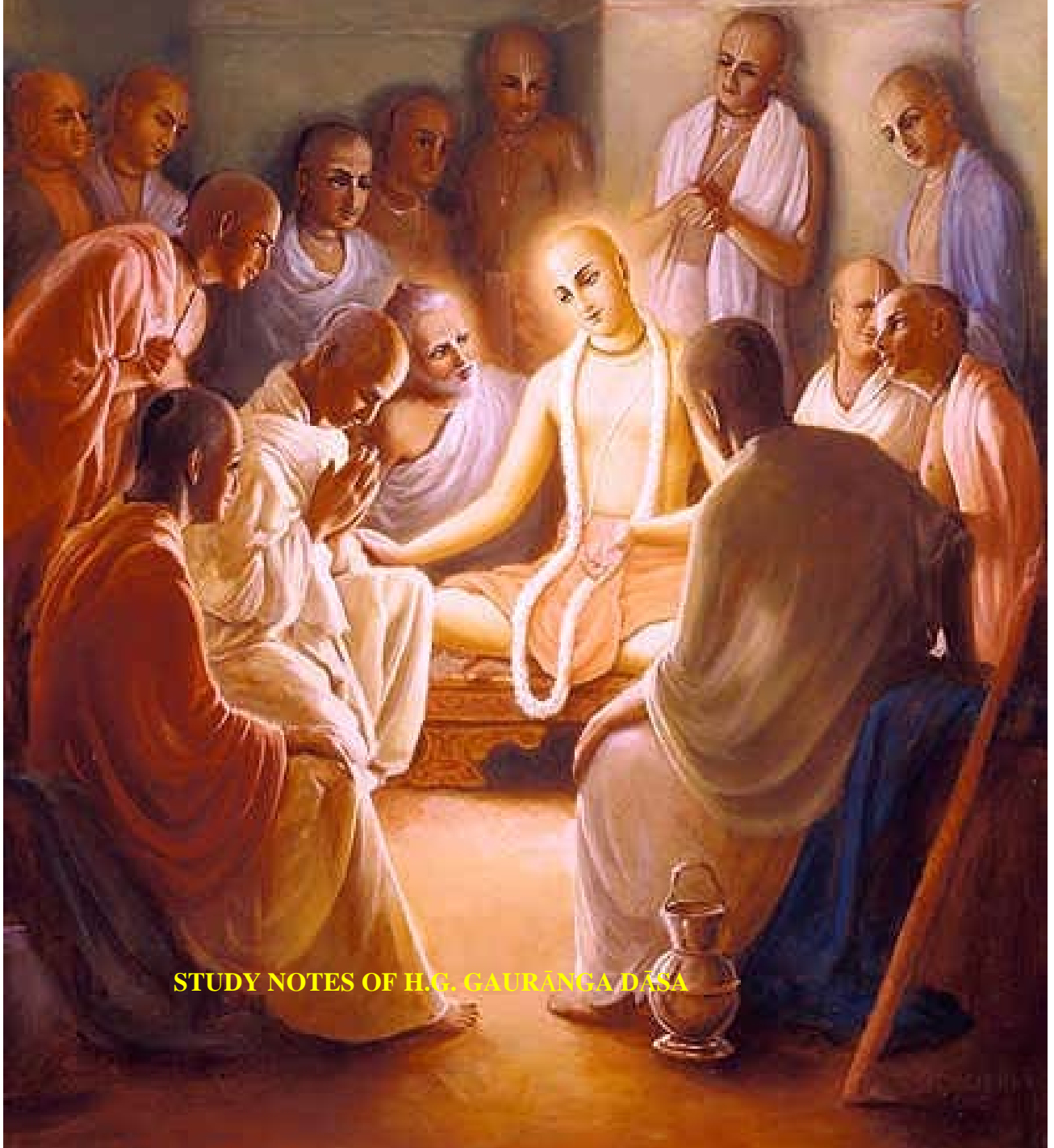


MADHYA LEELA
RESIDENTS OF VARANASI BECAME VAISHNAVAS



STUDY NOTES OF H.G. GAURANGA DASA

CHCHAPTER 25

HOW ALL THE RESIDENTS OF VĀRĀNASĪ BECAME VAIṢṆAVAS

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MAHĀRASTRIAN BRĀHMIN, CHANDRASEKHAR ĀCĀRYA AND TAPAN MISHRĀ APPROACH THE LORD (VERSES 6-17)

I. MOTIVE FOR PREACHING: SELF

*vārānasī-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile“*

“I shall have to reside at Vārānāsī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression.” (Madhya 25.10)

MAHĀPRABHU CHANGES THE HEART OF MĀYĀVĀDIS (VERSES 18-22)

1. LORD DECIDES TO ACT WHEN DEVOTEES ARE AFFECTED

*bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila*

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs. (Madhya 25.13)

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

- Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread to every town and village throughout the world is gradually being realized. (Madhya 25.20)

ONE MĀYĀVĀDI GLORIFIES LORD CAITANYĀ AND PREACHES THE TRUE PHILOSOPHY TO THE MĀYĀVĀDI S (VERSES 23-59)

*caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārahāra“*

“Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion.” (Madhya 25.45)

*śrī-kṛṣṇa-caitanya-vāñī-amṛtera dhāra
tinho ye kahaye vastu, sei 'tattva'-sāra“*

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.” (Madhya 25.58)

PRAKĀSHĀNANDA & DISCIPLES JOIN HARI NĀMA (VERSES 63-86)

*caudikete lakṣa loka bale 'hari' 'hari'
uṭhila maṅgala-dhvani svarga-martya bhari'*

In all directions, hundreds of thousands of people began to chant, “Hari! Hari!” Thus there arose a tumultuous and auspicious sound filling the entire universe. (Madhya 25.65)

*dekhiyā prabhura nṛtya, prema, dehera mādhuri
śiṣya-gaṇa-saṅge sei bale 'hari' 'hari'*

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord’s dancing and ecstatic love and by the transcendental beauty of His body. (Madhya 25.67)

*prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tānra dharila caraṇa*

After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord’s lotus feet. (Madhya 25.71)

1. HUMILITY (VERSE 25.72)

*prabhu kahe,—'tumi jagad-guru pūjyatama
āmi tomāra nā ha-i 'śiṣyera śiṣya' sama*

When Prakāśānanda Sarasvatī caught hold of the Lord’s lotus feet, the Lord said, “My dear sir, you are the spiritual master of the whole world; therefore you are most

worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple.” (Madhya 25.72)

*teṅho kahe, ‘tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparśe, saba kṣaya gela*

Prakāśānanda Sarasvatī replied, “Formerly I committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet. (Madhya 25.75)

*sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāsubhaḥ
bheje sarpa-vapur hitvā
rūpaṁ vidyādharcitam*

“Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.” (Madhya 25.77)

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, āmi kṣudra jīva hīna
jīve ‘viṣṇu’ māni-ei aparādha-cihna*

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, “If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense.” (Madhya 25.78)

*prakāśānanda kahe,—“tumi sāksāt bhagavān
tabu yadi kara tāṅra ‘dāsa’-abhimāna*

Prakāśānanda replied, “You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant. (Madhya 25.81)

*tabu pūjya hao, tumi baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte*

“My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord’s servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You. (Madhya 25.82)

*muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

“O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.’ (Madhya 25.83)

*āyuh śriyaṁ yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
pumso mahad-atikramaḥ*

“When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.’ (Madhya 25.84)

*naiṣām matis tāvad urukramāṅghriṁ
sprṣaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-bhiṣekaṁ
niṣkiñcanānām na vṛṇīta yāvāt*

“Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted, miserable conditions of material life.’ (Madhya 25.85)

*ebe tomāra pādābje upajibe bhakti
tathi lāgi’ kari tomāra caraṇe praṇati“*

“Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet.” (Madhya 25.86)

**DISCUSSIONS BETWEEN MAHĀPRABHU AND PRAKĀSHĀNANDA
SARASWATI (VERSES 87-101)**

*tumi ta' īśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati*

“You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra.” (Madhya 25.90)

*prabhu kahe,—“āmi 'jīva', ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa-bhagavān*

Śrī Caitanya Mahāprabhu replied, “I am an ordinary living being, and therefore My knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself. (Madhya 25.91)

*ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe 'eka' mata*

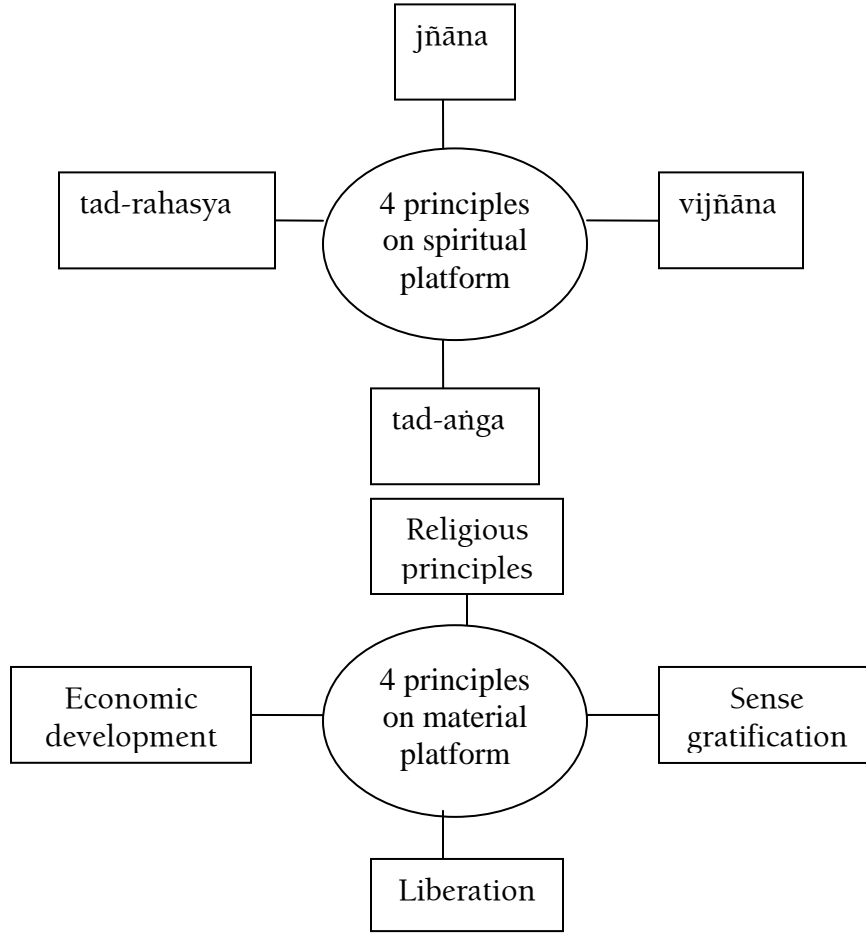
“Therefore it is to be concluded that the Brahma-sūtra is explained vividly in Śrīmad-Bhāgavatam. Also, what is explained in the verses of Śrīmad-Bhāgavatam has the same purport as what is explained in the Upaniṣads. (Madhya 25.100)

CATUH ŚLOKI ŚRIMAD BHĀGAVATAM (VERSES 102-155)

1. 4 ASPECTS OF SPIRITUAL REGULATIONS (VERSE 25.121)

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions

of regulated life, but they are on the material platform. On the spiritual platform, the four principles are jñāna, vijñāna, tad-aṅga and tad-rahasya. (Madhya 25.121 Purport)



*visṛjati hṛdayaṁ na yasya sāksād
dharir avasābhīhito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ*

“Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees’ hearts. Such devotees should be accepted as most elevated. (Madhya 25.128)

smarantaḥ smārayantyaś ca

*mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum*

“Pure devotees manifest spiritual bodily symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.’ (Madhya 25.140)

*ataeva bhāgavata karaḥa vicāra
ihā haite pābe sūtra-śrutira artha-sāra*

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, “Study Śrīmad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of the Brahma-sūtra.” (Madhya 25.153)

*nirantara kara kṛṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana*

Śrī Caitanya Mahāprabhu continued, “Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead. (Madhya 25.154)

ĀTMĀRĀMA VERSE AGAIN EXPLAINED (VERSES 156-167)

*pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
grhīta-cetā rājarṣe
ākhyānam yad adhītavān*

“[Śukadeva Gosvāmī addressed Parīkṣit Mahārāja:] ‘My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the

pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.’
(Madhya 25.157)

*sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra*

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.
(Madhya 25.166)

*nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitīya nadīyā-nagara*

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].
(Madhya 25.167)

MAHĀPRABHU AS A GOODS SELLER (VERSES 168-185)

*nija-gaṇa lañā prabhu kahe hāsya kari’
kāṣīte āmi āilāna vecite bhāvakāli*

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, “I came here to sell My emotional ecstatic love. (Madhya 25.168)

*kāṣīte grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi’ laoyā nāhi yāya*

“Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country. (Madhya 25.169)

*āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila*

“All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging.” (Madhya 25.170)

*bāhu tuli’ prabhu kahe-bala ‘kṛṣṇa’ ‘hari’
daṇḍavat kare loka hari-dhvani kari’*

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, “Please chant Kṛṣṇa! Please chant Hari!” All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting. (Madhya 25.176)

*sanātane kahilā,—tumi yāha’ vṛndāvana
tomāra dui bhāi tathā kariyāche gamana*

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there. (Madhya 25.182)

*kānthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāndera kariha pālana*

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them.” (Madhya 25.183)

STORY OF SUBUDDHI RĀYA (VERSES 186-217)

*strī marite cāhe, rājā sankate paḍila
karoṅyāra pāni tāra mukhe deoyāila*

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya’s head from a pitcher that had been used by a Muslim. (Madhya 25.193)

**1. USING OSTRACISM IN DEVOTIONAL SERVICE: POSITIVE ATTITUDE?
(VERSE 25.194)**

*tabe subuddhi-rāya sei ‘chadma’ pāñā
vārāṇasī āilā, saba viṣaya chāḍiyā*

Taking the Nawab’s sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī. (Madhya 25.194)

- Subuddhi Rāya was thinking of taking sannyāsa, and by the grace of Kṛṣṇa, he received this opportunity. (Madhya 25.194)

*keha kahe,—ei nahe, ‘alpa’ doṣa haya
śuniyā rahilā rāya kariyā saṁśaya*

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do. (Madhya 25.196)

We should note, however, that according to Śrī Caitanya Mahāprabhu’s instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life. (Madhya 25.199 Purport)

*śuṣka-kāṣṭha āni’ rāya vece mathurāte
pāñca chaya paisā haya eka eka bojhāte*

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise. (Madhya 25.204)

2. VAISHNAVA SAVING (VERSES 25.205)

*āpane rahe eka paisāra cānā cābāiyā
āra paisā bāñiyā-sthāne rākhena dhariyā*

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paisa's worth of fried chick-peas, and he would deposit whatever other paise he had with some merchant (Madhya 25.205)

3. VAISHNAVA SEVĀ (VERSES 25.206)

*duḥkhī vaiṣṇava dekhi' tānre karāna bhojana
gauḍiyā āile dadhi, bhāta, taila-mardana*

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him. (Madhya 25.206)

4. CAREFUL ABOUT AFFECTION DUE TO PAST RELATION (VERS 25.213)

*subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi mane*

Subuddhi Rāya and Sanātana Gosvāmī had known each other before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections. (Madhya 25.213)

SUMMARY OF MADHYA LEELĀ (VERSES 240-267)

*sañkṣepe kahiluñ ei madhya-līlāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra*

I have now summarized the entire subject matter of the Madhya-līlā. These pastimes cannot be described elaborately even in millions of books. (Madhya 25.263)

kr̥ṣṇa-tattva, bhakti-tattva, prema-tattva sāra

bhāva-tattva, rasa-tattva, līlā-tattva āra

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellows and the truth of the pastimes of the Lord. (Madhya 25.265)

*śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre*

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa. (Madhya 25.266)

*bhakta lāgi' vistārilā āpana-vadane
kāhān bhakta-mukhe kahāi sunilā āpane*

Śrī Caitanya Mahāprabhu broadcast the purport of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

- This is the way an ācārya should train his disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject. (Madhya 25.267)

**IMPORTANCE OF HEARING PASTIMES OF KRISHNĀ AND LORD
CAITANYA (VERSES 268-283)**

1. WHY? (VERSE 25.270)

*ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-sāstra-siddhāntera ihān pāibā pāra*

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures. (Madhya 25.270)

2. WHERE? (VERSE 25.271)

*kṛṣṇa-lilā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-lilā haya, sarovara akṣaya,
mano-hamsa carāha' tāhāte*

The pastimes of Lord Kṛṣṇa are the essence of all nectar, and that nectar is flowing in hundreds of rivers in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

- The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa.
- Thus without understanding the pastimes of Śrī Caitanya Mahāprabhu, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings, rūpa-raghunātha-pade haibe ākuti/ kabe hāma bujhaba se yugala pirīti: “When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa.” Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the six Gosvāmīs in the paramparā system. The Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs.
- Narottama dāsa Ṭhākura says, ei chaya gosāni yānra, mui tānra dāsa: “I am the servant of the six Gosvāmīs.” The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord [Cc. Madhya 13.80]. Whoever wants to understand the difficult subject matter of kṛṣṇa-kathā should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life is successful. Tyaktvā deham punar janma naiti mām eti so 'rjuna [Bg. 4.9]. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby

3. WHO? (VERSES 25.273-274)

3.1. SPECULATORS

*kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa*

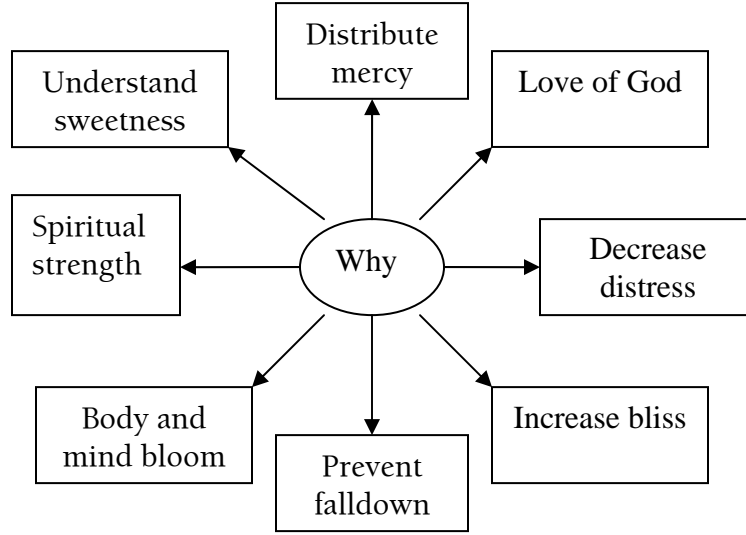
Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendently satisfied. (Madhya 25.273)

3.2. DEVOTEES

*nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṅāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra*

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds who play in that forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord. (Madhya 25.274)

4. WHY? (VERSES 25.275-279)



5. WHEN? (VERSE 25.275)

4.1 DECREASE DISTRESS

4.2 INCREASE BLISS

4.3 LOVE OF GOD

*sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaḥa vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa*

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God. (Madhya 25.275)

6. HOW? (VERSE 25.276)

4.4 DISTRIBUTE MERCY (VERSE 25.276)

*ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa*

*tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana*

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily. (Madhya 25.276)

7. WHAT? (VERSE 25.277)

4.5 UNDERSTAND SWEETNESS (VERSE 25.277)

*caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhyura-prācurya*

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness. (Madhya 25.277)

4.6 SPIRITUAL STRENGTH (VERSE 25.278)

4.7 BODY AND MIND BLOOM, JUBILANT (VERSE 25.278)

*ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana*

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's

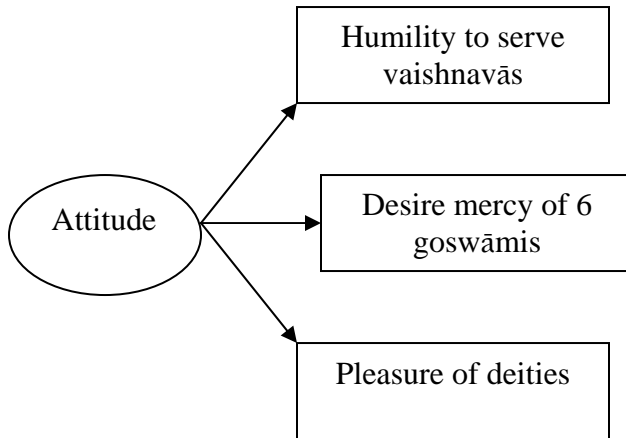
pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance. (Madhya 25.278)

4.8 PREVENT FALLDOWN (VERSE 25.279)

*e amṛta kara pāna, yāra sama nāhi āna,
citte kari' sudṛḍha viśvāsa
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa*

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished. (Madhya 25.279)

8. ATTITUDE (VERSES 25.280-282)



8.1. HUMILITY TO SERVE VAISHNAVĀS (VERSE 25.280)

- Vaishnavās's lotus feet as helmet

*śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa*

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served. (Madhya 25.280)

8.2. 6 GOSWĀMI'S FEET ON HEAD, DESIRE MERCY, GURU (VERSE 25.281)

*śrī-rūpa-sanātana-raghunātha-jīva-caraṇa,
śire dhari,-yāra karoṅ āśa
kṛṣṇa-līlāmṛtānvita, Caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa*

Taking the feet of Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Kṛṣṇa. (Madhya 25.281)

8.3 PLEASURE OF DEITIES (VERSE 25.282)

*śrīman-madana-gopāla-
govinda-deva-tuṣṭaye
caitanyārpitam astv etac
Caitanya-caritāmṛtam*

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Śrī Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu. (Madhya 25.282)

*tad idam ati-rahasyam gaura-līlāmṛtam yat
khala-samudaya-kolair nāḍṛtam tair alabhyam
kṣatir iyam iha kā me svāditam yat samantāt
sahṛdaya-sumanobhir modam eṣām tanoti*

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to

relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more. (Madhya 25.283)
