of the topmost Vedic literatures-the Upanisads. Although they were already conversant in Vedic knowledge, they became very jubilant in Krsna consciousness just by listening to Brahma. Thus they wanted to enter Dvaraka, the abode of Lord Krsna. In this way they finally achieved the place known as Ranga-ksetra.'

TEXT 121, moksakanksi jnani haya tina-prakara, mumuksu, jivan-mukta, prapta-svarupa ara

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories-those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122, 'mumuksu' jagate aneka samsari jana, 'mukti' lagi' bhaktye kare krsnera bhajana

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Krsna.

TEXT 123, mumuksavo ghora-rupan, hitva bhuta-patin atha, narayana-kalah santa, bhajanti hy anasuyavah

TRANSLATION

" 'Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Narayana.'

TEXT 124, sei sabera sadhu-sange guna sphuraya, krsna-bhajana karaya, 'mumuksa' chadaya

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Krsna's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

TEXT 125, aho mahatman bahu-dosa-dusto, 'py ekena bhaty esa bhavo gunena, sat-sangamakhyena sukhavahena, krtadya no yena krsa mumuksa

TRANSLATION

" 'O great learned devotee, although there are many faults in this material world, there is one good opportunity-the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

TEXT 126, naradera sange saunakadi muni-gana, mumuksa chadiya kaila krsnera bhajana

TRANSLATION

"By associating with the great saint Narada, the great sages like Saunaka and others gave up the desire for liberation and engaged in Krsna's devotional service.

TEXT 127, krsnera darsane, karo krsnera krpaya, mumuksa chadiya gune bhaje tanra pa'ya

TRANSLATION

"Simply by meeting Krsna or receiving Krsna's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Krsna, one can engage in His service.

TEXT 128, asmin sukha-ghana-murtau param-, atmani vrsni-pattane sphurati, atmaramataya me vrtha, gato bata ciram kalah

TRANSLATION

" 'In this Dvaraka-dhama, I am being attracted by the Supreme Personality of Godhead, Krsna, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

TEXT 129, jivan-mukta' aneka, sei dui bheda jani, 'bhaktye jivan-mukta', jnane jivan-mukta' mani

TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by

discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130, 'bhaktye jivan-mukta' gunakrsta hana krsna bhaje, suska-jnane jivan-mukta aparadhe adho maje

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Krsna. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131, ye 'nye 'ravindaksa vimukta-maninas, tvayy asta-bhavad avisuddha-buddhayah, aruhya krcchrena param padam tatah, patanty adho 'nadrta-yusmad-anghrayah

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

TEXT 132, brahma-bhutah prasannatma, na socati na kanksati, samah sarvesu bhutesu, mad-bhaktim labhate param

TRANSLATION

" 'One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. Be never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

TEXT 133, advaita-vithi-pathikair upasyah, svananda-simhasana-labdha-diksah, sathena kenapi vayam hathena, dasi-krta gopa-vadhu-vitena

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopis.'

TEXT 134, bhakti-bale 'prapta-svarupa' divya-deha paya, krsna-gunakrsta hana bhaje krsna-pa'ya

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Krsna's transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135, nirodho 'syanu sayanam, atmanah saha saktibhih, muktir hitvanyatha-rupam, svarupena vyavasthitih

TRANSLATION

" 'The living entities and other potencies merge in the Maha-Visnu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

TEXT 136, krsna-bahirmukha-dose maya haite bhaya, krsnonmukha bhakti haite maya-mukta haya

TRANSLATION

"By opposing Krsna consciousness, one again becomes conditioned and fearful due to the influence of maya. By executing devotional service faithfully, one is liberated from maya.

TEXT 137, bhayam dvitiyabhinivesatah syad, isad apetasya viparyayo 'smrtih, tan-mayayato budha abhajet tam, bhaktyaikayesam guru-devatatma

TRANSLATION

" 'When the living entity is attracted by the material energy that is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayah asmrtih.

To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. Be thus worships the Lord by the process of unalloyed devotional service.'

TEXT 138, daivi hy esa guna-mayi, mama maya duratyaya, mam eva ye prapadyante, mayam etam taranti te

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

TEXT 139, bhakti vinu mukti nahi, bhaktye mukti haya

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

TEXT 140, sreyah-srtim bhaktim udasya te vibho, klisyanti ye kevala-bodha-labdhaye, tesam asau klesala eva sisyate, nanyad yatha sthula-tusavaghatinam

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. Be only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

TEXT 141, ye 'nye 'ravindaksa vimukta-maninas, tvayy asta-bhavad avisuddha-buddhayah, aruhya krcchrena param padam tatah, patanty adho 'nadrta-yusmad-anghrayah

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

TEXT 142, ya esam purusam saksad, atma-prabhavam isvaram, na bhajanty avajananti, sthanad bhrastah patanty adhah

TRANSLATION

" 'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed up position into a hellish condition.'

TEXT 143, bhaktye mukti paileha avasya krsnere bhajaya

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144, "mukta api lilaya vigraham, krtva bhagavantam bhajante"

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. Be thus installs a Deity and renders the Lord service.'

TEXT 145, ei chaya atmarama krsnere bhajaya, prthak prthak ca-kare iha 'api'ra artha kaya

TRANSLATION

"These six kinds of atmaramas engage in the loving service of Krsna. The varieties of service are indicated by adding ca, and they also bear the meaning of api, 'indeed.'

TEXT 146, "atmaramas ca api" kare krsne ahaituki bhakti, "munayah santah" iti krsna-manane asakti

TRANSLATION

"The six kinds of atmaramas render devotional service to Krsna without ulterior motives. The words munayah and santah indicate those who

are very attached to meditating upon Krsna.

TEXT 147, "nirgranthah"----avidya-hina, keha----vidhi-hina, yahan yei yukta, sei arthera adhina

TRANSLATION

"The word nirgranthah means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

TEXT 148, ca-sabde kari yadi'itaretara' artha, ara eka artha kahe parama samartha

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149, "atmaramas ca atmaramas ca" kari' bara chaya, panca atmarama chaya ca-kare lupta haya

TRANSLATION

"Although the words atmaramas ca would be repeated six times, simply by adding the word ca, five atmaramas are deleted.

TEXT 150, eka 'atmarama'-sabda avasesa rahe, eka 'atmarama'-sabde chaya-jana kahe

TRANSLATION

"Therefore there is no need to repeat the word atmarama. One is sufficient, and that one word indicates six persons.

TEXT 151, "sarupanam eka-sesa eka-vibhaktau", uktarthanam aprayogah, ramas ca ramas ca ramas ca rama itivat

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained. For example, the word ramah is used to stand for ramas ca, ramas ca, ramas ca, etc.'

TEXT 152, tabe ye ca-kara, sei 'samuccaya' kaya, "atmaramas ca munayas ca" krsnere bhajaya

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the atmaramas and saints serve and worship Krsna.

TEXT 153, "nirgrantha api"ra ei 'api'----sambhavane, ei sata artha prathame karilun vyakhyane

TRANSLATION

"Api added to the word nirgranthah is used for exposition. Thus I have tried to clarify the seven types of meaning.

TEXT 154, antaryami-upasaka 'atmarama' kaya, sei atmarama yogira dui bheda haya

TRANSLATION

"The yogi who worships the Supersoul within himself is also called atmarama. There are two types of atmarama-yogis.

TEXT 155, sagarbha, nigarbha,----ei haya dui bheda, eka eka tina bhede chaya vibheda

TRANSLATION

"The two atmarama-yogis are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

TEXT 156, kecit svadehantar hrdayavakase, pradesa-matram purusam vasantam, catur-bhujam kanja-rathanga-sankha-, gada-dharam dharanaya smaranti

TRANSLATION

" 'Some yogis think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Visnu within the heart are called sagarbha-yogis.'

TEXT 157, evam harau bhagavati pratilabdha-bhavo, bhaktya dravad-dhrdaya utpulakah pramodat, autkanthya-baspa-kalaya muhur ardyamanas, tac capi citta-badisam sanakair viyunkte

TRANSLATION

" 'When one is in ecstatic love with the Supreme Personality of Godhead, one's heart is melted by

bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

TEXT 158, 'yogaruruksu', 'yogarudha' 'prapta-siddhi' ara, ei tina bhede haya chaya prakara

TRANSLATION

"By these three divisions of advancement in yoga-yogaruruksu, yogarudha and prapta-siddhi-there are six kinds of mystic yogis.

TEXT 159, aruruksor muner yogam, karma karanam ucyate, yogarudhasya tasyaiva, samah karanam ucyate

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, asanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [sama].

TEXT 160, yada hi nendriyarthesu, na karmasv anusajjate, sarva-sankalpa-sannyasi, yogarudhas tadocyate

TRANSLATION

" 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogarudha].'

TEXT 161, ei chaya yogi sadhu-sangadi-hetu pana, krsna bhaje krsna-gune akrsta hana

TRANSLATION

"When a purified yogi associates with devotees, he engages in Lord Krsna's devotional service, being attracted by the Lord's transcendental qualities.

TEXT 162, ca-sabde 'api'ra artha ihano kahaya, 'muni', 'nirgrantha'-sabdera purvavat artha haya

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

TEXT 163, urukrame ahaituki kahan kona artha, ei tera artha kahilun parama samartha

TRANSLATION

"The word ahaituki is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

TEXT 164, ei saba santa yabe bhaje bhagavan, 'santa' bhakta kari' tabe kahi tanra nama

TRANSLATION

"These thirteen types of yogis and munis are called santa-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165, 'atma' sabde 'mana' kaha----mane yei rame, sadhu-sange seha bhaje sri-krsna-carane

TRANSLATION

"The word atma sometimes means 'the mind.' In this case, the word atmarama means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Krsna.

TEXT 166, udaram upasate ya rsi-vartmasu kurpa-drsah, parisara-paddhatim hrdayam arunayo daharam, tata udagad ananta tava dhama sirah paramam, punar iha yat sametya na patanti krtanta-mukhe

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sarkaraksa, which means that they are situated in the gross bodily conception. There are

also followers of the rsi known as Aruna. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

TEXT 167, eho krsna-gunakrsta maha-muni hana, ahaituki bhakti kare nirgrantha hana

TRANSLATION

"Being attracted by the transcendental qualities of Krsna, yogis become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168, 'atma'-sabde 'yatna' kahe----yatna kariya, "munayo 'pi" krsna bhaje gunakrsta hana

TRANSLATION

"Atma also means 'endeavor.' Being attracted by Krsna's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169, tasyaiva hetoh prayateta kovido, na labhyate yad bhramatam upary adhah, tal labhyate duhkhavad anyatah sukham, kalena sarvatra gabhira-ramhasa

TRANSLATION

" 'The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Patalaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

TEXT 170, sad-dharmasyavabodhaya, yesam nirbandhini matih, acirad eva sarvarthah, sidhyaty esam abhipsitah

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

TEXT 171, ca-sabda api-arthe, 'api'----avadharane, yatnagraha vina bhakti na janmaya preme

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172, sadhanaughair anasangair, alabhya sucirad api, harina casv adeyeti, dvidha sa syat sudurlabha

TRANSLATION

" 'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Krsna, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Krsna does not easily deliver perfection in devotional service.'

TEXT 173, tesam satata-yuktanam, bhajatam priti-purvakam, dadami buddhi-yogam tam, yena mam upayanti te

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

TEXT 174, 'atma'-sabde 'dhrti' kahe,----dhairye yei rame, dhairyavanta eva hana karaya bhajane

TRANSLATION

"Another meaning of atma is dhrti, or endurance. A person who endeavors with endurance is atmarama. With endurance, such a person engages in devotional service.

TEXT 175, 'muni'-sabde----paksi, bhrnga; 'nirgranthe'----murkha-jana, krsna-krpaya sadhu-krpaya donhara bhajana

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Krsna, such creatures contact a sadhu [spiritual master] and thus engage in devotional service.

TEXT 176, prayo batamba munayo vihaga vane 'smin, krsneksitam tad-uditam kala-venu-gitam, aruhya ye druma-bhujan rucira-prabalan, srnvanti milita-drso vigatanya-vacah

TRANSLATION

" 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Krsna's flute. Such birds and bees must be on the same level as great saints.'

TEXT 177, ete 'linas tava yaso 'khila-loka-tirtham, gayanta adi-purusanupatham bhajante, prayo ami muni-gana bhavadiya-mukhya, gudham vane 'pi na jahaty anaghatma-daivam

TRANSLATION

" 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

TEXT 178, sarasi sarasa-hamsa-vihangas, caru-gita-hrta-cetasa etya, harim upasata te yata-citta, hanta milita-drso dhrta-maunah

TRANSLATION

" 'All the cranes and swans in the water are being enchanted by the melodious song of Krsna's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

TEXT 179, kirata-hunandhra-pulinda-pulkasa, abhira-sumbha yavanah khasadayah, ye 'nye ca papa yad-upasrayasrayah, sudhyanti tasmai prabhavisnave namah

TRANSLATION

" 'Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

TEXT 180, kimva'dhrti'-sabde nija-purnatadi-jnana kaya, duhkhabhave uttama-praptye maha-purna haya

TRANSLATION

"The word dhrti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains maha-purna, the highest level of perfection.

TEXT 181, dhrtih syat purnata jnana-, duhkhabhavottamaptibhih, apraptatita-nastartha-, nabhisamsocanadikrt

TRANSLATION

" 'Dhrti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.'

TEXT 182, krsna-bhakta----duhkha-hina, vanchantara-hina, krsna-prema-seva-purnananda-pravina

TRANSLATION

"A devotee of Krsna is never in a miserable condition, nor does he have any desire other than

to serve Krsna. He is experienced and advanced. He feels the transcendental bliss of love of Krsna and always engages in His service fully protected.

TEXT 183, mat-sevaya pratitam te, salokyadi-catustayam, necchanti sevaya purnah, kuto 'nyat kala-viplutam

TRANSLATION

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

TEXT 184, hrsikese hrsikani, yasya sthairya-gatani hi, sa eva dhairyam apnoti, samsare jiva-cancale

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

TEXT 185, 'ca'----avadharane, iha 'api'----samuccaye, dhrtimanta hana bhaje paksi-murkha-caye

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Krsna's devotional service.

TEXT 186, 'atma'-sabde 'buddhi' kahe buddhi-visesa, samanya-buddhi-yukta yata jiva avasesa

TRANSLATION

"The word atma is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187, buddhye rame atmarama----dui ta' prakara, 'pandita' muni-gana, nirgrantha 'murkha' ara

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called atmarama. There are two types of atmarama. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188, krsna-krpaya sadhu-sange rati-buddhi paya, saba chadi' suddha-bhakti kare krsna-paya

TRANSLATION

"By the mercy of Krsna and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Krsna and His pure devotees.

TEXT 189, aham sarvasya prabhavo, mattah sarvam pravartate, iti matva bhajante mam, budha bhava-samanvitah

TRANSLATION

" 'I [Krsna] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

TEXT 190, te vai vidanty atitaranti ca deva-mayam, stri-sudra-huna-sabara api papa-jivah, yady adbhuta-krama-parayana-sila-siksas, tiryag-jana api kimu sruta-dharana ye

TRANSLATION

" 'Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead--who acts very wonderfully--and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

TEXT 191, vicara kariya yabe bhaje krsna-paya, sei buddhi dena tanre, yate krsna paya

TRANSLATION

"Considering all these points, when one engages

in the service of Krsna's lotus feet, Krsna gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192, tesam satata-yuktanam, bhajatam priti-purvakam, dadami buddhi-yogam tam, yena mam upayanti te

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

TEXT 193, sat-sanga, krsna-seva, bhagavata, nama, vraje vasa,----ei panca sadhana pradhana

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Krsna, the reading of Srimad-Bhagavatam, the chanting of the holy names and residence at Vrndavana or Mathura.

TEXT 194, ei-panca-madhye eka 'svalpa' yadi haya, subuddhi janera haya krsna-premodaya

TRANSLATION

"One's dormant love for Krsna gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195, duruhadbhuta-virye 'smin, sraddha dure 'stu pancake, yatra svalpo 'pi sambandhah, saddhiyam bhava-janmane

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Krsna simply by being a little connected with them.'

TEXT 196, udara mahati yanra sarvottama buddhi, nana kame bhaje, tabu paya bhakti-siddhi

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

TEXT 197, akamah sarva-kamo va, moksa-kama udara-dhih, tivrena bhakti-yogena, yajeta purusam param

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service.'

TEXT 198, bhakti-prabhava,----sei kama chadana, krsna-pade bhakti karaya gune akarsiya

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Krsna. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199, satyam disaty arthitam arthito nrnam, naivarthado yat punar arthita yatah, svayam vidhatte bhajatam anicchatam, iccha-pidhanam nija-pada-pallavam

TRANSLATION

" 'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

TEXT 200, 'atma'-sabde 'svabhava' kahe, tate yei rame, atmarama jiva yata sthavara-jangame

TRANSLATION

"Another meaning of the word atma is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called atmarama. Therefore, all living entities-be they moving or nonmoving-are also called atmarama.

TEXT 201, jivera svabhava----krsna-'dasa'-abhimana, dehe atma-jnane acchadita sei 'jnana'

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Krsna. However, under the influence of maya, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202, ca-sabde 'eva', 'api'-sabda samuccaye, 'atmarama eva' hana sri-krsna bhajaye

TRANSLATION

"In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read atmarama eva; that is, 'even all kinds of living beings worship Krsna.'

TEXT 203, ei jiva----sanakadi saba muni-jana, 'nirgrantha'----murkha, nica, sthavara-pasu-gana

TRANSLATION

"Living entities include great personalities like the four Kumaras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204, vyasa-suka-sanakadira prasiddha bhajana, 'nirgrantha' sthavaradira suna vivarana

TRANSLATION

"The devotional service of Vyasa, Suka and the four Kumaras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

TEXT 205, krsna-krpadi-hetu haite sabara udaya, krsna-gunakrsta hana tanhare bhajaya

TRANSLATION

"Everyone is eligible to receive Krsna's mercy-including Vyasadeva, the four Kumaras, Sukadeva Gosvami, lowborn creatures, trees, plants and beasts. By Krsna's mercy they are elevated and engaged in His service.

TEXT 206, dhanyeyam adya dharani trna-virudhas tvat-, pada-sprso druma-latah karajabhimrstah, nadyo 'drayah khaga-mrgah sadayavalokair, gopyo 'ntarena bhujayor api yat-sprha srih

TRANSLATION

" 'This land Vrndavana [Vrajabhumi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopis have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

TEXT 207, ga gopakair anuvanam nayator udara-, venu-svanaih kala-padais tanu-bhrtsu sakhyah, aspandanam gatimatam pulakas tarunam, niryoga-pasa-krta-laksanayor vicitram

TRANSLATION

" 'My dear friend, both Krsna and Balarama are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

TEXT 208, vana-latas tarava atmani visnum, vyanjayantya iva puspa-phaladhyah, pranata-bhara-vitapa madhu-dharah, prema-hrsta-tanavo vavrsuh sma

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forest of Vrndavana.'

TEXT 209, kirata-hunandhra-pulinda-pulkasa, abhira-sumbha yavanah khasadayah, ye 'nye ca papa yad-upasrayasrayah, sudhyanti tasmai prabhavisnave namah

TRANSLATION

" 'Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

TEXT 210, age 'tera' artha karilun, ara 'chaya' ei, unavimsati artha ha-ila mili' ei dui

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

TEXT 211, ei unisa artha karilu, age suna ara, 'atma'-sabde 'deha' kahe,----cari artha tara

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word atma also refers to the body, and this can be taken in four ways.

TEXT 212, deharami dehe bhaje 'dehopadhi brahma', sat-sange seha kare krsnera bhajana

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Krsna.

TEXT 213, udaram upasate ya rsi-vartmasu kurpa-drsah, parisara-paddhatim hrdayam arunayo daharam, tata udagad ananta tava dhama sirah paramam, punar iha yat sametya na patanti krtanta-mukhe

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sark, which means that they are situated in the gross bodily conception. There are also followers of the rsi known as Aruna. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

TEXT 214, deharami karma-nistha----yajnikadi jana, sat-sange 'karma' tyaji' karaya bhajana

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajnas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215, karmany asminn anasvase, dhuma-dhumratmanam bhavan, apayayati govinda-, pada-padmasavam madhu

TRANSLATION

" 'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

TEXT 216, 'tapasvi' prabhrti yata deharami haya, sadhu-sange tapa chadi' sri-krsna bhajaya

TRANSLATION

"The tapasvis, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Krsna's service.

TEXT 217, yat-pada-sevabhirucis tapasvinam, asesa-janmopacitam malam dhiyah, sadyah ksinoty anvaham edhati sati, yatha padangustha-vinihsrta sarit

TRANSLATION

" 'The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Krsna. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

TEXT 218, deharami, sarva-kama----saba atmarama, krsna-krpaya krsna bhaje chadi' saba kama

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called atmarama. When such an atmarama is favored by the mercy of Krsna, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219, sthanabhilasi tapasi sthito 'ham, tvam praptavan deva-munindra-guhyam, kacam vicinvann api divya-ratnam, svamin krtartho 'smi varam na yace

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said], " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

TEXT 220, ei cari artha saha ha-ila 'teisa' artha, ara tina artha suna parama samartha

TRANSLATION

"In addition to the nineteen other meanings, this atmarama meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

TEXT 221, ca-sabde 'samuccaye', ara artha kaya, 'atmaramas ca munayas ca' krsnere bhajaya

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the atmaramas and the munis engage in Krsna's service. Besides 'aggregate,' there is another meaning of the word ca.

TEXT 222, 'nirgranthah' hana ihan 'api'---- nirdharane, 'ramas ca krsnas ca' yatha viharaye vane

TRANSLATION

"The word nirgranthah is used as an adjective, and api is used in the sense of certainty. For instance, ramas ca krsnas ca means that both Rama and Krsna enjoy walking in the forest.

Because it is said that both Rama and Krsna enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223, ca-sabde 'anvacaye' artha kahe ara, 'bato, bhiksam ata, gam canaya' yaiche prakara

TRANSLATION

"The word ca also means anvacaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvacaye. An example is: 'O brahmacari, go out to collect alms and at the same time bring in the cows.'

TEXT 224, krsna-manane muni krsne sarvada bhajaya, 'atmarama api' bhaje,----gauna artha kaya

TRANSLATION

"Saintly persons who are always meditating upon Krsna are engaged in the devotional service of the Lord. The atmaramas are also engaged in the Lord's service. That is the indirect import.

TEXT 225, 'ca' evarthe----'munayah eva' krsnere bhajaya, "atmarama api"----'api' 'garha'-artha kaya

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Krsna. In the combination atmarama api, api is used in the sense of censure.

TEXT 226, 'nirgrantha hana'----ei dunhara 'visesana', ara artha suna, yaiche sadhura sangama

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and atmarama. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227, nirgrantha-sabde kahe tabe 'vyadha', 'nirdhana', sadhu-sange seha kare sri-krsna-bhajana

TRANSLATION

"The word nirgrantha-when combined with api, used in the sense of certainty-indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Narada, he engages in Lord Krsna's devotional service.

TEXT 228, 'krsnaramas ca' eva----haya krsna-manana, vyadha hana haya pujya bhagavatottama

TRANSLATION

"The words krsnaramas ca refer to one who takes pleasure in thinking of Krsna. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229, eka bhakta-vyadhera katha suna savadhane, yaha haite haya sat-sanga-mahimara jnane

TRANSLATION

"I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Narada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230, eka dina sri-narada dekhi' narayana, triveni-snane prayaga karila gamana

TRANSLATION

"Once upon a time the great saint Narada, after visiting Lord Narayana in the Vaikunthas, went to Prayaga to bathe at the confluence of three rivers-the Ganges, Yamuna and Sarasvati.

TEXT 231, vana-pathe dekhe mrga ache bhume padi', bana-viddha bhagna-pada kare dhad-phadi

TRANSLATION

"Narada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232, ara kata-dure eka dekhena sukara, taiche viddha bhagna-pada kare dhad-phada

TRANSLATION

"Farther ahead, Narada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233, aiche eka sasaka dekhe ara kata-dure, jivera duhkha dekhi' narada vyakula-antare

TRANSLATION

"When he went farther, he saw a rabbit that was also suffering. Narada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234, kata-dure dekhe vyadha vrkse onta hana, mrga maribare ache bana yudiya

TRANSLATION

"When Narada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235, syama-varna rakta-netra maha-bhayankara, dhanur-bana haste,----yena yama danda-dhara

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamaraja, was standing there with bows and arrows in his hands.

TEXT 236, patha chadi' narada tara nikate calila, narade dekhi' mrga saba palana gela

TRANSLATION

"When Narada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237, kruddha hana vyadha tanre gali dite caya, narada-prabhave mukhe gali nahi aya

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Narada with abusive language, but due to Narada's presence, he could not utter anything abusive.

TEXT 238, "gosani, prayana-patha chadi' kene aila, toma dekhi' mora laksya mrga palaila"

TRANSLATION

"The hunter addressed Narada Muni: 'O gosvami! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

TEXT 239, narada kahe,----"patha bhuli' ailana puchite, mane eka samsaya haya, taha khandaite

TRANSLATION

"Narada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

TEXT 240, pathe ye sukara-mrga, jani tomara haya", vyadha kahe,----"yei kaha, sei ta' niscaya"

TRANSLATION

" 'I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

TEXT 241, narada kahe,----"yadi jive mara' tumi bana, ardha-mara kara kene, na lao parana?"

TRANSLATION

"Narada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

TEXT 242, vyadha kahe,----"suna, gosani, 'mrgari' mora nama, pitara siksate ami kari aiche kama

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mrgari, enemy of animals. My father taught me to kill them in that way.

TEXT 243, ardha-mara jiva yadi dhad-phada kare, tabe ta' ananda mora badaye antare"

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

TEXT 244, narada kahe,----'eka-vastu magi tomara sthane', vyadha kahe,----"mrgadi laha, yei tomara mane

TRANSLATION

"Narada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

TEXT 245, mrga-chala caha yadi, aisa mora ghare, yei caha taha diba mrga-vyaghrambare"

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

TEXT 246, narada kahe,----"iha ami kichu nahi cahi, ara eka-dana ami magi toma-thani

TRANSLATION

"Narada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

TEXT 247, kali haite tumi yei mrgadi mariba, prathamei mariba, ardha-mara na kariba"

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

TEXT 248, vyadha kahe,----"kiba dana magila amare, ardha marile kiba haya, taha kaha more"

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

TEXT 249, narada kahe,----"ardha marile jiva paya vyatha, jive duhkha ditecha, tomara ha-ibe aiche avastha

TRANSLATION

"Narada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

TEXT 250, vyadha tumi, jiva mara----'alpa' aparadha tomara, kadarthana diya mara'----e papa 'apara'

TRANSLATION

"Narada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

TEXT 251, kadarthiya tumi yata marila jivere, tara taiche toma maribe janma-janmantare"

TRANSLATION

"Narada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

TEXT 252, narada-sange vyadhera mana parasanna ha-ila, tanra vakya suni' mane bhaya upajila

TRANSLATION

"In this way, through the association of the great sage Narada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

TEXT 253, vyadha kahe,----"balya haite ei amara karma, kemane tarimu muni pamara adhama?

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.', This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the sastras, such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Narada and then asked how he could be saved.

TEXT 254, ei papa yaya mora, kemana upaye?, nistara karaha more, padon tomara paye"

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

TEXT 255, narada kahe,----'yadi dhara amara vacana, tabe se karite pari tomara mocana'

TRANSLATION

"Narada Muni assured the hunter, 'If you listen

to my instructions, I shall find the way you can be liberated.'

TEXT 256, vyadha kahe,----'yei kaha, sei ta' kariba', narada kahe,----'dhanuka bhanga, tabe se kahiba'

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Narada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

TEXT 257, vyadha kahe,----'dhanuka bhangile vartiba kemane?', narada kahe,----'ami anna diba prati-dine'

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Narada Muni replied, 'Do not worry. I shall supply all your food every day.'

TEXT 258, dhanuka bhangi' vyadha tanra carane padila, tare uthana narada upadesa kaila

TRANSLATION

"Being thus assured by the great sage Narada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Narada Muni raised him with his hand and gave him instructions for spiritual advancement.

TEXT 259, "ghare giya brahmane deha' yata ache dhana, eka eka vastra pari' bahira hao dui-jana

TRANSLATION

"Narada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brahmanas who know the Absolute Truth. After distributing all your riches to the brahmanas, both you and your wife should leave home, taking only one cloth to wear.'

TEXT 260, nadi-tire eka-khani kutira kariya, tara age eka-pindi tulasi ropiya

TRANSLATION

"Narada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasi plant on a raised platform.

TEXT 261, tulasi-parikrama kara, tulasi-sevana, nirantara krsna-nama kariha kirtana

TRANSLATION

" 'After planting the tulasi tree before your house, you should daily circumambulate that tulasi plant, serve her by giving her water and other things, and continuously chant the Hare Krsna maha-mantra.'

TEXT 262, ami tomaya bahu anna pathaimu dine, sei anna labe, yata khao dui-jane"

TRANSLATION

"Narada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

TEXT 263, tabe sei mrgadi tine narada sustha kaila, sustha hana mrgadi tine dhana palaila

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Narada. Indeed, the animals got up and swiftly fled.

TEXT 264, dekhiya vyadhera mane haila camatkara, ghare gela vyadha, guruke kari' namaskara

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Narada and returned home.

TEXT 265, yatha-sthane narada gela, vyadha ghare aila, naradera upadese sakala karila

TRANSLATION

"After all this, Narada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Narada.

TEXT 266, grame dhvani haila,----vyadha 'vaisnava' ha-ila, gramera loka saba anna anite lagila

TRANSLATION

"The news that the hunter had become a Vaisnava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaisnava who was formerly a hunter.

TEXT 267, eka-dina anna ane dasa-bisa jane, dine tata laya, yata khaya dui jane

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268, eka-dina narada kahe,----"sunaha, parvate, amara eka sisya ache, calaha dekhite"

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Narada Muni requested him to go with him to see his disciple the hunter.

TEXT 269, tabe dui rsi aila sei vyadha-sthane, dura haite vyadha paila gurura darasane

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

TEXT 270, aste-vyaste dhana ase, patha nahi paya, pathera pipilika iti-uti dhare paya

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271, dandavat-sthane pipilikare dekhiya, vastre sthana jhadi' pade dandavat hana

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

TEXT 272, narada kahe,----"vyadha, ei na haya ascarya, hari-bhaktye himsa-sunya haya sadhu-varya

TRANSLATION

"Narada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

TEXT 273, ete na hy adbhuta vyadha, tavahimsadayo gunah, hari-bhaktau pravrtta ye, na te syuh paratapinah

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

TEXT 274, tabe sei vyadha donhare angane anila, kusasana ani' donhare bhaktye vasaila

TRANSLATION

"The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275, jala ani' bhaktye donhara pada praksalila, sei jala stri-puruse piya sire la-ila

TRANSLATION

"He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

TEXT 276, kampa-pulakasru haila krsna-nama gana, urdhva bahu nrtya kare vastra udana

TRANSLATION

"When the hunter chanted the Hare Krsna maha-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277, dekhiya vyadhera prema parvata-mahamuni, naradere kahe,----tumi hao sparsa-mani

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Narada, 'Certainly you are a touchstone.'

TEXT 278, "aho dhanyo 'si devarse, krpaya yasya tat-ksanat, nico 'py utpulako lebhe, lubdhako ratim acyute"

TRANSLATION

"Parvata Muni continued, 'My dear friend Narada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Krsna.'

TEXT 279, narada kahe,----'vaisnava, tomara anna kichu aya?', vyadha kahe, "yare pathao, sei diya yaya

TRANSLATION

"Narada Muni then asked the hunter, 'My dear Vaisnava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

TEXT 280, eta anna na pathao, kichu karya nai, sabe dui-janara yogya bhaksya-matra cai"

TRANSLATION

"The former hunter said, 'Please do not send so may grains. Only send what is sufficient for two people, no more.'

TEXT 281, narada kahe,----'aiche raha, tumi bhagyavan', eta bali' dui-jana ha-ila antardhana

TRANSLATION

"Narada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Narada Muni and Parvata Muni then disappeared from that place.

TEXT 282, ei ta' kahilun tomaya vyadhera akhyana, ya sunile haya sadhu-sanga-prabhava-jnana

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

TEXT 283, ei ara tina artha gananate paila, ei dui artha mili' 'chabbisa' artha haila

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284, ara artha suna, yaha----arthera bhandara, sthule 'dui' artha, suksme 'batrisa' prakara

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

TEXT 285, 'atma'-sabde kahe----sarva-vidha bhagavan, eka 'svayam bhagavan', ara 'bhagavan'-akhyana

TRANSLATION

"The word atma refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Krsna, and the others are different incarnations or expansions of Krsna.

The word atma also includes all kinds of Bhagavan, the Supreme Personality of Godhead. This means that Krsna has unlimited expansions. This is described in Brahma-samhita (5.46):

diparcir eva hi dasantaram abhyupetya, dipayate vivrta-hetu-samana-dharma, yas tadrg eva hi ca visnutaya vibhati, govindam adi-purusam tam aham bhajami

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Krsna is the original Supreme

Personality of Godhead, and He is expanded as Balarama, Sankarsana, Aniruddha, Pradyumna and Vasudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavan, the Supreme Personality of Godhead.

TEXT 286, tante rame yei, sei saba----'atmarama', 'vidhi-bhakta', 'raga-bhakta',----dui-vidha nama

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called atmarama. There are two types of atmarama. One is an atmarama engaged in regulative devotional service, and the other is an atmarama engaged in spontaneous devotional service.

TEXT 287, dui-vidha bhakta haya cari cari prakara, parisada, sadhana-siddha, sadhaka-gana ara

TRANSLATION

"The atmaramas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sadhaka.

TEXT 288, jata-ajata-rati-bhede sadhaka dui bheda, vidhi-raga-marge cari cari----asta bheda

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sadhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

TEXT 289, vidhi-bhaktye nitya-siddha parisada----'dasa', 'sakha' 'guru' 'kanta-gana',----cari-vidha prakasa

TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate--such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290, sadhana-siddha----dasa, sakha, guru, kanta-gana, jata-rati sadhaka-bhakta----cari-vidha jana

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291, ajata-rati sadhaka-bhakta,----e cari prakara, vidhi-marge bhakte sodasa bheda pracara

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292, raga-marge aiche bhakte sodasa vibheda, dui marge atmaramera batrisa vibheda

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of atmaramas enjoying the Supreme Lord on these two paths.

TEXT 293, 'muni', 'nirgrantha', 'ca' 'api',----cari sabdera artha, yahan yei lage, taha kariye samartha

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294, batrise chabbise mili, asta-pancasa, ara eka bheda suna arthera prakasa

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295, itaretara 'ca' diya samasa kariye, 'atanna'

bara atmarama nama la-iye

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of atmaramas can be taken fifty-eight times.

TEXT 296, 'atmaramas ca atmaramas ca' atanna-bara, sese saba lopa kari' rakhi eka-bara

TRANSLATION

"In this way, one can repeat the word atmaramah with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297, sarupanam eka-sesa eka-vibhaktau

uktarthanam aprayoga iti

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained.'

TEXT 298, atanna ca-karera saba lopa haya, eka atmarama-sabde atanna artha kaya

TRANSLATION

"When all the ca-kara, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word atmarama.

TEXT 299

asvattha-vrksas ca bata-vrksas ca kapittha-vrksas ca amra-vrksas ca vrksah

TRANSLATION

" 'By the plural word vrksah [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

TEXT 300, "asmin vane vrksah phalanti" yaiche haya, taiche saba atmarama krsne bhakti karaya

TRANSLATION

"This atmarama verse is like the sentence, 'In this forest many different trees bear fruit.' All atmaramas render devotional service to Lord Krsna.

TEXT 301, 'atmaramas ca' samuccaye kahiye ca-kara, 'munayas ca' bhakti kare,----ei artha tara

TRANSLATION

"After fifty-eight times uttering the word atmaramah and taking ca in a sense of aggregation, one may add the word munayah. That will mean that they also render devotional service to Lord Krsna. In this way there are fifty-nine meanings.

TEXT 302, 'nirgrantha eva' hana, 'api'----nirdharane, ei 'unasasti' prakara artha karilun vyakhyane

TRANSLATION

"Then taking the word nirgrantha and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303, sarva-samuccaye ara eka artha haya, 'atmaramas ca munayas ca nirgranthas ca' bhajaya

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an atmarama, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

TEXT 304, 'api'-sabda----avadharane, seha cari bara, cari-sabda-sange evera karibe uccara

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

TEXT 305, "urukrame eva bhaktim eva ahaitukim eva kurvanty eva"

TRANSLATION

"The words urukrama, bhakti, ahaituki and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306, ei ta' kahilun slokera 'sasti' sankhyaka artha, ara eka artha suna pramane samartha

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307, 'atma'-sabde kahe 'ksetrajna jiva'-laksana, brahmadi kita-paryanta----tanra saktite ganana

TRANSLATION

"The word atma also refers to the living entity who knows about his body. That is another symptom. From Lord Brahma down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308, visnu-saktih para prokta, ksetrajnakhya tatha para, avidya-karma-samjnanya, trtiya saktir isyate

TRANSLATION

" 'The potency of Lord Visnu is summarized in three categories-namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

TEXT 309, "ksetrajna atma purusah, pradhanam prakrtih striyam"

TRANSLATION

" 'The word ksetrajna refers to the living entity, the enjoyer, the chief and material nature.'

TEXT 310, bhramite bhramite yadi sadhu-sanga paya, saba tyaji' tabe tinho krsnere bhajaya

TRANSLATION

"The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sadhu] they give up all other engagements and engage in the service of Lord Krsna.

TEXT 311, sati artha kahilun, saba----krsnera bhajane, sei artha haya ei saba udaharane

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Krsna. After giving so many examples, that is the only meaning.

TEXT 312, 'eka-sasti' artha ebe sphurila toma-sange, tomara bhakti-vase uthe arthera tarange

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

TEXT 313, aham vedmi suko vetti, vyaso vetti na vetti va, bhaktya bhagavatam grahyam, na buddhya na ca tikaya

TRANSLATION

"[Lord Siva said,] 'I may know; Sukadeva Gosvami, the son of Vyasadeva, may know; and Vyasadeva may know or may not know the Srimad Bhagavatam. On the whole, Srimad-Bhagavatam, the spotless Purana, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' »

TEXT 314, artha suni' sanatana vismita hana, stuti kare mahaprabhura carane dhariya

TRANSLATION

After hearing all the explanations of all the different meanings of the atmarama verse, Sanatana Gosvami was struck with wonder. He fell down at the lotus feet of Sri Caitanya Mahaprabhu and began to offer prayers.

TEXT 315, "saksat isvara tumi vrajendra-nandana, tomara nisvase sarva-veda-pravartana

TRANSLATION

Sanatana Gosvami said, "My dear Lord, You are the Supreme Personality of Godhead, Krsna, the son of Maharaja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316, tumi----vakta bhagavatera, tumi jana artha, toma vina anya janite nahika samartha"

TRANSLATION

"My dear Lord, You are the original speaker of the Bhagavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Srimad-Bhagavatam."

TEXT 317, prabhu kahe,----"kene kara amara stavana, bhagavatera svarupa kene na kara vicarana?

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Srimad-Bhagavatam. Why don't you consider this important point?

TEXT 318, krsna-tulya bhagavata----vibhu, sarvasraya, prati-sloke prati-aksare nana artha kaya

TRANSLATION

"Srimad-Bhagavatam is as great as Krsna, the Supreme Lord and shelter of everything. In each and every verse of Srimad-Bhagavatam and in each and every syllable, there are various meanings.

TEXT 319, prasnottare bhagavate kariyache nirdhara, yanhara sravane loke lage camatkara

TRANSLATION

"The form of Srimad-Bhagavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320, bruhi yogesvare krsne, brahmanye dharma-varmani, svam kastham adhunopete, dharmah kam saranam gatah

TRANSLATION

" 'Now that Sri Krsna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

TEXT 321, krsne svadhamopagate, dharma-jnanadibhih saha, kalau nasta-drsam esa, puranarko 'dhunoditah

TRANSLATION

" 'After Lord Krsna departed for His abode along with religious principles and transcendental knowledge, this Purana, Srimad-Bhagavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

TEXT 322, ei mata kahilun eka slokera vyakhyana, vatulera pralapa kari' ke kare pramana?

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323, ama-hena yeba keha 'vatula' haya, ei-drste bhagavatera artha janaya"

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Srimad-Bhagavatam by this process."

TEXT 324, punah sanatana kahe yudi' dui kare, "prabhu ajna dila 'vaisnava-smrti' karibare

TRANSLATION

Folding his hands, Sanatana Gosvami said, "My Lord, You ordered me to write a directory about the activities of Vaisnavas.

TEXT 325, muni----nica-jati, kichu na janon acara, mo-haite kaiche haya smrti-paracara

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaisnava activities?"

TEXT 326, sutra kari' disa yadi karaha upadesa, apane karaha yadi hrdaye pravesa

TRANSLATION

Sanatana Gosvami then requested the Lord, "Please personally tell me how I can write this

difficult book about Vaisnava behavior. Please manifest Yourself in my heart.

TEXT 327, tabe tara disa sphure mo-nicera hrdaya, isvara tumi,----ye karaha, sei siddha haya"

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

TEXT 328, prabhu kahe,----"ye karite kariba tumi mana, krsna sei sei toma karabe sphurana

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Krsna's favor. He will manifest the real purport.

TEXT 329, tathapi ei sutrera suna dig-darasana, sakarana likhi adau guru-asrayana

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330, guru-laksana, sisya-laksana, donhara pariksana, sevya----bhagavan, sarva-mantra-vicarana

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Krsna, should be described as the worshipable object, and you should consider the bija-mantra for the worship of Krsna, Rama or any other expansion of the Supreme Personality of Godhead.

TEXT 331, mantra-adhikari, mantra-siddhy-adi-sodhana, diksa, pratah-smrti-krtya, sauca, acamana

TRANSLATION

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

TEXT 332, danta-dhavana, snana, sandhyadi vandana, guru-seva, urdhva-pundra-cakradi-dharana

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with urdhva-pundra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333, gopicandana-malya-dhrti, tulasi-aharana, vastra-pitha-grha-samskara, krsna-prabodhana

TRANSLATION

"After this, you should describe how one should decorate his body with gopicandana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Krsna.

TEXT 334, panca, sodasa, pancasat upacare arcana, panca-kala puja arati, krsnera bhojana-sayana

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Krsna at least five times daily. One should in due time place Krsna on a bed. You should also describe the process for offering arati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

TEXT 335, sri-murti -laksana, ara salagrama-laksana, krsna-ksetra-yatra, krsna-murti-darasana

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the salagrama-sila. One should also discuss visiting the Deities in the temple and touring holy places like Vrndavana, Mathura and Dvaraka.

TEXT 336, nama-mahima, namaparadha dure varjana, vaisnava-laksana, sevaparadha-khandana

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaisnava. One must give up or nullify all kinds of seva-aparadha, offenses in Deity worship.

TEXT 337, sankha-jala-gandha-puspa-dhupadi-laksana, japa, stuti, parikrama, dandavat vandana

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

TEXT 338, purascarana-vidhi, krsna-prasada-bhojana, anivedita-tyaga, vaisnava-nindadi-varjana

TRANSLATION

"Other items to be considered are the method of performing purascarana, taking krsna-prasada, giving up unoffered food and not blaspheming the Lord's devotees.

TEXT 339, sadhu-laksana, sadhu-sanga, sadhu-sevana, asatsanga-tyaga, sri-bhagavata-sravana

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Srimad-Bhagavatam.

TEXT 340, dina-krtya, paksa-krtya, ekadasy-adi-vivarana, masa-krtya, janmastamyadi-vidhi-vicarana

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties-especially observing Ekadasi fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmastami, Rama-navami and Nrsimha-caturdasi.

TEXT 341, ekadasi, janmastami, vamana-dvadasi, sri-rama-navami, ara nrsimha-caturdasi

TRANSLATION

"Ekadasi, Janmastami, Vamana-dvadasi, Rama-navami and Nrsimha-caturdasi should all be observed.

TEXT 342, ei sabe viddha-tyaga, aviddha-karana, akarane dosa, kaile bhaktira lambhana

TRANSLATION

"You should recommend the avoidance of mixed Ekadasi and the performance of pure Ekadasi. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343, sarvatra pramana dibe purana-vacana, sri-murti-visnu-mandira karana-laksana

TRANSLATION

"Whatever you say about Vaisnava behavior, the establishment of Vaisnava temples and Deities and everything else should be supported by evidence from the Puranas.

TEXT 344, 'samanya' sad-acara, ara 'vaisnava'-acara, kartavyakartavya saba 'smarta' vyavahara

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaisnava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and

etiquette.

TEXT 345, ei sanksepe sutra kahilun dig-darasana, yabe tumi likhiba, krsna karabe sphurana

TRANSLATION

"I have thus given a synopsis of the Vaisnava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Krsna will help you by spiritually awakening you."

TEXT 346, ei ta' kahilu prabhura sanatane prasada, yahara sravane cittera khande avasada

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanatana Gosvami. When one hears these topics, one's heart will be cleansed of all contamination.

TEXT 347, nija-granthe karnapura vistara kariya, sanatane prabhura prasada rakhiyache likhiya

TRANSLATION

The authorized poet Kavi-karnapura has written a book named Caitanya-candrodaya-nataka. This book tells how Sri Caitanya Mahaprabhu blessed Sanatana Gosvami with His specific mercy.

TEXT 348, gaudendrasya sabha-vibhusana-manis tyaktva ya rddham sriyam, rupasyagraja esa eva tarunim vairagya-laksmim dadhe, antar-bhakti-rasena purna-hrdayo bahye 'vadhutakrtih, saivalaih pihitam maha-sara iva priti-pradas tad-vidam

TRANSLATION

"Srila Sanatana Gosvami, the elder brother of Srila Rupa Gosvami, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

TEXT 349, tam sanatanam upagatam aksnor, drsta-matram atimatra-dayardrah, alilinga parighayata-dorbhyam, sanukampam atha campaka-gaurah

TRANSLATION

"As soon as Sanatana Gosvami arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

TEXT 350, kalena vrndavana-keli-varta, lupteti tam khyapayitum visisya, krpamrtenabhisiseca devas, tatraiva rupam ca sanatanam ca

TRANSLATION

"In the course of time, the transcendental news of Krsna's pastimes in Vrndavana was almost lost. To enunciate explicitly those transcendental pastimes, Sri Caitanya Mahaprabhu, at Prayaga, empowered Srila Rupa Gosvami and Sanatana Gosvami with the nectar of His mercy to carry out this work in Vrndavana."

TEXT 351, ei ta' kahilun sanatane prabhura prasada, yahara sravane cittera khande avasada

TRANSLATION

I have thus explained the mercy bestowed on Sanatana Gosvami by Sri Caitanya Mahaprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352, krsnera svarupa-ganera sakala haya 'jnana', vidhi-raga-marge 'sadhana bhakti'ra vidhana

TRANSLATION

By reading these instructions to Sanatana Gosvami, one will become fully aware of Lord Krsna's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353, 'krsna-prema', 'bhakti-rasa', 'bhaktira siddhanta', ihara sravane bhakta janena saba anta

TRANSLATION

By reading this chapter, a pure devotee can understand love of Krsna, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354, sri-caitanya-nityananda-advaita-carana, yanra prana-dhana, sei paya ei dhana

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu.

TEXT 355, sri-rupa-raghunatha-pade yara asa, caitanya-caritamrta kahe krsnadasa

TRANSLATION

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

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Twenty-fourth Chapter, describing the atmarama verse and the Lord's mercy upon Sanatana Gosvami.

Chapter 25, How All the Residents of Varanasi Became Vaisnavas

The following is a summary of Chapter Twenty-five. A Maharastrian brahmana who was living in Benares was a great devotee of Sri Caitanya Mahaprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the sannyasis of Varanasi became devotees of Lord Caitanya Mahaprabhu. He invited all the sannyasis to his house to meet Sri Caitanya Mahaprabhu, and this incident has been described in the Seventh Chapter of Adi-lila. From that day, Sri Caitanya Mahaprabhu became famous in the city of Varanasi, and many important men in that city became His followers. By and by, one of the disciples of the great sannyasi Prakasananda Sarasvati became devoted to Sri Caitanya Mahaprabhu, and this devotee explained Sri Caitanya Mahaprabhu to Prakasananda Sarasvati and supported His views with various arguments.

One day Sri Caitanya Mahaprabhu went to take a bath at Panca-nada, and afterwards all His devotees began chanting the Hare Krsna mantra in front of the temple of Bindu Madhava. At this time Prakasananda Sarasvati and all his devotees approached the Lord. Prakasananda Sarasvati immediately fell down at the lotus feet of Sri Caitanya Mahaprabhu and very much regretted his past behavior toward the Lord. He asked Sri Caitanya Mahaprabhu about devotional service in terms of the Vedanta-sutra, and the Lord told him about devotional service that is approved by great personalities who know the Vedanta-sutra. Sri Caitanya Mahaprabhu then pointed out that Srimad-Bhagavatam is the proper commentary on the Vedanta-sutra. He then explained the catuh-sloki (four slokas) of Srimad-Bhagavatam, the essence of that great scripture.

From that day on, all the sannyasis of Varanasi became devotees of Sri Caitanya Mahaprabhu. Before returning to His headquarters at Jagannatha Puri, the Lord advised Sanatana Gosvami to go to Vrndavana. The Lord then departed for Jagannatha Puri. Kaviraja Gosvami then describes something about Srila Rupa Gosvami, Sanatana Gosvami and Subuddhi Raya. Sri Caitanya Mahaprabhu returned to Jagannatha Puri through the great forest of Jharikhanda in central India. At the end of this chapter, Kaviraja Gosvami sums up the incidents of Madhya-lila and instructs every living being to read this sublime book of Sri Caitanya Mahaprabhu's pastimes.

TEXT 1, vaisnavi-krtya sannyasi-, mukhan kasi-nivasinah, sanatanam susamskrtya, prabhur niladrim agamat

TRANSLATION

After converting into Vaisnavas all the residents of Varanasi, who were headed by the sannyasis, and after completely educating and instructing Sanatana Gosvami at Varanasi, Sri Caitanya Mahaprabhu returned to Jagannatha Puri.

TEXT 2, jaya jaya sri-caitanya jaya nityananda, jayadvaita-candra jaya gaura-bhakta-vrnda

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3, ei mata mahaprabhu dui masa paryanta, sikhaila tanre bhakti-siddhantera anta

TRANSLATION

Lord Caitanya Mahaprabhu instructed Sri Sanatana Gosvami in all the conclusions of devotional service for two consecutive months.

TEXT 4, 'paramananda kirtaniya'--sekharera sangi, prabhure kirtana sunaya, ati bada rangi

TRANSLATION

For as long as Sri Caitanya Mahaprabhu was in Varanasi, Paramananda Kirtaniya, who was a friend of Candrasekhara's, chanted the Hare Krsna maha-mantra and other songs to Sri Caitanya Mahaprabhu in a very humorous way.

TEXT 5, sannyasira gana prabhure yadi upeksila, bhakta-duhkha khandaite tare krpa kaila

TRANSLATION

When the Mayavadi sannyasis at Varanasi criticized Sri Caitanya Mahaprabhu, the Lord's devotees became very depressed. To satisfy them, Sri Caitanya Mahaprabhu showed His mercy to the sannyasis.

TEXT 6, sannyasire krpa purve likhiyachon vistariya, uddese kahiye ihan sanksepa kariya

TRANSLATION

In the Seventh Chapter of Adi-lila I have already elaborately described Sri Caitanya Mahaprabhu's deliverance of the sannyasis at Varanasi, but I shall briefly repeat it in this chapter.

TEXT 7, yahan tahan prabhura ninda kare sannyasira gana, suni' duhkhe maharastriya vipra karaye cintana

TRANSLATION

When the Mayavadi sannyasis were criticizing Sri Caitanya Mahaprabhu anywhere and everywhere in Varanasi, the Maharastrian brahmana, hearing this blasphemy, began to think about this unhappily.

TEXT 8, "prabhura svabhava,--yeba dekhe sannidhane, 'svarupa' anubhavi' tanre 'isvara' kari' mane

TRANSLATION

The Maharastrian brahmana thought, "Whoever closely sees the characteristics of Sri Caitanya Mahaprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9, kona prakare paron yadi ekatra karite, iha dekhi' sannyasi-gana habe inhara bhakte

TRANSLATION

"If by some means I can assemble all the sannyasis together, they will certainly become His devotees after seeing His personal characteristics.

TEXT 10, varanasi-vasa amara haya sarva-kale, sarva-kala duhkha paba, iha na karile"

TRANSLATION

"I shall have to reside at Varanasi the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

TEXT 11, eta cinti' nimantrila sannyasira gane, tabe sei vipra aila mahaprabhura sthane

TRANSLATION

Thinking like this, the Maharastrian brahmana extended an invitation to all the sannyasis of Varanasi. After doing this, he finally approached Sri Caitanya Mahaprabhu to extend Him an invitation.

TEXT 12, hena-kale ninda suni' sekhara, tapana, duhkha pana prabhu-pade kaila nivedana

TRANSLATION

At this time, Candrasekhara and Tapana Misra

both heard blasphemous criticism against Sri Caitanya Mahaprabhu and felt very unhappy. They came to Sri Caitanya Mahaprabhu's lotus feet to submit a request.

TEXT 13, bhakta-duhkha dekhi' prabhu manete cintila, sannyasira mana phiraite mana ha-ila

TRANSLATION

They submitted their request, and Sri Caitanya Mahaprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Mayavadi sannyasis.

TEXT 14, hena-kale vipra asi' karila nimantrana, aneka dainyadi kari' dharila carana

TRANSLATION

While Sri Caitanya Mahaprabhu was seriously considering meeting with the Mayavadi sannyasis, the Maharastrian brahmana approached Him and extended an invitation. The brahmana submitted his invitation with great humility, and he touched the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 15, tabe mahaprabhu tanra nimantrana manila, ara dina madhyahna kari' tanra ghare gela

TRANSLATION

Sri Caitanya Mahaprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brahmana's house.

TEXT 16, tahan yaiche kaila prabhu sannyasira nistara, panca-tattvakhyane taha kariyachi vistara

TRANSLATION

I have already described Sri Caitanya Mahaprabhu's deliverance of the Mayavadi sannyasis in the Seventh

TEXT 17, grantha bade, punarukti haya ta' kathana, tahan ye na likhilun, taha kariye likhana

TRANSLATION

Since I have already described this incident very elaborately in the Seventh

TEXT 18, ye divasa prabhu sannyasire krpa kaila, se divasa haite grame kolahala haila

TRANSLATION

Beginning from the day on which Sri Caitanya Mahaprabhu showed His mercy to the Mayavadi sannyasis, there were vivid discussions about this conversion among the inhabitants of Varanasi.

TEXT 19, lokera sanghatta aise prabhure dekhite, nana sastre pandita aise sastra vicarite

TRANSLATION

Crowds of people came to see Sri Caitanya Mahaprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20, sarva-sastra khandi' prabhu 'bhakti' kare sara, sayuktika vakye mana phiraya sabara

TRANSLATION

When people came to Sri Caitanya Mahaprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

TEXT 21, upadesa lana kare krsna-sankirtana, sarva-loka hase, gaya, karaye nartana

TRANSLATION

As soon as people received instructions from Sri Caitanya Mahaprabhu, they began to chant the Hare Krsna maha-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22, prabhure pranata haila sannyasira gana, atma-madhye gosthi kare chadi' adhyayana

TRANSLATION

All the Mayavadi sannyasis offered their obeisances unto Sri Caitanya Mahaprabhu and then began to discuss His movement, giving up their studies of Vedanta and Mayavada philosophy.

TEXT 23, prakasanandera sisya eka tanhara samana, sabha-madhye kahe prabhura kariya

sammana

TRANSLATION

One of the disciples of Prakasananda Sarasvati, who was as learned as his guru, began to speak in that assembly, offering all respects to Sri Caitanya Mahaprabhu.

TEXT 24, sri-krsna-caitanya haya 'saksat narayana', 'vyasa-sutrera' artha karena ati-manorama

TRANSLATION

He said, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, Narayana Himself. When He explains the Vedanta-sutra, He does so very nicely.

TEXT 25, upanisadera karena mukhyartha vyakhyana, suniya pandita-lokera judaya mana-kana

TRANSLATION

"Sri Caitanya Mahaprabhu explains the direct meaning of the Upanisads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26, sutra-upanisadera mukhyartha chadiya, acarya 'kalpana' kare agraha kariya

TRANSLATION

"Giving up the direct meaning of the Vedanta-sutra and the Upanisads, Sankaracarya imagines some other interpretation.

TEXT 27, acarya-kalpita artha ye pandita sune, mukhe 'haya' 'haya' kare, hrdaya na mane

TRANSLATION

"All the interpretations of Sankaracarya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28, sri-krsna-caitanya-vakya drdha satya mani, kali-kale sannyase 'samsara' nahi jini

TRANSLATION

"The words of Sri Krsna Caitanya Mahaprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

TEXT 29, harer nama-slokera yei karila vyakhyana, sei satya sukhadartha parama pramana

TRANSLATION

"Sri Caitanya Mahaprabhu's explanation of the verse beginning 'harer nama harer nama' is not only pleasing to the ear but is strong, factual evidence.

TEXT 30, bhakti vina mukti nahe, bhagavate kaya, kali-kale namabhase sukhe mukti haya

TRANSLATION

"In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Krsna perfectly, he still attains liberation very easily.

TEXT 31, sreyah-srtim bhaktim udasya te vibho, klisyanti ye kevala-bodha-labdhaye, tesam asau klesala eva sisyate, nanyad yatha sthula-tusavaghatinam

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

TEXT 32, ye 'nye 'ravindaksa vimukta-maninas, tvayy asta-bhavad avisuddha-buddhayah, aruhya krcchrena param padam tatah, patanty adho 'nadrta-yusmad-anghrayah

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual

position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

TEXT 33, 'brahma'-sabde kahe 'sad-aisvarya-purna bhagavan', tanre 'nirvisesa' sthapi, 'purnata' haya hana

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

TEXT 34, sruti-purana kahe--krsnera cic-chakti-vilasa, taha nahi mani, pandita kare upahasa

TRANSLATION

"Vedic literatures, the Upanisads, the Brahma-sutra and the Puranas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

TEXT 35, cid-ananda krsna-vigraha 'mayika' kari' mani, ei bada 'papa',--satya caitanyera vani

TRANSLATION

"The Mayavadis do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Sri Caitanya Mahaprabhu's statements are actually factual.

TEXT 36, natah param parama yad bhavatah svarupam, ananda-matram avikalpam aviddha-varcah, pasyami visva-srjam ekam avisvam atman, bhutendriyatmakam adas ta upasrito 'smi

TRANSLATION

" 'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

TEXT 37, drstam srutam bhuta-bhavad-bhavisyat, sthasnus carisnur mahad alpakam va, vinacyutad vastu-taram na vacyam, sa eva sarvam paramatma-bhutah

TRANSLATION

" 'Lord Sri Krsna, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Krsna, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

TEXT 38, tad va idam bhuvana-mangala mangalaya, dhyane sma no darasitam ta upasakanam, tasmai namo bhagavate 'nuvidhema tubhyam, yo 'nadrto naraka-bhagbhir asat-prasangaih

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

TEXT 39, avajananti mam mudha, manusim tanum asritam, param bhavam ajananto, mama bhuta-mahesvaram

TRANSLATION

" 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

TEXT 40, tan aham dvisatah kruran, samsaresu naradhaman, ksipamy ajasram asubhan, asurisv eva yonisu