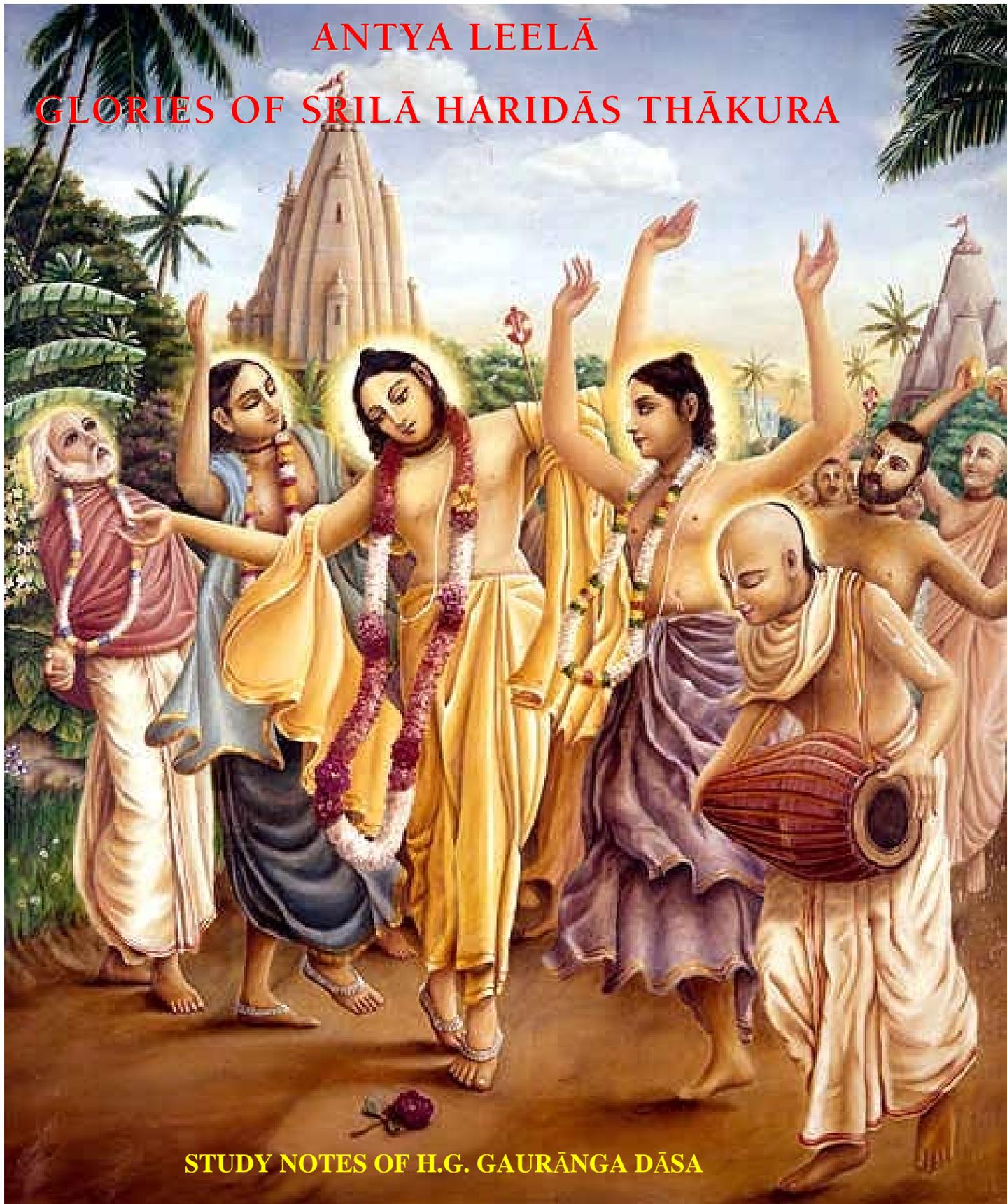


**ANTYA LEELĀ**  
**GLORIES OF SRILĀ HARIDĀS THĀKURA**



**STUDY NOTES OF H.G. GAURĀNGA DĀSA**

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CHAPTER 3  
GLORIES OF HARIDĀS THĀKURA

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**DĀMODAR PANDIT CRITICIZES THE LORD AND IS SENT TO NAVADVIPA  
(VERSES 3-26)**

“In Jagannātha Purī there was a young boy who had been born of an Orissan brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.” (VERSE 3)

“The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable for Dāmodara Paṇḍita.” (VERSE 4)

“Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.” (VERSE 5)

“One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news. After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.” (VERSES 9-10)

**1. DĀMODAR PANDIT CRITICIZING THE LORD (VERSES 11 – 17)**

*anyopadeśe paṇḍita—kahe gosāñira ṭhāñi  
'gosāñi' 'gosāñi' ebe jānimu 'gosāñi'*

“Dāmodara Paṇḍita impudently said to the Lord, “Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.”  
(VERSE 11)

- ✚ Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead.
- ✚ Despite the logic that “Caesar’s wife must be above suspicion,” a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him.
- ✚ A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man.
- ✚ Even if there appears to be some discrepancy according to an imperfect devotee’s estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there.
- ✚ It is said in a Bengali poem:

*yadyapi nityānanda surā-bāḍi yāya  
tathāpio haya nityānanda-rāya*

“Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead.”

“You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!” (VERSE 12)

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple

devotee, upon hearing this impudent talk the Lord said, “My dear Dāmodara, what nonsense are you speaking?” Dāmodara Paṇḍita replied, “You are the independent Personality of Godhead, beyond all criticism. (VERSE 13)

“You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them? Dear Lord, You are a learned teacher. Why then don’t You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?” (VERSES 14-15)

*yadyapi brāhmaṇī sei tapasvinī satī  
tathāpi tāhāra doṣa—sundarī yuvatī*

“Although the boy’s mother is completely austere and chaste, she has one natural fault—she is a very beautiful young girl.” (VERSE 16)

*tumi-ha—parama yuvā, parama sundara  
lokera kāṇākāṇi-bāte deha avasara“*

“And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?” (VERSE 17)

## 2. LORD CAITANYA’S REACTION (VERSES 18 – 26)

*eta bali’ dāmodara mauna ha-ilā  
antare santoṣa prabhu hāsi’ vicārilā*

“Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.” (VERSE 18)

*“ihāre kahiye śuddha-premera taraṅga  
dāmodara-sama mora nāhi ‘antaraṅga”*

[Śrī Caitanya Mahāprabhu thought:] “This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita.” (VERSE 19)

“Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.” (VERSE 20)

*prabhu kahe,—“dāmodara, calaha nadiyā  
mātāra samīpe tumi raha tānhā yāñā*

The Lord said, “My dear friend Dāmodara, you had better go to Nadia and stay with My mother.” (VERSE 21)

“I see no one but you to protect her, for you are so careful that you can caution even Me. You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles. You can do whatever I cannot. Indeed, you can chastise even Me, what to speak of others. It is best for you to go to the shelter of My mother’s lotus feet, for no one will be able to behave independently in front of you. At intervals you may come see Me here and then soon again go there.” (VERSES 22-26)

**MESSAGE FOR SACHI DEVI OF THE LORD’S ACCEPTANCE OF PRASĀD  
(VERSES 27-48)**

**1. MESSAGE FOR MOTHER SACI (VERSES 27-31)**

“Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness. Tell her that I sent you to inform her of My personal activities so that she may share in My happiness. Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me. I come to your home again and again to eat all the sweetmeats and vegetables you offer.” (VERSES 27-30)

“You know that I come and eat the offerings, but because of external separation, you consider this a dream.” (VERSE 31)

✚ Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however,

wanted to inform her that actually it was not a dream.

- ✚ Pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

## 2. LORD CAITANYA APPEARING TO MOTHER SACI AND ACCEPTING ALL OFFERINGS (VERSES 32-39)

“During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me. (VERSE 32)

You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears. (VERSE 33)

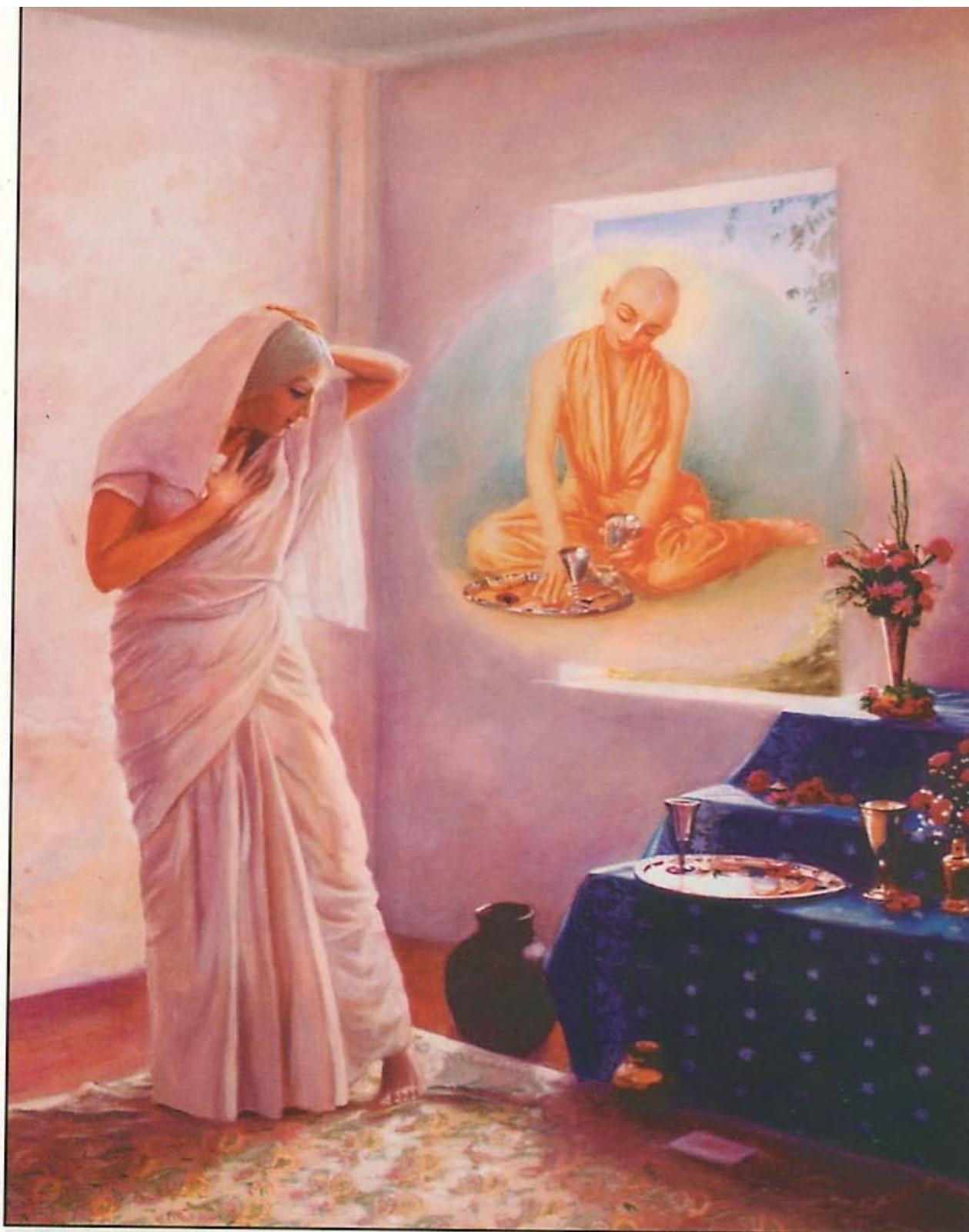
“I went there in great haste and ate everything. When you saw Me eating, you felt great happiness. (VERSE 34)

In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. (VERSE 35)

“In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu. (VERSE 36)

“Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering. (VERSE 37)

“Thus I again and again eat everything you offer Me, for I am attracted by your pure love. (VERSE 38)



LORD CAITANYA ACCEPTING THE OFFERINGS OF MOTHER SACHI

“Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.” (VERSE 39)

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, “Remind mother Śacī in this way again and again and worship her lotus feet in My name.” (VERSE 40)

### 3. LORD CAITANYA SENDING PRASĀDAM TO HIS MOTHER AND VARIOUS VAISHNAVĀS (VERSES 41 – 43)

“After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasādam offered to Lord Jagannātha be brought. The Lord then gave him the prasādam, separately packed, to offer to various Vaiṣṇavas and His mother.” (VERSE 41)

“In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.” (VERSE 42)

He delivered all the prasādam to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu. (VERSE 43)

### 4. TRANSCENDENT ATTITUDE OF DĀMODAR PANDIT (VERSES 44-46)

*dāmodara āge svātantrya nā haya kāhāra  
tāra bhaye sabe kare saṅkoca vyavahāra*

“Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.” (VERSE 44)

*prabhu-gaṇe yānra dekhe alpa-maryādā-laṅghana  
vākya-daṇḍa kari' kare maryādā sthāpana*

“Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.”

(VERSE 45)

*ei-ta kahila dāmodarera vākya-daṇḍa  
yāhāra śravaṇe bhāge ‘ajñāna pāṣaṇḍa’*

“In this way I have described Dāmodara Paṇḍita’s verbal chastisements. As one hears about this, atheistic principles and ignorance depart.” (VERSE 46)

*caitanyaera lilā—gambhīra, koṭi-samudra haite  
ki lāgi’ ki kare, keha nā pāre bujhite*

“The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does or why He does it.” (VERSE 47)

*ataeva gūḍha artha kichui nā jāni  
bāhya artha karibāre kari ṭānāṭāni*

“I do not know the deep meaning of Śrī Caitanya Mahāprabhu’s activities. As far as possible I shall try to explain them externally.” (VERSE 48)

## MAHĀPRABHU INQUIRING FROM HARIDĀS THĀKURA (VERSES 49-95)

### 1. LORD CAITANYA INQUIRES ABOUT THE DELIVERANCE OF YAVANAS (VERSES 49-51)

*“haridāsa, kali-kāle yavana apāra  
go-brāhmaṇe hiṁsā kare mahā durācāra*

“My dear Ṭhākura Haridāsa, in this Age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.” (VERSE 50)

✚ Anyone who is against the behavior of the Vedic principles is called a yavana. Such a yavana may be in India or outside of India. As described here, the symptom of yavanas is

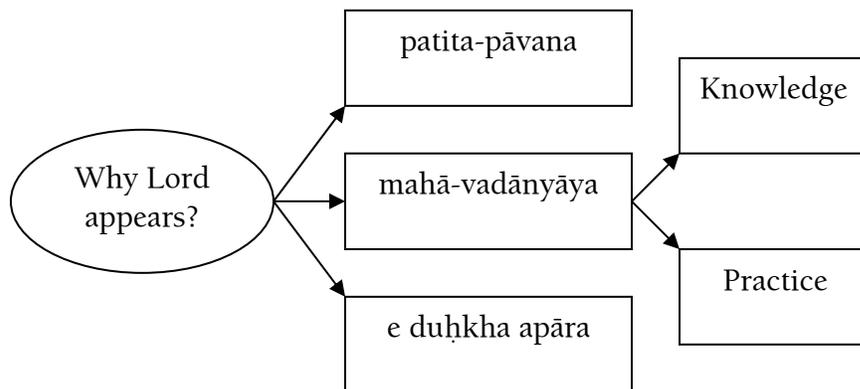
that they are violent killers of cows and brahminical culture.

- ✚ The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brāhmaṇas. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all yavanas and mlecchas.

*ihā-sabāra kon mate ha-ibe nistāra?  
tāhāra hetu nā dekhiye,—e duḥkha apāra“*

“How will these yavanas be delivered? To My great unhappiness, I do not see any way.” (VERSE 51)

### 1.1 WHY LORD APPEARS? (VERSE 51)



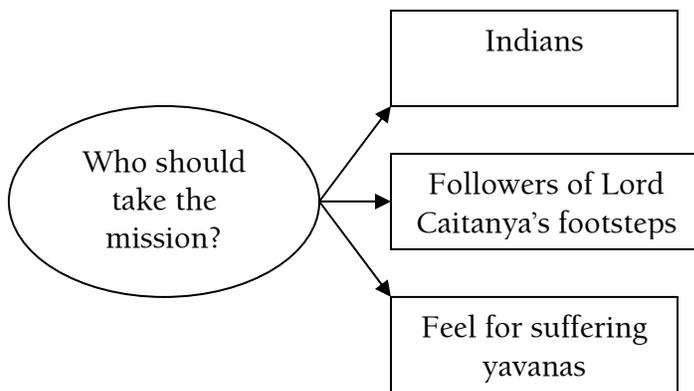
- ✚ **Patita-pāvana:** To deliver all the fallen souls

- ✚ **Duḥkha apāra:** Always very unhappy to see the fallen souls in the material world.

- ✚ **Mahā-vadānyāya:** Śrī Caitanya Mahāprabhu is very merciful that

1. He gives knowledge of Kṛṣṇa
2. By His practical activities teaches everyone how to love Kṛṣṇa

### 1.2 WHO SHOULD TAKE THE MISSION? (VERSE 51)



### A. Following Caitanya Mahārabhu’s footsteps:

Those who are following in the footsteps of Śrī Caitanya Mahārabhu should take the Lord’s mission most seriously. In this Age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahārabhu is considering how to deliver them from this horrible condition of life

### B. Indians:

✚ He asks all Indians to take up His mission:

*bhārata-bhūmite haila manuṣya-janma yāra  
janma sārthaka kari’ kara para-upakāra*

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (CC Adi 9.41)

✚ All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahārabhu.

### C. Feel for suffering yavanas:

One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra*: “How will all these yavanas be delivered?” Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

### 1.3. WHAT IS THE PROBLEM? (VERSE 51)

Fault finders and envious people: Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the yavanas and mlecchas.

## 2. REPLY OF HARIDĀSA ṬHĀKURA – CONCERNING YAVANAS (VERSES 52-65)

*haridāsa kahe,—“prabhu, cintā nā kariha  
yavanera saṁsāra dekhi’ duḥkha nā bhāviha*

Haridāsa Ṭhākura replied, “My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.” (VERSE 52)

### 2.1 GREATEST SERVICE VS. GREATEST OFFENCE (VERSE 52)

**Greatest Service to Lord: To relieve the Lord’s anxiety**

- ✚ These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, “My dear Lord, do not be in anxiety.” This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord.

✚ One who tries to relieve Śrī Caitanya Mahāprabhu’s anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord.

### Greatest Offence to Lord: Blasphemy

To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

“Because the yavanas are accustomed to saying ‘hā rāma, hā rāma’ [‘O Lord Rāmacandra’], they will very easily be delivered by this nāmābhāsa. The chanting of the Lord’s holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.” (VERSES 53, 55)

*damṣṭri-damṣṭrāhato mleccho  
hā rāmeti punaḥ punaḥ  
uktvāpi muktim āpnoti  
kiṁ punaḥ śraddhayā gṛṇan*

“Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, “hā rāma, hā rāma” attains liberation. What then to speak of those who chant the holy name with veneration and faith?’ (VERSE 56)

“Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.” (VERSE 57)

“The word ‘rāma’ consists of the two syllables ‘rā’ and ‘ma.’ These are unseparated and are decorated with the loving word ‘hā,’ meaning ‘O.’” (VERSE 58)

*nāmera akṣara-sabera ei ta’ svabhāva  
vyavahita haile nā chāḍe āpana-prabhāva*

“The letters of the holy name have so much spiritual potency that they act even when uttered improperly.” (VERSE 59)

## 2.2 OFFENSIVE VS. OFFENCELESS CHANTING (VERSE 59)

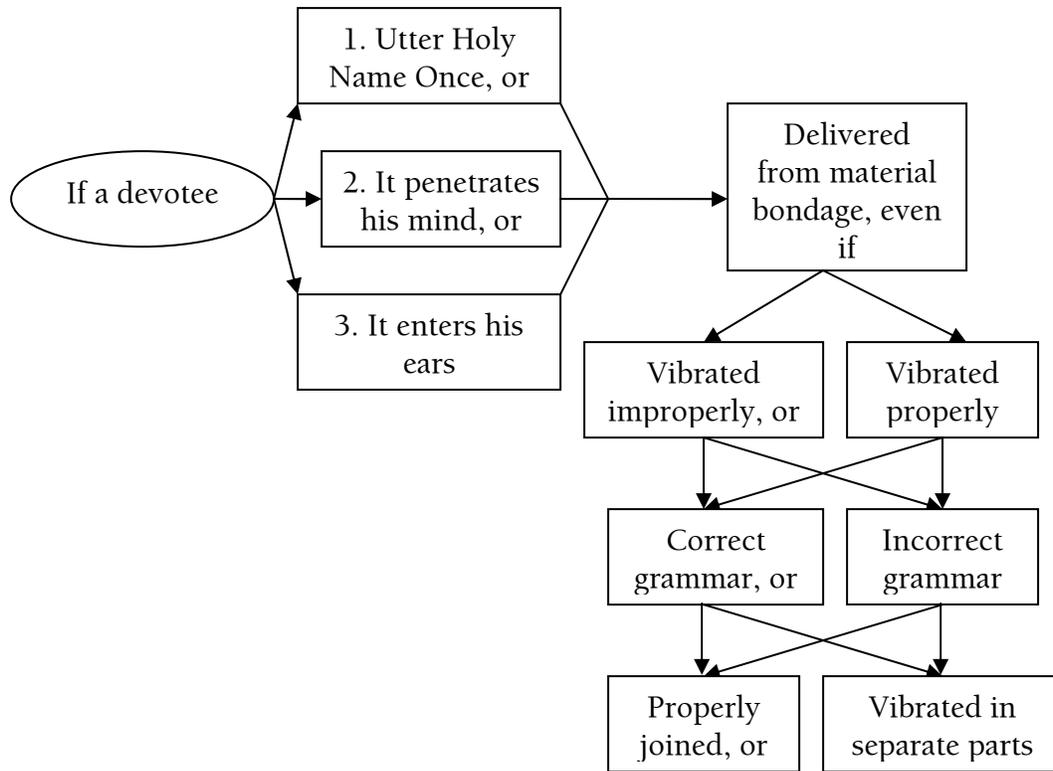
### Offensive Chanting:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* (“improperly uttered”) is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa.

### Offenceless Chanting:

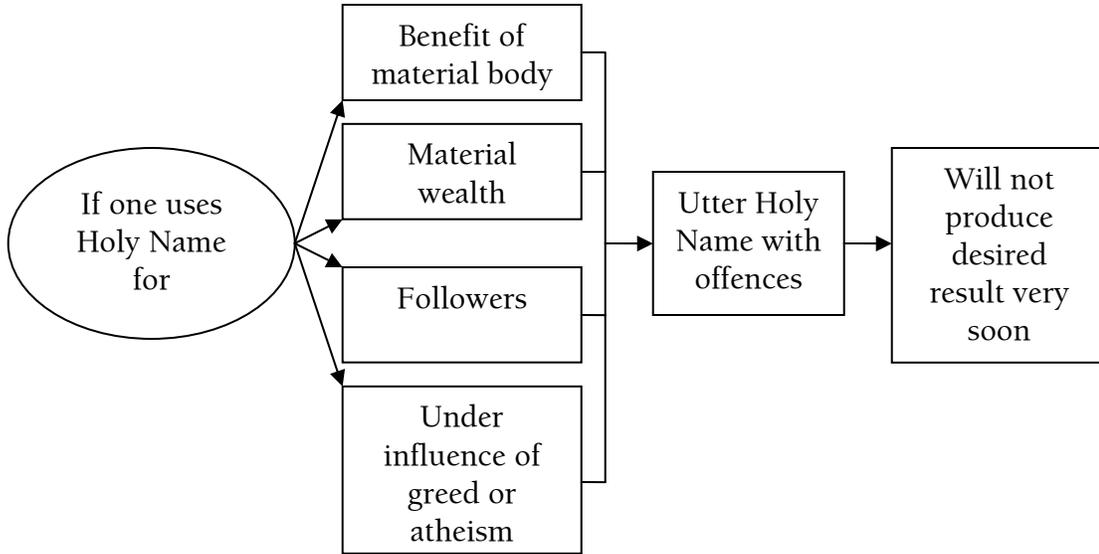
On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, which is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person’s offenseless utterance.

## 2.3 POTENCY OF THE HOLY NAME (VERSE 60)



### Holy Name Vibrated in separate parts:

1. **Rāja-mahiṣī**: The syllables *rā* and *ma* appear in two separate words, but because they somehow or other appear together, the holy name *rāma* will act, provided there are no offenses.
2. **Halām riktam**: Now the syllable *ha* in the word *halam* and the syllable *ri* in *riktam* are separately pronounced, but nevertheless the holy name will act because one somehow or other utters the word *hari*.



*taṁ nirvyājam bhaja guṇa-nidhe pāvanam pāvanānām  
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim  
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor  
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāsim*

“O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.”  
(VERSE 62 - Bhakti-rasāmṛta-sindhu 2.1.103)

“Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.”  
(VERSE 63)

*mriyamāṇo harer nāma  
gṛṇan putropacāritam  
ajāmilo 'py agād dhāma  
kim uta śraddhayā gṛṇan*

“While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy

name with faith and reverence?’ (VERSE 64)

“Because of even the faintest rays of the effulgence of the Lord’s holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam.” (VERSE 65)

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased. (VERSE 66)

### 3. LORD CAITANYA INQUIRES ABOUT THE DELIVERANCE OF ALL THE- LIVING ENTITIES (VERSES 66-67)

“On this earth there are many living entities,” the Lord said, “some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?” (VERSE 67)

### 4. REPLY OF HARIDĀSA ṬHĀKURA – CONCERNING ALL THE LIVING ENTITIES (VERSES 68-76)

“My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them. My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.” (VERSE 68, 70)

*’pratidhvani’ nahe, sei karaye ‘kīrtana’  
tomāra kṛpāra ei akathya kathana*

“Actually, however, it is not an echo: it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.” (VERSE 71)

“When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.” (VERSE 72)

“My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.” (VERSE 73)

“When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.” (VERSE 74)

*jagat nistārite ei tomāra avatāra  
bhakta-bhāva āge tāte kailā aṅgikāra*

“My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world. (VERSE 75)

*ucca saṅkīrtana tāte karilā pracāra  
sthira-cara jīvera saba khaṇḍāilā saṁsāra“*

“You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.” (VERSE 76)

#### 5. LORD CAITANYA INQUIRES FURTHER (VERSE 77)

Śrī Caitanya Mahāprabhu replied, “If all living entities are liberated, the entire universe will be devoid of living beings.”

#### 6. HARIDĀSA ṬHĀKURA REPLIES (VERSES 78-86)

Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to

the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities. (VERSES 78-79)

“In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously. (VERSE 80)

🌈 Even if all the prisoners within a jail are freed, other criminals will fill it again.

## HARIDĀS THĀKURA GIVES TWO EXAMPLES

### 1. LORD RĀMA

“Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Ayodhyā. Then He filled Ayodhyā again with other living entities.” (VERSE 81)

“My dear Lord, You have set a plan in motion by descending to the material world, but no one can understand how You are acting.” (VERSE 82)

### 2. LORD KRISHNA

“Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.” (VERSE 83)

“Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.” (VERSE 84 – SMB 10.29.16)

“Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully

engaged in devotional service to the Lord?” (VERSE 85 - Viṣṇu Purāṇa 4.15.17)

“By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.” (VERSE 86)

## 7. GLORIES OF LORD & HIS DEVOTEES (VERSES 87-95)

“One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.” (VERSE 87)

*tomāra ye lilā mahā-amṛtera sindhu  
mora mano-gocara nahe tāra eka bindu“*

“My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it.” (VERSE 88)

*eta śuni’ prabhura mane camatkāra haila  
’mora gūḍha-lilā haridāsa kemane jānila’*

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. “These are actually My confidential pastimes,” He thought. “How could Haridāsa have understood them?” (VERSE 89)

“Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.” (VERSE 91)

*īśvara-svabhāva,—aiśvarya cāhe ācchādite  
bhakta-ṭhāñi lukāite nāre, haya ta’ vidite*

“This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well known everywhere.” (VERSE 91)

*ullaṅghita-trividha-sīma-samātīśāyi-  
sambhāvanam tava parivradhima-svabhāvam  
māyā-balena bhavatāpi niguhyamānam  
paśyanti kecid anīsam tvad-ananya-bhāvāḥ*

“O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.” (VERSE 92 - Stotra-ratna 13)

“Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura’s transcendental qualities as if He had hundreds of mouths/” (VERSE 93)

“Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.” (VERSE 94)

“The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.” (VERSE 95)

**RĀMACHANDRA KHĀN SENDS PROSTITUTE TO TEMPT HARIDĀS THĀKURA  
(VERSES 96-143)**

“In the Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent. No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.” (VERSES 96-97)

“O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail. After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.” (VERSES 97-98)

## 1. HOW HARIDĀS THĀKURA STAYED IN BENAPOLE? (VERSES 100-101)

*nirjana-vane kuṭira kari' tulasī sevana  
rātri-dine tina lakṣa nāma-saṅkīrtana*

“Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.” (VERSE 100)

- ✚ From his personal example we can understand that chanting the Hare Kṛṣṇa mantra and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any other sacred river, devise a sitting place or cottage, plant a tulasī tree, and before the tulasī chant the Hare Kṛṣṇa mahā-mantra undisturbed.
- ✚ One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the holy name 300,000 times a day. Such chanting is for the mukta-puruṣa, or liberated soul.
- ✚ Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

*brāhmaṇera ghare kare bhikṣā nirvāhaṇa  
prabhāve sakala loka karaye pūjana*

“For his bodily maintenance he would go to a brāhmaṇa’s house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.” (VERSE 101)

### WHAT IS THE DUTY OF A RENUNCIANT? (VERSE 101)

The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava’s or brāhmaṇa’s house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, viṣayīra anna khāile duṣṭa haya mana: [Cc. Antya 6.278] if a devotee takes alms or food from the house of a karmī who is simply interested in money, his mind will become unclean.

## WHY? (VERSE 101)

We must always remember that a devotee’s life is one of vairāgya-vidyā, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Gṛhasthas living within the jurisdiction of the temple must be especially careful not to imitate karmīs by

a. Acquiring opulent clothing b. Food c. Conveyances

## WHAT IS THE EFFECT OF NOT FOLLOWING? (VERSE 101)

A member of the temple, whether gṛhastha, brahmacārī or sannyāsī, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because māyā is very strong, at any time one may become a victim of māyā and fall down from spiritual life.

## 2. VICIOUS PLAN OF RĀMACANDRA KHĀN (VERSES 102-108)

“A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.”(VERSE 102)

*haridāse loke pūje, sahite nā pāre  
tānra apamāna karite nānā upāya kare*

“Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.” (VERSE 103)

*kona-prakāre haridāsera chidra nāhi pāya  
veśyā-gaṇe āni’ kare chidreṇa upāya*

“By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.” (VERSE 104)

- ✚ We are trying to fulfill the Lord’s desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

*veśyā-gaṇe kahe,—“ei vairāgī haridāsa  
tumi-saba kara ihāra vairāgya-dharma nāśa”*

“Rāmacandra Khān said to the prostitutes, “There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity.” (VERSE 105)

- ✚ Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacārī, sannyāsī or vānaprastha is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man’s vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life.
- ✚ There were prostitutes in human society even in Lord Kṛṣṇa’s time. Although they were prostitutes, they were also devotees of Kṛṣṇa.

Among the prostitutes, one attractive young girl was selected. “I shall attract the mind of Haridāsa Ṭhākura,” she promised, “within three days.” (VERSE 106)

Rāmacandra Khān said to the prostitute, “My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me.” (VERSE 107)

The prostitute replied, “First let me have union with him once; then the second time I shall take your constable with me to arrest him.” (VERSE 108)

### 3. PROSTITUTE TRYING TO ALLURE HARIDĀSA ṬHĀKURA (VERSES 109-113)

“At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa

Ṭhākura with great jubilation. After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there. Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words” (VERSE 109-111)

*“ṭhākura, tumi—parama-sundara, prathama yauvana  
tomā dekhi’ kon nārī dharite pāre mana?”*

“My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you? (VERSE 112)

“I am eager to be united with you. My mind is greedy for this. If I don’t obtain you, I shall not be able to keep my body and soul together.” (VERSE 113)

#### 4. HARIDĀSA ṬHĀKURA’S REACTION (VERSES 114 – 129)

Haridāsa Ṭhākura replied, “I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire.” (VERSES 114-115)

“Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared. When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news. (VERSE 116-117)

“Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him.” (VERSE 118)

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

(VERSE 119)

“Last night you were disappointed. Please excuse my offense. I shall certainly accept you. “Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled.” (VERSES 120 – 121)

*tulasīre tāñke veśyā namaskāra kari’  
dvāre vasi’ nāma śune bale ‘hari’ ‘hari’*

“After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, “O my Lord Hari, O my Lord Hari.” (VERSE 122)

- ✚ Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his duty to deliver the prostitute.
- ✚ As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa mahā-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, “O my Lord Hari, O my Lord Hari.”
- ✚ **Conclusion: a) Associating with a Vaiṣṇava b) Chanting the holy name of the Lord c) Offering obeisances to the tulasī plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.**

“When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.” (VERSE 123)

*“koṭi-nāma-grahaṇa-yajña kari eka-māse  
ei dikṣā kariyāchi, haila āsi’ śeṣe*

“I have vowed to chant ten million names in a month. I have taken this vow, but now it is

nearing its end. (VERSE 124)

- ✚ By performing this hari-nāma-yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life
- ✚ Haridāsa Ṭhākura belonged to a Muslim family. Nevertheless, because he engaged himself in chanting Hare Kṛṣṇa, he became a regularly initiated brāhmaṇa.

*yan-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate  
kutaḥ punas te bhagavan nu darśanāt*

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.” (SMB 3.33.6)

- ✚ Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 names. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her.

“I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.” (VERSE 125)

*kāli samāpta habe, tabe habe vrata-bhaṅga  
svacchande tomāra saṅge ha-ibeka saṅga“*

“Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom.” (VERSE 126)

- ✚ Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions

of sinful activities, he is eligible to render devotional service to the Lord.

*yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām  
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination.” (BG 7.28)

“The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura. After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura’s chanting, and she also personally chanted “Hari, Hari,” the holy name of the Lord.” (VERSES 127-128)

“Today it will be possible for me to finish my chanting,” Haridāsa Ṭhākura informed her. “Then I shall satisfy all your desires.” (VERSE 129)

## 5. EFFECT OF ASSOCIATION ON THE PROSTITUTE (VERSE 130 - 135)

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed. The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him. (VERSES 130-131)

“Because I have taken the profession of a prostitute,” she said, “I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul.” (VERSE 132)

Haridāsa Ṭhākura replied, “I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy. On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you.” (VERSES 133-134)

The prostitute said, “Kindly act as my spiritual master. Instruct me in my duty, by which I can get relief from material existence.” (VERSE 135)

#### 4. HARIDĀSA ṬHĀKURA INSTRUCTING THE PROSTITUTE (VERSES 136-138)

Haridāsa Ṭhākura replied, “Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.” (VERSE 136)

##### 4.1 WHOM TO GIVE THE PROPERTY? (VERSE 136)

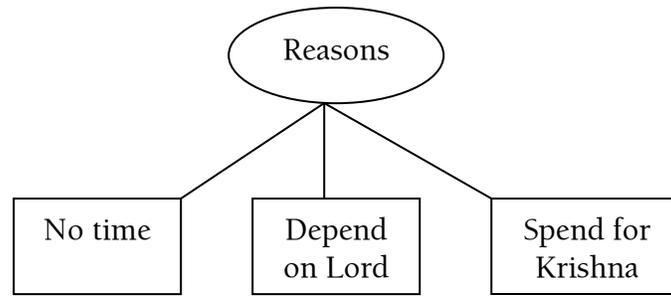
Haridāsa Ṭhākura’s instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called daridra-nārāyaṇas (“poor Nārāyaṇas”) or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas.

##### 4.2 WHO IS A BRĀHMAṆA? (VERSE 136)

*śamo damas tapaḥ śaucam kṣāntir ārjavam eva ca  
jñānam vijñānam āstikyam brahma-karma svabhāva-jam*

“The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one’s life, and full faith in the Supreme Personality of Godhead.” (BG 18.42)

##### 4.3 WHY BRĀHMAṆA? (VERSE 136)



- ✚ **No time:** Persons engaged in pursuing spiritual understanding have no time to earn their livelihood.
- ✚ **Depend on Lord:** They depend completely on the mercy of the Lord, who says in the Bhagavad-gītā (9.22) that He personally carries to them all their necessities (yoga-kṣemaṁ vahāmy aham).
- ✚ **Spend for Krishna:** Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa,

*yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam*

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.”

- ✚ Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead. (VERSE 136)

*nirantara nāma lao, kara tulasī sevana  
acirāt pābe tabe kṛṣṇera caraṇa“*

“Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering

her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa.” (VERSE 137)

- ✚ At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (sarva-dharmān parityajya mām ekam śaraṇam vraja [Bg. 18.66]). Why is it that people cannot do this? Kṛṣṇa assures ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ: “I shall deliver you from all sinful reactions. Do not fear.”
- ✚ Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people’s sinful activities they cannot do this. Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: (BG 7.15) rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa mantra and rendering service unto the tulasī plant, they will very soon be able to surrender. One’s real duty is to surrender to the lotus feet of Kṛṣṇa, but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting “Hari, Hari.” (VERSE 138)

## 5. POST PROSTITUTE LIFE (VERSES 139-143)

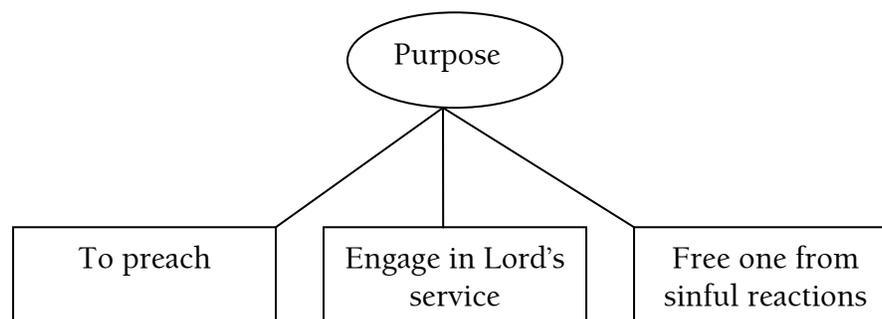
*tabe sei veśyā gurura ājñā la-ila  
gṛha-vitta yebā chila, brāhmaṇere dila*

“Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.” (VERSE 139)

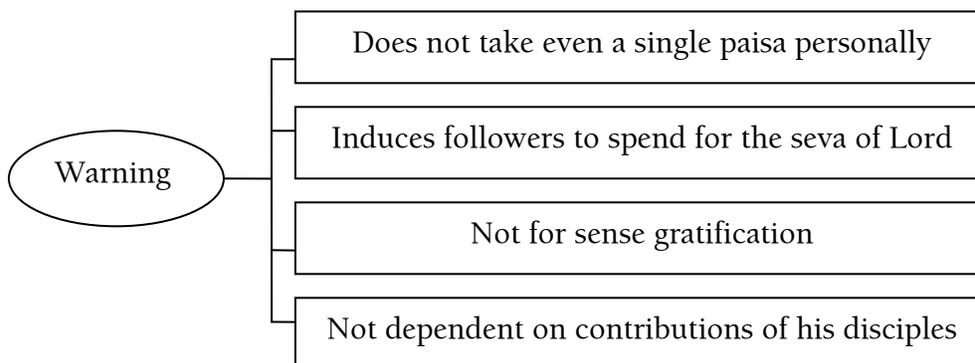
- ✚ Sometimes the word gṛha-ṛtti is substituted for the word gṛha-vitta. Ṛtti means “profession.” The gṛha-ṛtti of the prostitute was to enchant foolish people and induce them to indulge in sex.
- ✚ Here, however, gṛha-ṛtti is not a suitable word. The proper word is gṛha-vitta, which means “all the possessions she had in her home.”

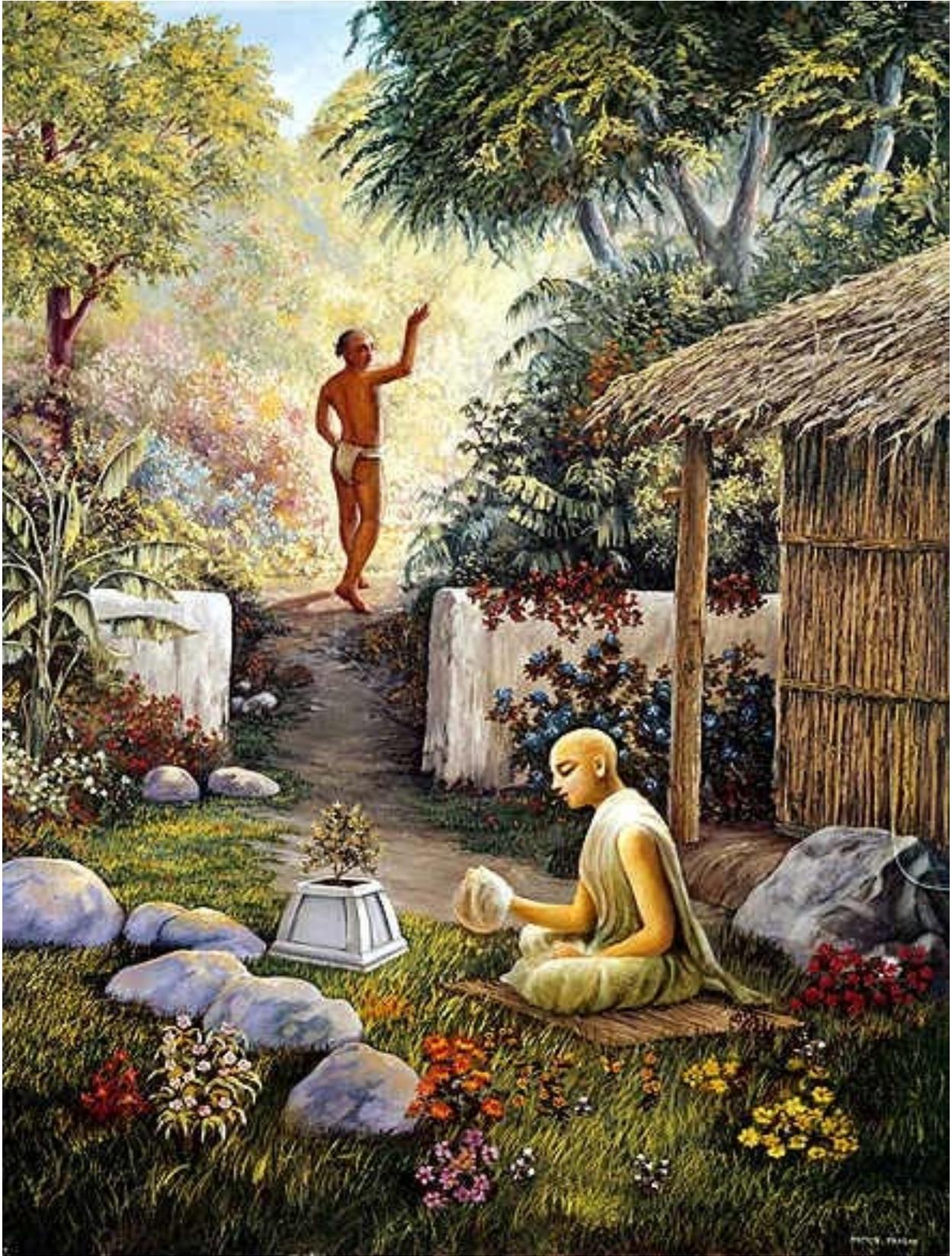
- All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to brāhmaṇas and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions.

### 5.1 DEVOTEES PURPOSE OF COLLECTING MONEY (VERSE 139)



### 5.2 WARNING (VERSE 139)





PROSTITUTE BECOMING A GREAT DEVOTEE

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the holy name of Kṛṣṇa 300,000 times a day. She chanted throughout the entire day and night. (VERSE 140)

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person. (VERSE 141)

*prasiddhā vaiṣṇavī haila parama-mahāntī  
baḍa baḍa vaiṣṇava tānra darśanete yānti*

“Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.” (VERSE 142)

### 5.3 STALWART DEVOTEES ATTRACT ALL (VERSE 142)

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them.

### 5.4 ANYONE CAN BE CONVERTED (VERSE 142)

Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one’s strict adherence to the principles that should be considered, not the country of one’s birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

“Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.” (VERSE 143)

### 5.5 SYMPTOM OF GURU – CHANGE OF DISCIPLE’S HEART (VERSE 143)

A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

### NITYĀNANDA PRABHU PUNISHES RĀMCHANDRA KHĀN (VERSES 144-164)

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits. (VERSE 144)

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen. (VERSE 145)

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist. (VERSE 146)

*vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna  
bahu-dinera aparādhe pāila pariṇāma*

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities. (VERSE 147)

### 1. RĀMACANDRA KHĀN OFFENDING LORD NITYĀNANDA (VERSES 148-158)

*prema-pracāraṇa āra pāṣaṇḍa-dalana  
dui-kārye avadhūta kareṇa bhramaṇa*

“For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.” (VERSE 149)

- ✚ His devotees also have two similar purposes—to preach the bhakti cult of Kṛṣṇa consciousness and to defeat all kinds of agnostics and atheistic demons.
- ✚ **Bhajanānandī:** A devotee who does not preach but always engages in devotional activities.
- ✚ **Goṣṭhyānandī:** A devotee who not only is expert in devotional service but who also preaches the cult of bhakti and defeats all kinds of agnostics.

“Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.” (VERSE 150)

“When the Durgā-maṇḍapa and courtyard became filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.” (VERSE 151)

- ✚ When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

The servant informed Lord Nityānanda, “My dear Sir, Rāmacandra Khān has sent me to accommodate You in some common man’s house. You might go to the house of a milkman, for the cowshed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You.” (VERSES 152-153)

“When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.” “Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meat-eaters.” (VERSES 154-155)

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.(VERSE 156)

“Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat. To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.” (VERSES 157-158)

## 2. RĀMACANDRA KHĀN GETTING THE REACTION (VERSES 159-164)

Rāmacandra Khān’s business was questionable, for he tried to avoid paying income tax to the government. Therefore the government’s minister of finance was angry and came to his residence. (VERSE 159)

“The Muslim minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.” (VERSE 160)

“He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.” (VERSE 161)

“In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.” (VERSE 162)

*jāti-dhana-jana khānera sakala la-ila  
bahu-dina paryanta grāma ujāḍa rahila*

“The Muslim minister took away Rāmacandra Khān’s position, wealth and followers. For many days the village remained deserted.” (VERSE 163)

*mahāntera apamāna ye deśa-grāme haya  
eka janāra doṣe saba deśa ujāḍaya*

“Wherever an advanced devotee is insulted, for one man’s fault the entire town or place is afflicted.” (VERSE 164)

**HARIDĀS THĀKURA PREACHES TO GOPĀL CHAKRAVARTY ABOUT THE GLORIES OF THE HOLY NAME (VERSES 165-214)**

**1. HARIDĀSA ṬHĀKURA’S STAY AT CĀNDAPURA (VERSES 165-168)**

“Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.” (VERSE 165)

“Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.” (VERSE 166)

“Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very much attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention. Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted prasādam at the house of Balarāma Ācārya” (VERSES 167-168)

**2. HARIDĀSA ṬHĀKURA’S MERCY ON RAGHUNĀTHA DĀSA (VERSES 169-170)**

“Raghunātha dāsa, who was the son of Govardhana Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily. Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu’s lotus feet.” (VERSES 169-170)

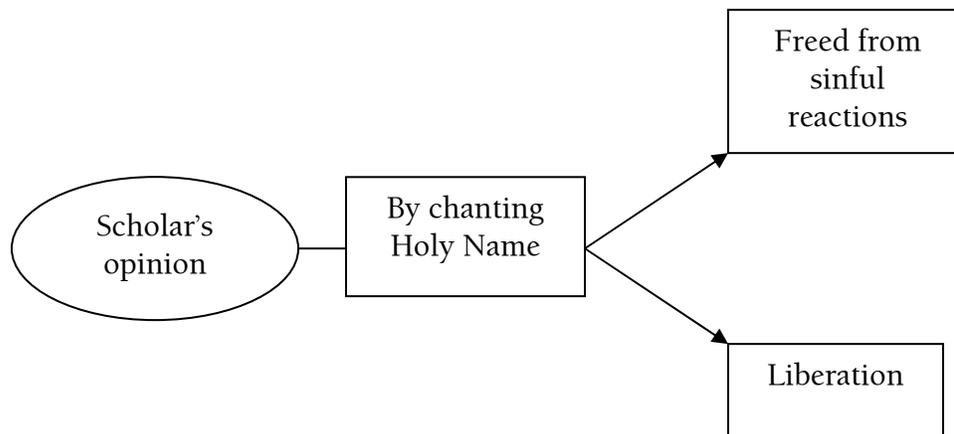
**3. HARIDĀSA ṬHĀKURA AT THE RESIDENCE OF HIRAṆYA & GOVARDHANA (VERSES 171-189)**

“One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiranya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura. Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.” (VERSES 172-173)

“In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiranya and Govardhana were also greatly learned. Everyone there began to speak of Haridāsa Ṭhākura’s great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.” (VERSES 174-175)

“It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.” (VERSE 176)

#### VERSE 177



#### 4. HARIDĀSA ṬHĀKURA EXTOLLING THE GLORIES OF THE HOLY NAME (VERSES 178-189)

“These two benedictions are not the true result of chanting the holy name. Actually, by chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of

Kṛṣṇa.” (VERSE 178)

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ*

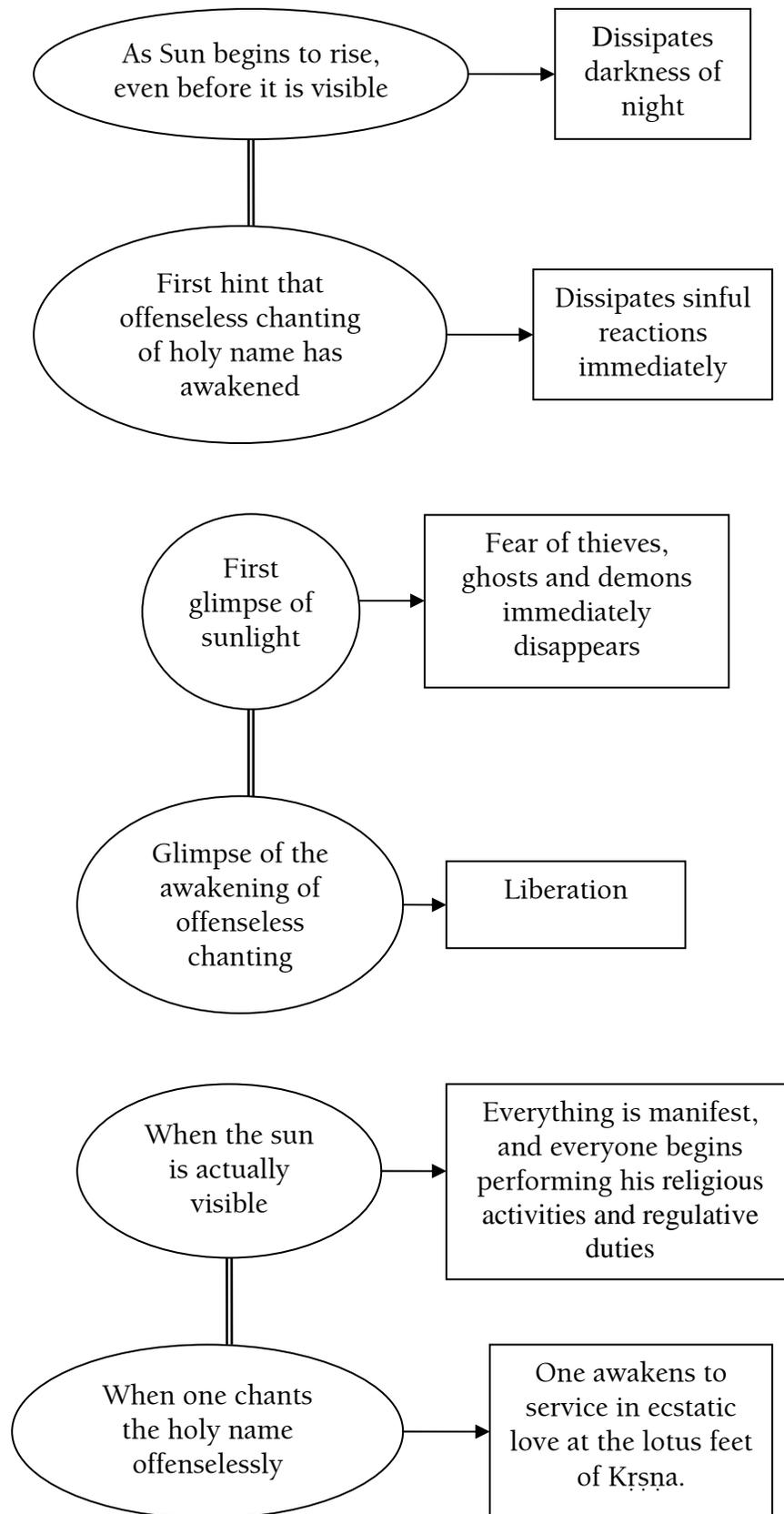
“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.” (VERSE 179 – SMB 11.2.40)

“Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.” (VERSE 180)

“As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, dissipates all the reactions of a living being’s sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.” (VERSE 181- Padyāvalī 16)

After reciting this verse, Haridāsa Ṭhākura said, “O learned scholars, please explain the meaning of this verse.” But the audience requested Haridāsa Ṭhākura, “It is better for you to explain the meaning of this important verse.” (VERSE 182)

**VERSES 183-186**



*mriyamāṇo harer nāma  
gṛṇan putropacāritam  
ajāmilo ‘py agād dhāma  
kim uta śraddhayā gṛṇan*

“While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?” (VERSE 187 – SMB 6.2.49)

“Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty. (VERSE 188)

“My devotees do not accept sālōkya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations—in preference to serving Me.” (VERSE 189 – SMB 3.29.13)

#### 5. GOPĀLA CAKRAVARTĪ OBJECTING HARIDĀSA ṬHĀKURA (VERSES 190-194)

“At the house of Hiranya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector. This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.” (VERSES 190-191)

*parama-sundara, paṇḍita, nūtana-yauvana  
nāmābhāse ‘muktī’ śuni’ nā ha-ila sahana*

“He [Gopāl Chakravarty] had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord’s holy name one can attain liberation.” (VERSE 192)

🌈 Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product.

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa

Ṭhākura. He immediately criticized him. “O assembly of learned scholars,” he said, “just hear the conclusion of the emotional devotee. (VERSE 193)

“After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name.” (VERSE 194)

#### 6. HARIDĀSA ṬHĀKURA CLARIFYING GOPĀLA CAKRAVARTĪ (VERSES 195-197)

“Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name. (VERSE 195)

“For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation. (VERSE 196)

“My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.” (VERSE 197 - Hari-bhakti-sudhodaya 14.36)

#### 7. GOPĀLA CAKRAVARTĪ OFFENDING HARIDĀSA ṬHĀKURA (VERSES 198-199)

Gopāla Cakravartī said, “If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose.” (VERSE 198)

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. “If by nāmābhāsa liberation is not available,” he said, “certainly I shall cut off my nose.” (VERSE 199)

#### 8. REACTION OF ASSEMBLY MEMBERS (VERSES 200 – 207)

“All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.” (VERSE 200)

*balāi-purohita tāre karilā bhartsana  
“ghaṭa-paṭiyā mūrkhā tuṅi bhakti kānhā jāna?”*

The priest named Balarāma Ācārya also chastised Gopāla Cakravartī. “You are a foolish logician,” he said. “What do you know about the devotional service of the Lord?” (VERSE 201)

“You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious.” (VERSE 202)

“Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately kicked him out and dismissed him from their service.” (VERSE 203)

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.” (VERSE 204)

## 9. HARIDĀSA ṬHĀKURA’S RESPONSE (VERSES 205-207)

“None of you are at fault,” he said. “Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.” (VERSE 205)

“One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.” (VERSE 206)

“All of you may now go to your homes. May Lord Kṛṣṇa bestow His blessings upon you all. Do not be sorry because of my being insulted.” (VERSE 207)

🌈 From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone’s insults seriously.

✚ A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

## 10. GOPĀLA CAKRAVARTĪ GETTING THE REACTION (VERSES 208 -213)

“Then Hiranya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.” (VERSE 208)

“Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.” (VERSE 209)

*campaka-kali-sama hasta-padāṅguli  
koṅkaḍa ha-ila saba, kuṣṭhe gela gali'*

“The brāhmaṇa’s toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.” (VERSE 210)

“Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.” (VERSE 211)

*yadyapi haridāsa viprera doṣa nā la-ilā  
tathāpi īśvara tāre phala bhujjālā*

“Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa’s offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.” (VERSE 212)

*bhakta-svabhāva,—ajña-doṣa kṣamā kare  
kṛṣṇa-svabhāva,—bhakta-nindā sahite nā pāre“*

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. A characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.” (VERSE

213)

- ✚ A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone.
- ✚ Kṛṣṇa, however, cannot tolerate any insults or blasphemy against a Vaiṣṇava.
- ✚ Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaiṣṇava, his devotional service is spoiled.

“Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiranya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.” (VERSE 214)

**HARIDĀS ṬHĀKURA AND ADVAITA ĀCĀRYA (ŚRĀDDHA-PĀTRA) (VERSES 215-226)**

**1. HARIDĀSA ṬHĀKURA’S STAY IN ŚĀNTIPURA (VERSE 215 – 217)**

“Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.” (VERSE 215)

“On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and the Bhagavad-gītā in terms of devotional service.” (VERSE 216)

“Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.” (VERSE 217)

**2. ŚRĀDDHA-PĀTRA CEREMONY (VERSES 218-222)**

Haridāsa Ṭhākura said, “My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this? Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.” (VERSE 218-219)

*alaukika ācāra tomāra kahite pāi bhaya  
sei kṛpā karibā,—yāte mora rakṣā haya“*

“My dear Sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society.” (VERSE 220)

✚ At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although men like Rāmacandra Khān are always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

*ācārya kahena,—“tumi nā kariha bhaya  
sei ācariba, yei śāstra-mata haya*

Advaita Ācārya replied, “My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures. (VERSE 221)

✚ Śrī Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family.

*mām hi pārtha vyapāśritya ye ‘pi syuḥ pāpa-yonayah  
striyo vaiśyās tathā sūdrās te ‘pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and sūdras [workers]—can attain the supreme destination.” (BG 9.32)

*kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” (SMB 2.4.18)

“Feeding you is equal to feeding ten million brāhmaṇas,” Advaita Ācārya said. “Therefore, accept this śrāddha-pātra.” Thus Advaita Ācārya made him eat. (VERSE 222)



*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragāḥ  
sarva-vedānta-vit-kotyā viṣṇu-bhakto viśiṣyate  
vaiṣṇavānām sahasrebhya ekānty eko viśiṣyate*

“A brāhmaṇa qualified to offer sacrifices is better than an ordinary brāhmaṇa, and better than such a brāhmaṇa is one who has studied all the Vedic scriptures. Among many such brāhmaṇas, one who is a devotee of Lord Viṣṇu is the best, and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best.” (Bhakti Sandarbha 177, Garuḍa Purāṇa)



*na me 'bhaktaś catur-vedī mad-bhaktaḥ śva-pacaḥ priyaḥ  
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham*

Lord Kṛṣṇa says, “Even if a nondevotee comes from a brāhmaṇa family and is expert in studying the Vedas, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I.”

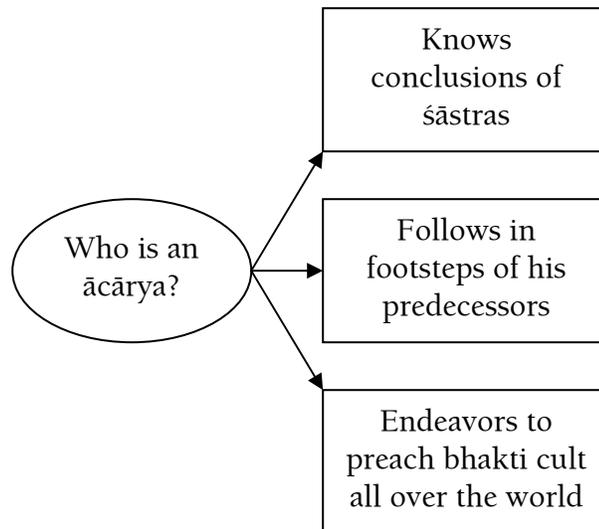
### 3. EXTERNAL REASON FOR LORD GAURANGĀ'S APPEARANCE (VERSES 223-226)

*jagat-nistāra lāgi' karena cintana  
avaiṣṇava-jagat kemane ha-ibe mocana?*

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. “The entire world is full of nondevotees,” He thought. “How will they be delivered?” (VERSE 223)

#### 2.1 STANDARD FOR ĀCĀRYAS (VERSE 223)

- ✚ An ācārya must always be eager to deliver the fallen souls.
- ✚ The role of an ācārya is not to earn his livelihood through the income of the temple. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.



“Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, He began to offer Ganges water and tulasī leaves to worship the Lord.” (VERSE 224)

“Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention



ADVAITA ĀCĀRYA PRAYING TO ŚALIGRAMA ŚILA

of causing Kṛṣṇa’s descent.” (VERSE 225)

“Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.” (VERSE 226)

## HARIDĀS THĀKURA DELIVERS MĀYĀDEVI (VERSES 227-255)

### 1. CONSCIOUSNESS IN WHICH TO HEAR THIS PASTIME (VERSES 227-228)

“There is another incident concerning Haridāsa Ṭhākura’s uncommon behavior. One will be astonished to hear about it. Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.”

### 2. MĀYĀDEVI TRYING TO ALLURE HARIDĀSA ṬHĀKURA (VERSES 229 – 238)

“One day Haridāsa Ṭhākura was sitting in his cave, reciting the holy name of the Lord very loudly.” (VERSE 229)

#### A. SCENIC BEAUTY AROUND THE CAVE (VERSES 230-231)

“The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright. Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart.” (VERSES 230-231)

#### B. MĀYĀDEVI’S APPEARANCE (VERSES 232-233)

“A woman appeared in the courtyard. The beauty of her body - tinged the entire place with a yellow hue - scent of her body - perfumed all directions - tinkling of her ornaments startled the ear.” (VERSES 232-233)

## C. MĀYĀDEVĪ'S ALLUREMENT (VERSES 234-238)

“She offered obeisances and circumambulated the tulasī plant - came to the door of the cave where Haridāsa Ṭhākura was sitting. With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.” (VERSES 234-235)

“My dear friend,” she said, “you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you. My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen.” (VERSE 236-237)

“After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.” (VERSE 238)

## 3. HARIDĀS THĀKURA'S RESPONSE (VERSES 239 - 246)

“Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.” (VERSE 239)

“I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day. As long as the vow to chant is unfulfilled, I do not desire anything else. Sit down at the door - hear the chanting. When chanting is finished - satisfy you as you desire.” (VERSES 240-242)

“Thus the woman - began to hear the chanting - morning approached – she left.” (VERSE 243-244)

*ei-mata tina-dina kare āgamana  
nānā bhāva dekhāya, yāte brahmāra hare mana*

“For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine

postures that would bewilder the mind of even Lord Brahmā.” (VERSE 245)

*kṛṣṇe nāmāviṣṭa-manā sadā haridāsa  
araṇye rodita haila strī-bhāva-prakāśa*

“Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.” (VERSE 246)

#### 4. MĀYĀDEVĪ REVEALING HER IDENTITY (VERSES 247 - 251)

“My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished.” (VERSE 248)

Haridāsa Ṭhākura said, “My dear friend, what can I do? I have made a vow. How, then, can I give it up?” (VERSE 249)

*tabe nārī kahe tānre kari' namaskāra  
'āmi—māyā' karite āilāna pariṅṣā tomāra*

“After offering obeisances to Haridāsa Ṭhākura, the woman said, “I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.” (VERSE 250)



*daivī hy eṣā guṇa-mayī mama māyā duratyayā  
mām eva ye prapadyante māyām etāṁ taranti te*

“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.” (BG 7.14)



MĀYĀDEVĪ TRYING TO TEMPT HARIDĀSA ṬHĀKURA

- ✚ This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead.

*brahmādi jīva, āmi sabāre mohiluṅ  
ekelā tomāre āmi mohite nāriluṅ*

“I have previously captivated the mind of even Brahmā, what to speak of others. Your mind alone have I failed to attract. (VERSE 251)

- ✚ The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire.
- ✚ The verdict of the śāstras is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities.
- ✚ Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of māyā (mām eva ye prapadyante māyām etāṁ taranti te (BG 7.14).

## 5. MĀYĀDEVI GETTING INITIATED (VERSES 252 - 256)

“My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.” (VERSES 252-253)

“There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord

Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord. Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.” (VERSES 254-255)

“Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa. (VERSE 256)

“Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu.” (VERSE 258)

“After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, “Just perform chanting of the Hare Kṛṣṇa mahā-mantra.” (VERSE 259)

**GLORY OF THE HARE KRISHNA MANTRA COMPARED TO OTHER NAMES  
(VERSES 257-272)**

*mukti-hetuka tāraka haya ‘rāma-nāma’  
'kṛṣṇa-nāma' pāraha hañā kare prema-dāna*

“The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa. (VERSE 257)

**WHY PEOPLE SHOULD HAVE FAITH IN THESE NARRATIONS (VERSES 261 – 266)**

*pratīta karite kahi kāraṇa ihāra  
yāhāra śravaṇe haya viśvāsa sabāra*

“Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.” (VERSE 261)

*caitanyāvatāre kṛṣṇa-preme lubdha hañā  
brahma-sīva-sanakādi pṛthivīte janmiyā*

“During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.” (VERSE 262)

*kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse  
nārada-prahlādādi āse manuṣya-prakāṣe*

“All of them, including the great sage Nārada and devotees like Prahlāda, came here in the guise of human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.” (VERSE 263)

*lakṣmī-ādi kari’ kṛṣṇa-preme lubdha hañā  
nāma-prema āsvādilā manuṣye janmiyā*

“The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.” (VERSE 264)

*anyera kā kathā, āpane vrajendra-nandana  
avatari’ karena prema-rasa āsvādana*

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa. (VERSE 265)

*māyā-dāsī ‘prema’ māge,—ithe ki vismaya?  
'sādhu-kṛpā'-'nāma' vinā 'prema' nā janmaya*

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible. (VERSE 266)

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes. (VERSE 267)

“The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.” (VERSE 268)

*haridāsa ṭhākurera kahiluṅ mahimāra kaṇa  
yāhāra śravaṇe bhaktera juḍāya śravaṇa*

I have described but a fragment of the glories of Haridāsa Ṭhākura. Hearing this satisfies the aural reception of every devotee. (VERSE 271)

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