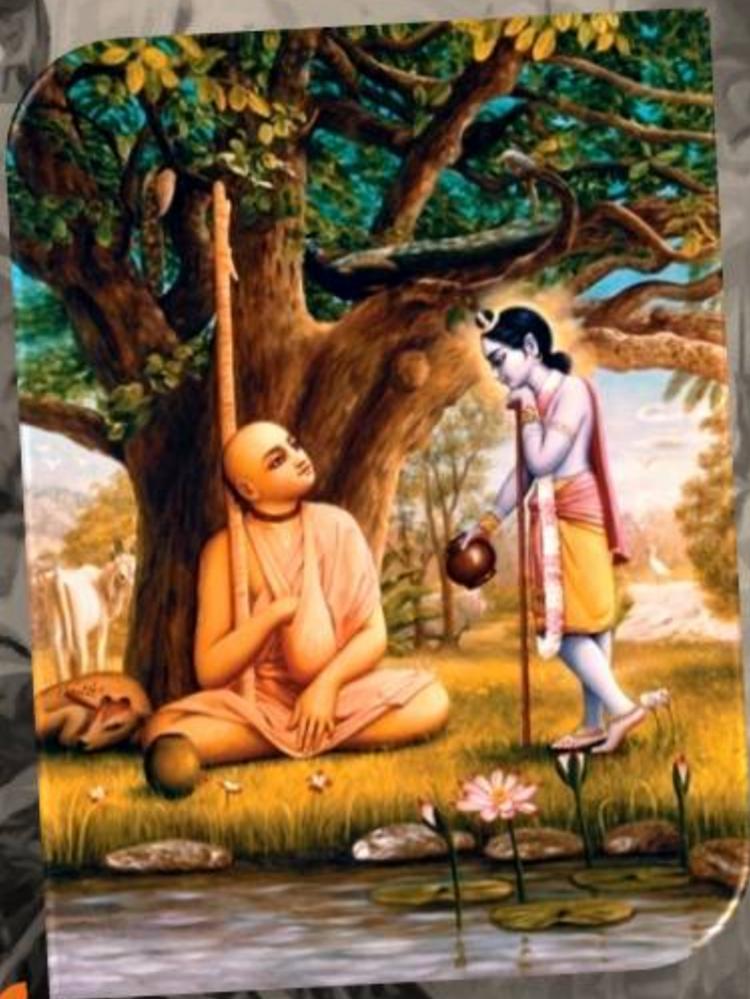


Śrī Caitanya-caritāṃpa, Mādhya-līlā, Chapter 4

Śrī Mādhavendra Puri's Devotional Service



STUDY NOTES OF H.G. GAURĀNGA DĀSA

CONTENTS

Texts 1-7: Kṛṣṇadāsa Kavirāja Gosvāmi's humble mood	3
Texts 54 -105: Installation of Śrī Gopāla	4
Texts 106 -142: Mādhavendra Purī in Remuṇā	12
Texts 143 -153: Mādhavendra Purī in Jagannātha Purī.....	20
Texts 170 -213: Mahāprabhu glorifies Mādhavendra Purī	21



*śraddhā-yukta hañā ihā śune yei jana
śrī-kṛṣṇa-caraṇe sei pāya prema-dhana*

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

(CC Madhya 4.212)

ŚRĪ MĀDHAVENDRA PURI'S DEVOTIONAL SERVICE



Texts 1-7: Kṛṣṇadāsa Kavirāja Gosvāmi's humble mood

NECTAR

TEXT 5

*sahaje vicitra madhura caitanya-vihāra
vṛndāvana-dāsa-mukhe amṛtera dhāra*

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

PRIDE

TEXT 6

*ataeva tāhā varṇile haya punarukti
dambha kari' varṇi yadi taiche nāhi śakti*

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

OFFENCE

TEXT 9

*ataeva tānra pāye kari namaskāra
tānra pāya aparādha nā ha-uk āmāra*

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

1

Lesson 1: One must be very cautious not to transgress
Vaiṣṇava etiquettes

Texts 54 -105: Installation of Śrī Gopāla

TEXT 77

*yadyapi gopāla saba anna-vyañjana khāila
tānra hasta-sparṣe punaḥ temani ha-ila*

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

2

Lesson 2: Krishna's touch changes the quality of food.

PURPORT: TEXT 77

1. **Inconceivable** – To athiests
2. **Edible** – By devotion - Lord is pūrṇa, complete, and therefore He eats everything offered by His devotees.
3. **Transformation** – Food – pre +post offering – transcendental quality - Because the Lord is pūrṇa, He remains the same even after eating.
4. **Remnants** – Since Kṛṣṇa is avyaya, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.
5. **Transcendental Senses** – Krishna can eat with any of His senses
6. **Philosophy** - Underlying Kṛṣṇa's eating is understandable by our transcendental senses.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

PERCEPTION, REVELATION AND NO SECRETS

TEXT 78

*ihā anubhava kaila mādharma gosāni
tānra ṭhāni gopālera lukāna kichu nāi*

How Gopāla ate everything while the food remained the same was transcendently perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.



3

Lesson 3: Devotees understand Krishna through revelation

TEXT 79

*eka-dinera udyoge aiche mahotsava kaila
gopāla-prabhāve haya, anye nā jānila*

The wonderful festival and installation of Śrī Gopālājī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

4

Lesson 4: By Krishna's grace impossible becomes possible

PURPORT: TEXT 79

1. **Success:** ISKCON worldwide in 5 years
2. **Surprise:** Of mundane people at this
3. **Secret:** Grace of Lord Caitanya, Krishna
4. **Sooner:** Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Kṛṣṇa can understand that these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the instruments.
5. **Support:** Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir dhruvā nītir matir mama*

“Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion.” (BG 18.78)

5

Lesson 5: Krishna's mercy is accessed by sincerity and submissiveness

PURPORT: TEXT 79

1. If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees.
2. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the predecessors (the six Gosvāmīs and other devotees of the Lord).

6

Lesson 6: Service without leaving association of devotees brings success

PURPORT: TEXT 79

✓ Narottama dāsa Ṭhākura has stated:

*tāṅdera caraṇa sevi bhakta-sane vāsa,
janame janame haya ei abhilāṣa*

1. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees.
2. Bhakta-sane vāsa: they cannot go outside the Kṛṣṇa consciousness society or movement.
3. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world.
4. If we attempt this seriously within the society, it will be successfully done.
5. There is no question of estimating how this will happen in the mundane sense.
6. Without a doubt, it happens by the grace of Kṛṣṇa.

TEXT 84

*sabe vasi' krame krame bhojana karila
brāhmaṇa-brāhmaṇi-gaṇe āge khāoyāila*

All the people gathered there sat down to honor the prasādam, and by and by they took food. All the brāhmaṇas and their wives were fed first.

7

Lesson 7: Traditional varṇāśrama honor brāhmaṇas

PURPORT: TEXT 84

- ✓ Even though caste brāhmaṇas not qualified, system is still current due to the varṇāśrama institutional rules and regulations

TEXT 87

*śakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila*

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

8

Lesson 8: Initiated vaiṣṇava only can serve deity

PURPORT: TEXT 87

1. Qualified Brahmana - Expert in the occupational duties - ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ
2. Brahmana's duties – Paṭhana, pāṭhana, yajana, yājana, dāna and pratigraha
3. Qualified brāhmaṇa to worship the Deity must be a Vaiṣṇava
4. Deity worship –
 - 4 am– 10 pm - at least five or six brāhmaṇas to take care
 - Six ārātrikas + food is frequently offered + prasādam distribution

TEXT 93

*anna, ghr̥ta, dadhi, dugdha,—grāme yata chila
gopālera āge loka āniyā dharila*

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

9

Lesson 9: ISKCON worldwide must follow Mādhavendra Puri's devotional standard

10

Lesson 10: By purifying food, peace prevails

PURPORT: TEXT 93

1. STAPLE: Food grains, ghee, yogurt, milk
2. SUBSDIARY: Vegatbles, fruits

Only allowed
for bhoga

Prasādam - Vegetarian foods:

1. Nutritious
2. Offerable
3. Food for the Vaiṣṇava, the perfect human being
4. Solve the food problem
5. Bhoga for deity + Prasadam distribution - Solutions to sinful demon's eating habits
6. Conversion – When people take to only eating prasādam offered to deity all the demons will be turned into Vaiṣṇavas.
7. Take over – Government will also be turned over
 - a. People are Kṛṣṇa conscious - government will be so also.
 - b. Kṛṣṇa conscious man - liberal well-wisher of everyone
 - c. Such men head the government - the people will be sinless
 - d. No disturbing demons

TEXT 95

*vraja-vāsī lokera kṛṣṇe sahaja pirīti
gopālera sahaja-prīti vraja-vāsi-prati*

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

11

Lesson 11: Talks of religion or religious experience without Krishna Consciousness are useless waste of time.

PURPORT: TEXT 95

- ✓ *ye yathā mām prapadyante tāmś tathaiva bhajāmy aham*
There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face.
- ✓ *teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*
“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”
- ✓ Actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead.
- ✓ Those who are sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead.
- ✓ Many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all.

TEXT 102

*eka eka vraja-vāsī eka eka gābhī dila
sahasra sahasra gābhī gopālera haila*

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

12

Lesson 12: Deity sevā must be contributd by different sections

PURPORT: TEXT 102**How to install, construct and increase property of temple?**

1. **Construction:** Enthusiastic contribution for temple construction
2. **Distribution:** Food distribution
3. **Practical Engagement:** Preach people and engage them in practical service to the Deity
4. **Donor Cultivation:** Wealthy people can also be attracted to take part in these activities.
5. **Conversion:** Everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness.
6. **Sublimation:** The desire to satisfy the material senses will automatically diminish - senses will become so purified - Engage in bhakti
7. **Purification:** Senses purified
8. **Awakening:** Awakening of bhakti
9. **Understand:** Understand Supreme Personality of Godhead
10. **Perfection:** Perfect lives in all respects

TEXT 104

*sei dui śiṣya kari' sevā samarpila
rāja-sevā haya,—purīra ānanda bāḍila*

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

13

Lesson 13: Disciples of Gosvāmīs were not family members of the original Gosvāmīs.

PURPORT: TEXT 104

- ✓ The disciples of the Gosvāmīs were entrusted with the sevā-pūjā (Deity worship) of these temples
- ✓ All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong brahmacārī.

PURPORT: TEXT 104

- ✓ At present, sevāitas assume the title of gosvāmī on the basis of their being engaged as sevāitas of the Deity.
- ✓ The sevāitas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own.
- ✓ The temples did not originally belong to these sevāitas.

Texts 106 -142: Mādhavendra Purī in Remuṇā

TEXT 123

*ayācita-vṛtti purī—virakta, udāsa
ayācita pāile khā'na, nahe upavāsa*

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

14

Lesson 14: Paramahansa is a humble servant not caring for eating or sleeping.

PURPORT: TEXT 123

- ✓ Ayācita-vṛtti - Being accustomed to refrain from begging
- ✓ Ājagara-vṛtti - Big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth.
- ✓ nidrahāra-vihārakādi-vijitau

TEXT 124

*premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe
kṣīra-icchā haila, tāhe māne aparādhe*

A paramahansa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

15

Lesson 15: A Paramahaṁsa is vijita-ṣaḍ-guṇa

PURPORT: TEXT 124

- ✓ Food being offered to the Deity – Covered – Not see - Not accustomed to following the advanced regulative devotional principles - Desire to eat the food, and that is an offense.
- ✓ No one should be given a chance to even see it.
- ✓ Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little - Prepare sweet rice for his Gopāla.
- ✓ Mādhavendra Purī was so strict, however, that he considered this to be an offense.

TEXT 125

*grāmera sūnya-hāte vasi' kareṇa kīrtana
ethā pūjārī karāila ṭhākure śayana*

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

16

Lesson 16: A paramahaṁsa may not be interested in eating and sleeping but very much in chanting

PURPORT: TEXT 125

- ✓ Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the mahā-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahaṁsa.
- ✓ Even in the paramahaṁsa stage, one cannot give up chanting.
- ✓ Characteristics of this chanting – not dependent on:
 1. **Stage:** of spritual advancement
 2. **Number:** of rounds
 3. **Place:** Executed anywhere, either inside or outside the temple



17

Lesson 17: On absolute platform, each of the 9 processes is identical to each other

PURPORT: TEXT 125

- ✓ Hearing is as good as chanting, and remembering is as good as chanting or hearing.
- ✓ Engaging in Deity worship is as good as chanting, hearing or remembering.
- ✓ The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (paramahansa) and go back home, back to Godhead.

TEXT 133

*kṣīra laha ei, yāra nāma 'mādhava-purī'
tomā lāgi' gopīnātha kṣīra kaila curi*

Holding the pot of sweet rice, the priest called, “Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot of sweet rice for you!”

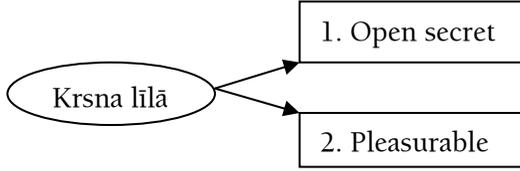
18

Lesson 18: Krishna'a activities being absolute are all good

PURPORT: TEXT 133

1. Lord Gopīnātha - openly declared - thief. Stealing sweet rice - not kept a secret - because His act of stealing - source of great transcendental bliss.
2. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss.
3. Mundane rascals -> cannot understand the absolute nature of the Personality of Godhead -> call Lord Śrī Kṛṣṇa immoral -> do not know that His seemingly immoral activities -> not kept secret -> afford pleasure to the devotees.

PURPORT: TEXT 133



*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ
māyayāpahṛta-jñānā āsuram bhāvam āsritāḥ*

“Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.” (BG 7.15) Rascals slur His character and immediately fall into the category of miscreants

4. Krishna is absolute – all good.
 - a) **Analogy:** Sun and evaporation of both sea and sewage
 - b) Purification by approach irrespective of motive - **Analogy:** rāsa-līlā
5. Andhā yathāndhair upanīyamānāḥ. Blind men are trying to lead other blind men. If by chanting Krishna’s Holy name, one becomes purified how can person Krishna be immoral? – Mundane fools are accepted as:
 - a) Educational leaders
 - b) Offered exalted posts
 - c) Teaching irreligious principles to the general populace.

19

Lesson 19: Krishna līlā may pollute mundane people

PURPORT: TEXT 133

- ✓ Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa’s pastimes with the gopīs.
- ✓ A nondevotee should not even discuss His stealing sweet rice for His devotees.

PURPORT: TEXT 133

- ✓ It is warned that one should not even think about these things.
- ✓ Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted.
- ✓ Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the gopīs. Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

SUMMARY OF PURPORT: TEXT 133

- a. DECLARATION – openly by Lord
- b. IMPLICATION – As thief
- c. BLISSFUL
- d. ALL GOOD
- e. INEXPLICABLE, INCONCEIVABLE
- f. PURIFICATION VERSUS POLLUTION
- g. PUBLIC VERSUS PRIVATE

TEXT 134

*kṣīra lañā sukhe tumi karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane*

The priest continued, “Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasādam with great happiness! You are the most fortunate person within these three worlds!”

20

Lesson 20: Even Lord's criminal activities make His devotees most fortunate person

PURPORT: TEXT 134

- a. **Benediction:** By Krishna's immoral activities
- b. **Fortune:** By Gopīnātha's stealing for His devotee
- c. **Non-Judgmental:** A mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral
- d. **All good:** In all circumstances because He is transcendental, outside the jurisdiction of this material world.
- e. **Qualification:** Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyātān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” (BG 14.26)

- f. **Confidential consideration:** Dealings of Lord and His devotees - not understandable by mundane moralists - not to discuss such activities among mundane people - better to give them the Hare Kṛṣṇa mahā-mantra so that they will be gradually purified + understand the transcendental activities of Kṛṣṇa

TEXT 135

*eta śuni' purī-gosāni paricaya dila
kṣīra diyā pūjārī tānre daṇḍavat haila*

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

21

Lesson 21: A Vaiṣṇava is respected by a brāhmaṇa

PURPORT: TEXT 135

- ✓ Brāhmaṇa – highest caste – no daṇḍavats - sees a devotee - offers his daṇḍavats
- ✓ Priest didn't asked Mādhavendra Purī his caste but impressed by Krishna stealing

*kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

- ✓ Priest also elevated since deity spoke to him too.
- ✓ Although same platform - Mādhavendra Purī was a senior sannyāsī Vaiṣṇava, a paramahaṁsa – priest immediately fell flat before him and offered obeisances.

TEXT 137

*prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye inhāra vaśa,—haya yathocita*

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

22

Lesson 22: A devotee can bring Krishna under His control

PURPORT: TEXT 137

- ✓ ajita jito 'py asi tais tri-lokyām ('ANYONE') + vedeṣu durlabham adurlabham ātma-bhaktau ('ANY MEANS')
- ✓ SVĀDHYĀYA + ARCANA
- ✓ Along with the reading of Vedic literature (svādhyāya), one must engage in devotional worship of the Deity (arcana-vidhi).

23

Lesson 23: One cannot understand Kṛṣṇa without being a lover of Kṛṣṇa

PURPORT: TEXT 137

✓ *Śravaṇādi śuddha-citte karaye udaya*

Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. (Cc. Madhya 22.107)

Texts 143 -153: Mādhavendra Purī in Jagannātha Purī

TEXT 147

*pratiṣṭhāra bhaye purī gelā palāṇā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāṇā*

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṅā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

24

Lesson 24: A devotee becomes famous automatically

PURPORT: TEXT 147

1. ENVY: Towards one who attains reputation
2. VAIṢṆAVA: Humble, not desire fame, people think him humble and give him all kinds of fame
3. Vaiṣṇava does not hanker after fame or great reputation
4. Mādhavendra Purī, the king of Vaiṣṇavas - bore reputation - wanted to keep himself outside of the vision of the general populace.
5. Wanted to cover his real identity as a great devotee of the Lord - people saw him overwhelmed in the ecstasy of love of Godhead - gave credit to him.

Texts 170 -213: Mahāprabhu glorifies Mādhavendra Purī

TEXT 178

*purīra prema-parākāṣṭhā karaha vicāra
alaukika prema citte lāge camatkāra*

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī's intense love before Nityānanda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

25

Lesson 25: Essence of Lord Caitanya's mood is serving the Lord without personal considerations

PURPORT: TEXT 178

- ✓ When the living entity feels spiritual separation from Kṛṣṇa (kṛṣṇa-viraha), he has achieved the prime success of life.
- ✓ When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things.
- ✓ Feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa.
- ✓ Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī.
- ✓ All Caitanya Mahāprabhu's devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

TEXT 179

*parama virakta, maunī, sarvatra udāsīna
grāmya-vārtā-bhaye dvitīya-saṅga-hīna*

Caitanya Mahāprabhu continued, "Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion."

26

Lesson 26: Better to be alone then talk prajalpa

NOTES: TEXT 179

1. Renounced
2. Alone
3. Silent
4. Uninterested in everything material
5. For fear of talking about mundane things, he always lived without a companion

TEXT 186

*pragādha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādīra nā kare vicāra*

“This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

27

Lesson 27: An intense lover of Krishna does not care for any number of material discomforts, scarcity, impediments or unhappiness (SIDU)

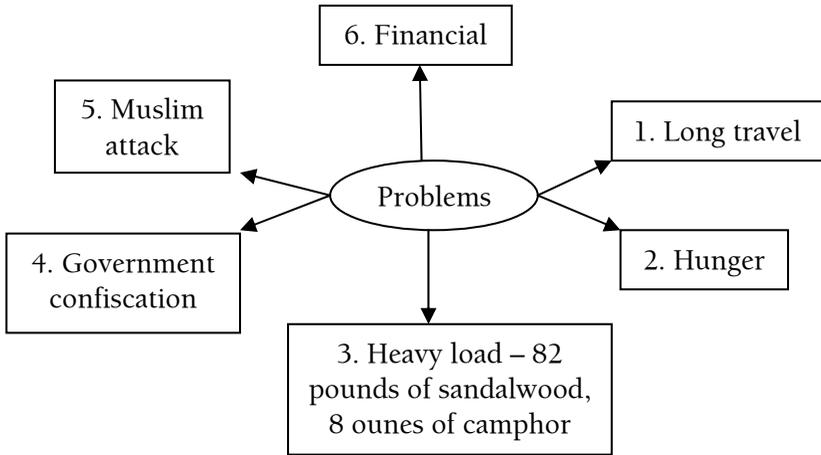
PURPORT: TEXT 186

1. **Uncaring:** Natural - personal inconvenience + impediments
2. **Determined:** To execute the order of the Supreme Personality of Godhead or His representative, the spiritual master
3. **Undeviating:** In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination.
4. **Qualified:** To go Back to Godhead - tat te 'nukampām su-samīkṣamāṇaḥ – proves intense love of servitor.

PURPORT: TEXT 186

5. **Joy:** When one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss
6. **Focus:** Discomforts, scarcity, impediments or unhappiness

✓ **List of problems Mādhavendra Purī faced:**



TEXT 187

*ei tāra gādha premā loke dekhāite
gopāla tānre ājñā dila candana ānite*

“Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

TEXT 188

*bahu pariśrame candana remuṇā ānila
ānanda bāḍila mane, duḥkha nā gaṇila*

“With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

*parīkṣā karite gopāla kaila ājñā dāna
parīkṣā kariyā śeṣe haila dayāvān*

“To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

TEXT 190

*ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra*

“Such behavior exhibited in loving service between the devotee and the devotee’s lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity.”

TEXT 191

*eta bali' paḍe prabhu tānra kṛta śloka
yei śloka-candre jagat karyāche āloka*

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world. (TEXT 191)

TEXT 192

*ghaṣite ghaṣite yaiche malayaja-sāra
gandha bāḍe, taiche ei ślokerā vicāra*

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one’s understanding of its importance.

TEXT 193

*ratna-gaṇa-madhye yaiche kaustubha-maṇi
rasa-kāvya-madhye taiche ei śloka gaṇi*

As the Kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

TEXT 194

*ei śloka kahiyāchena rādhā-ṭhākuraṇī
tānra kṛpāya sphuriyāche mādhavendra-vāṇī*

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

TEXT 194

*kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāhi cauṭha-jana*

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

TEXT 195

*śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokerā sahite*

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātarāṁ
dayita bhrāmyati kiṁ karomy aham*

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

28

Lesson 28: Worship in seperation – topmost level of devotional service

PURPORT: TEXT 197

1. Poor and neglected

2. Agitated

- ✓ Ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī.
- ✓ Production - Mādhavendra Purī, Marketing – Lord Caitanya Mahāprabhu

29

Lesson 29: Affection of and for devotees is essence of bhakti

TEXT 211

*ei ta' ākhyāne kahilā doṅhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-simā*

Thus, I have described both the transcendental glories of

1. Lord Caitanya Mahāprabhu's affection for His devotees and
2. The highest limit of ecstatic love of God

TEXT 212

*śraddhā-yukta hañā ihā śune yei jana
śrī-kṛṣṇa-carāṇe sei pāya prema-dhana*

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.