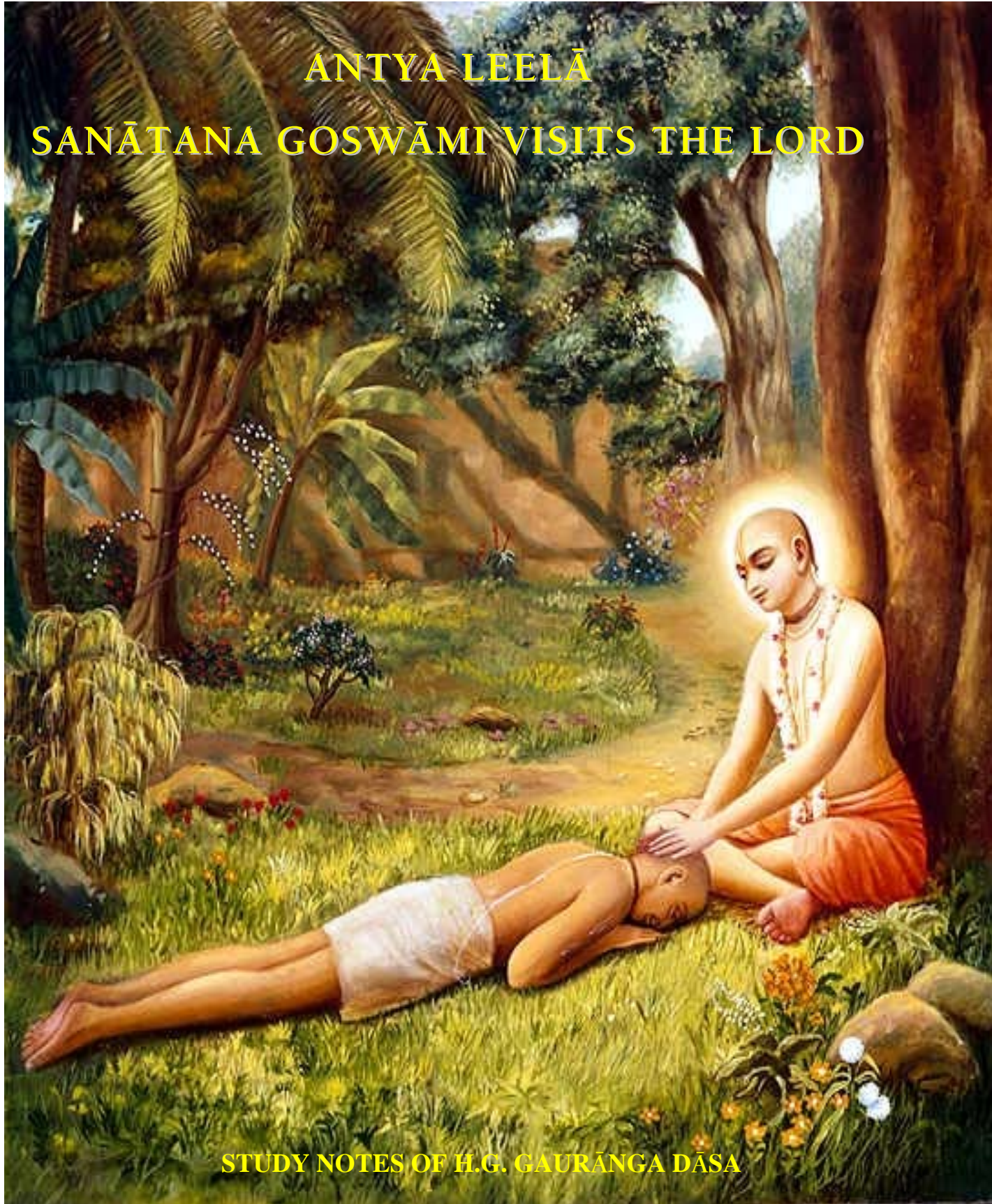


ANTYA LEELĀ
SANĀTANA GOSWĀMI VISITS THE LORD



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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SANĀTANA GOSVĀMI ON THE WAY TO PURI (VERSES 1-14)

“When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.” (VERSE 1)

“When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. Sanātana Gosvāmī walked alone on the path through the Jhārikhaṇḍa forest in central India. Sometimes he fasted, and sometimes he would eat.” (VERSES 3-4)

“Because of bad water in the Jhārikhaṇḍa forest and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.” (VERSE 5)

“In disappointment, Sanātana Gosvāmī considered, “I am of a low caste, and my body is useless

for devotional service.” (VERSE 6)

“When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.” (VERSE 7)

“I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple. The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.” (VERSES 8-9)

Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated and I shall attain an exalted destination. (VERSE 10)

“After seeing Lord Jagannātha, I shall give up my body under the wheel of the car in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life.” (VERSE 12)

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he asked directions from people and approached the residence of Haridāsa Ṭhākura.” (VERSE 13)

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him. (VERSE 14)

SANĀTANA GOSVĀMI MEETS LORD CAITANYA (VERSES 15-26)

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, “The Lord is coming here very soon.” (VERSE 15)

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa

Ṭhākura. (VERSE 16)

Seeing Śrī Caitanya Mahāprabhu, both Haridāsa Ṭhākura and Sanātana Gosvāmī immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him. (VERSE 17)

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, “Here is Sanātana Gosvāmī offering his obeisances.” Seeing Sanātana Gosvāmī, the Lord was greatly surprised. (VERSE 18)

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows. (VERSE 19)

*“more nā chuñiha, prabhu, paḍoṅ tomāra pāya
eke nīca-jāti adhama, āra kaṇḍu-rasā gāya“*

“My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.” (VERSE 20)

*balātkāre prabhu tānre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila*

“Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.” (VERSE 21)

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all. (VERSE 22)

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī. (VERSE 23)

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, “Everything is auspicious because I have seen Your lotus feet.” (VERSE 24)

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune. (VERSE 25)

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, “Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.” (VERSE 26)

DISCUSSION ABOUT ANUPAMA GOSVĀMĪ (VERSES 27-47)

“Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra].” (VERSE 27)

Sanātana Gosvāmī said, “I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions. My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family. (VERSES 28-29)

1. ANUPAMA’S ATTACHMENT TO LORD RĀMA (VERSES 30-32)

“From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.” (VERSE 30)

“He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them. Rūpa and I are his elder brothers. He stayed with us continuously.” (VERSES 31-32)

2. RUPA AND SANĀTANA EXAMINING ANUPAMA (VERSES 33-44)

“Dear Vallabha,’ we said, ‘please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit. (VERSE 34)

“Engage yourself in devotional service to Kṛṣṇa with the two of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.’ (VERSE 35)

“In this way we spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions. (VERSE 36)

“Vallabha replied, ‘My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.’ (VERSE 37)

“After saying this, at night he began to think, ‘How shall I give up the lotus feet of Lord Raghunātha?’ (VERSE 38)

“He stayed up all night and cried. In the morning, he came to us and submitted the following plea. (VERSE 39)

“I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me. The two of you please be merciful to me and order me in such a way that life after life I may serve the lotus feet of Lord Raghunātha. It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.” (VERSES 40-42)

“Upon hearing this, we each embraced him and encouraged him by saying, ‘You are a great saintly devotee, for your determination in devotional service is fixed.’ In this way we praised him.” (VERSE 43)

“My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear.” (VERSE 44)

3. LORD CAITANYA GLORIFYING ANUPAMA (VERSES 45-47)

Śrī Caitanya Mahāprabhu said, “There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar. (VERSE 45)

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana*

“Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.” (VERSE 46)

*durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne*

“If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.” (VERSE 47)

**MAHĀPRABHU CONDEMNS THE IDEA OF SUICIDE BY SANĀTANA GOSVĀMĪ
(VERSES 51-65)**

1. MAHĀPRABHU'S DEALINGS WITH THESE TWO STALWART DEVOTEES (VERSES 51-54)

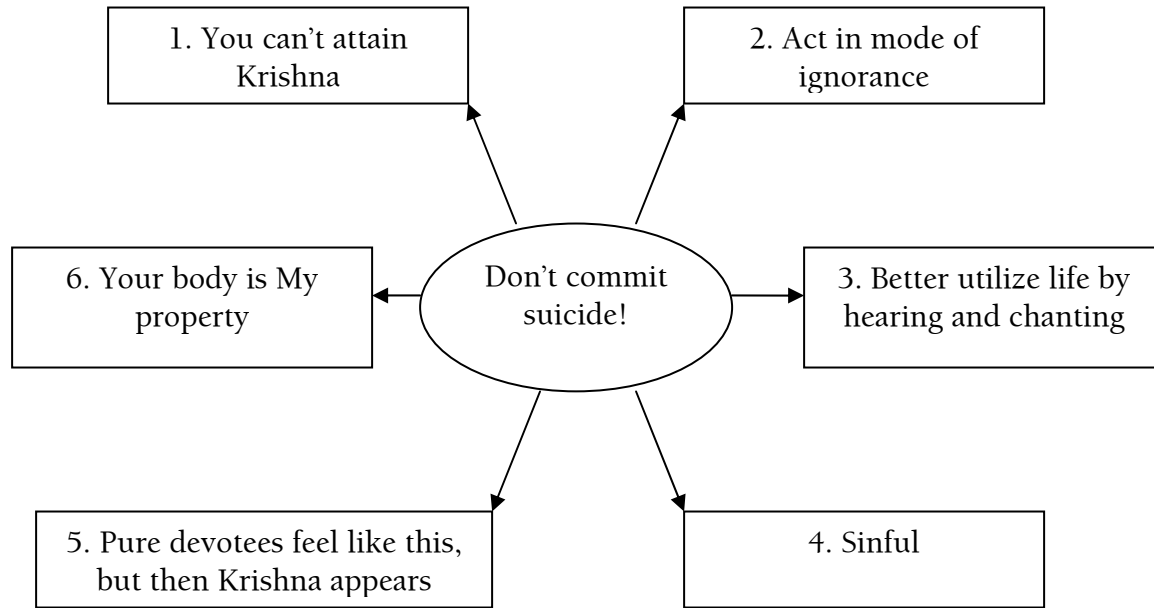
In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances. (VERSE 51)

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time. (VERSE 52)

The offerings of prasādam in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasādam and deliver it to the two devotees. (VERSE 53)

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

(VERSE 54)

2. LORD CAITANYA CONDEMNING THE IDEA OF SUICIDE (VERSES 55 – 66)**A. KRISHNA NOT ATTAINABLE THROUGH SUICIDE (VERSES 55-56)**

*“sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye*

“My dear Sanātana,” He said, “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.” (VERSE 55)

*deha-tyāge kṛṣṇa nā pāi, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi ‘bhakti’ vine*

“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means for attaining Him.” (VERSE 56)

B. IGNORANCE DOES NOT LEAD TO REALIZATION OF PURE GOODNESS (VERSE 57)

*deha-tyāgādi yata, saba—tamo-dharma
tamo-rajo-dharme kṛṣṇera nā pāiye marma*

“Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.” (VERSE 57)

C. UTILIZE LIFE BY DOING BHAKTI – EX, UDDHAVA (VERSES 58 – 59)

*‘bhakti’ vinā kṛṣṇe kabhu nahe ‘premodaya’
prema vinā kṛṣṇa-prāpti anya haite naya*

“Unless one discharges devotional service, one cannot awaken one’s dormant love for Kṛṣṇa, and there is no means for attaining Him other than awakening that dormant love.” (VERSE 58)

*na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*

“[The Supreme Personality of Godhead, Kṛṣṇa, said:] ‘My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system for controlling the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.’” (VERSE 59 – SMB 11.14.20)

D. SUICIDE IS SINFUL (VERSE 60)

“Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa’s lotus feet by such actions.” (VERSE 60)

E. PURE DEVOTEES MAY FEEL LIKE THIS, BUT THEN KRISHNA APPEARS. EX, RUKMINI

DEVI AND GOPIS (VERSE 61-64)

“Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body. One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.” (VERSES 61-62)

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛṣāñ chata-janmabhiḥ syāt*

“O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.” (VERSE 63 – SMB 10.52.43)

*siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vayan viraha-jāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīm sakhe te*

“O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.” (VERSE 64 – SMB 10.29.35)

*kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa*

Caitanya Mahāprabhu told Sanātana Gosvāmī, “Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and

hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.” (VERSE 65)

F. “YOUR BODY IS MY PROPERTY” (VERSES 76-77)

*prabhu kahe,—“tomāra deha mora nija-dhana
tumi more kariyācha ātma-samarpaṇa*

Lord Śrī Caitanya Mahāprabhu said, “Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body. (VERSE 76)

*parera dravya tumi kene cāha vināsite?
dharmādharma vicāra kibā nā pāra karite?*

“Why should you want to destroy another’s property? Can’t you consider what is right and wrong? (VERSE 77)

**GLORIES OF DEVOTIONAL SERVICE, DEVOTEE AND THE HOLY NAME
(VERSES 66-71)**

*nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya*

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas”.(VERSE 66)

*yei bhaje sei baḍa, abhakta—hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

“Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.” (VERSE 67)

*dīnere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna*

“The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.” (VERSE 68)

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacamaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulaṁ na tu bhūri-mānaḥ*

“One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śva-paca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.” (VERSE 69)

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti*

“Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.” (VERSE 70)



*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

“O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied

all the Vedic literature. Thus he has become an exalted personality.” (SMB 3.33.7)



*janmaishvarya-sruta-sribhir edhamāna-madaḥ pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram*

“A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud.” (SMB 1.8.26)

*tāra madhye sarva-sreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.” (VERSE 71)



*jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam mukti-dam prāṇinām yat
paramam amṛtam ekam jīvanam bhūṣaṇam me*

“All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.” (Bṛhad-bhāgavatāmṛta 1.1.9)



*etan nirvidyamānānām icchatām akuto-bhayam
yoginām nṛpa nirṇītam harer nāmānukīrtanam*

“O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.” (SMB 2.1.11)



*etāvān eva loke 'smin
pumsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ*

“Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.” (SMB 6.3.22)

MAHĀPRABHU ASSIGNS MISSION TO SANĀTANA GOSVĀMI (VERSES 72-92)

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, “My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu.” (VERSE 72)

Sanātana Gosvāmī concluded, “Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide.” He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows. (VERSE 73)

*“sarvajña, kṛpālu tumi īśvara svatantra
yaiche nācāo, taiche nāci,—yena kāṣṭha-yantra*

“My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so. (VERSE 74)

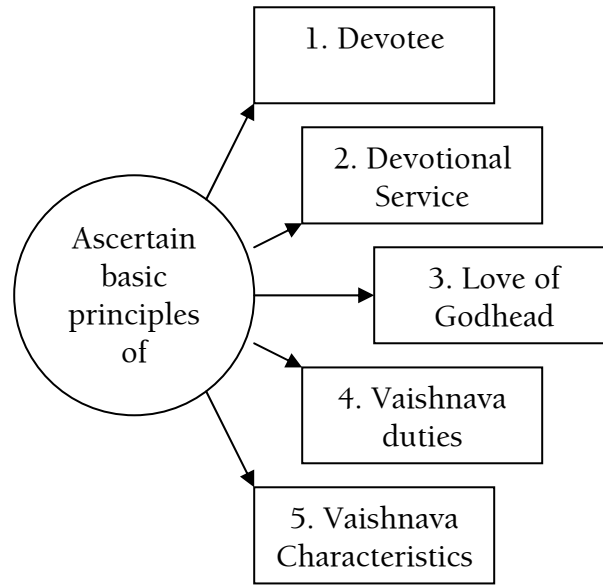
*nīca, adhama, pāmara muñi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?”*

“I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?” (VERSE 75)

1. MAHĀPRABHU’S INSTRUCTIONS TO SANĀTANA GOSVĀMI (VERSES 79-81)

*bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra*

“You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties and Vaiṣṇava characteristics. (VERSE 79)

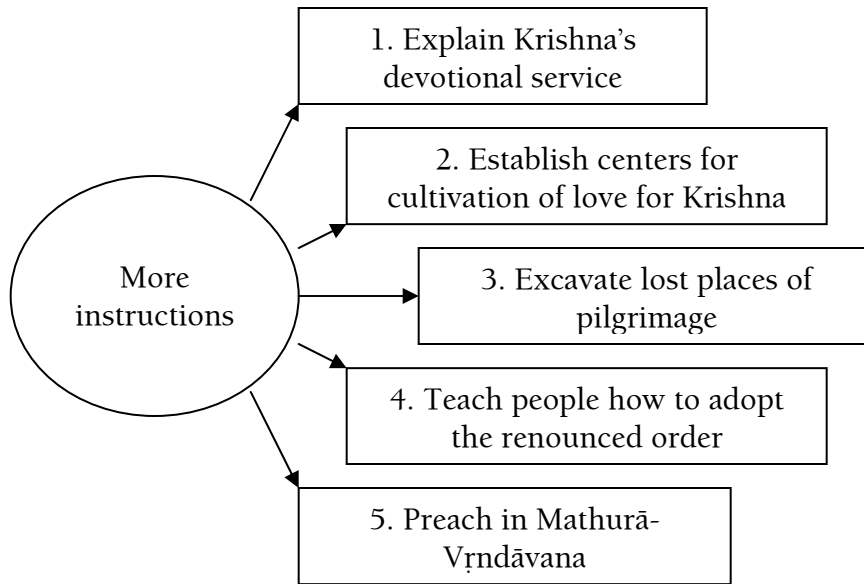


*kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa*

“You will also have to explain Kṛṣṇa’s devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order. (VERSE 80)

*nija-priya-sthāna mora—mathurā-vṛndāvana
tāhān eta dharma cāhi karite pracāraṇa*

“Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness. (VERSE 81)



2. HOW SANĀTANA GOSVĀMI FOLLOWED THE ABOVE INSTRUCTIONS (VERSE 81 PURPORT)

1. Compiled Bṛhad-bhāgavatāmṛta: Teach people how to

- ✚ Become devotees
- ✚ Execute devotional service
- ✚ Attain love of Kṛṣṇa

2. Compiled Hari-bhakti-vilāsa:

- ✚ Authoritative scriptural injunctions regarding how a Vaiṣṇava should behave.

3. Excavated all the lost places of pilgrimage in the Vṛndāvana

4. Established Madana-mohana, the first Deity in the Vṛndāvana area

5. Taught by his personal example

- ✚ How one should act in the renounced order, completely devoted to the service of the Lord.

✚ How to stay in Vṛndāvana to execute devotional service.

“By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles. (VERSE 82)

“I have to do all this work through your body, but you want to give it up. How can I tolerate this?” (VERSE 83)

*tabe sanātana kahe,—“tomāke namaskāre
tomāra gambhīra hṛdaya ke bujhite pāre?*

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, “I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart. (VERSE 84)

“A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing. My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know.” (VERSES 85-86)

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, “My dear Haridāsa, please hear Me. This gentleman wants to destroy another’s property. One who is entrusted with another’s property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing.” (VERSES 87-88)

Haridāsa Ṭhākura replied, “We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions. (VERSE 89)

*kon kon kārya tumi kara kon dvāre
tumi nā jānāile keha jānite nā pare*

“Unless You inform us, we cannot understand what Your purpose is or what You want to do

through whom. (VERSE 90)

“My dear Sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he.” (VERSE 91)

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties. (VERSE 92)

**HARIDĀS THĀKURA AND SANĀTANA GOSVĀMI GLORIFY EACH OTHER
(VERSES 93-104)**

1. HARIDĀS THĀKUR GLORIFYING SANĀTANA GOSVĀMI (VERSES 93- 98)

“My dear Sanātana,” Haridāsa Ṭhākura said, embracing him, “no one can find the limits of your good fortune.” (VERSE 93)

“Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

“What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.” (VERSE 95)

“Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion. (VERSE 96)

“I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures. (VERSE 96)

*āmāra ei deha prabhura kārye nā lāgila
bhārata-bhūmite janmi' ei deha vyartha haila*

“My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless.” (VERSE 98)

- ✚ The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances.
- ✚ People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to Kṛṣṇa consciousness. This movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate to save human society.

2. SANĀTANA GOSVĀMI GLORIFYING HARIDĀS THĀKURA (VERSES 99 – 104)

Sanātana Gosvāmī replied, “O Haridāsa Thākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.” (VERSE 99)

“The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.” (VERSE 100)

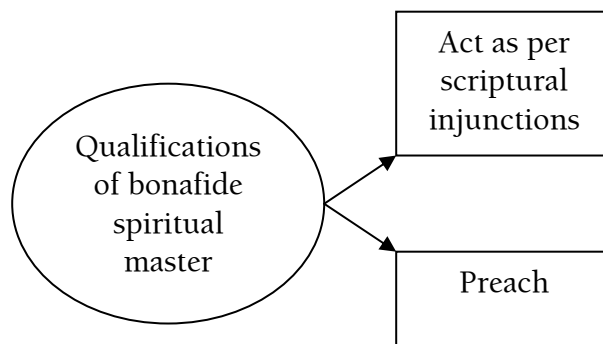
“My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting. (VERSE 101)

*āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra*

“Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.” (VERSE 102)

*'ācāra', 'pracāra',—nāmera karaha 'dui' kārya
tumi—sarva-guru, tumi jagatera ārya*

“You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.” (VERSE 103)



- ✚ Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day.
- ✚ Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of Bhagavad-gītā As It Is. One who does so is quite fit to become a spiritual master for the entire world.

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together. (VERSE 104)

SANĀTANA GOSVĀMI'S HUMILITY (VERSES 105-134)

1. LORD CAITANYA INTRODUCING SANĀTANA GOSVĀMI TO DEVOTEES OF BENGAL (VERSES 105 – 113)

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the car festival as they had done previously. Śrī Caitanya Mahāprabhu again danced before the car of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished. (VERSE 105-106)

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all. (VERSE 107)

Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy. (VERSE 111)

Sanātana Gosvāmī was dear to everyone because of his exalted qualities and learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor. (VERSE 112)

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord. (VERSE 114)

2. LORD CAITANYA TESTING SANĀTANA GOSVĀMĪ (VERSES 115 - 134)

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him. (VERSE 115)

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasādam there at the request of the devotees. (VERSE 116)

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.” (VERSE 117)

“At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.”
(VERSE 118)

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand. Although the soles of his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting (VERSES 119-120)

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya’s food. After taking the prasādam, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu. (VERSE 121)

When the Lord inquired, “By which path have you come?” Sanātana Gosvāmī replied, “I have come on the path along the beach.” (VERSE 122)

Śrī Caitanya Mahāprabhu said, “How did you come along the beach, where the sand is so hot? Why didn’t you come by the path in front of the Simha-dvāra gate? It is very cool. The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it? (VERSES 123-124)

“Sanātana Gosvāmī replied: I did not feel much pain, nor did I know that there were blisters because of the heat. I have no right to pass by the Simha-dvāra, for the servants of Jagannātha are always coming and going there. If I touch them, I shall be ruined.” (VERSES 125-127)

3. LORD PLEASED WITH SANĀTANA GOSWĀMI (VERSES 128 – 135)

“Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.”
(VERSE 128)

*yadyapio tumi hao jagat-pāvana
tomā-sparṣe pavitra haya deva-muni-gaṇa
tathāpi bhakta-svabhāva—maryādā-rakṣaṇa*

maryādā-pālana haya sādharma bhūṣaṇa

“My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.” (VERSES 129-130)

*maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka—dui haya nāśa*

“If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.” (VERSE 131)

By observing the etiquette, you have satisfied My mind. Who else but you could show this example?” (VERSE 132)

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana’s body smeared the body of the Lord. (VERSE 133)

*bāra bāra niṣedhena, tabu kare āliṅgana
aṅge rasā lāge, duḥkha pāya sanātana*

“Although Sanātana Gosvāmī repeatedly forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord still did so. Thus His body was smeared with the moisture from Sanātana’s body, and Sanātana became greatly distressed.” (VERSE 134)

**JAGDĀNANDA PANDIT ADVISES SANĀTANA GOŚVĀMĪ TO GO TO
VRINDĀVAN (VERSES 135-145)**

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī. (VERSE 135)

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress. (VERSE 136)

“I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind. (VERSE 137)

“Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.” (VERSE 138)

“In this way I am committing offenses at His lotus feet, and from these offenses I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.” (VERSE 139)

I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me.” (VERSE 140)

Jagadānanda Paṇḍita said, “The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.” (VERSE 141)

*prabhura ājñā hañāche tomā' dui bhāye
vṛndāvane vaisa, tāhāñ sarva-sukha pāiye*

“The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.” (VERSE 142)

Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave. (VERSE 143)

*sanātana kahe,—“bhāla kailā upadeśa
tāhāñ yāba, sei mora ‘prabhu-datta deśa’”*

Sanātana Gosvāmī replied, “You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence.” (VERSE 144)

- ✚ The words prabhu-datta deśa are very significant. Śrī Caitanya Mahāprabhu’s devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world.
- ✚ The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of bhakti. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence.
- ✚ Similarly, everyone in the line of Śrī Caitanya Mahāprabhu’s devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as their prabhu-datta deśa, the places of residence given by the spiritual master or Lord Kṛṣṇa.
- ✚ The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu.
- ✚ Śrī Caitanya Mahāprabhu wanted to spread the bhakti cult all over the world (pṛthivīte āche yata nagarādi grāma). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī. (VERSE 145)

MAHĀPRABHU CHASTISES JAGDĀNANDA PANDIT (VERSES 146-180)

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love. (VERSE 146)

1. LORD FORCIBLY EMBRACING SANĀTANA GOSVĀMI (VERSES 147 – 150)

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him. (VERSE 147)

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him. (VERSE 148)

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him. (VERSE 149)

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak. (VERSE 150)

2. SANĀTANA GOSVĀMĪ EXPRESSING HIS HEART TO LORD (VERSE 151 – 156)

“I came here for my benefit,” he said, “but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day. (VERSE 151)

“By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, Sir, that will be a great offense on my part. (VERSE 152)

“Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force. (VERSE 153)

“My dear Sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me. (VERSE 154)

“Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders

allowing me to return to Vṛndāvana after the Ratha-yātrā festival. (VERSE 155)

“I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana.” (VERSE 156)

3. LORD CAITANYA ANGRY ON JAGADĀNANDA PAṆḌITA (VERSES 157 – 169)

“Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you. (VERSE 158)

*vyavahāre-paramārthe tumi—tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlya*

“In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you. (VERSE 159)

“My dear Sanātana, you are on the level of My advisor, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.” (VERSE 160)

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord’s feet and said, “I can now understand the fortunate position of Jagadānanda. I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda. (VERSES 161-162)

*jagadānande piyāo ātmīyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa*

“Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā. (VERSE 163)

*ājīha nahila more ātmīyatā-jñāna!
mora abhāgya, tumi—svatantra bhagavān!”*

“It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.” (VERSE 164)

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.” (VERSE 165)

“My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette. (VERSE 166)

*kāhān tumi—prāmāṇika, śāstre pravīṇa!
kāhān jagā—kālikāra baṭuyā navīna!*

“You are an experienced authority in the śāstras, whereas Jagā is just a young boy. “You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.” (VERSES 167-168)

*tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana*

“Jagā’s advising you is intolerable for Me. Therefore I am chastising him.” (VERSE 169)

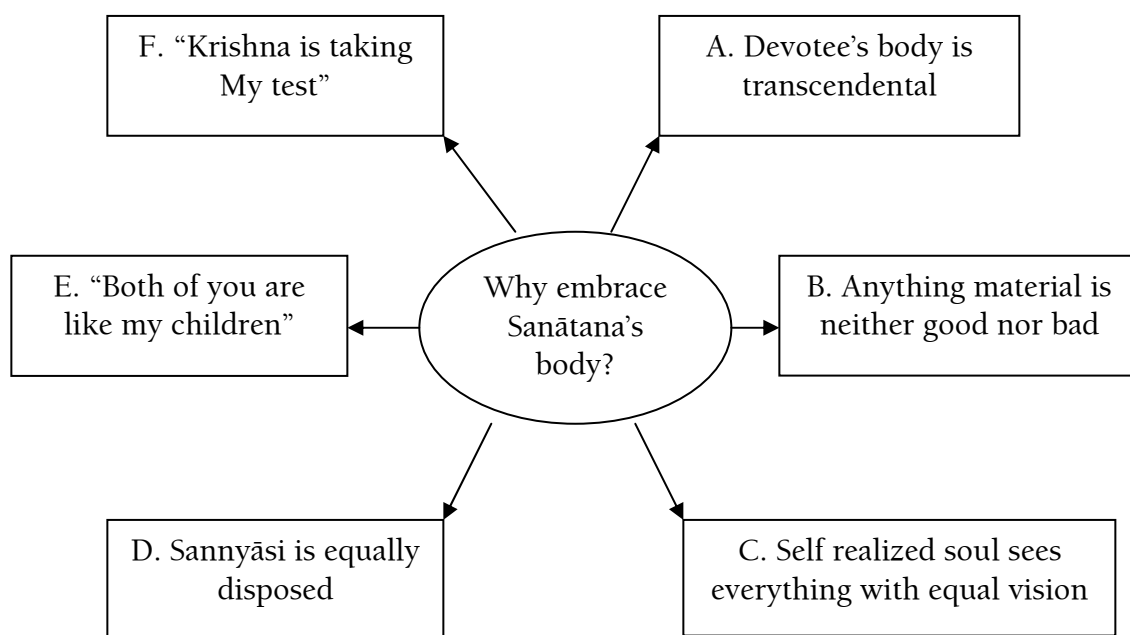
*bahiraṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa*

“I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.” (VERSE 170)

*yadyapi kāhāra ‘mamatā’ bahu-jane haya
prīti-svabhāve kāhāte kona bhāvodaya*

“Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one’s personal relationships.” (VERSE 171)

4. REASONS LORD GIVES TO JUSTIFY HIS ACTION OF EMBRACING SANĀTANA (VERSES 172-180)



A. DEVOTEE’S BODY IS TRANSCENDENTAL (VERSES 172-173)

*tomāra deha tumi kara bibhatsa-jñāna
tomāra deha āmāre lāge amṛta-samāna*

“You consider your body dangerous and awful, but I think that your body is like nectar.” (VERSE 172)

“Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.” (VERSE 173)

🚩 The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s

service must be accepted as transcendental.

- ✚ Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord.
- ✚ A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material.
- ✚ On the other hand, those known as the saḥajiyās foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas.

*premera svabhāva—yāhān premera sambandha
sei māne,—‘kṛṣṇe mora nāhi prema-gandha’*

“Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa.” (Antya Leela, 20.28)

B. EVEN IF BODY MATERIAL, IT COULDN'T BE NEGLECTED (VERSES 174-176)

“Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.” (VERSE 174)

*kiṁ bhadraṁ kiṁ abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca*

“Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.” (VERSE 175)

*'dvaite' bhadṛābhadrā-jñāna, saba—'manodharma'
'ei bhāla, ei manda',—ei saba 'bhrama'*

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ and ‘This is bad’ is all a mistake. (VERSE 176)

✚ Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad.

C. SELF-REALIZED SOUL SEES EVERYTHING WITH EQUAL VISION (VERSES 177-178)

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.’ (VERSE 177)

*jñāna-vijñāna-tr̥ptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ*

“One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stones and gold on the same level is understood to be a perfect yogī.” (VERSE 178)

D. SANNYĀSĪ IS EQUALLY DISPOSED (VERSES 179-180)

*āmi ta'—sannyāsī, āmāra 'sama-dṛṣṭi' dharma
candana-paṅkete āmāra jñāna haya 'sama'*

“Since I am in the renounced order, My duty is to make no distinctions and be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.” (VERSE 179)

✚ A Vaiṣṇava, a sannyāsī or a learned person has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a sannyāsī, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness.

“For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.” (VERSE 180)

MAHĀPRABHU TREATS HARIDĀS AND SANĀTANA AS CHILDREN AND CHANGES THE COLOUR OF SANĀTANA GOSVĀMI'S BODY (VERSES 181-216)

1. HARIDĀS THĀKURA DISAGREEING WITH LORD'S EXPLANATION (VERSES 181-182)

Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it.” (VERSE 181)

*āmā-saba adhame ye kariyācha aṅgikāra
dīna-dayālu-guṇa tomāra tāhāte pracāra“*

“My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.” (VERSE 182)

2. LORD CAITANYA EXPLAINING DEEPER REASONS BEHIND HIS ACTION OF EMBRACING SANĀTANA (VERSES 183 – 199)

E. “BOTH OF YOU ARE LIKE MY CHILDREN” (VERSES 183-187)

Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you. (VERSE 183)

*tomāre ‘lālya’, āpanāke ‘lālaka’ abhimāna
lālakera lālye nahe doṣa-parijñāna*

“My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.” (VERSE 184)

“I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children. (VERSE 185)

“When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him. (VERSE 186)

*‘lālyāmedhya’ lālakera candana-sama bhāya
sanātanera klede āmāra ghrṇā nā upajāya“*

“The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the sores of Sanātana touches My body, I have no hatred for him.” (VERSE 187)

*haridāsa kahe,—“tumi īśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya*

Haridāsa Ṭhākura said, “My dear Sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.” (VERSE 188)

“You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him. By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.” (VERSES 189-190)



LORD CAITANYA DELIVERING VĀSUDEVA LEPER

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. (VERSE 191)

- ✚ Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. One should never consider his body material, just as one should never consider the body of the Deity worshiped in the temple to be made of stone or wood.

*dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. (VERSE 192)

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord. (VERSE 193)

“The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.” (VERSE 194 – SMB 11.29.34)

- ✚ When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens.

F. “KRISHNA IS TAKING MY TEST” (VERSES 195-197)

“Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me. (VERSE 195)

“If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa. (VERSE 196)

“Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk].” (VERSE 197)

- ✚ An associate of the Lord is one whose body is fully engaged in the service of the Lord.
- ✚ A materialist might see Sanātana Gosvāmī’s body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru.
- ✚ In the Garuḍa Purāṇa this mixture, which is called catuḥsama, is described as follows:



*kastūrikāyā dvau bhāgau catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ śaśinaḥ syāt catuḥ-samam*

“Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form catuḥsama.”

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord’s touch alone there was manifested a fragrance exactly like that of sandalwood pulp. (VERSE 198)

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure. (VERSE 199)

“Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana.” (VERSE 200)

3. LORD CAITANYA CURING SANATANA’S BODY (VERSE 201)

“After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana’s sores disappeared, and his entire body resembled the color of gold.”

(VERSE 201)

4. HARIDAS THAKURA'S CONCLUSION SEEING THE CHANGE IN SANATANA'S BODY (VERSES 202 -204)

Haridāsa Ṭhākura, greatly astonished, told the Lord, “This is Your pastime. (VERSE 202)

“My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body. (VERSE 203)

“After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes.” (VERSE 204)

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes. (VERSE 205)

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura. (VERSE 206)

5. SANĀTANA GOSVĀMĪ DEPARTING TO VRINDĀVANA (VERSES 207 -212)

“After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.” (VERSE 207)

The scene of separation that took place when Sanātana Gosvāmī and Lord Caitanya took leave of each other is so piteous that it cannot be described herein. (VERSE 208)

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed. (VERSE 209)

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes. (VERSE 210)

*mahāprabhura bhakta-gaṇe sabāre miliyā
sei-pathe cali' yāya se-sthāna dekhiyā*

“Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.” (VERSE 211)

- ✚ A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

*ye-ye-lilā prabhu pathe kailā ye-ye-sthāne
tāhā dekhi' premāveśa haya sanātane*

“As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.” (VERSE 212)

6. RŪPA GOSVĀMĪ DIVIDING HIS WEALTH (VERSES 213 – 216)

“In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.” (VERSE 213)

*eka-vatsara rūpa-gosāñira gauḍe vilamba haila
kuṭumbera 'sthiti'-artha vibhāga kari' dila*

“Śrīla Rūpa Gosvāmī had been delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.” (VERSE 214)

- ✚ Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members.
- ✚ Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples. Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied. (VERSE 215-216)

LIST OF BOOKS BY SANĀTANA GOSVĀMI, RUPA GOSVĀMI AND JIVA GOSVĀMI (VERSES 217-239)

“The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.” (VERSE 217)

- ✚ A gosvāmī, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu.
- ✚ The title gosvāmī is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu.

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa. (VERSE 218)

1. BOOKS BY SANĀTANA GOSVĀMI (VERSES 219-222)

1. **Bṛhad-bhāgavatāmṛta**: one can understand who is a devotee, what the process of devotional service is, and who Kṛṣṇa, the Absolute Truth is.
2. **Daśama-ṭippanī(Vaiṣṇava-toṣaṇī)**: A commentary on the Tenth Canto from which one can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.
3. **Hari-bhakti-vilāsa**: One can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava’s duty.
4. **Dig-darśinī**: commentary on Hari-bhakti-vilāsa
5. **The Līlā-stava**



RUPA AND SANĀTANA WRITING BOOKS

2. BOOKS BY RUPA GOSVĀMI (TOTAL 16, COMPILED 1, 00,000 VERSES) (VERSES 223-226)

1. **Bhakti-rasāmṛta-sindhu**: One can understand the essence of devotional service to Kṛṣṇa and the transcendental mellows one can derive from such service.
2. **Ujjvala-nīlamaṇi**: One can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.
3. **Vidagdha-mādhava** and **Lalita-mādhava**: 2 dramas from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.
4. **Dāna-keli-kaumudī**: Elaborately explained the transcendental mellows of the activities of Vṛndāvana.

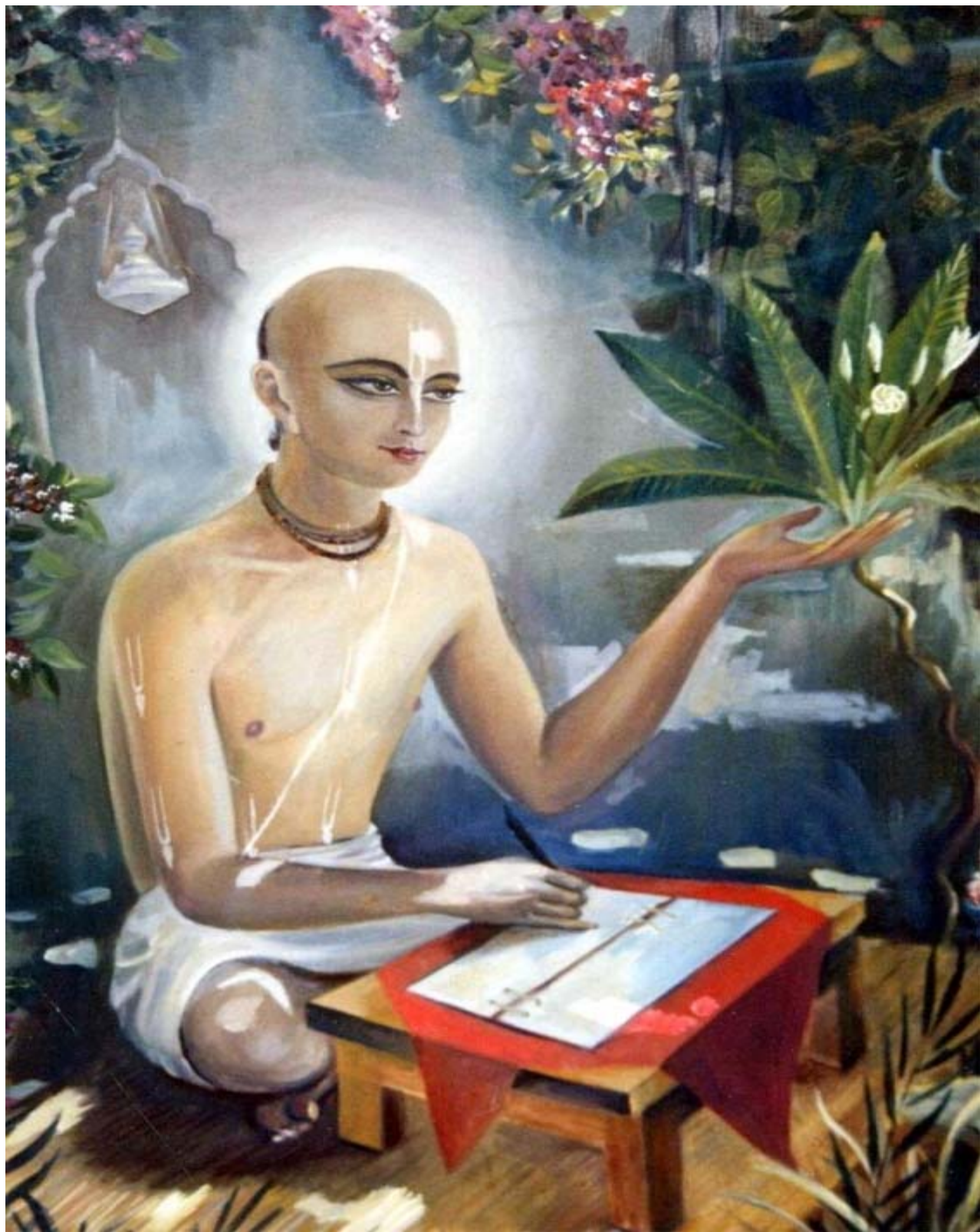
3. BOOKS BY JIVA GOSVĀMI (COMPILED 4, 00,000 VERSES) (VERSES 227-231)

1. **Bhāgavata-sandarbha** or **Ṣaṭ-sandarbha**: The essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.
2. **Gopāla-campū**: The essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

4. JIVA GOSVĀMI GETTING BLESSINGS OF LORD NITYĀNANDA (VERSES 232 – 235)

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu. (VERSE 232)

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him. (VERSE 233)



JIVA GOSVĀMI WRITING BOOKS

Lord Nityānanda Prabhu ordered, “Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately.” (VERSE 234)

By the order of Nityānanda Prabhu, he went to Vṛndāvana and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from there. (VERSE 235)

*caitanya-caritra ei—ikṣu-daṇḍa-sama
carvaṇa karite haya rasa-āsvādana*

“These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.” (VERSE 238)
