṣṇa is the father, Kṛṣṇa is the wealth and life of everyone. That is why Kṛṣṇa is the source of all pastimes. But this does not mean that everyone should consider Kṛṣṇa their mother and accept service from Him for their own enjoyment. Lord Kṛṣṇa is the Absolute Truth beyond material sense perception, therefore the base qualities found in the service of a mother in this temporary world cannot touch Him. The followers of Durgā who are bewildered by material knowledge under the influence of desire imagine themselves as children and display the wicked mentality of accepting service from the eternal worshipable Lord. Such mentality should not be directed towards the eternal object of worship.

CB Ādi-khaṇḍa 1.136

TEXT 136

madhya-khaṇḍe, mukundera daṇḍa saṅga-doṣe

śeṣe anugraha kailā parama santoṣe

TRANSLATION

In the Madhya-khaṇḍa the Lord punishes Mukunda for associating with jñānīs and later blesses him with great satisfaction.

COMMENTARY

The desire for sense enjoyment and the desire for renunciation, which are found in living entities who are afflicted by three types of miseries, are the result of bad association. Mukunda played the role of a jñānī by accepting the philosophy of the Māyāvādīs of that time. The Lord relieved Mukunda of the Māyāvādīs' bad association by punishing him and later bestowed mercy on him.

CB Ādi-khaṇḍa 1.137

TEXT 137

madhya-khaṇḍe, mahāprabhura niśāya kīrtana

vatsareka navadvīpe kailā anukṣaṇa

TRANSLATION

In the Madhya-khaṇḍa there are descriptions of the all night kīrtanas that the

Lord performs for one year in Navadvīpa.

COMMENTARY

During the day people were busy with various activities for the gratification of their senses, and at night they gratified their senses by sleeping. Śrī Gaurasundara benefited the residents of Māyāpur and Navadvīpa who were under the influence of the illusory energy of the Lord by performing congregational chanting of the holy name of the Lord every night for one year. In this way He checked their activities of sense gratification.

CB Ādi-khaṇḍa 1.138

TEXT 138

madhya-khaṇḍe, nityānanda-advaita kautuka

ajña-jane bujhe yena kalaha-svarūpa

TRANSLATION

In the Madhya-khaṇḍa Nityānanda and Advaita exchange jokes, which ignorant people consider as quarreling.

COMMENTARY

Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are both Viṣṇu and devotees of Gaura. The jokes They exchange in Their conversations are misunderstood by less intelligent, unfortunate people, who conclude that They have different opinions.

CB Ādi-khaṇḍa 1.139

TEXT 139

madhya-khaṇḍe, jananīra lakṣye bhagavān

vaiṣṇavāparādha karāilā sāvadhāna

TRANSLATION

In the Madhya-khaṇḍa the Lord warns everyone about offending Vaiṣṇavas, using His mother as an example.

COMMENTARY

The omniscient Gaurahari instructed His mother Śacīdevī to beg pardon from Advaita Prabhu for her offense. By this incident the Lord instructed everyone about the severity of vaiṣṇava-aparādha and the need for becoming free from it.

CB Ādi-khaṇḍa 1.140

TEXT 140

*madhya-khaṇḍe, sakala-vaiṣṇava jane-jane
sabe vara pāilena kariyā stavane*

TRANSLATION

In the Madhya-khaṇḍa all the Vaiṣṇavas receive benedictions after offering prayers.

COMMENTARY

In this verse jane-jane means “each individual.”

CB Ādi-khaṇḍa 1.141

TEXT 141

*madhya-khaṇḍe, prasāda pāilā haridāsa
śrīdhara jala-pāna—kāruṇya-vilāsa*

TRANSLATION

In the Madhya-khaṇḍa Haridāsa Ṭhākura receives the Lord’s mercy, and the Lord mercifully drinks Śrīdhara’s water.

COMMENTARY

Śrīdhara was a poor brāhmaṇa resident of Navadvīpa who met his livelihood by maintaining a banana-tree garden. In the cottage of this poor devotee the Lord drank water from an iron pot with holes and thus displayed His pastime of bhakta-vātsalya, affection for His devotees.

CB Ādi-khaṇḍa 1.142

TEXT 142

*madhya-khaṇḍe, sakala-vaiṣṇava kari’ saṅge
prati-dina jāhnavīte jala-keli raṅge*

TRANSLATION

In the Madhya-khaṇḍa the Lord daily sports in the waters of the Ganges with the devotees.

CB Ādi-khaṇḍa 1.143

TEXT 143

madhya-khaṇḍe, gauracandra nityānanda-saṅge

advaitera grhe giyāchilā kona raṅge

TRANSLATION

In the Madhya-khaṇḍa Lord Gauracandra and Nityānanda Prabhu go on a mission to Advaita Prabhu's house.

CB Ādi-khaṇḍa 1.144

TEXT 144

*madhya-khaṇḍe, advaitera kari' bahu daṇḍa
śeṣe anugraha kailā parama-pracaṇḍa*

TRANSLATION

In the Madhya-khaṇḍa the Lord punishes Advaita Prabhu and then bestows great mercy on Him.

COMMENTARY

By seeing the behavior of Advaita Prabhu, many people fall into the trap of considering Him a Māyāvādī. In order to check this, the Lord physically punished Advaita; then later the Lord bestowed mercy on Him to glorify His devotee.

CB Ādi-khaṇḍa 1.145

TEXT 145

*madhya-khaṇḍe, caitanya-nitāi—kṛṣṇa-rāma
jānilā murāri-gupta mahā-bhāgyavān*

TRANSLATION

In the Madhya-khaṇḍa the most fortunate Murāri Gupta is able to recognize Lord Caitanya and Nityānanda Prabhu to be Kṛṣṇa and Balarāma.

COMMENTARY

The most fortunate Murāri Gupta certainly knew that Nitāi and Gaura were Rāma and Kṛṣṇa.

CB Ādi-khaṇḍa 1.146

TEXT 146

*madhya-khaṇḍe, dui prabhu caitanya-nitāi
nācilena śrīvāsa-aṅgane eka-ṭhāñi*

TRANSLATION

In the Madhya-khaṇḍa the two Lords, Caitanya and Nityānanda, dance together in the house of Śrīvāsa Ṭhākura.

COMMENTARY

The house of Śrīvāsa Paṇḍita is famous as Śrīvāsāṅgana.

CB Ādi-khaṇḍa 1.147

TEXT 147

*madhya-khaṇḍe, śrīvāsera mṛta-putra-mukhe
jīva-tattva kahāiyā ghucāilā duḥkhe*

TRANSLATION

In the Madhya-khaṇḍa the Lord induces Śrīvāsa's dead son to speak on the science of the soul, thus destroying everyone's sorrow.

COMMENTARY

The Lord helped the relatives of Śrīvāsa mitigate their distress of separation by inducing Śrīvāsa's dead son to describe the living entities' transmigration from one body to another.

CB Ādi-khaṇḍa 1.148

TEXT 148

*caitanyera anugrahe śrīvāsa-pañḍita
pāsarilā putra-śoke,—jagate vidita*

TRANSLATION

By the mercy of Lord Caitanya, Śrīvāsa Ṭhākura gave up lamentation over his son's death. This incident became known to all.

COMMENTARY

The word *pāsarilā* means “having forgotten.”

CB Ādi-khaṇḍa 1.149

TEXT 149

*madhya-khaṇḍe, gaṅgāya paḍilā duḥkha pāiyā
nityānanda-haridāsa ānila tuliyā*

TRANSLATION

In the Madhya-khaṇḍa the Lord, in distress, jumped into the Ganges, and Nityānanda and Haridāsa pulled Him out.

CB Ādi-khaṇḍa 1.150

TEXT 150

*madhya-khaṇḍe, caitanyera avaśeṣa-pātra
brahmāra durlabha nārāyaṇī pāilā mātra*

TRANSLATION

In the Madhya-khaṇḍa Nārāyaṇī received Lord Caitanya's remnants, which are rarely attained by even Lord Brahmā.

COMMENTARY

Śrīmān Mahāprabhu is the Supreme Absolute Truth. His remnants are rarely attained by even Lord Brahmā, who is the first created being of this universe. Nārāyaṇīdevī, the niece of Śrīvāsa, was fortunate to receive those remnants. The son of this Nārāyaṇīdevī, Vṛndāvana dāsa Ṭhākura, is the author of this book.

CB Ādi-khaṇḍa 1.151

TEXT 151

*madhya-khaṇḍe, sarva-jīva uddhāra-kāruṇe
sannyāsa karite prabhu karilā gamane*

TRANSLATION

In the Madhya-khaṇḍa the Lord leaves home and accepts sannyāsa in order to deliver the living entities.

COMMENTARY

There are four social orders in the life of a living entity. Among them, the highest is the order of sannyāsa. People of the other orders naturally take instructions from the sannyāsīs, and as a result they achieve freedom from the bondage of material life. Because Śrī Gaurasundara accepted the sannyāsa order of life, all living entities attained liberation from their respective status. As stated in the *Caitanya-candrāmṛta* (113): "Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the

ascetics have given up their austerities, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service.”

CB Ādi-khaṇḍa 1.152

TEXT 152

*kīrtana kariyā ‘ādi’, avadhi ‘sannyāsa’
ei haite kahi ‘madhya-khaṇḍe’ra vilāsa*

TRANSLATION

The pastimes of the Madhya-khaṇḍa begin with the Lord’s kīrtana and end with His acceptance of sannyāsa.

CB Ādi-khaṇḍa 1.153

TEXT 153

*madhya-khaṇḍe, āche āra kata-koti līlā
vedavyāsa varṇibena se-sakala khelā*

TRANSLATION

There are millions of other pastimes in the Madhya-khaṇḍa that will be described in the future by Śrīla Vyāsadeva.

COMMENTARY

After hearing from Īsvara Purī, the Lord inaugurates the congregational chanting of the holy names. These pastimes up to His acceptance of sannyāsa and leaving Navadvīpa are described in the Madhya-khaṇḍa. The Lord has unlimited pastimes apart from those described in this book. Śrīla Vyāsadeva will describe those pastimes in the future. But if one wants to create imaginary pastimes of the Lord that are mixed with *rasābhāsa* and opposing śāstric conclusions, that is offensive and must be rejected by the followers of Vyāsadeva.

CB Ādi-khaṇḍa 1.154

TEXT 154

*śeṣa-khaṇḍe, viśvambhara karilā sannyāsa
‘śrī-kṛṣṇa-caitanya’-nāma tabe parakāśa*

TRANSLATION

In the Antya-khaṇḍa after Viśvambhara takes sannyāsa, He becomes known

as Śrī Kṛṣṇa Caitanya.

COMMENTARY

Sannyāsa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as *karma-sannyāsa* or *jñāna-sannyāsa*. Although Śrīmān Mahāprabhu displayed His *sannyāsa* pastimes like a *jñānī*, His aim was to perform the activities of a *tridaṇḍi-sannyāsī*, as mentioned in the Twenty-third Chapter, Eleventh Canto of *Śrīmad Bhāgavatam*. The Lord often chanted the verse *etām sa āsthāya* spoken by the Avantī mendicant. This is the evidence of the Lord's service to Mukunda in the guise of a *sannyāsī*. The Lord, who is the supreme teacher of the living entities, did not at all accept the philosophy of *ahaṅgrahopāsanā*, which results in becoming one with the Lord.

The *śikhā* and *brāhmaṇa* thread are seen in the external appearance of a *tridaṇḍi-sannyāsī*. Even today this *śikhā* is called *caitanya-śikhā*. The *sannyāsīs* who keep a *śikhā* are more dear devotees to Śrī Caitanyadeva than those who do not keep a *śikhā*. The devotee *sannyāsīs* give up activities that are unfavorable in the execution of devotional service. They reject *phalgu-vairāgya* and accept *yukta-vairāgya* as stated in the *Bhakti-rasāmṛta-sindhu*:

anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

“Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yukta-vairāgya*.”

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate

“When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation.”

CB Ādi-khaṇḍa 1.155

TEXT 155

śeṣa-khaṇḍe, śuni' prabhura śikhāra muṇḍana
vistara karilā prabhu-advaita krandana

TRANSLATION

In the Antya-khaṇḍa Advaita Prabhu cries profusely upon hearing that the Lord has shaved His śikhā and hair.

TEXT 156

śeṣa-khaṇḍe, śacī-duḥkha—akathya-kathana
caitanya-prabhāve sabāra rahila jīvana

TRANSLATION

In the Antya-khaṇḍa, Śacīdevī's lamentation is indescribable, and the devotees remained alive only by influence of Śrī Caitanya.

COMMENTARY

Mother Śacī, Viṣṇupriyādevī, and the devotees were able to tolerate indescribable distress due to separation from Mahāprabhu only by His mercy. Thus they were able to pass their lives in the service of Lord Kṛṣṇa.

TEXT 157

śeṣa-khaṇḍe, nityānanda caitanyera daṇḍa
bhāṅgīlena, balarāma parama-pracaṇḍa

TRANSLATION

In the Antya-khaṇḍa the most powerful Śrī Nityānanda Rāma breaks Lord Caitanya's sannyāsa daṇḍa.

COMMENTARY

According to Vedic injunctions, those who accept the fourth social order of life are supposed to carry a daṇḍa. In accordance with those injunctions, only the tridaṇḍa was accepted in ancient times. Then, later on, the three daṇḍas were combined together and the system of ekadaṇḍa was introduced. This system of ekadaṇḍa is accepted as a prescribed activity by the followers of advaita-vāda.

The addition of the jīva-daṇḍa with the tridaṇḍa is accepted by followers of the philosophies of śuddhādvaita (purified oneness), viśiṣṭādvaita (specific monism), and dvaitādvaita (simultaneous oneness and difference). Whenever the philosophy of śuddhādvaita is converted into that of vidhādvaita, or monism, the acceptance of tridaṇḍa is replaced with the acceptance of ekadaṇḍa. Among the names of Vedic tridaṇḍi-sannyāsīs, the ten principle names have been reserved by the monists. Of those ten names, Śrī Kṛṣṇa Caitanya Mahāprabhu purified the Bhāratī branch of the Śāṅkara-sampradāya. Later on, Śrī Nityānanda Prabhu broke Śrīmān Mahāprabhu's ekadaṇḍa, which is the symbol of

subordination to the Śāṅkara-sampradāya, and threw it in the ocean. By so doing, Nityānanda showed the world that only acceptance of *tridaṇḍa*—not *ekadaṇḍa*—is favorable for devotional service.

CB Ādi-khaṇḍa 1.158

TEXT 158

*śeṣa-khaṇḍe, gauracandra giyā nīlācale
āpanāre lukāi' rahilā kutūhale*

TRANSLATION

In the Antya-khaṇḍa Lord Gauracandra arrives in Nīlācala and hides Himself.

COMMENTARY

Nīlācala is also called Śrī Kṣetra or Puruṣottama. Sundarācala Mountain is situated near Nīlācala. The word acala means “mountain.”

CB Ādi-khaṇḍa 1.159

TEXT 159

*sārvabhauma-prati āge kari' parihāsa
śeṣe sārvabhaumere ṣaḍ-bhuja-parakāśa*

TRANSLATION

At first the Lord teases Sārvabhauma, but later He displays His six-armed form to him.

COMMENTARY

*Although the Śārīraka-bhāṣya, propounded by the mental speculator jñānīs, is a subject of laughter, Mahāprabhu nevertheless heard that commentary from Vāsudeva Sārvabhauma, who was a Godbrother of the Lord's grandfather, Nīlāmbara Cakravartī. The Lord then teased him in the manner of a mischievous child. Later, however, the Lord showed him His six-armed form, endowed with the two hands of Rāma, the two hands of Kṛṣṇa, and the two hands of Gaura, with Their respective articles. Vāsudeva Sārvabhauma was a famous logician and Vedāntist of Navadvīpa. In the last stage of his life he went to Puruṣottama with his wife and lived there as a *kṣetra-sannyāsī*. He was the son of Maheśvara Viśārada and brother-in-law of Gopinātha Bhaṭṭācārya.*

CB Ādi-khaṇḍa 1.160

TEXT 160

śeṣa-khaṇḍe, pratāparudrere paritrāṇa

kāśī-miśra-grhete karilā adhiṣṭhāna

TRANSLATION

In the Antya-khaṇḍa the Lord delivers Mahārāja Pratāparudra and resides in the house of Kāśī Miśra.

COMMENTARY

Mahārāja Pratāparudra was the king of Utkala [Orissa] and belonged to the Gaṅgā dynasty. The Lord freed him from material life and brought him into the kingdom of Kṛṣṇa's worship. The family priest of this emperor was Kāśī Miśra, and it was in his house that the Lord used to live. The house of Kāśī Miśra is situated between the temple of Lord Jagannātha and the ocean.

CB Ādi-khaṇḍa 1.161

TEXT 161

dāmodara svarūpa, paramānanda-purī

śeṣa-khaṇḍe, ei dui saṅge adhikārī

TRANSLATION

In the Antya-khaṇḍa the two great authorities, Svarūpa Dāmodara and Paramānanda Purī, reside with the Lord.

COMMENTARY

Śrī Dāmodara Svarūpa is the brahmacārī name of Śrī Puruṣottama Bhaṭṭācārya of Navadvīpa. He went to Vārāṇasī prior to the Lord's acceptance of *sannyāsa* and expressed to one Caitanyānanda his desire to take *sannyāsa*. Before being formally awarded *sannyāsa*, he was known as Dāmodara Svarūpa. He did not wait for those formalities, however, but went to Śrī Kṣetra and took shelter of the lotus feet of Śrī Gaurasundara. From that time on he was master of the Gauḍīya Vaiṣṇava-sampradāya and one of the Lord's most confidential associates during His eighteen year stay at Nīlācala.

Paramānanda Purī was one of the principle disciples of Śrīla Mādhavendra Purī. He was a recipient of Śrīmān Mahāprabhu's mercy and respect. As Paramānanda Purī and Svarūpa Gosvāmī were both engaged in the service of the Lord, they are both authorities.

CB Ādi-khaṇḍa 1.162

TEXT 162

śeṣa-khaṇḍe, prabhu punaḥ āilā gaḍa-deśe

mathurā dekhiba bali' ānanda viśeṣe

TRANSLATION

In the Antya-khaṇḍa the Lord returns to Bengal while traveling in ecstasy to see Mathurā.

COMMENTARY

The word *gauḍa-deśa* in this verse refers to Śrī Navadvīpa and the places north of Navadvīpa such as Rāmakeli (the site of Dabira Khāsa and Sākara Mallika's office and the capitol of the king of Gauḍa), which is in the present day district of Maldah.

CB Ādi-khaṇḍa 1.163

TEXT 163

*āsiyā rahilā vidyāvācaspati-ghare
tabe ta' āilā prabhu kuliya-nagare*

TRANSLATION

On the way the Lord happily stays at the house of Vidyā-vācaspati, before going on to Kuliya.

COMMENTARY

Vidyā-vācaspati is the son of Maheśvara Viśārada and the brother of Vāsudeva Sārvabhauma. It appears that the village of Vidyānagara was named after him. The place known as Kuliya-nagara is now the city of Navadvīpa. Another name for this area is Koladvīpa. It is the fifth of the nine islands of Navadvīpa and is situated on the western side of the Ganges.

CB Ādi-khaṇḍa 1.164

TEXT 164

*ananta arbuda loka gelā dekhibāre
śeṣa-khaṇḍe sarva-jīva pāilā nistāre*

TRANSLATION

In the Antya-khaṇḍa innumerable people go to see the Lord and are thus delivered.

CB Ādi-khaṇḍa 1.165

TEXT 165

śeṣa-khaṇḍe, madhupurī dekhite calilā

katho dūra giyā prabhu nivṛta hailā

TRANSLATION

In the Antya-khaṇḍa the Lord goes to see Mathurā, but He returns after going part way.

COMMENTARY

In His desire to visit Mathurā, the Lord went up to Kānāi Nāṭaśālā, near the town of Rajmohala, and then returned to Nīlācala.

CB Ādi-khaṇḍa 1.166

TEXT 166

*śeṣa-khaṇḍe, punaḥ āilena nīlācale
niravadhi bhakta-saṅge kṛṣṇa-kolāhale*

TRANSLATION

In the Antya-khaṇḍa the Lord returns to Nīlācala and engages in discussing topics of Kṛṣṇa with the devotees.

COMMENTARY

The term kṛṣṇa-kolāhala indicates a place that is diametrically opposite to a secluded place of material enjoyment. Pure devotees give up gossiping on topics not related with Kṛṣṇa and become maddened by performing kīrtana in the association of other pure devotees.

CB Ādi-khaṇḍa 1.167

TEXT 167

*gauḍa-deśe nityānanda-svarūpe pāṭhāñā
rahilena nīlācale katho jana laño*

TRANSLATION

The Lord sends Nityānanda Svarūpa to Bengal and stays Himself in Nīlācala with a few devotees.

COMMENTARY

The Lord sent Nityānanda Svarūpa to preach in Bengal and personally engaged in preaching at Nīlācala with a few devotees.

The brahmacārī name “Svarūpa” is awarded by Tīrtha and Āśrama sannyāsīs of the

ekadaṇḍi Śaṅkara-sampradāya. Some people say that Nityānanda was awarded the title “Svarūpa” by Lakṣmīpati Tīrtha.

CB Ādi-khaṇḍa 1.168

TEXT 168

*śeṣa-khaṇḍe, rathera sammukhe bhakta-saṅge
āpane karilā nṛtya āpanāra raṅge*

TRANSLATION

In the Antya-khaṇḍa the Lord enjoys His pastime of dancing with the devotees before Lord Jagannātha’s chariot.

CB Ādi-khaṇḍa 1.169

TEXT 169

*śeṣa-khaṇḍe, setubandhe gelā gaura-rāya
jharikhaṇḍa diyā punaḥ gelā mathurāya*

TRANSLATION

In the Antya-khaṇḍa Lord Gaurāṅga goes to Rāmeśvara and later travels again to Mathurā through the Jhārikhaṇḍa forest.

COMMENTARY

In order to reach Setubandha Rāmeśvara, one should first go to Maṇḍapam Station via Rāmanāda Station on the S.I.R. Railway. From there one should cross the long bridge over the Panvam Channel and reach Panvam Station. Rāmeśvaram Station is a couple of stations after this. It is the southernmost tip of the India peninsula and situated on the opposite shore from Śrī Laṅkā. Rāmeśvaram is situated two stations before Dhanuṣkoṭi, the last stop on the S.I.R. line, between Panvam and Rāmeśvaram island. One mile from the station there are twenty-four lakes, such as Rāma-tīrtha and Lakṣmaṇa-tīrtha. One mile from those lakes is the huge Rāmeśvara-Śiva Temple (the temple of Lord Śiva, who is the greatest devotee and whose worshipable Lord is Rāma), which is made of stone. On the four sides of this temple there are four gopuras, or lion gates. Within these gates is the nāṭasālā and the main temple room, which is constructed of granite. Beyond the temple is Adams Bridge, or the historical Setubandha.

The forest of Jhārikhaṇḍa is situated in the present day states of Orissa, western Bengal, the southwestern districts of Bihar, and the eastern districts of Madhya Pradesh. In the book Ākabar-nāma the forest of Jhārikhaṇḍa is said to extend from Birbhūm up to Ratanpura, Madhya Pradesh, and from Rotoshgarh, South Bihar, up to the border of

Orissa. The towns and cities of Athgarh, Dhenkanal, Angul, Sambalpur, Lahara, Keonjhar, Bamra, Bonai, Gangapur, Mayurabhunja, Simbhuma, Ranchi, Manabhuma, Bankura (Viṣṇupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuragarh, and Saraguja are situated within the mountains and dense forests of Jhārikhaṇḍa.

CB Ādi-khaṇḍa 1.170

TEXT 170

śeṣa-khaṇḍe, rāmānanda-rāyera uddhāra

śeṣa-khaṇḍe, mathurāya aneka vihāra

TRANSLATION

In the Antya-khaṇḍa the Lord delivers Rāmānanda Rāya and performs various pastimes in Mathurā.

COMMENTARY

Rāmānanda Rāya was the governor of Kalinga under the rule of Mahārāja Pratāparudra, the independent king of Orissa. He was the eldest of Bhavānanda Paṭṭanāyaka's five sons. He wrote the drama Jagannātha-vallabha-nāṭaka, and he was a most intimate devotee of the Lord. Throughout South India there was no other unalloyed devotee of Kṛṣṇa in the rāga-mārga comparable with him.

CB Ādi-khaṇḍa 1.171

TEXT 171

śeṣa-khaṇḍe, śrī gaurasundara mahāśaya

dabira-khāsere prabhu dilā paricaya

TRANSLATION

In the Antya-khaṇḍa Lord Gaurasundara reveals Himself to Dabira Khāsa.

COMMENTARY

Dabira Khāsa is the Mohammedan name of Śrīla Rūpa Gosvāmī. He was born in a Karṇāṭa (Karnataka) brāhmaṇa family. His father was Kumāradeva, his elder brother was Sanātana Gosvāmī, and his younger brother was Śrī Vallabha, or Anupama. The Lord gave him the name "Śrī Rūpa," by which he became famous in the society of devotees.

CB Ādi-khaṇḍa 1.172

TEXT 172

prabhu cini' dui bhāira bandha-vimocana

śeṣa nāma thuilena 'rūpa'-'sanātana'

TRANSLATION

The two brothers achieve liberation by recognizing the Lord, and they become known as Rūpa and Sanātana.

CB Ādi-khaṇḍa 1.173

TEXT 173

*śeṣa-khaṇḍe, gauracandra gelā vārāṇasī
nā pāila dekhā yata nindaka sannyāsī*

TRANSLATION

In the Antya-khaṇḍa the Lord goes to Vārāṇasī, where the blasphemous sannyāsīs cannot recognize Him.

COMMENTARY

The ancient city of Vārāṇasī is inhabited by highly learned scholars and situated on the banks of the Ganges. It is also inhabited by many Māyāvādī sannyāsīs of the monist school who criticize the devotees and devotional service. Because they criticize the devotees and devotional service, these Māyāvādī sannyāsīs are known as *nindaka*, or blasphemous, sannyāsīs.

CB Ādi-khaṇḍa 1.174

TEXT 174

*śeṣa-khaṇḍe, punaḥ nīlācale āgamana
ahar-nīsa karilena hari-saṅkīrtana*

TRANSLATION

In the Antya-khaṇḍa the Lord again returns to Nīlācala and engages day and night in saṅkīrtana.

COMMENTARY

Hari-saṅkīrtana refers to a group of many devotees offenselessly chanting together the names and glories of the Supreme Lord Hari.

CB Ādi-khaṇḍa 1.175

TEXT 175

śeṣa-khaṇḍe, nityānanda katheka divasa
karilena pṛthivīte paryaṭana-rasa

TRANSLATION

In the Antya-khaṇḍa Lord Nityānanda travels throughout India as a wandering mendicant.

COMMENTARY

The word paryaṭana-rasa refers to the occupational duties of a parivrājaka, or wandering mendicant.

CB Ādi-khaṇḍa 1.176

TEXT 176

ananta caritra keha bujhite nā pāre
caraṇe nūpura, sarva-mathurā vihare

TRANSLATION

No one can understand Lord Nityānanda's unlimited characteristics as He wanders about Mathurā with ankle bells on His feet.

CB Ādi-khaṇḍa 1.177

TEXT 177

śeṣa-khaṇḍe, nityānanda pāṇihāṭi-grāme
caitanya-ājñāya bhakti karilena dāne

TRANSLATION

In the Antya-khaṇḍa Lord Nityānanda distributes devotional service to everyone in Pānihāṭi on the order of Lord Caitanya.

COMMENTARY

Pānihāṭi is a village on the bank of the Ganges near Sodapura Station on the E.B.R. line. The houses of Śrī Rāghava Paṇḍita and Śrī Makaradhvaṅga are situated here.

CB Ādi-khaṇḍa 1.178

TEXT 178

śeṣa-khaṇḍe, nityānanda mahā-malla-rāya

vaṇikādi uddhārilā parama-kṛpāya

TRANSLATION

In the Antya-khaṇḍa the commander-in-chief of the kīrtana party, Lord Nityānanda, delivers the merchant community.

COMMENTARY

The term *mahā-malla-rāya* indicates the commander-in-chief of the *kīrtana* party.

TEXT 179

śeṣa-khaṇḍe, gauracandra mahā-maheśvara

nīlācale vāsa aṣṭādaśa-samvatsara

TRANSLATION

In the Antya-khaṇḍa the Supreme Lord, Śrī Gauracandra, resides in Nīlācala for eighteen years.

COMMENTARY

Īśvara refers to the worshipable object of the controlled, while *maheśvara* refers to the controller of the controllers. The chief controller of all *maheśvaras* is *mahā-maheśvara*, from whom all *īśvara-tattvas* and *maheśvara-tattvas* are born. In other words, Śrī Gaura-Kṛṣṇa is the Supreme Personality of Godhead, the Absolute Truth, and the Lord of all lords.

CB Ādi-khaṇḍa 1.180

TEXT 180

śeṣa-khaṇḍe, caitanyera ananta vilāsa

vistāriyā varṇite āchena veda-vyāsa

TRANSLATION

The unlimited pastimes of Śrī Caitanya in the Antya-khaṇḍa will be described by Vyāsadeva in the future.

CB Ādi-khaṇḍa 1.181

TEXT 181

ye-te mate caitanyera gāite mahimā

nityānanda-prīti baḍa, tāra nāhi sīmā

TRANSLATION

If one somehow or other glorifies Lord Caitanya, then Lord Nityānanda becomes unlimitedly pleased with him.

CB Ādi-khaṇḍa 1.182

TEXT 182

dharaṇī-dharendra nityānandera caraṇa

deha' prabhu-gauracandra, āmāre sevana

TRANSLATION

O Lord Gauracandra, please allow me to serve the feet of Nityānanda Prabhu, who, as Ananta Śeṣa, holds all the universes on His heads.

COMMENTARY

The word dharaṇī-dharendra refers to the Lord of Śeṣa, who supports the universe. In other words, Śrī Balarāma-Nityānanda is the source of all puruṣāvatāras.

CB Ādi-khaṇḍa 1.183

TEXT 183

ei ta' kahiluṅ sūtra saṅkṣepa kariyā

tina khaṇḍe ārambhira ihāi gāiyā

TRANSLATION

In these sūtras I have thus briefly described the contents of this book. Now I will begin to narrate these three divisions of pastimes.

CB Ādi-khaṇḍa 1.184

TEXT 184

ādi-khaṇḍa-kathā, bhāi, śuna eka-cite

śrī-caitanya avatīrṇa haila yena-mate

TRANSLATION

My dear brothers, please now hear attentively the topics of Ādi-khaṇḍa regarding the appearance of Lord Caitanya.

TEXT 185

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

TRANSLATION

*Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.*

COMMENTARY

The word *canda* means “moon,” and the word *jāna* is a Pharsee noun that means “life.” Another meaning of *jāna* is the verb “to know.” The word *tachu* means “Their.” Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter One, entitled “Summary of Lord Gaura’s Pastimes.”