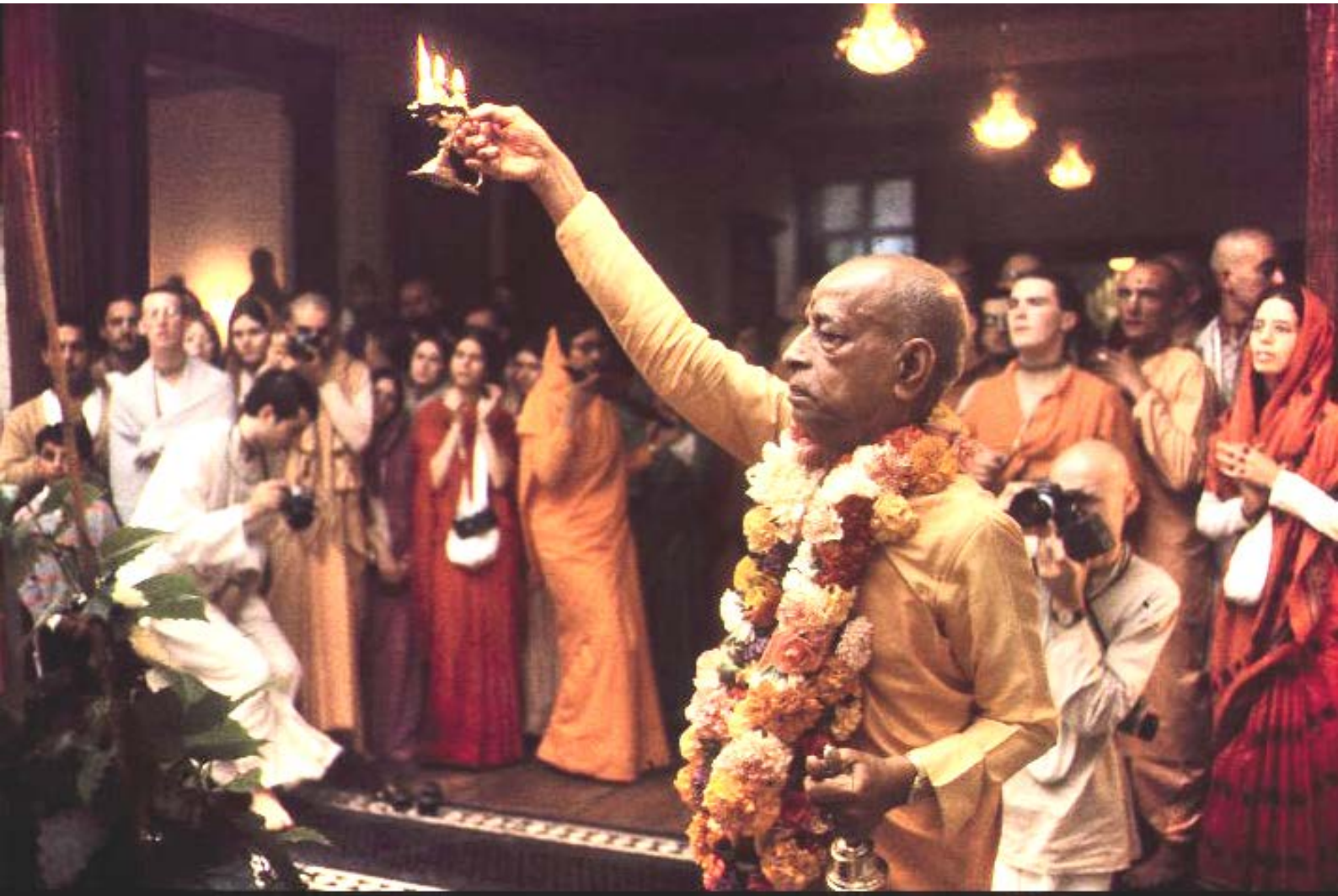




Home Deity Worship Course

Śrī Caitanya-caritāmṛta, Madhya-līlā, ch. 4



ISKCON Deity Worship Ministry

Śrī Caitanya-caritāmṛta, Madhya-līlā 4

Text 1

*yasmai dātum corayan kṣīra-bhāṇḍam
gopīnāthaḥ kṣīra-corābhido 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṁ mādhavendram nato 'smi*

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

Purport

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the great-grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is now situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of *prasādam* by paying a small price.

Text 2

*jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

Texts 3-4

*nīlādri-gamana, jagannātha-daraśana
sārvabhauma bhāṭṭācārya-prabhura milana
e saba līlā prabhura dāsa vṛndāvana
vistāri' kariyāchena uttama varṇana*



The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

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.

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.

Text 7

*caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei līlā kariye sūcana*

I am therefore presenting only a synopsis of those events already described elaborately by Vṛndāvana dāsa Ṭhākura in his Caitanya-maṅgala [now known as Caitanya-bhāgavata].

Text 8

*tānra sūtre āche, teṇha nā kaila varṇana
yathā-kathañcit kari' se līlā kathana*



Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

Text 9

*ataeva tāñra pāye kari namaskāra
tāñra 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.

Text 10

*ei-mata mahāprabhu calilā nīlācale
cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale*

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

Text 11

*bhikṣā lāgi' eka-dina eka grāma giyā
āpane bahuta anna ānila māgiyā*

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasādam.

Text 12

*pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre*

There were many rivers on the way, and at each river there was a tax collector. The tax collectors did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.



Purport

There is a railway station named Baleśvara, and five miles to the west is the village of Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the *samādhi* tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

Text 13

*remuṇāte gopīnātha parama-mohana
bhakti kari' kaila prabhu tānra daraśana*

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

Text 14

*tānra pāda-padma nikaṭa praṇāma karite
tānra puṣpa-cūḍā paḍila prabhura māthāte*

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

Text 15

*cūḍā pāñā mahāprabhura ānandita mana
bahu nṛtya-gīta kaila lañā bhakta-gaṇa*

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

Text 16

*prabhura prabhāva dekhi' prema-rūpa-guṇa
vismita ha-ilā gopīnāthera dāsa-gaṇa*



All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

Text 17

*nānā-rūpe prītye kaila prabhura sevana
sei rātri tāhān prabhu karilā vañcana*

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

Text 18

*mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-purī tānre kahiyāchena kathā*

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

Text 19

*'kṣīra-corā gopīnātha' prasiddha tānra nāma
bhakta-gaṇe kahe prabhu sei ta' ākhyāna*

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

Text 20

*pūrve mādharma-purīra lāgi' kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā hari'*

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.



Text 21

*pūrve śrī-mādhava-purī āilā vṛndāvana
bhramite bhramite gelā giri govardhana*

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

Text 22

*preme matta, — nāhi tāñra rātri-dina-jñāna
kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna*

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

Text 23

*śaila parikramā kari' govinda-kunḍe āsi'
snāna kari, vṛkṣa-tale āche sandhyāya vasi'*

After circumambulating the hill, Mādhavendra Purī went to Govinda-kunḍa and took his bath. He then sat beneath a tree to take his evening rest.

Text 24

*gopāla-bālaka eka dugdha-bhāṇḍa lañā
āsi' āge dhari' kichu balila hāsiyā*

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī and, smiling, addressed him as follows.

Text 25

purī, ei dugdha lañā kara tumi pāna



māgi'kene nāhi khāo, kibā kara dhyāna

“O Mādhavendra Purī, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?”

Text 26

*bālakera saundarye purīra ha-ila santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa*

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

Text 27

*purī kahe, — ke tumi, kāhān tomāra vāsa
ke-mate jānile, āmi kari upavāsa*

Mādhavendra Purī said, “Who are You? Where do You reside? And how did You know that I was fasting?”

Text 28

*bālaka kahe, — gopa āmi, ei grāme vasi
āmāra grāmete keha nā rahe upavāsī*

The boy replied, “Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

Text 29

*keha anna māgi'khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta'āhāra*

“In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.



Text 30

*jala nite strī-gaṇa tomāre dekhi’ gela
strī-saba dugdha diyā āmāre pāṭhāila*

“The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you.”

Text 31

*go-dohana karite cāhi, śīghra āmi yāba
āra-bāra āsi āmi ei bhāṇḍa la-iba*

The boy continued, “I must go very soon to milk the cows, but I shall return and take back this milk pot from you.”

Text 32

*eta bali’ gelā bālaka nā dekhiye āra
mādhava-purīra citte ha-ila camatkāra*

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī’s heart was filled with wonder.

Text 33

*dugdha pāna kari’ bhāṇḍa dhuñā rākhila
bāṭa dekhe, se bālaka punaḥ nā āila*

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

Text 34

*vasi’ nāma laya purī, nidrā nāhi haya
śeṣa-rātre tandrā haila, — bāhya-vṛtti-laya*



Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

Text 35

*svapne dekhe, sei bālaka sammukhe āsiñā
eka kuñje lañā gela hātete dhariñā*

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

Text 36

*kuñja dekhāñā kahe, — āmi ei kuñje ra-i
śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi*

The boy showed Mādhavendra Purī the bush and said, “I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

Text 37

*grāmera loka āni ’āmā kāḍha ’kuñja haite
parvata-upari lañā rākha bhāla-mate*

“Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

Text 38

*eka maṭha kari ’tāhāñ karaha sthāpana
bahu śītala jale kara śrī-aṅga mārjana*

“Please construct a temple on top of that hill,” the boy continued, “and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.



Text 39

*bahu-dina tomāra patha kari nirīkṣaṇa
kabe āsi 'mādhava āmā karibe sevana*

**“For many days I have been observing you, and I have been wondering,
‘When will Mādhavendra Purī come here to serve Me?’**

Text 40

*tomāra prema-vaśe kari 'sevā aṅgikāra
darśana diyā nistāriba sakala saṁsāra*

**“I have accepted your service due to your ecstatic love for Me. Thus I shall
appear, and by My audience all fallen souls will be delivered.**

Text 41

*‘śrī-gopāla’ nāma mora, — govardhana-dhārī
vajrera sthāpita, āmi ihāṇ adhikārī*

**“My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by
Vajra, and here I am the authority.**

Text 42

*śaila-upari haite āmā kuñje lukāñā
mleccha-bhaye sevaka mora gela palāñā*

**“When the Muslims attacked, the priest who was serving Me hid Me in this
bush in the jungle. Then he ran away out of fear of the attack.**

Text 43

*sei haite rahi āmi ei kuñja-sthāne
bhāla haila āilā āmā kāḍha sāvadhāne*

**“Since the priest went away, I have been staying in this bush. It is very good
that you have come here. Now just remove Me with care.”**



Text 44

*eta bali' se-bālaka antardhāna kaila
jāgiyā mādhaba-purī vicāra karila*

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

Text 45

*śrī-kṛṣṇake dekhinu muñi nārinu cinite
eta bali' premāveśe paḍilā bhūmite*

Mādhavendra Purī began to lament, “I saw Lord Kṛṣṇa directly, but I could not recognize Him!” Thus he fell down on the ground in ecstatic love.

Text 46

*kṣaṇeka rodana kari, mana kaila dhīra
ājñā-pālana lāgi' ha-ilā susthira*

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

Text 47

*prātaḥ-snāna kari' purī grāma-madhye gelā
saba loka ekatra kari' kahite lāgilā*

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

Text 48

*grāmera īśvara tomāra — govardhana-dhārī
kuñje āche, cala, tānre bāhira ye kari*

“The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.



Text 49

*atyanta niviḍa kuñja, — nāri praveṣite
kuṭhāri kodāli laha dvāra karite*

“The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way.”

Text 50

*śuni’ loka tāñra sañge calilā hariṣe
kuñja kāṭi’ dvāra kari’ karilā praveṣe*

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

Text 51

*ṭhākura dekhila māṭī-tṛṇe ācchādita
dekhi’ saba loka haila ānande vismita*

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

Text 52

*āvaraṇa dūra kari’ karila vidite
mahā-bhārī ṭhākura — keha nāre cālāite*

After they had cleansed the body of the Deity, some of them said, “The Deity is very heavy. No single person can move Him.”

Text 53

*mahā-mahā-baliṣṭha loka ekatra kariṇā
parvata-upari gela purī ṭhākura lañā*



Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

Text 54

*pātharera simhāsane ṭhākura vasāila
baḍa eka pāthara prṣṭhe avalamba dila*

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

Text 55

*grāmera brāhmaṇa saba nava ghaṭa lañā
govinda-kunḍera jala ānila chāniñā*

All the brāhmaṇa priests of the village gathered together with nine waterpots, and water from Govinda-kunḍa lake was brought there and filtered.

Text 56

*nava śata-ghaṭa jala kaila upanīta
nānā vādya-bherī bāje, strī-gaṇa gāya gīta*

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunḍa. There were musical sounds of bugles and drums and the singing of women.

Text 57

*keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, ghr̥ta āila grāme yata chila*

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village were brought to the festival.



Text 58

*bhoga-sāmagrī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata*

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

Text 59

*tulasī ādi, puṣpa, vastra āila aneka
āpane mādharma-purī kaila abhiṣeka*

The villagers brought a large quantity of tulasī leaves, flowers and various kinds of garments. Then Śrī Mādhavendra Purī personally began the abhiṣeka [bathing ceremony].

Purport

In the *Hari-bhakti-vilāsa* (sixth *vilāsa*, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the *mantra om bhagavate vāsudevāya namaḥ*, as well as the chanting of the *Brahma-saṁhitā* verses beginning *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam*.

Text 60

*amaṅgalā dūra kari 'karāila snāna
bahu taila diyā kaila śrī-aṅga cikkaṇa*

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

Text 61

*pañca-gavya, pañcāmṛte snāna karāñā
mahā-snāna karāila śata ghaṭa diñā*



After the first bathing, further bathings were conducted with *pañca-gavya* and then with *pañcāmṛta*. Then the *mahā-snāna* was performed with ghee and water, which had been brought in one hundred pots.

Purport

The ingredients of *pañca-gavya* are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The *pañcāmṛta* consists of five kinds of nectar — yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

Text 62

*punaḥ taila diya kaila śrī-aṅga cikkaṇa
śaṅkha-gandhodake kaila snāna samādhāna*

After the *mahā-snāna* was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

Purport

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the *Hari-bhakti-vilāsa*. Barley powder, wheat powder, vermilion powder, *urad* dhal powder and another powder preparation called *āvātā* (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the *mahā-snāna*, at least two and a half *mānas* (about twenty-four gallons) of water are needed to pour over the body of the Deity.

Text 63

*śrī-aṅga mārjana kari' vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila*

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands and other fragrant flower garlands were placed upon the body of the Deity.

Text 64

*dhūpa, dīpa, kari' nānā bhoga lāgāila
dadhi-dugdha-sandeshādi yata kichu āila*

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

Text 65

*suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila*

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

Text 66

*ārātrika kari' kaila bahuta stavana
daṇḍavat kari' kaila ātma-samarpaṇa*

After the last offering of tāmbūla and pan, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

Text 67

*grāmera yateka taṇḍula, dāli godhūma-cūrṇa
sakala āniyā dila parvata haila pūrṇa*

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dhal and wheat



flour. They brought such large quantities that the entire surface of the top of the hill was filled.

Text 68

*kumbhakāra ghare chila ye mṛd-bhājana
saba ānāila prāte, caḍila randhana*

When the villagers brought their stock of rice, dhal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

Text 69

*daśa-vipra anna rāndhi' kare eka stūpa
janā-pāñca rāndhe vyañjanādi nānā sūpa*

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

Text 70

*vanya śāka-phala-mūle vividha vyañjana
keha baḍā-baḍi-kaḍi kare vipra-gaṇa*

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone made baḍā and baḍi by mashing dhal. In this way the brāhmaṇas prepared all kinds of food.

Text 71

*janā pāñca-sāta ruṭi kare rāśi-rāśi
anna-vyañjana saba rahe ghr̥te bhāsi'*

Five to seven men prepared a huge quantity of chapatis, which were completely covered with ghee [clarified butter], as were all the vegetables, rice and dhal.



Text 72

*nava-vastra pāti' tāhe palāśera pāta
rāndhi' rāndhi' tāra upara rāśi kaila bhāta*

All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground.

Text 73

*tāra pāśe ruṭi-rāśira parvata ha-ila
sūpa-ādi-vyañjana-bhāṇḍa caudike dharila*

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

Text 74

*tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī
pāyasa, mathanī, sara pāśe dhari āni'*

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

Purport

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for *prasādam* distribution.

Text 75

*hena-mate anna-kūṭa karila sājana
purī-gosāñi gopālere kaila samarpaṇa*

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

Text 76

*aneka ghaṭa bhari' dila suvāsita jala
bahu-dinera kṣudhāya gopāla khāila sakala*

Many waterpots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

Text 77

*yadyapi gopāla saba anna-vyañjana khāila
tāñra hasta-sparśe punaḥ temani ha-ila*

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

Purport

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the *Bhagavad-gītā* (9.26) Kṛṣṇa says:

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanah*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” The Lord is *pūrṇa*, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is *pūrṇa*, He remains the same even after eating. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*. The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is *avyaya*, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying



Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes and entourage.

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

“No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

Text 78

*ihā anubhava kaila mādghava gosāñi
tāñra thāñi 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.

Text 79

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

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

Purport

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very much astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. 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. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side.

*yatra yogeśvaraḥ kṛṣṇo yatra pāṛtho 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)

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. 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). As Narottama dāsa Ṭhākura has stated: *tāṇdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa*: they cannot go outside the Kṛṣṇa consciousness society or movement. 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. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

Text 80

*ācamana diyā dila viḍaka-saṅcaya
ārati karila loke, kare jaya jaya*

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while ārati was performed, all the people chanted, “Jaya, Jaya!” [“All glories to Gopāla!”].

Text 81

śayyā karāila, nūtana khāṭa ānāñā



nava vastra āni' tāra upare pātiyā

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

Text 82

*tṛṇa-ṭāṭi diyā cāri-dik āvarila
uparete eka ṭāṭi diyā ācchādila*

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

Text 83

*purī-gosāṇi ājñā dila sakala brāhmaṇe
ā-bāla-vṛddha grāmera loka karāha bhojane*

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasādam and said to them, “Now feed everyone sumptuously, from the children on up to the aged!”

Text 84

*sabe vasi' krame krame bhojana karila
brāhmaṇa-brāhmaṇī-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.

Purport

According to the *varṇāśrama* system, the *brāhmaṇas* are always honored first. Thus at the festival, the *brāhmaṇas* and their wives were first offered the remnants of food, and then the others (*kṣatriyas*, *vaiśyas* and *sūdras*). This has always been the system, and it is still prevalent in India, even though the caste *brāhmaṇas* are not qualified. The system is still current due to the *varṇāśrama* institutional rules and regulations.



Text 85

*anya grāmera loka yata dekhite āila
gopāla dekhiyā saba prasāda khāila*

Those who took prasādam included not only the people of Govardhana village but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasādam to eat.

Text 86

*dekhiyā purīra prabhāva loke camatkāra
pūrva annakūṭa yena haila sākṣātkāra*

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

Purport

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, *brāhmaṇas* and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, “I am Govardhana Hill.” In this way He accepted all the paraphernalia and food offered to Govardhana Hill. It is stated in the *Śrīmad-Bhāgavatam* (10.24.26, 31-33):

*pacyantām vividhāḥ pākāḥ sūpāntāḥ pāyasādayaḥ
saṁyāvā-pūpa-śaṣkulyaḥ sarva-dohaś ca grhyatām
kālātmanā bhagavatā śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ sādhv agrhṇanta tad-vacaḥ
tathā ca vyadadhuḥ sarvaṁ yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ tad-dravyeṇa giri-dvijān
upahr̥tya balīn sarvān ādr̥tā yavasāṁ gavām
go-dhanāni puras-kṛtya giriṁ cakruḥ pradakṣiṇam*

“ ‘Prepare very nice foods of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, dhal, then halavah, *pakorā*, *purī* and all kinds of milk preparations like sweet rice, sweetballs, *sandeśa*, *rasagullā* and *lāḍḍu*.’

“The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa’s proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasādam*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill.”

Text 87

*sakala 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.

Purport

In the scriptures it is stated, *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ*. A qualified *brāhmaṇa* must be expert in the occupational duties of a *brāhmaṇa*. His duties are mentioned as six brahminical engagements. *Paṭhana* means that a *brāhmaṇa* must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic literatures. This is *pāṭhana*. He must also be expert in worshiping different deities and in performing the Vedic rituals (*yajana*). On account of this *yajana*, the *brāhmaṇa*, being the head of society, performs all the Vedic rituals for *kṣatriyas*, *vaiśyas* and *śūdras*. This is called *yājana*, assisting others in performing ceremonies. The remaining two items are *dāna* and *pratigraha*. The *brāhmaṇa* accepts all kinds of contributions (*pratigraha*) from his followers (namely, the *kṣatriyas*, *vaiśyas* and *śūdras*). But he



does not keep all the money. He keeps only as much as required and gives the balance to others in charity (*dāna*).

In order for such a qualified *brāhmaṇa* to worship the Deity, he must be a Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the *brāhmaṇa*. This example given by Mādhavendra Purī confirms that even though a *brāhmaṇa* may be very expert, he cannot become a priest or servitor of the *viṣṇu-mūrti* unless he is initiated in *vaiṣṇava-mantra*. After installing the Deity of Gopāla, Mādhavendra Purī initiated all the *brāhmaṇas* into Vaiṣṇavism. He then allotted the *brāhmaṇas* different types of service to the Deity. From four in the morning until ten at night (from *maṅgala-ārātrika* to *śayana-ārātrika*), there must be at least five or six *brāhmaṇas* to take care of the Deity. Six *ārātrikas* are performed in the temple, and food is frequently offered to the Deity and the *prasādam* distributed. This is the method of worshiping the Deity according to the rules and regulations set by the predecessors. Our *sampradāya* belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our *sampradāya* is therefore called the Madhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as *brāhmaṇas* and, specifically, must engage in the Vaiṣṇava custom of offering as much *prasādam* as possible and distributing it to the devotees who visit the temple to see the Lord.

Text 88

*punaḥ dina-śeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna*

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

Purport

This offering is called *vaikāli-bhoga*, food offered at the end of the day.



Text 89

*gopāla prakāṣa haila, — deśe śabda haila
āśa-pāśa grāmera loka dekhite āila*

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

Text 90

*ekeka dina ekeka grāme la-ila māgiñā
anna-kūṭa kare sabe haraṣita hañā*

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

Text 91

*rātri-kāle ṭhākurere karāiyā śayana
purī-gosāñi kaila kichu gavya bhojana*

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

Text 92

*prātaḥ-kāle punaḥ taiche karila sevana
anna lañā eka-grāmera āila loka-gaṇa*

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

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.

Purport

Anna, *ghṛta*, *dadhi* and *dugdha* are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The *vaiśyas* (people engaged in agriculture and commerce) are therefore recommended in the *Bhagavad-gītā* to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept *prasādam* for themselves but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only *prasādam* offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They

will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

Text 94

*pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana*

The next day, almost as before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

Text 95

*vraja-vāsī lokera kṛṣṇe sahaja prīti
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.

Purport

In the *Bhagavad-gītā* (4.11) it is said, *ye yathā mām prapadyante tāms 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. Kṛṣṇa confirms this in the *Bhagavad-gītā* (10.10):

*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.” The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is 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. Today 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. *Śrīmad-*



Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

Text 96

*mahā-prasāda khāila āsiyā saba loka
gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka*

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasādam sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

Text 97

*āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava*

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

Text 98

*gopāla-prakaṭa śuni' nānā deśa haite
nānā dravya lañā loka lāgila āsite*

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

Text 99

*mathurāra loka saba baḍa baḍa dhanī
bhakti kari' nānā dravya bheṭa deya āni'*



The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

Text 100

*svarṇa, raupya, vastra, gandha, bhakṣya-upahāra
asaṅkha āise, nitya bādila bhāṇḍāra*

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

Text 101

*eka mahā-dhanī kṣatriya karāila mandira
keha pāka-bhāṇḍāra kaila, keha ta' prācīra*

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

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.

Purport

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of *prasādam*. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in *bhakti* (devotional service to the Lord). *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir*



ucyate. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called *bhakti*. When the dormant propensity for *bhakti* is awakened, one can understand the Supreme Personality of Godhead as He is. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

Text 103

*gauḍa ha-ite āilā dui vairāgī brāhmaṇa
purī-gosāñi rākhila tāre kariyā yatana*

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

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.

Purport

The six Gosvāmīs and their followers started many temples, including the temples of Govinda, Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhā-ramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the *sevā-pūjā* (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong *brahmacārī*. 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. However, the temples did not originally belong to these *sevāitas*.



Text 105

*ei-mata vatsara dui karila sevana
eka-dina purī-gosāñi dekhila svapana*

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

Text 106

*gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya*

In his dream, Mādhavendra Purī saw Gopāla, who said, “My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

Purport

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western *ghāṭa*, and the hill Nīlagiri is sometimes known as Malaya Hill. The word *malaya-ja* is used to indicate the sandalwood produced in Malaya Province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

Text 107

*malayaja āna, yāñā nīlācala haite
anye haite nahe, tumi calaha tvarite*

“Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must.”



Text 108

*svapna dekhi' purī-gosāñhira haila premāveśa
prabhu-ājñā pālibāre gelā pūrva-deśa*

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

Text 109

*sevāra nirbandha — loka karila sthāpana
ājñā māgi' gauḍa-deśe karila gamana*

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

Text 110

*śāntipura āilā advaitācāryera ghare
purīra prema dekhi' ācārya ānanda antare*

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

Text 111

*tāñra ṭhāñi mantra laila yatana kariñā
calilā dakṣiṇe purī tāñre dīkṣā diñā*

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.



Purport

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a *sannyāsī* in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

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

“A person may be a *brāhmaṇa*, a *sannyāsī*, a *śūdra* or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a *guru*.” (Cc. *Madhya* 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the *pañcarātra* injunction, only a householder *brāhmaṇa* can initiate. Others cannot. When a person is initiated, it is assumed that he has become a *brāhmaṇa*; without being initiated by a proper *brāhmaṇa*, one cannot be converted into a *brāhmaṇa*. In other words, unless one is a *brāhmaṇa*, he cannot make another a *brāhmaṇa*. A *gṛhastha-brāhmaṇa* partaking of the *varṇāśrama-dharma* institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder *brāhmaṇas* just to become successful in the *varṇāśrama* institution or to become free from material desires. It is therefore necessary for a spiritual master in the *gṛhastha-āśrama* to be a strict Vaiṣṇava. A spiritual master from the *sannyāsa* order has very little opportunity to perform *arcana*, Deity worship, but when one accepts a spiritual master from the transcendental *sannyāsīs*, the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse *kibā vipra kibā nyāsī*, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a *gṛhastha-brāhmaṇa* should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a *gṛhastha* (householder), a *sannyāsī* or even a *śūdra*. A spiritual master simply must be conversant in the essence of the *śāstra*; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. *Dīkṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

Text 112

remuṇāte kaila gopīnātha daraśana



tānra rūpa dekhiñā haila vihvala-mana

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

Text 113

*nṛtya-gīta kari' jaga-mohane vasilā
'kyā kyā bhoga lāge?' brāhmaṇe puchilā*

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a brāhmaṇa what kinds of foods they offered to the Deity.

Text 114

*sevāra sauṣṭhava dekhi' ānandita mane
uttama bhoga lāge — ethā bujhi anumāne*

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

Text 115

*yaiche ihā bhoga lāge, sakala-i puchiba
taiche bhiyāne bhoga gopāle lāgāiba*

Mādhavendra Purī thought, “I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla.”

Text 116

*ei lāgi' puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe*

When the brāhmaṇa priest was questioned about this matter, he explained in detail what kinds of foods were offered to the Deity of Gopīnātha.



Text 117

*sandhyāya bhoga lāge kṣīra — ‘amṛta-keli’-nāma
dvādaśa mṛt-pātre bhari’ amṛta-samāna*

The brāhmaṇa priest said, “In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

Text 118

*‘gopīnāthera kṣīra’ bali’ prasiddha nāma yāra
pṛthivīte aiche bhoga kāhān nāhi āra*

“This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world.”

Text 119

*hena-kāle sei bhoga ṭhākure lāgila
śuni’ purī-gosāñi kichu mane vicārila*

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

Text 120

*ayācita kṣīra prasāda alpa yadi pāi
svāda jāni’ taiche kṣīra gopāle lāgāi*

“If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla.”

Text 121

*ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari’ ārati bājila*



Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the āratī ceremony began.

Text 122

*ārati dekhiyā purī kaila namaskāra
bāhire āilā, kāre kichu nā kahila āra*

After the āratī was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

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.

Purport

This is the *paramahansa* stage, the highest stage for a *sannyāsī*. A *sannyāsī* can beg from door to door just to collect food, but a *paramahansa* who has taken *ayācita-vṛtti*, or *ājagara-vṛtti*, does not ask anyone for food. If someone offers him food voluntarily, he eats. *Ayācita-vṛtti* means being accustomed to refrain from begging, and *ājagara-vṛtti* indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a *paramahansa* simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: *nidrāhāra-vihārakādi-vijitau*. In the *paramahansa* stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this *paramahansa* stage.



Text 124

*premāmṛte tṛpta, kṣudhā-trṣṇā 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.

Purport

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The *paramahansa* is therefore called *vijita-śaḍ-guṇa*. He must conquer the six material qualities — *kāma*, *krodha*, *lobha*, *moha*, *matsarya* and *kṣudhā-trṣṇā* (lust, anger, greed, illusion, enviousness and hunger and thirst).

Text 125

*grāmera śūnya-hāṭe vasi 'karena 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.

Purport

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 *paramahansa*. This means that even in the *paramahansa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the



Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahansa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. A *paramahansa* devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord’s holy names and engaging in His service are identical. As stated in *Śrīmad-Bhāgavatam* (7.5.23), there are nine kinds of devotional service: hearing (*śravaṇam*), chanting (*kīrtanam*), remembering (*viṣṇoḥ smaraṇam*), serving (*pāda-sevanam*), worship of the Deity (*arcanam*), praying (*vandanam*), carrying out orders (*dāsyam*), serving Him as a friend (*sakhyam*) and sacrificing everything for the Lord (*ātma-nivedanam*). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, 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 126

*nija kṛtya kari’ pūjārī karila śayana
svapane ṭhākura āsi’ balilā vacana*

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

Text 127

*uṭhaha, pūjārī, kara dvāra vimocana
kṣīra eka rākhiyāchi sannyāsi-kāraṇa*

“O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsi Mādhavendra Purī.



Text 128

*dhaḍāra añcale ḍhākā eka kṣīra haya
tomarā nā jānilā tāhā āmāra māyāya*

“This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

Text 129

*mādhava-purī sannyāsī āche hāṭete vasiñā
tāhāke ta’ ei kṣīra śīghra deha lañā*

“A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.”

Text 130

*svapna dekhi’ pūjārī uṭhi’ karilā vicāra
snāna kari’ kapāṭa khuli, mukta kaila dvāra*

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity’s room. He then opened the temple door.

Text 131

*dhaḍāra āncala-tale pāila sei kṣīra
sthāna lepi’ kṣīra lañā ha-ila bāhira*

According to the Deity’s directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

Text 132

*dvāra diyā grāme gelā sei kṣīra lañā
hāṭe hāṭe bule mādhava-purīke cāhiñā*



Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

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!”

Purport

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord’s stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the *Bhagavad-gītā* (7.15):

*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ*

“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)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all-good. This quality of the Lord is explained in *Śrīmad-Bhāgavatam* (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not



absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In *Śrīmad-Bhāgavatam* (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (*kāmaṁ krodhaṁ bhayaṁ*), he is purified. The *gopīs*, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the *gopīs* are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in *tattva* (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in *Śrīmad-Bhāgavatam* (7.5.31): *andhā yathāndhair upanīyamānāḥ*. Blind men are trying to lead other blind men. 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. 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*. He used to discuss these dealings only with three confidential friends. He never discussed *rāsa-līlā* publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

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!”

Purport

Here is an example of a personal benediction by Kṛṣṇa’s immoral activity. By Gopīnātha’s stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord’s criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of “God is good.” He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the *Bhagavad-gītā* (14.26):

*mām ca yo ’vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate*

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

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (*brahma-bhūyāya kalpate*). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa *mahā-mantra* so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

Text 135

*eta śuni ’purī-gosāñi 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.

Purport

A *brāhmaṇa* is not supposed to offer his obeisances by falling flat before anyone because a *brāhmaṇa* is considered to be in the highest caste. However, when a *brāhmaṇa* sees a devotee, he offers his *daṇḍavats*. This *brāhmaṇa* priest did not ask Mādhavendra Purī whether he was a *brāhmaṇa*, but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: *kibā vipra, kibā nyāsī, śūdra kene naya/ yei kṛṣṇa-tattva-vettā, sei 'guru' haya*. (Cc. *Madhya* 8.128) Had the *brāhmaṇa* priest been an ordinary *brāhmaṇa*, Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the *brāhmaṇa* priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior *sannyāsī* Vaiṣṇava, a *paramahansa*, the priest immediately fell flat before him and offered obeisances.

Text 136

*kṣīrera vṛttānta tāṇre kahila pūjārī
śuni' premāviṣṭa haila śrī-mādhava-purī*

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

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.

Purport



A devotee can bring Kṛṣṇa perfectly under his control. This is explained in *Śrīmad-Bhāgavatam* (10.14.3): *ajita jito 'py asi tais tri-lokyām*. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the *Brahma-saṁhitā* (5.33): *vedeṣu durlabham adurlabham ātma-bhaktau*. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svādhyāya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Śravaṇādi śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

Text 138

*eta bali' namaskari' karilā gamana
āveśe karilā purī se kṣīra bhakṣaṇa*

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

Text 139

*pātra prakṣālana kari' khaṇḍa khaṇḍa kaila
bahir-vāse bāndhi' sei ṭhikāri rākhila*

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

Text 140

*prati-dina eka-khāni karena bhakṣaṇa
khāile premāveśa haya, — adbhuta kathana*



Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

Text 141

*‘thākura more kṣīra dila — loka saba śuni’
dine loka-bhida habe mora pratiṣṭhā jāni’*

Having broken the pot and bound the pieces in his cloth, Mādhavendra Purī began to think, “The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds.”

Text 142

*sei bhaye rātri-śeṣe calilā śrī-purī
sei-khāne gopīnāthe daṇḍavat kari’*

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

Text 143

*cali’ cali’ āilā purī śrī-nīlācala
jagannātha dekhi’ hailā premete vihvala*

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

Text 144

*premāveṣe uṭhe, paḍe, hāse, nāce, gāya
jagannātha-daraśane mahā-sukha pāya*

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes



he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

Text 145

*‘mādhava-purī śrīpāda āila’, — loke haila khyāti
saba loka āsi’ tānre kare bahu bhakti*

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

Text 146

*pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita*

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one’s transcendental reputation is known throughout the entire world.

Text 147

*pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā*

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

Purport

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas,



bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

Text 148

*yadyapi udvega haila palāite mana
ṭhākurerā candana-sādhana ha-ila bandhana*

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

Text 149

*jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta*

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

Text 150

*gopāla candana māge, — śuni' bhakta-gaṇa
ānande candana lāgi' karila yatana*

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

Text 151

*rāja-pātra-sane yāra yāra paricaya
tāre māgi' karpūra-candana karilā sañcaya*



Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

Purport

It appears that *malayaja-candana* (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His *ārātrika*, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

Text 152

*eka vipra, eka sevaka, candana vahite
purī-gosāñhira saṅge dila sambala-sahite*

One brāhmaṇa and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

Text 153

*ghāṭī-dānī chāḍāite rāja-pātra dvāre
rāja-lekhā kari' dila purī-gosāñhira kare*

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary release papers from government officers. The papers were placed in his hand.

Text 154

*calila mādharma-purī candana lañā
kata-dine remuṇāte uttarila giyā*

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.



Text 155

*gopīnātha-carāṇe kaila bahu namaskāra
premāveśe nṛtya-gīta karilā apāra*

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

Text 156

*purī dekhi' sevaka saba sammāna karila
kṣīra-prasāda diyā tāñre bhikṣā karāila*

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasādam, made him eat.

Text 157

*sei rātre devālaye karila śayana
śeṣa-rātri haile purī dekhila svapana*

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

Text 158

*gopāla āsiyā kahe, — śuna he mādhaḥva
karpūra-candana āmi pāilāma saba*

Mādhavendra Purī dreamed that Gopāla came before him and said, “O Mādhavendra Purī, I have already received all the sandalwood and camphor.

Text 159

*karpūra-sahita ghaṣi' e-saba candana
gopīnāthera aṅge nitya karaha lepana*



“Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

Text 160

*gopīnātha āmāra se eka-i aṅga haya
inhāke candana dile habe mora tāpa-kṣaya*

“There is no difference between My body and Gopīnātha’s body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

Purport

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

Text 161

*dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari’ candana deha āmāra vacane*

“You should not hesitate to act according to My order. Believing in Me, just do what is needed.”

Text 162

*eta bali’ gopāla gela, gosāñi jāgilā
gopīnāthera sevaka-gaṇe dākiyā ānilā*

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.



Text 163

*prabhura ājñā haila, — ei karpūra-candana
gopīnāthera aṅge nitya karaha lepana*

Mādhavendra Purī said, “Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

Text 164

*inhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara — tāñra ājñā se prabala*

“If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful.”

Text 165

*grīṣma-kāle gopīnātha paribe candana
śuni ’ānandita haila sevakera mana*

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

Text 166

*purī kahe, — ei dui ghaṣibe candana
āra janā-dui deha, diba ye vetana*

Mādhavendra Purī said, “These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salaries.”

Text 167

ei mata candana deya pratyaha ghaṣiyā



parāya sevaka saba ānanda kariyā

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

Text 168

*pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta*

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

Text 169

*grīṣma-kāla-ante punaḥ nīlācale gelā
nīlācale cāturmāsya ānande rahilā*

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cāturmāsya.

Purport

The Cāturmāsya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī, in the fortnight of the waxing moon. The period ends in the month of Kārttika (October-November) on the Ekādaśī day known as Utthānā-ekādaśī, in the fortnight of the waxing moon. This four-month period is known as Cāturmāsya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārttika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārttika. The whole period, either lunar or solar, takes place during the rainy season. Cāturmāsya should be observed by all sections of the population. It does not matter whether one is a *gṛhastha* or a *sannyāsī*. The observance is obligatory for all *āśramas*. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa one should not eat spinach, in the month of Bhādra one should not eat yogurt, and in the month of Āśvina one should not drink milk. One should not eat



fish or other nonvegetarian food during the month of Kārttika. A nonvegetarian diet means fish and meat. Similarly, *masūra* dhal and *urad* dhal are also considered nonvegetarian. These two dhals contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya one should practice giving up all food intended for sense enjoyment.

Text 170

*śrī-mukhe mādhaba-purīra amṛta-carita
bhakta-gaṇe śunāñā prabhu kare āsvādita*

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

Text 171

*prabhu kahe, — nityānanda, karaha vicāra
purī-sama bhāgyavān jagate nāhi āra*

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

Text 172

*dugdha-dāna-chale kṛṣṇa yāñre dekhā dila
tina-bāre svapne āsi 'yāñre ājñā kaila*

Śrī Caitanya Mahāprabhu said, “Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

Text 173

*yāñra preme vaśa hañā prakāṣa ha-ilā
sevā aṅgikāra kari 'jagata tārila*



“Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

Text 174

*yānra lāgi’ gopīnātha kṣīra kaila curi
ataeva nāma haila ‘kṣīra-corā’ kari’*

“On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

Text 175

*karpūra-candana yānra aṅge caḍāila
ānande purī-gosāñhira prema uthalila*

“Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

Text 176

*mleccha-deśe karpūra-candana ānite jañjāla
purī duḥkha pābe ihā jāniyā gopāla*

“In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

Text 177

*mahā-dayā-maya prabhu — bhakata-vatsala
candana pari’ bhakta-śrama karila saphala*



“The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī’s labor became successful.”

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.”

Purport

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. However, 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.

Text 180

*hena-jana gopālera ājñāmṛta pāñā
sahasra krośa āsi’bule candana māgiñā*



“After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

Text 181

*bhoke rahe, tabu anna māgiñā nā khāya
hena-jana candana-bhāra vahi’ lañā yāya*

“Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

Text 182

*‘maṇeka candana, tolā-viśeka karpūra
gopāle parāiba’ — ei ānanda pracura*

“Without considering his personal comforts, Mādhavendra Purī carried one maund [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

Text 183

*utkalera dānī rākhe candana dekhiñā
tāhāñ eḍāila rāja-patra dekhāñā*

“Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

Text 184

*mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba — nāhi e vicāra*



“Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

Text 185

*saṅge eka vaṭa nāhi ghāṭī-dāna dite
tathāpi utsāha baḍa candana lañā yāite*

“Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

Text 186

*pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādira 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.

Purport

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *Śrīmad-Bhāgavatam* (10.14.8), *tat te 'nukampām su-samīkṣamāṇaḥ*: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *Śikṣāṣṭaka* (8), Śrī Caitanya Mahāprabhu has also instructed, *āśliṣya vā pāda-ratām pinaṣṭu mām*. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.



Text 187

*ei tāra gāḍha premā loke dekhāite
gopāla tāñre 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 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 195

*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.

Purport

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

Text 196

*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
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim 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?”

Purport

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four *sampradāyas*, or transcendental parties. Out of the four *sampradāyas*, the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took *sannyāsa* according to *paramparā*, the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the *ācārya* named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya



Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Madhva-sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as *dīna-dayārdra nātha*, as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: “My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You.” Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Madhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Madhva-sampradāya accept these principles of devotional service.

Text 198

*ei śloka paḍite prabhu ha-ilā mūrcchite
premete vivaśa hañā paḍila bhūmite*

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

Text 199

*āste-vyaste kole kari'nila nityānanda
krandana kariyā tabe uṭhe gauracandra*



When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

Text 200

*premonmāda haila, uṭhi' iti-uti dhāya
hunkāra karaye, hāse, kānde, nāce, gāya*

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

Text 201

*'ayi dīna, 'ayi dīna' bale bāra-bāra
kaṇṭhe nā niḥsare vāṇī, netre aśru-dhāra*

Caitanya Mahāprabhu could not recite the whole verse. He simply said, “Ayi dīna! Ayi dīna!” repeatedly. Thus He could not speak, and profuse tears were in His eyes.

Text 202

*kampa, sveda, pulakāśru, stambha, vaivarṇya
nirveda, viṣāda, jāḍya, garva, harṣa, dainya*

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu's body.

Purport

In the *Bhakti-rasāmṛta-sindhu*, *jāḍya* is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.



Text 203

*ei śloke ughāḍilā premera kapāṭa
gopīnātha-sevaka dekhe prabhura prema-nāṭa*

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

Text 204

*lokerā saṅghaṭṭa dekhi' prabhura bāhya haila
ṭhākurerā bhoga sari' āraṭi bājila*

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding āraṭi performance.

Text 205

*ṭhākure śayana karāññā pūjārī haila bāhira
prabhura āge āni' dila prasāda bāra kṣīra*

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

Text 206

*kṣīra dekhi' mahāprabhura ānanda bāḍila
bhakta-gaṇe khāoyāite pañca kṣīra laila*

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

Text 207

*sāta kṣīra pūjārīke bāhudyā dila
pañca-kṣīra pañca-jane vāñṭiyā khāila*



The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasādam.

Text 208

*gopīnātha-rūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa*

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

Text 209

*nāma-saṅkīrtane sei rātri goṇāilā
maṅgala-ārati dekhi' prabhāte calilā*

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

Text 210

*gopāla-gopīnātha-purī-gosāñhira guṇa
bhakta-saṅge śrī-mukhe prabhu kailā āsvādana*

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopārajī, Gopīnātha and Śrī Mādhavendra Purī.

Text 211

*ei ta' ākhyāne kahilā doṇhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-sīmā*



Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

Text 212

*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.

Text 213

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.