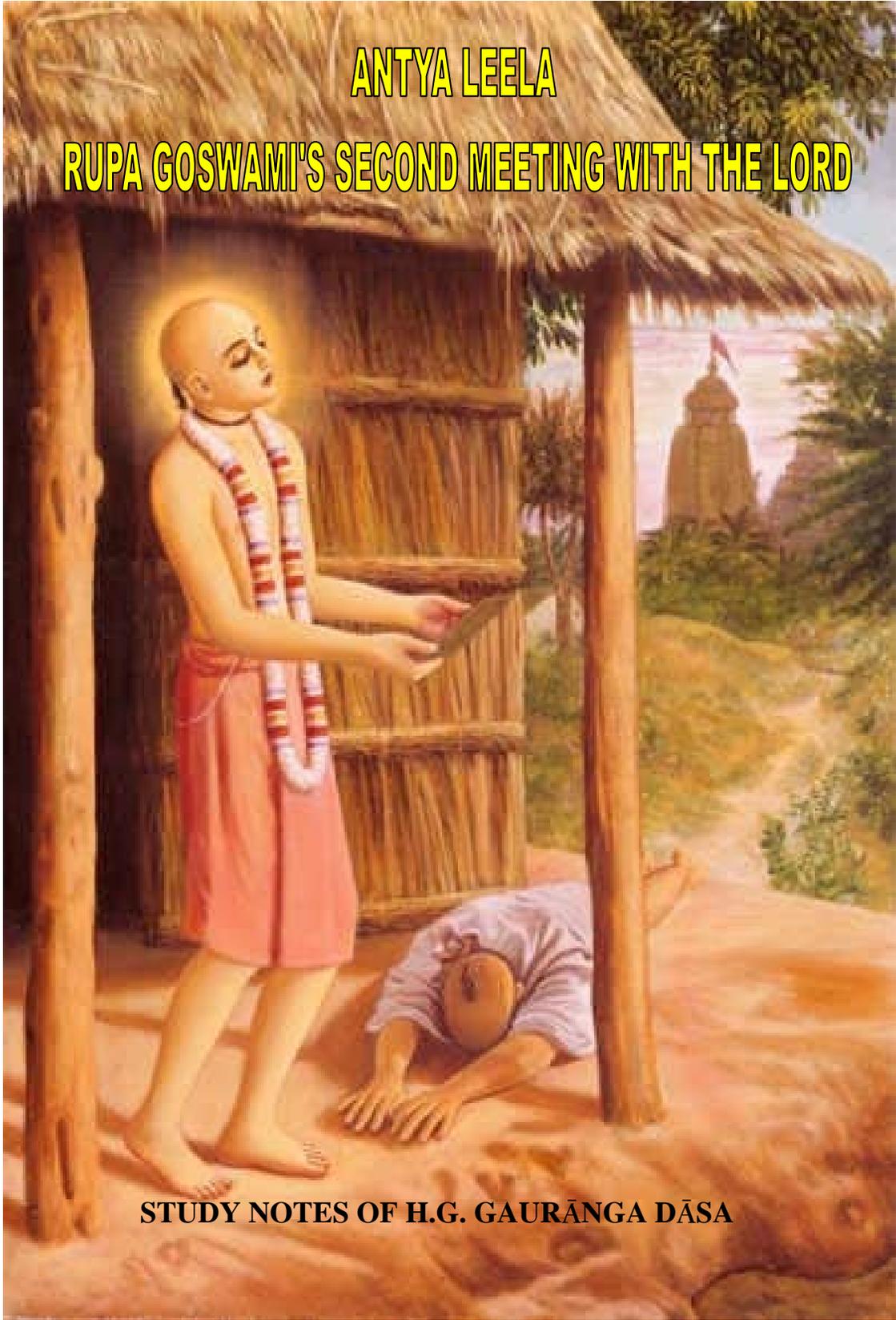


**ANTYA LEELA**

**RUPA GOSWAMI'S SECOND MEETING WITH THE LORD**



**STUDY NOTES OF H.G. GAURĀNGA DĀSA**

## CHAPTER 1

## ŚRĪLA RŪPA GOSVĀMĪ'S SECOND MEETING WITH THE LORD

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## SEEKING BLESSINGS OF LORD AND VAISHNAVĀS (VERSES 1-4)

*paṅguṁ laṅghayate śailaṁ  
mūkam āvartayec chrutim  
yat-kṛpā tam ahaṁ vande  
kṛṣṇa-caitanyam īśvaram*

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature. (Antya 1.1)

*durgame pathi me 'ndhasya  
skhalat-pāda-gater muhuḥ  
sva-kṛpā-yaṣṭi-dānena  
santaḥ santv avalambanam*

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support. (Antya 1.2)

*śrī-rūpa, sanātana bhaṭṭa-raghunātha  
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha  
ei chaya gurura karoṇi caraṇa vandana  
yāhā haite vighna-nāśa, abhiṣṭa-pūraṇa*

I pray to the lotus feet of the six Gosvāmīs—Śrī Rūpa, Sanātana, Bhaṭṭa Raghutha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

- It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled. (Antya 1.3-4)

**COMPARISON OF SRILĀ PRABHUPADA'S TRANSLATION OF 10TH CANTO TO SUMMARY OF CAITANYA CARITĀMRITA (VERSES 8-11)**

*āmi jarā-grasta, nikaṭe jāniyā maraṇa  
antya kono kono līlā kariyāchi varṇana*

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-līlā.

- **SP: Krishna Book: SMB Essence:** Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate Śrīmad-Bhāgavatam as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of Śrīmad-Bhāgavatam, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of Śrīmad-Bhāgavatam as soon as possible, but before finishing it, I have given my readers the book Kṛṣṇa, the Supreme Personality of Godhead, so that if I die before finishing the whole task, they may enjoy this book, which is the essence of Śrīmad-Bhāgavatam. (Antya 1.11)

**STORY OF SIVĀNANDA SEN'S DOG (VERSES 13-33)**



Lord Caitanya Feeding Dog

*kukkura rahilā,—śivānanda duḥkhī hailā  
daśa paṇa kaḍi diyā kukkure pāra kailā*

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

- **SP On Economy:** One paṇa is eighty kaḍis, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of kaḍi made one gaṇḍā, and twenty such gaṇḍās equaled one paṇa. This kaḍi was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with daśa paṇa, or eighty times ten pieces of kaḍi. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day. (Antya 1.19)

*prabhāte kukkura cāhi' kānhā nā pāila  
sakala vaiṣṇavera mane camatkāra haila*

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

- Thus it appears that somehow or other Śivānanda had become attached to the dog. (Bharat Maharaja)
- There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṅṭhaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. There is no harm in taking birth again and again.
- Our only desire should be to take birth under the care of a Vaiṣṇava.

- We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava’s care. (Antya 1.24)

*śasya khāya kukkura, ‘kṛṣṇa’ kahe bāra bāra  
dehkiyā lokera mane haila camatkāra*

Seeing the dog eating the green coconut pulp and chanting “Kṛṣṇa, Kṛṣṇa” again and again, all the devotees present were very surprised. (Antya 1.30)

*śivānanda kukkura dekhi’ daṇḍavat kailā  
dainya kari’ nija aparādha kṣamāilā*

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. (Antya 1.31)

*āra dina keha tāra dekhā nā pāilā  
siddha-deha pānā kukkura vaikuṅṭhete gelā*

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṅṭha, the spiritual kingdom.

- This is the result of sādhu-saṅga [Cc. Madhya 22.83]—consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava.
- Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasādam, what to speak of chanting and dancing, everyone can be promoted to Vaikuṅṭhaloka.
- It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṅṭhaloka, even without their knowledge.
- Everyone should be given a chance to take prasādam and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes,

although performed without knowledge or education, even an animal went back to Godhead (Antya 1.32)

*aiche divya-lilā kare śacīra nandana  
kukkurake kṛṣṇa kahāñā karilā mocana*

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa. (Antya 1.33)

RUPA GOSWĀMĪ COMPOSES VERSES ACCORDING TO  
MAHĀPRABHU'S MOOD (VERSES 45-112)

*ei-mate dui bhāi gauḍa-deśe āilā  
gauḍe āsi' anupamera gaṅgā-prāpti hailā*

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died. (Antya 1.37)

Introduction: On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees. (Antya 1.54)

Respect: Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him. (Antya 1.55)

*gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa  
sabāra ha-īla rūpa snehera bhājana*

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa. (Antya 1.58)

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās  
te commīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

“That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.” (Antya 1.78)

*priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas  
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya spṛhayati*

“My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.” (Antya 1.79)

*'mora antara-vārtā rūpa jānila kemane?  
svarūpa kahe—“jāni, kṛpā kariyācha āpane*

“How could Rūpa Gosvāmī have understood My heart?” the Lord asked. Svarūpa Dāmodara replied, “I can understand that You have already bestowed Your causeless mercy upon him. (Antya 1.86)

*prabhu kahe,—“inḥo āmāya prayāge milila  
yogya-pātra jāni inhāya mora kṛpā ta' ha-ila*

Śrī Caitanya Mahāprabhu replied, “Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him. (Antya 1.88)

*svārūpa kahe—“yāte ei śloka dekhilun  
tumi kariyācha kṛpā, tabanhi jānilu*

Svarūpa Dāmodara said, “As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy. (Antya 1.90)

*phalena phala-kāraṇam anumīyate*

“By seeing a result, one can understand the cause of that result.’ (Antya 1.91)

*svargāpagā-hema-mṛṇālinīnām  
nānā-mṛṇālāgra-bhujo bhajāmaḥ  
annānurūpām tanu-rūpa-ṛddhiṁ  
kāryam nidānād dhi guṇān adhīte*

“The river Ganges flowing in the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.”

- Our Kṛṣṇa consciousness movement distributes kṛṣṇa-prasādam, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from Nala-naiṣadha (3.17): kāryam nidānād dhi guṇān adhīte. If in all his activities a person strictly adheres to the mode of goodness, he will certainly develop his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.
- Unfortunately, at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrīmad-Bhāgavatam (12.1.40):

*asaṁskṛtāḥ kriyā-hīnā rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti mlecchā rājany-arūpiṇaḥ*

- Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance.

- Therefore if we want a happy and tranquil political situation, we must select leaders who eat kṛṣṇa-prasādam.
- In other words, they will be mlecchas and yavanas, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. (Antya 1.92)

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

“I do not know how much nectar the two syllables ‘Kṛṣ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.” (Antya 1.99)

*sārvabhauma-rāmānande parīkṣā karite  
śrī-rūpera guṇa duḥhāre lāgilā kahite*

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them. (Antya 1.106)

*’īśvara-svabhāva’—bhaktera nā laya aparādha  
alpa-sevā bahu māne ātma-paryanta prasāda*

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, what to speak of other benedictions. (Antya 1.107)

*bhṛtyasya paśyati gurūn api nāparādhān*

*sevām manāg api kṛtām bahudhābhyupaiti  
āviṣkaroti piśuneṣv api nābhyasūyām  
śīlena nirmala-matiḥ puruṣottamo 'yam*

“The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities.” (Antya 1.108)

*tāte jāni—pūrve tomāra pāñāche prasāda  
tāhā vinā nahe tomāra hṛdayānuvāda“*

“Had You not previously bestowed Your mercy on him,” they said, “it would not have been possible for him to express Your internal feelings.”

- Devotees acknowledge Śrī Caitanya Mahāprabhu’s special mercy upon Śrīla Rūpa Gosvāmī in the following words:

*śrī-caitanya-mano-bhīṣtam sthāpitaṁ yena bhū-tale  
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

- The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

*prthivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma*

The desire of Śrī Caitanya Mahāprabhu is that all over the world everyone, in every village and every town, know of Him and His saṅkīrtana movement.

- These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of

- As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu’s cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them. (Antya 1.117)

### DISCUSSIONS ABOUT VIDAGDHA-MĀDHAVA (VERSES 118-205)

Rāmānanda Rāya said, “Please recite the introductory verse of the Vidagdha-mādhava so that I can hear and examine it.” Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1). (Antya 1.127)

*sudhānām cāndrīṇām api madhurimonmāda-damanī  
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām  
samantāt santāpodgama-viṣama-samsāra-saraṇī-  
praṇītām te tṛṣṇām haratu hari-līlā-śikhariṇī*

“May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs.” (Antya 1.128)

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

“May the Supreme Lord who is known as the son of Śrīmatī Śacidevī be transcendently situated in the innermost core of your heart. Resplendent with the

radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

- In his commentary on the Vidagdha-mādhava, Śrīla Viśvanātha Cakravartī Ṭhākura remarks, mahā-prabhoḥ sphūrtim vinā hari-līlā-rasāsvādanānupapatter iti bhāvaḥ: “Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme Personality of Godhead.” Therefore Śrīla Rūpa Gosvāmī said, vo yuṣmākaṁ hṛdaya-rūpa-guhāyām śacī-nandano hariḥ pakṣe simhaḥ sphuratu: “May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone’s heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa.” (Antya 1.132)
- The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama. (Antya 1.137)

“O learned devotees, I am by nature ignorant and low, yet even though it is from me that the Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such a literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Similarly, although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.” (Antya 1.139)

*ekasya śrutam eva lumpati matim kṛṣṇeti nāmākṣaram  
sāndronmāda-paramparām upanayaty anyasya vāmśī-kalaḥ  
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt  
kaṣṭam dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī*

“[Experiencing previous attachment to Kṛṣṇa (pūrva-rāga), Śrīmatī Rādhārāṇī thought:] ‘Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that

after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightninglike effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.’ (Antya 1.142)

*hitvā dūre pathi dhava-taror antikaṁ dharma-setor  
bhaṅgodagrā guru-śikhariṇaṁ raṁhasā laṅghayantī  
lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvāṁ  
vāg-vīcībhiḥ kim iva vimukhī-bhāvam asyās tanoṣi*

“O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance—leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?” (Antya 1.155)

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